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Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god. (2016-07-04 02:30) 1781
Carl Jung: It is always a naked figure because it shows man as he is without any veils, the true man. (2016-07-05 02:30) 1783
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Carl Jung: One must remember, over the animal is the god; with the god, is the god's animal. (2016-07-28 02:30) 1916
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Carl Jung: The Church means serving the community, therapy serves the individual. (2016-08-01 02:30) 1929
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Carl Jung: Every real solution is only reached by intense suffering. (2016-08-02 02:30) 1933
Carl Jung: my heartfelt condolences on the death of your mother. (2016-08-02 02:30) 1936
Carl Jung: We must say here that the body has nothing to do with matter. (2016-08-03 02:30) 1938
Carl Jung: I have some insight into Indian psychology and have also analysed a Parsee, (2016-08-04 02:30) 1941
Carl Jung: Things that are neither useful nor beautiful usually have at least a meaning. (2016-08-05 02:30) 1943
Carl Jung: Death is a faithful companion of life and follows it like its shadow. (2016-08-06 02:30) . . 1946
Carl Jung: Lao tse speaks of our Original Nature. (2016-08-07 02:30) 1947
Carl Jung: Gnosticism has renewed its vitality with me recently... (2016-08-08 02:30) 1952
Carl Jung on The Tibetan Book of the Dead (2016-08-08 05:30) 1955
Carl Jung: The dream you mentioned, you may remember, was a dream of the little mastodon. (2016-08-09 02:30) 1964
Matter is an Hypothesis.˜Carl Jung (2016-08-09 06:05) 1967
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The spirit of this time ˜Carl Jung (2016-08-10 02:30) 1972
Carl Jung on the “Artist.” – Anthology (2016-08-10 02:30) 1978
Carl Jung: Love is like God: both give themselves only to their bravest knights. (2016-08-11 02:30) . 1981
Carl Jung: The ego, therefore, is rather a find or an experience and not a creation. (2016-08-12 02:30) 1983
Carl Jung: intellect is a great sorcerer: it can make even itself disappear. (2016-08-13 02:30) 1986
Carl Jung: I can’t wait for the dissertation "How is Death Possible?" (2016-08-14 02:30) 1989
Carl Jung Letters to Karl Abraham (2016-08-15 02:30) 1991
Carl Jung: It is one of the most remarkable examples of such drawings I ever came across. (2016-08-16 02:30) 1995
Carl Jung: Occasionally there are even cases that can be cured. (2016-08-17 02:30) 1998
Carl Jung: Zen is a true goldmine for the needs of the Western "psychologist." (2016-08-18 02:30) . 2000
Some Carl Jung Quotations XLVIII (2016-08-19 02:30) 2002
Carl Jung on "Alchemy" "Alchemist" - Anthology (2016-08-20 02:30) 2018
Carl Jung: With these words you have laid your finger on exactly what is typically Jewish. (2016-08-21 02:30) 2038
Carl Jung and The Anima and Animus [Anthology] (2016-08-22 03:30) 2041
Carl Jung: It would most certainly provoke a National Socialist outburst of devastating sterility. (2016-08-23 02:30) 2048
Carl Jung: He is Gargantuan in every respect and helpful like all fat people. (2016-08-23 02:30) . . . 2049
Carl Jung and “Eros” – Anthology (2016-08-24 02:30) 2052
Carl Jung: The purpose of nearly all rebirth rites is to unite the above with the below. (2016-08-25 02:30) 2055
Carl Jung: You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). (2016-08-26 02:30) 2058
Carl Jung: We have no idea of absolute reality, because "reality" is always something "observed." (2016-08-27 02:30) 2062
Carl Jung: Each person works on his own pillar, until one day the temple will be built. (2016-08-28 02:30) 2065
Carl Jung: There is little use in teaching wisdom. (2016-08-29 02:30) 2070
Carl Jung: First of all, best thanks for your beautiful essay in Corona. (2016-08-30 02:30) 2073
Carl Jung: As a matter of fact my first and most gifted pupils were Jews. (2016-08-31 02:30) 2076
1.9 September 2079
Carl Jung: I don’t know whether I am writing you banalities or hieroglyphics (2016-09-01 02:30) . . 2079
Carl Jung: Internal politics are to blame. (2016-09-02 02:30) 2082
Carl Jung: My reference to China seems to have given rise to all sorts of misunderstandings. (2016-09-03 02:30) 2084
Carl Jung: It is true that I fight Freud’s psychology because of its dogmatic claim to sole validity. (2016-09-04 02:30) 2087

Carl Jung: I would like to take this opportunity to rectify the error that I come from the Freudian school. (2016-09-05 02:30) 2090

Carl Jung: Therefore one always should ask whether a human being is with or without that flame, (2016-09-06 02:30) 2092

Carl Jung: I would ask you to find the little book a discreet resting place in your writing desk. (2016-09-06 02:30) 2094

Carl Jung: ...Freud previously accused me of anti-Semitism because I could not abide his soulless materialism. (2016-09-07 02:30) 2096

Carl Jung: I have as little need to convince myself of how good the Catholic Church is for very many people. (2016-09-08 02:30) 2100

Carl Jung: I am no anti-Semite. (2016-09-09 02:30) 2102

Carl Jung: You should not imagine me enthroned above world events on snow-covered peaks. (2016-09-10 02:30) 2104

Carl Jung: Thus the encounter of Christ with the devil is a classic example of the transcendent function. (2016-09-11 02:30) 2107

Carl Jung: There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima (2016-09-12 02:30) 2111

Carl Jung: While I was there I sketched every morning in a notebook a small circular drawing, a mandala (2016-09-13 04:00) 2115

Carl Jung: I firmly believe however that psyche is an "substance; essence". (2016-09-14 02:30) . . . 2116

Carl Jung: It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, (2016-09-15 02:30) 2120

Carl Jung: A physical fact never proves the existence and reality of the spirit. (2016-09-16 02:30) . . 2122

Carl Jung: Indeed, I have devoted a book, Paracelsica to the most important of his [Paracelsus] ideas. (2016-09-17 02:30) 2126

Carl Jung: It is therefore a comfort to see that not a few seeds have fallen on fruitful soil. (2016-09-18 02:30) 2128

Carl Jung: The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. (2016-09-19 02:30) 2130

Carl Jung: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? (2016-09-20 02:30) 2132

Carl Jung: ...prayer is not only of great importance but has also a great effect upon human psychology. (2016-09-21 02:30) 2134

Carl Jung: Since physicists are the only people nowadays who would be able to deal with such a concept successfully, (2016-09-22 02:30) 2136

Carl Jung: ...the concept of the self cannot be described as a summum bonum. (2016-09-23 02:30) . 2138

Carl Jung: We have some discussions over here with physicists concerning this matter. (2016-09-24 02:30) 2140

Carl Jung: I have devoted a whole chapter to the unconscious as a "multiple consciousness." (2016-09-25 02:30) 2142

Carl Jung: I cannot tell you exactly why and under what circumstances Adler separated from Freud. (2016-09-26 02:30) . . . 2143

Carl Jung: I wonder which devil Karl Barth (with his absolute God) worships in practice. (2016-09-27 02:30) . . . 2145

Carl Jung: I do my own cooking and chop my own wood and raise my own potatoes. (2016-09-28 02:30) 2148

Carl Jung: The nature of the redeeming symbol is that of a child, (2016-09-29 02:30) . . . 2150

Carl Jung: ...they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. (2016-09-30 02:30) . . . 2153

1.10 October . . . 2155

Carl Jung: ...I never expected such a gigantic outburst of abysmal horrors. (2016-10-01 02:30) . . . 2155

Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. (2016-10-02 03:30) . . . 2157

Carl Jung avoided a "Psychosis" – The Red Book (2016-10-02 10:39) . . . 2159

Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. (2016-10-03 02:30) . . . 2162

Carl Jung: So easily it could have happened that the Germans would have invaded our country too. (2016-10-04 02:30) . . . 2164

Carl Jung: I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. (2016-10-05 02:30) . . . 2166

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Carl Jung: Nor is it the task of theory to paint a picture of life, (2016-10-07 02:30) . . . 2185

Carl Jung: I'm very much interested in your new parapsychological enterprise which you promise. (2016-10-08 02:30) . . . 2187

Carl Jung: One must have one foot in the grave, though, before one understands this secret properly. (2016-10-09 02:30) . . . 2189

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Carl Jung: One is forced to conclude 'that in your case the soul is only loosely seated in your body. (2016-10-10 02:30) . . . 2200

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[Carl Jung on "Dragons" – Anthology] (2016-10-12 02:30) . . . 2209

Carl Jung: Particularly here in Switzerland we have the feeling that we can only live vertically. (2016-10-13 02:30) . . . 2211

Carl Jung: But I'm absolutely positive that his feelings are still liquid. (2016-10-14 02:30) . . . 2213

Some Carl Jung Quotations [LI] (2016-10-15 02:30) . . . 2215

Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail]. (2016-10-16 02:30) . . . 2232

Carl Jung on "Women" - Anthology (2016-10-17 02:30) . . . 2234

Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,... (2016-10-17 02:30) . . . 2236

Carl Jung: The transitus means carrying a heavy burden. (2016-10-18 02:30) . . . 2239

Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side. (2016-10-19 02:30) . . . 2241

Carl Jung: Yes, in this case the animus, but in the disguise of the old man. (2016-10-20 02:30) . . . 2243

Carl Jung: Is it not a nice time when food reigns supreme? (2016-10-21 02:30) . . . 2247

Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. (2016-10-22 02:30) . . . 2249

Carl Jung on “Thoughts” – Anthology (2016-10-23 02:30) . . . 2251

Carl Jung: I have read your brilliant account of the Kore figure with the greatest interest. (2016-10-23 02:30) . . . 2256

Carl Jung: I think the night has descended upon Europe. (2016-10-24 02:30) . . . 2258

Carl Jung: If they [England & France] should lose the war, we also shall not escape the reign of the Antichrist. (2016-10-25 02:30) . . . 2260

Carl Jung: Hitler himself (from what I heard) is more than half crazy. (2016-10-26 02:30) . . . 2262

Carl Jung: There is not the ghost of a plan for my going to America during the war. (2016-10-27 02:30) 2265

Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. (2016-10-28 02:30) . . 2267

Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important (2016-10-29 02:30) . . . 2269

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1.11 November . . . 2283

Carl Jung: In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through. (2016-11-01 02:30) . . . 2283

Carl Jung on “Ghosts” – Anthology (2016-11-02 02:30) . . . 2285

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. (2016-11-02 02:30) . . . 2288

Carl Jung: As a matter of fact Freud was the far greater mind than Adler. (2016-11-03 02:30) . . . 2290

Some Carl Jung Quotations LII (2016-11-04 02:30) . . . 2293

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2016-11-05 02:30) . . . 2310

Carl Jung: Your ear troubles are very distressing. (2016-11-06 03:30) . . . 2312

Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. (2016-11-07 03:30) . . . 2314

Carl Jung: Try to touch things that remind you of your·reality. (2016-11-08 03:30) . . . 2316

Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do. (2016-11-09 03:30) . . . 2318

Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. (2016-11-10 03:30) . . . 2320
Carl Jung: The dynamic principle of fantasy is play... (2016-11-10 03:30) . . . 2322
Carl Jung: She was due for a psychotic interval, not being born yet out of the mists of the Bardo life. (2016-11-11 03:30) . . . 2323
Carl Jung: The Gothic style is also in a way hysterical... (2016-11-12 03:30) . . . 2326
Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. (2016-11-13 03:30) . . . 2327
Carl Jung on “Human Body” – Anthology (2016-11-14 03:30) . . . 2329
Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2016-11-14 03:30) . . . 2342
Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2016-11-15 03:30) . . . 2345
Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2016-11-16 03:30) . . . 2347
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Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they could get home. (2016-11-19 03:30) . . . 2369
Carl Jung: The answer to human life is not to be found within the limits of human life. (2016-11-20 03:30) . . . 2373
Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image. (2016-11-21 03:30) . . . 2375
Carl Jung: Your dream is really the stuff artists work with. (2016-11-22 03:30) . . . 2378
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Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. (2016-11-24 03:30) 2397
Carl Jung: Jung maintained that no child is born a tabula rasa. (2016-11-25 03:30) . . . 2399
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Carl Jung: I don’t know whether you will be irritated by this attempt. (2016-12-02 03:30) . . . 2433
Carl Jung: Christ was illegitimate and born virtually on a dunghill, yet the Son of God. (2016-12-02 03:30) . . . 2434

Carl Jung: The fish was the symbol of the unconscious life, like the Christ. (2016-12-03 03:30) 2437
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Carl Jung: This leads to a restoration or apocatastasis of the lives of her ancestors, (2016-12-18 02:30) 2567
Carl Jung: We must get in touch with the man of the ages, not be over impressed by the present, not be rushed. (2016-12-18 03:30) 2568
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1. 2016

1.1 January

Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. **(2016-01-01 05:11)**

To the Earl of Sandwich

Dear Lord Sandwich, 10 August 1960

It was a great pleasure to receive your kind letter and congratulations on my 85th birthday.

It is indeed quite a number of years since our interview in 1938, when I received an Honorary Degree at Oxford, while lecturing there at a Congress of Psychotherapists.

It was on the eve of war and I remember the air filled with forebodings and anxious anticipations.

I remember vividly looking at the delightful buildings and lawns · of the Universitas Oxonensis as if seeing them for the first and last time.

Although Oxford has been spared barbarous destruction I had seen it for the first and last time.

I have not been there again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian.

Fate has decreed otherwise.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the

more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

There are two sciences in our days which are at immediate grips with the basic problems: nuclear physics and the psychology of the unconscious.

There things begin to look really tough, as those who have an inkling of understanding of the one thing are singularly incapable of grasping the other thing; and here, so it looks, the great confusion of languages begins, which once already has destroyed a tower of Babel.

I am trying to hold those two worlds together as long as my machinery allows the effort, but it seems to be a condition which is desperately similar to that of the political world, the solution of which nobody yet can foresee.

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside.

Thanking you once more for your kind letter,

I remain, dear Lord Sandwich,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 579-580

Carl Jung across the web:

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Carl Jung on the "Living Mystery of Life." **(2016-01-01 06:24)**

To the Mother Prioress of a Contemplative Order

Dear Mother Prioress, 12 August 1960

Thank you ever so much for your letter with all its information about Fr. Victor's end.

I am most grateful to you for sending me the picture you mention.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. II, Page 581

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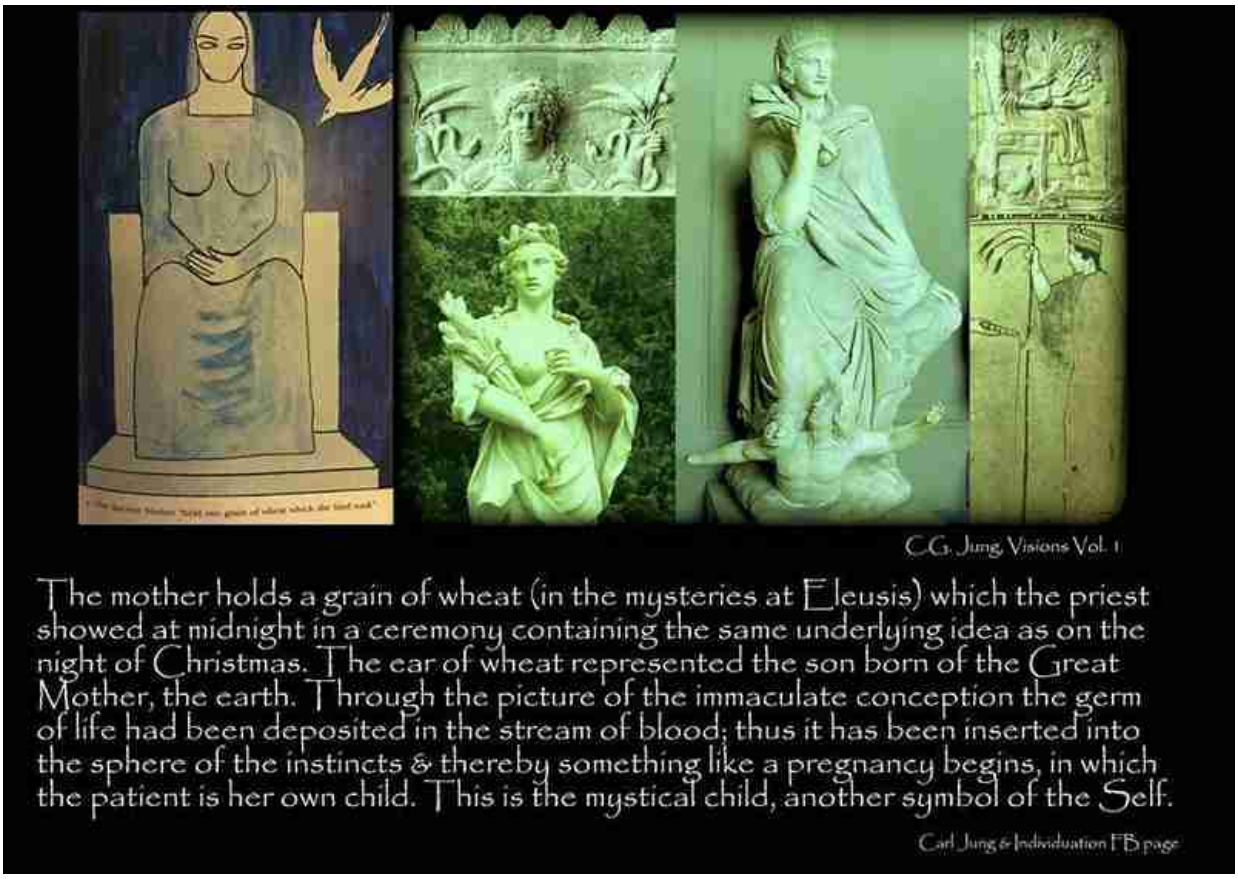
Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. **(2016-01-01 15:10)**


C.G. Jung, Visions Vol. 1
The mother holds a grain of wheat (in the mysteries at Eleusis) which the priest showed at midnight in a ceremony containing the same underlying idea as on the night of Christmas. The ear of wheat represented the son born of the Great Mother, the earth. Through the picture of the immaculate conception the germ of life had been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts & thereby something like a pregnancy begins, in which the patient is her own child. This is the mystical child, another symbol of the Self.
Carl Jung & Individuation FB page

The mother holds a grain of wheat, which is exactly like the mysterious Iacchus in the Eleusinian mysteries of which I have spoken already.

It was there not only a grain of wheat, it was a whole ear of wheat which the priest showed at midnight in a ceremony containing the same underlying idea, one could say, as on the night of Christmas; the situation is the same.

The ear of wheat represented the son born of the Great Mother, the earth.

So this might be a sort of anticipation: the mother shows the grain of wheat as the anticipated result of the birth to come.

And the bird takes that grain and flies up into the air with it, we don't know where.

This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future.

It is often as if such a series covered the whole way, as if each series extended from hell to heaven, fron the beginning to the end, as if it ware a complete cycle more or less clearly formulated.

In the beginning of, the future stage is rather dimly characterized, then later it becomes more and more clear, and the beginning gets blurred. This is a general characteristic of such visions.

I cannot tell you how far the patient has been influenced by her reading her; it is possible that she has read about the ceremony at Eleusis.

I mush verify that point.

Here is the next vision: “I beheld a horse which changed into a ram and then into a bull.” Carl Jung, Visions Seminar, Page 142.

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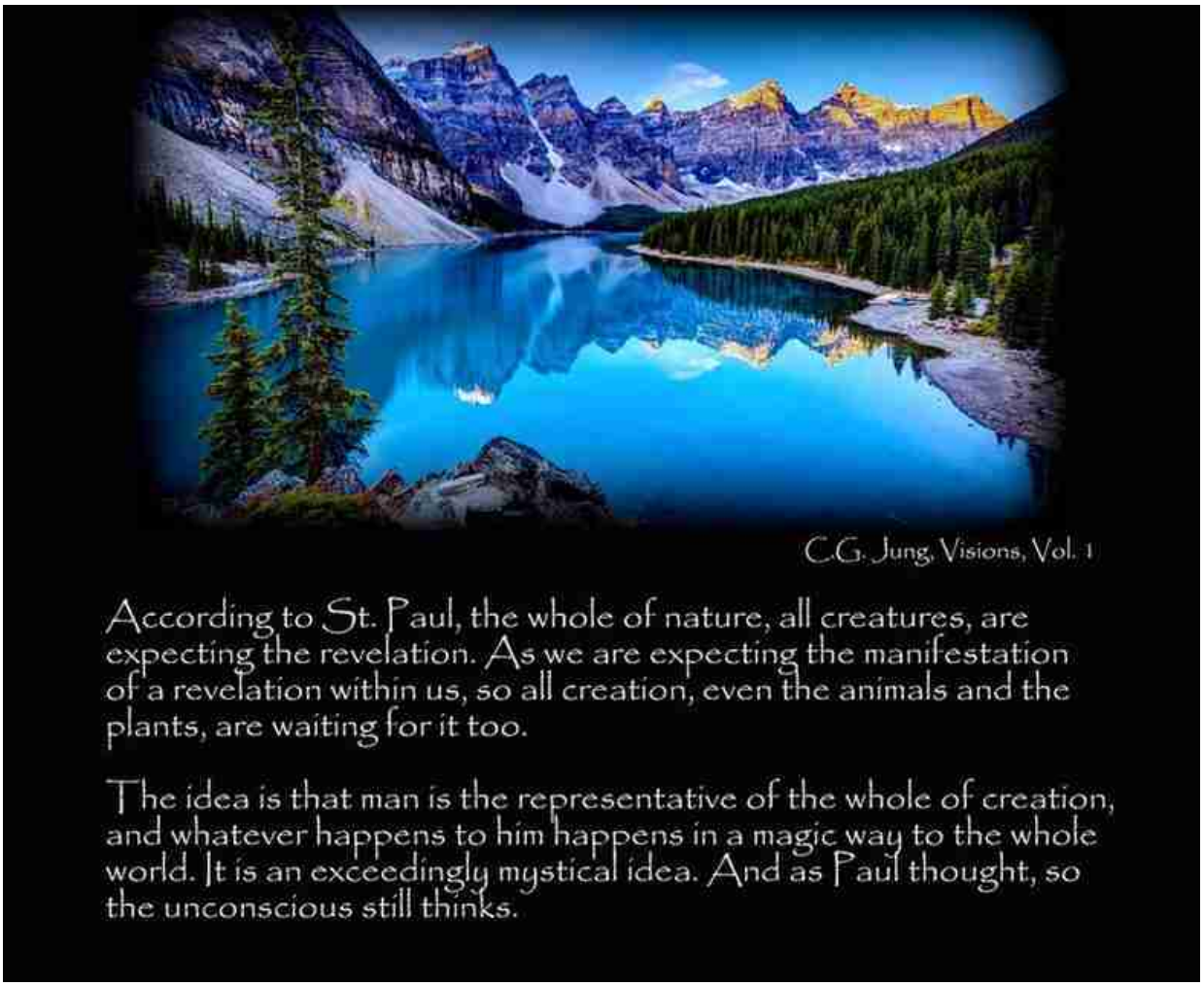
Carl Jung: The idea is that man is the representative of the whole of creation,... (2016-01-01 16:04)


C.G. Jung, Visions, Vol. 1
According to St. Paul, the whole of nature, all creatures, are expecting the revelation. As we are expecting the manifestation of a revelation within us, so all creation, even the animals and the plants, are waiting for it too.
The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world. It is an exceedingly mystical idea. And as Paul thought, so the unconscious still thinks.

You may remember that passage in St. Paul about the “apokatastasis,” which is this same idea that the whole of nature, all creatures, are expecting the revelation.

As we are expecting the manifestation as the children of god, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants are waiting for it too; that spiritual miracle of redemption or completion which happens in n=man means the crowning of all nature at the same time.

So everything that has been fettered will be released with the liberation of the children of God.

The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world.

One finds the same idea among very primitive people.

The members of a totem clan, for instance, undergo certain ceremonials in order to change themselves; and because of that change, the nature of the totem will change also.

The totem animal is also affected in a way; by their getting into a certain psychical conditions, the fertility of the totem animal is assured.

In the center of Australia the growth of grass is exceedingly important, so they have a variety of grass seed as their totem; they perform their rites and the grass-seed totem is responsible for the crops.

And there is a water totem in places where water is very scarce; they believe that through their ceremonies the water totem will secure enough rain and drinking water. So the primitive idea is also the idea of the “apokatastasis.”

It is an exceedingly mystical idea.

And as Paul thought, so the unconscious still thinks. Carl Jung, Visions Seminar, Page 144.

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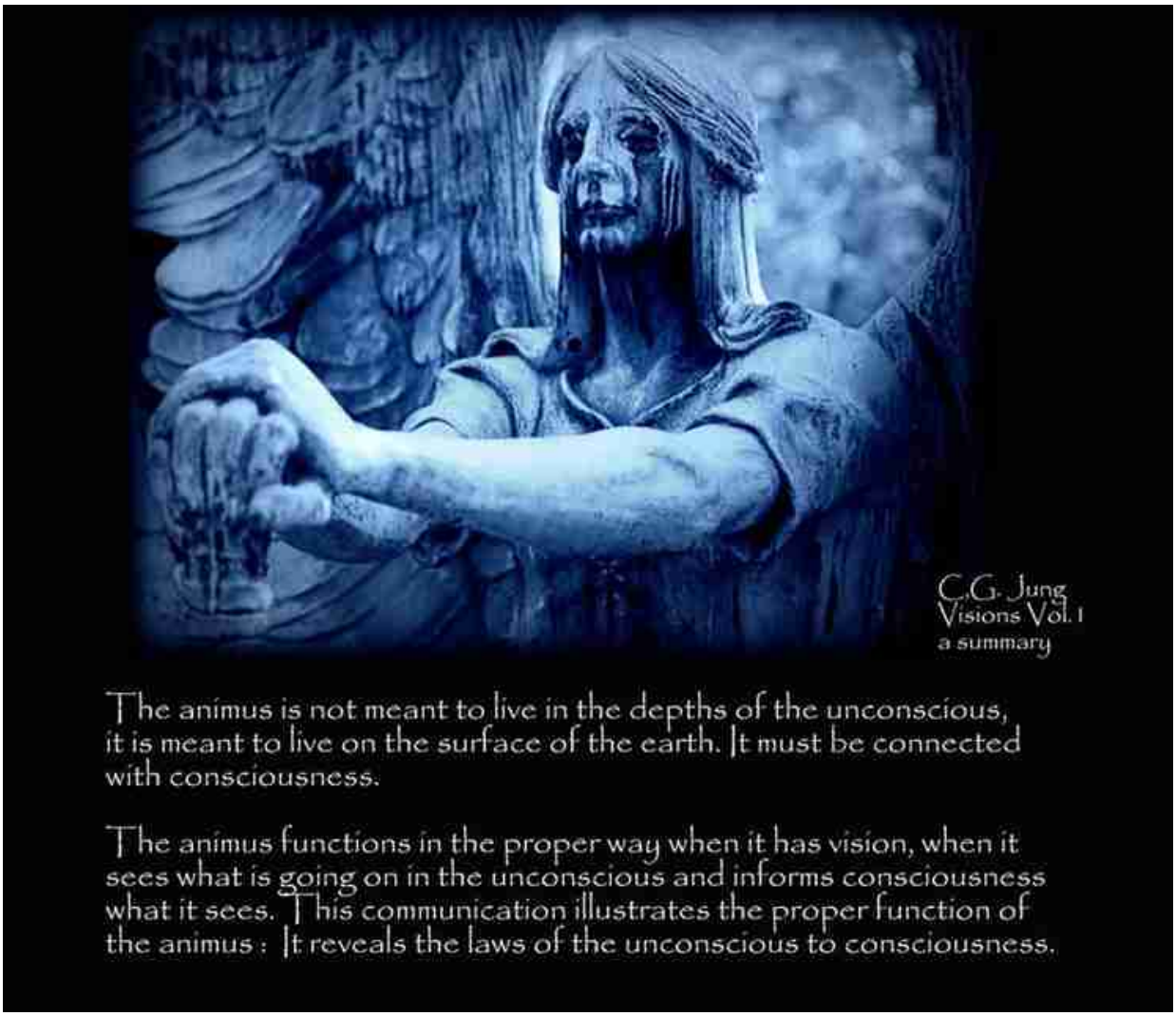
Carl Jung: But the drama shows the proper function of the animus. **(2016-01-01 16:29)**


C.G. Jung
Visions Vol. I
a summary
The animus is not meant to live in the depths of the unconscious, it is meant to live on the surface of the earth. It must be connected with consciousness.
The animus functions in the proper way when it has vision, when it sees what is going on in the unconscious and informs consciousness what it sees. This communication illustrates the proper function of the animus : It reveals the laws of the unconscious to consciousness.

Well, they rode out into the desert till they came to a wigwam, where the Indian went to sleep.

The wigwam is the right place for the Indian, he is among his own tribe where he belongs.

He is the natural mind, and instinct has taken him back into his natural conditions.

The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth.

He must be connected with consciousness, one should always know wwhere he is; when he disappears, anything may happen.

That he is in the right place here is shown in the fact that when the dawn broke, he looked out if the tent and beheld three flaming crosses in the sky.

Here the animus functions in the proper way: he must have vision, he must see what is going on in the unconscious; he now informs the conscious that he has seen three flaming crosses, which the conscious does not see.

The vision is like a sort of story, because the conscious ego is till a mere onlooker and has no hand in the game; thus fare the animus and the animals are the active dramatis personae.

But the drama shows the proper function of the animus.

It reveals the laws of the unconscious to the spectator.

I said, you remember, that a certain amount of disposable energy is used up in such a vision.

After a while the patient gets tired, and then the Indian goes to sleep, in spite of the fact that thre is still something in the end pointing to a future problem, as is often the case.

These three flaming crosses in the sky indicate that the problem of the Holy Ghost is not completely settled.

What would you say about that symbolism? Carl Jung, Visions Seminar, Page 134.

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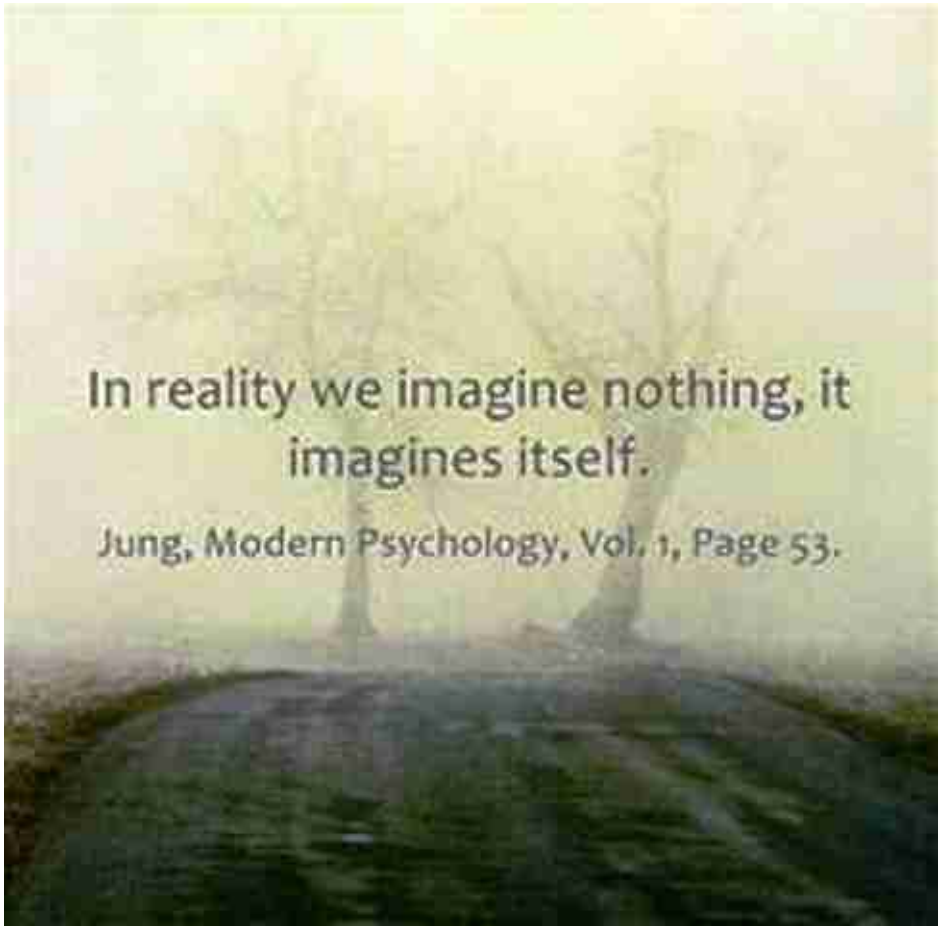
Carl Jung: Naturally one cannot avoid taking risks, for nothing new would happen without them. (2016-01-02 04:15)



To Pastor Werner Niederer

Dear Pastor Niederer, 13 August 1960

It is clear from your manuscript that your recommendation raises a very delicate problem.

You are risking difficulties not only with your own colleagues but-and this is more serious-also with the medical faculty.

Naturally one cannot avoid taking risks, for nothing new would happen without them.

But one must ask oneself in all seriousness whether the difficulties would jeopardize the whole project, or can really be overcome.

It is quite inconceivable that all theologians, to a man, would go in for a training analysis, as you rightly demand that they should.

Nor is a training analysis the end of it, for in addition they would have to acquire a whole lot of technical knowledge, for which purpose, as you know, the C. G. Jung Institute was founded.

A diploma from this Institute is the minimal preparation needed for the activity you have in mind.

The mental and moral maturity you also require of the trainee is indeed commendable, but it is a postulate that cannot be carried out in practice.

Hence there are good reasons for combining psychotherapy, as a rule, either with a study of medicine, which is long and expensive and therefore offers some guarantee of the perseverance, reliability, and responsibleness of those who take up such a profession, or with a completed course of academic studies which at least ensures an all-round education.

But lay psychologists, too, are necessarily obliged to work together with doctors because the neuroses are frequently and unavoidably complicated by dangerous psychotic phenomena to which only a man
who is protected by a medical diploma can and should expose himself.

So if you were to attempt such a radical breakthrough it is 1000 :1 that you will fail.

One has to be content with tentative, self-sacrificing efforts gradually to alter the marked aversion of the theological mind for psychology and transform its prejudices against the human psyche into a positive interest.

Unfortunately hardly a beginning has been made with this work in the world of theology.

The first step would be to sweep away all the various prejudices that hamper understanding.

Secondly, large numbers of theologians would have to acquire a deeper knowledge of psychology, which would be possible at first only in the realm of theory.

But nothing is gained by encouraging unprepared, prejudiced persons, however well-intentioned they may be, to take up a practical activity of whose scope, meaning, and risks they haven't the glimmering of an idea.

They would endanger not only themselves but also the "patients" entrusted to their care.

One should first educate the educator and not hand the pupil over to an incompetent who, if he is honest, only gets his education from the pupil.

It would, however, be a delusion to assume that everyone can meet the demand for moral maturity. In my experience the opposite is generally the case.

In my opinion, therefore, it would be much more suitable if a serious attempt were made in the theological faculty, the breeding ground of theologians, to come to terms with the facts of psychology on the basis of real knowledge, and to give the student some conception of the contemporary problems he will meet with in his parish.

I would even advise you to ask a leading member of the theological faculty to give you a candid opinion of your proposal after a thorough study of your manuscript.

His reactions would show you what your chances are, and how a further modus procedendi might be worked out.

You will probably find it pretty difficult to convince any authority at all that your project is worth taking seriously.

It would then be up to you to prove that it is.

With kind regards,

C.G. Jung Carl Jung, Letters Vol. II, Pages 581-582

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Carl Jung: Not I but God himself has deified it! (The Soul) **(2016-01-02 14:34)**

Yet when I point out that the soul possesses by nature a religious function, and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism."

But were it not a fact of experience that supreme values reside in the soul (quite apart from the ai>Ti }Ufxov nvev/xa who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable depth of vision.

I have been accused of "deifying the soul."

Not I but God himself has deified it!

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. Carl Jung, Psychology and Alchemy, Pages 12-13

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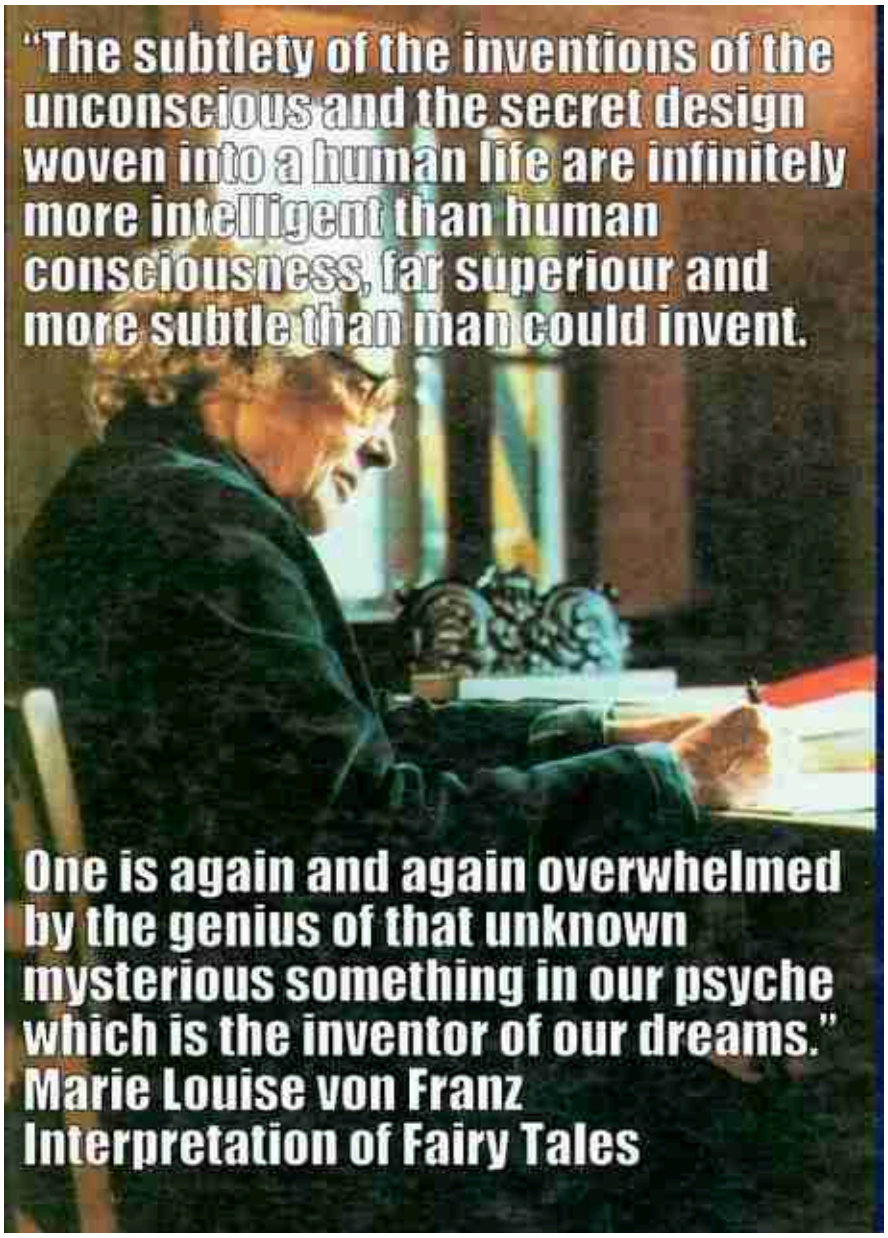
Marie Louise Von Franz: it is only in old age when one looks back that one sees that the whole thing had a pattern. **(2016-01-02 15:11)**


"The subtlety of the inventions of the unconscious and the secret design woven into a human life are infinitely more intelligent than human consciousness, far superiour and more subtle than man could invent.
One is again and again overwhelmed by the genius of that unknown mysterious something in our psyche which is the inventor of our dreams."
Marie Louise von Franz
Interpretation of Fairy Tales

From these amplifications, you see that the woven linen or carpet, with its designs, is often used as a symbol for the complex symbolic patterns of life and the secret designs of fate.

It represents the greater pattern of our life, which we do not know as long as we live it.

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

Some people who are more introspective know it a bit before the end of their lives and are secretly convinced that things have a pattern, that they are led, and that there is a kind of secret design behind the ephemeral actions and decisions of a human being.

Actually, we turn towards dreams and the unconscious because we want to find out more about our life pattern in order to make fewer mistakes and not to cut with our knives into our own inner carpet, fulfilling our destiny instead of resisting it.

This purposiveness of an individual life-pattern, which gives one a feeling of meaningfulness, is very often symbolized in the carpet.

Generally carpets, especially oriental ones, have those complicated meandering patterns such as you follow up when in a dreamy mood, when you feel that life goes up and down and along and changes around.

Only if you look from afar, from a certain objective distance, do you realize that there is a pattern of wholeness in it. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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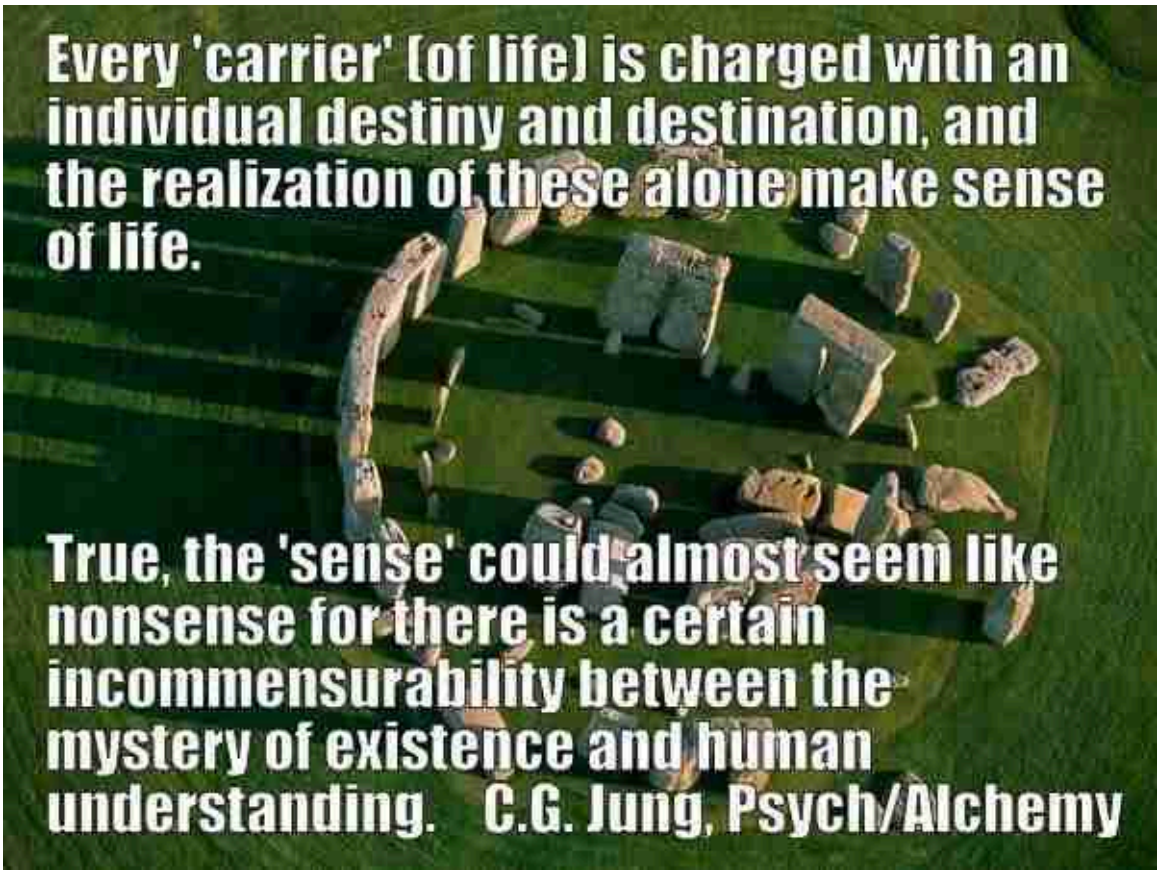
Carl Jung: "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. **(2016-01-02 15:35)**


Every 'carrier' (of life) is charged with an individual destiny and destination, and the realization of these alone make sense of life.
True, the 'sense' could almost seem like nonsense for there is a certain incommensurability between the mystery of existence and human understanding. C.G. Jung, Psych/Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

Carl Jung across the web:

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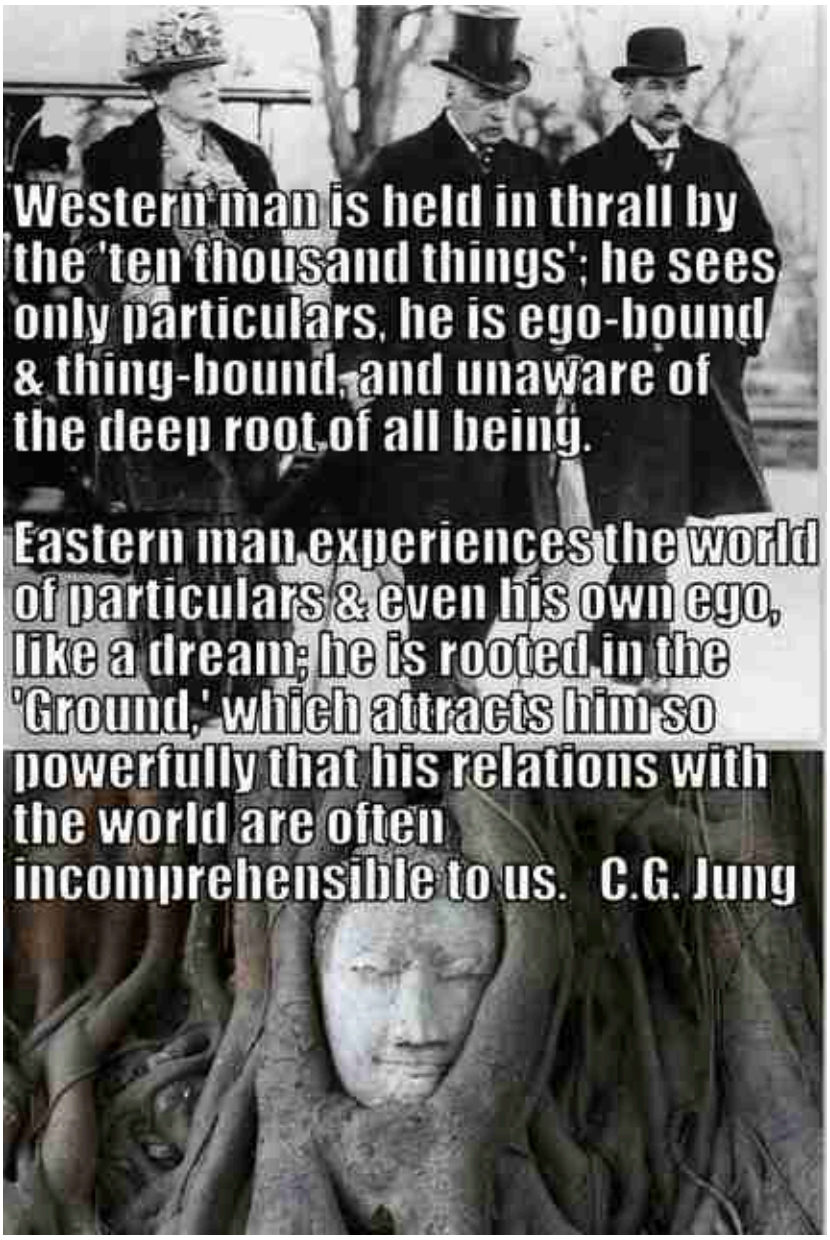
Carl Jung: Western man is held in thrall by the "ten thousand things"; **(2016-01-02 16:17)**


Western man is held in thrall by the 'ten thousand things'; he sees only particulars, he is ego-bound & thing-bound, and unaware of the deep root of all being.
Eastern man experiences the world of particulars & even his own ego, like a dream; he is rooted in the 'Ground,' which attracts him so powerfully that his relations with the world are often incomprehensible to us. C.G. Jung

The mistaken idea of a merely outward imitatio Christi is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man.

It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret hro? vuuv (referring to the Kingdom of God) as "among you" instead of "within you."

I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness.

But if we try to come to a real understanding of Eastern man—as the psychologist must - we find it hard to rid ourselves of certain misgivings.

Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an arbiter mundi.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Pages 7-8

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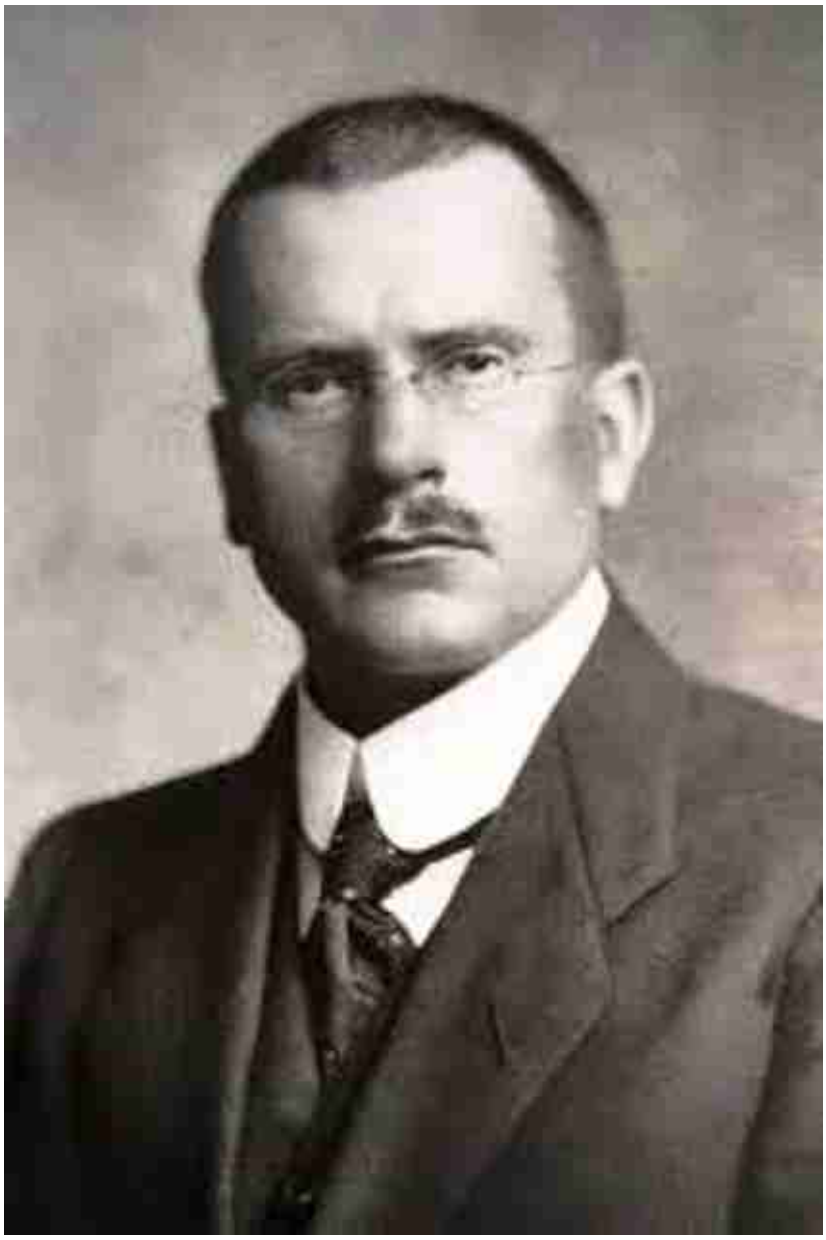
Carl Jung: If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 60 years. **(2016-01-03 05:11)**



To Robert C . Smith

Dear Mr. Smith, 16 August 1960

Why can’t you understand that the therapeutic performance is a vital process/ which I call the "process of individuation"?

It takes place objectively and it is this experience which helps the patient and not the more or less competent or foolish interpretation of the analyst.

The best the analyst can do is not to disturb the natural evolution of this process.

My so-called views about it are only poor means of representing the very mysterious process of transformation in the form of words, which serve no other purpose than to describe its nature.

The process consists in becoming whole or integrated, and that is never produced by words or interpretations but wholly by the nature of Psyche itself.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche."

There is a difference between hypothesis and hypostasis.

My hypothesis is that all psychic products referring to religious views are comparable on the basis of a fundamental similarity of the human mind.

This is a scientific hypothesis.

The Gnostic, which Buber accuses me of being, makes no hypothesis, but a hypostasis in making metaphysical statements.

When I try to establish a fundamental similarity of individual psychic products and alchemistic or otherwise Gnostic noumena, I carefully avoid making a hypostasis, remaining well within the boundaries of the scientific hypothesis.

The fact that I try to make you see my standpoint could show to you that I don't mind the criticism.

I only want to defend myself against wrong premises.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years.

Moreover I cannot understand what my alleged incapacity to stand criticism has to do with the reproach that I am a Gnostic.

You simply add to the arbitrary assumption that I am a Gnostic the blame of moral inferiority, and you don't realize that one could make the same subjective reproach against you.

I have accused nobody and if I am attacked I have the right to defend myself in explaining my point of view.

There is no need at all to blame me under those circumstances for being intolerant.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 583-584

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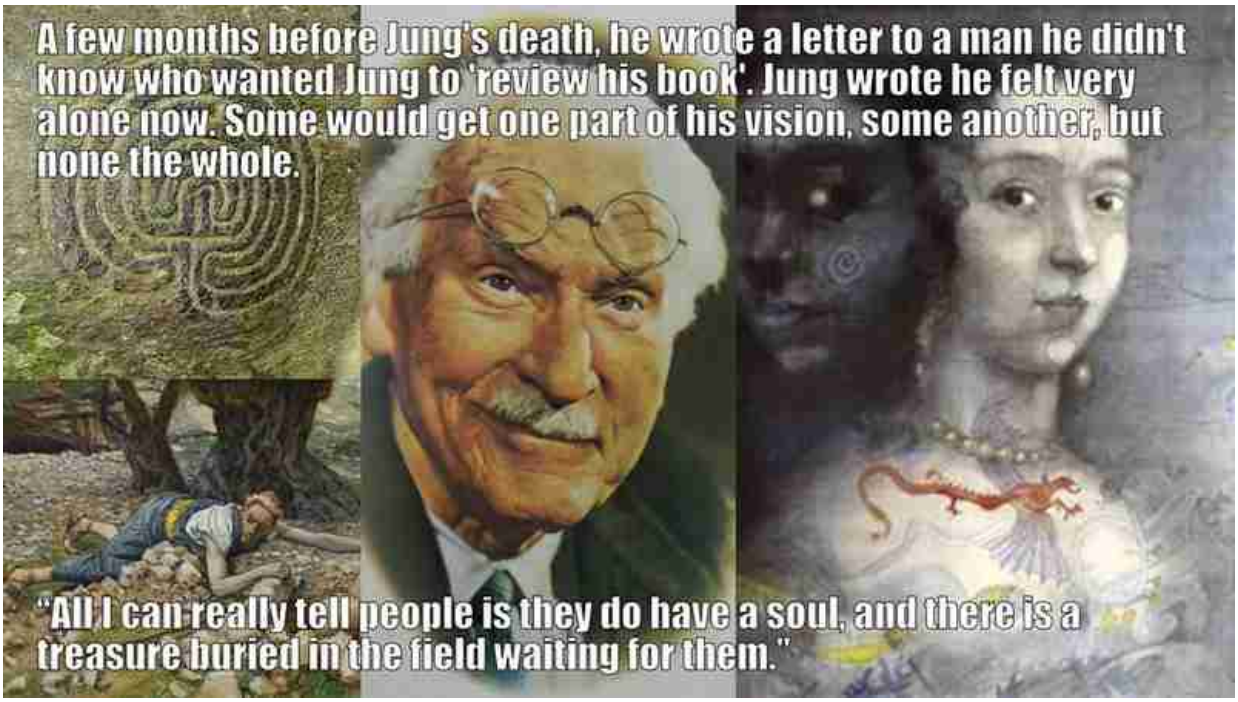
Carl Jung: I am practically alone. **(2016-01-04 05:36)**


A few months before Jung's death, he wrote a letter to a man he didn't know who wanted Jung to 'review his book'. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul, and there is a treasure buried in the field waiting for them."

I had to understand that I was unable to make the people see what I am after.

I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole….

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried

treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Carl Jung: The serpent in Genesis is an illustration... **(2016-01-04 05:40)**

"The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified tree numen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and

pleasant to behold that it is a lusty tree."

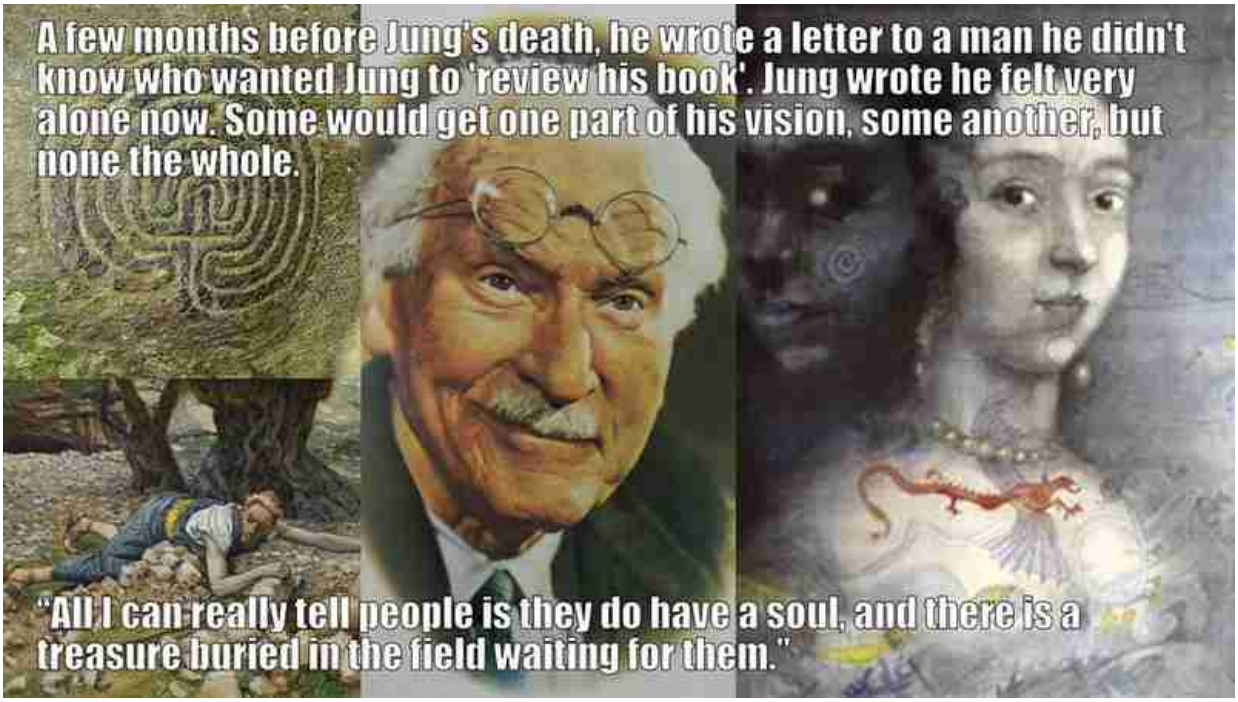
In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth. For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, Aion, Para 372

Carl Jung: The dissolution of our time-bound form in eternity brings no loss of meaning. **(2016-01-04 05:45)**


A few months before Jung's death, he wrote a letter to a man he didn't know who wanted Jung to 'review his book'. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul, and there is a treasure buried in the field waiting for them."

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

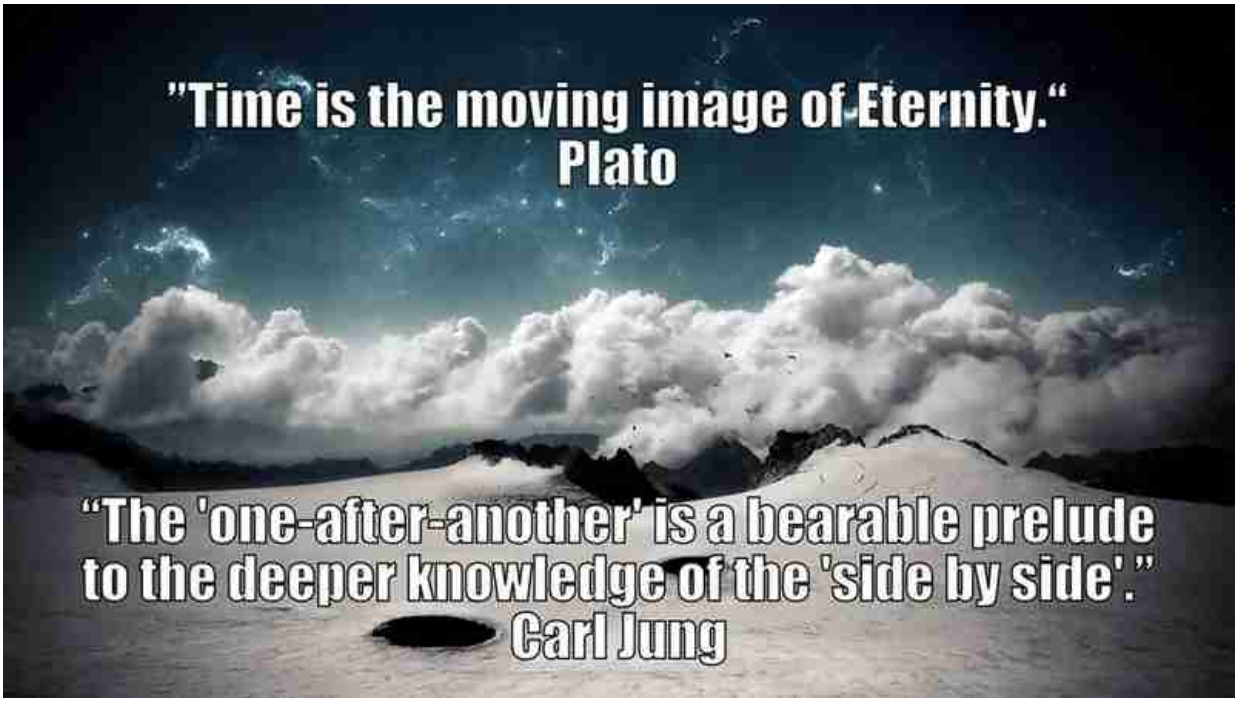
The dissolution of our time-bound form in eternity brings no loss of meaning.

Rather does the little finger know itself a member of the hand.

Your devoted,

C.G. Jung

Carl Jung on Life After Death **(2016-01-04 05:51)**


"Time is the moving image of Eternity."
Plato
"The 'one-after-another' is a bearable prelude to the deeper knowledge of the 'side by side'."
Carl Jung

One widespread myth of the hereafter is formed by the ideas and images centering on reincarnation.

In one country whose intellectual culture is highly complex and much older than ours I am, of course,
referring to India the idea of reincarnation is as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.

Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning.

Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.

The mythic needs of the Occidental call for an evolutionary cosmogony with a beginning and a goal.

The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.

The Oriental, on the other hand, seems able to come to terms with this idea.

Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question.

To Western man, the meaninglessness of a merely static universe is unbearable.

He must assume that it has meaning.

The Oriental does not need to make this assumption; rather, he himself embodies it.

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha).

I would say that both are right.

Western man seems predominantly extraverted, Eastern man predominantly introverted.

The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.

The idea of rebirth is inseparable from that of karma.

The crucial question is whether a man's karma is personal or not.

If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.

If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.

Buddha was twice asked by his disciples whether man's karma is personal or not.

Each time he fended off the question, and did not go into the matter; to know this, he said, would not contribute to liberating oneself from the illusion of existence.

Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in

the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.

Buddha left the question open, and I like to assume that he himself did not know with certainty.

I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me.

When I die, my deeds will follow along with me that is how I imagine it.

I will bring with me what I have done.

In the meantime it is important to insure that I do not stand at the end with empty hands.

Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.

The meaning of my existence is that life has addressed a question to me.

Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.

That is a supra-personal life task, which I accomplish only by effort and with difficulty.

Perhaps it is a question which preoccupied my ancestors, and which they could not answer.

Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?

Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way?

Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.

I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.

For example, my way of posing the question as well as my answer may be unsatisfactory.

That being so, someone who has my karma or I myself would have to be reborn in order to give a more complete answer.

It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in

these matters and could profitably tackle the task anew.

I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.

"With a free and open mind" I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation.

A belief proves to me only the phenomenon of belief, not the content of the belief.

This I must see revealed empirically in order to accept it.

Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.

But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.

I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.

Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.

Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age.

With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man’s life. "Your old men shall dream dreams".

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.

In old age one begins to let memories unroll before the mind’s eye and, musing, to recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections

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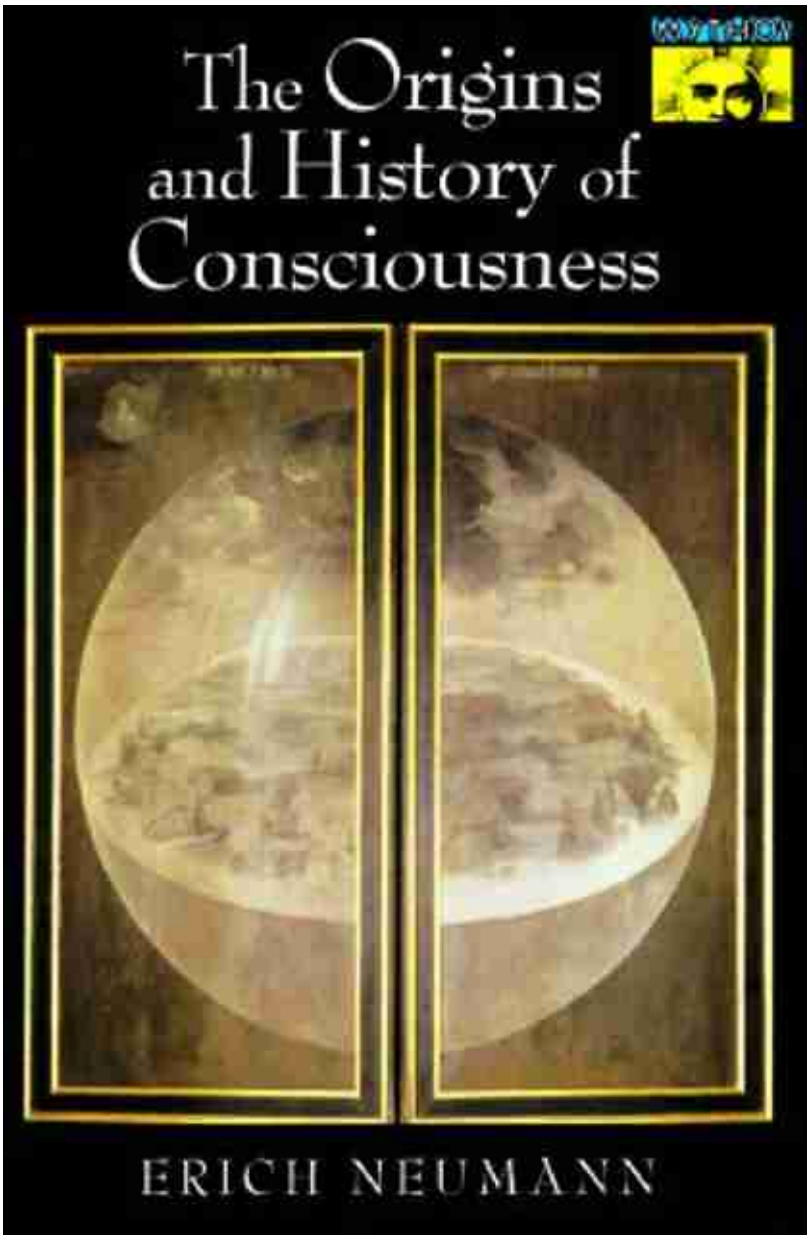
Carl Jung's Foreword to Erich Neumann's "The Origin and History of Consciousness" **(2016-01-04 11:22)**



The author has requested me to preface his book with a few words of introduction, and to this I accede all the more readily because I found his work more than usually welcome.

It begins just where I, too, if I were granted a second lease of life, would start to gather up the disfecta membra of my own writings, to sift out all those "beginnings without continuations" and knead them into a whole.

As I read through the manuscript of this book it became clear to me how great are the disadvantages of pio-

neer work: one stumbles through unknown regions; one is lead astray by analogies, forever losing the Ariadne thread; one is overwhelmed by new impressions and new possibilities, and the word disadvantage of all is that the pioneer only knows afterwards what he should have known before.

The second generation has the advantage of a clearer, if still incomplete, picture; certain landmarks that at least lie on the frontiers of the essential have grown familiar, and one now knows what must be known if one is to explore the newly discovered territory.

Thus forewarned and forearmed, a representative of the second generation can spot the most distant connections; he can unravel problems and give a coherent account of the whole field of study, whose full extent the pioneer can only survey at the end of his life's work.

This difficult an d meritorious task the author has performed with outstanding success.

He has woven his facts into a pattern and created a unified whole, which no pioneer could have done nor could ever have attempted to do.

As though in confirmation of this, the present work opens at the very place where I unwittingly made landfall on the new continent long ago, namely the realm of matriarchal symbolism; and, as a conceptual framework work for his discoveries, the author uses a symbol whose significance first dawned on me in my recent writings on the psychology of alchemy: the uroboros.

Upon this foundation he has succeeded in constructing a unique history of the evolution of consciousness, and at the same time in representing the body of myths as the phenomenology of this same evolution.

In this way he arrives at conclusions and insights which are among the most important ever to be reached in this field.

Naturally to me ,as a psychologist, the most valuable aspect of the work is the fundamental contribution it makes to a psychology of the unconscious.

The author has placed the concepts of analytical psychology-which for many people are so bewildering-on a firm evolutionary basis, and erected upon the temperament and subjective assumptions of the author as well as upon objective data.

This factor is of the greatest importance in psychology, tor the "personal equation" colors the mode of seeing.

Ultimate truth, if there be such a thing, demands the concert of many voices.

I can only congratulate the author on his achievement.

May this brief foreword convey to him my heartfelt thanks. C.G. Jung, March 1, 1949

Carl Jung across the web:

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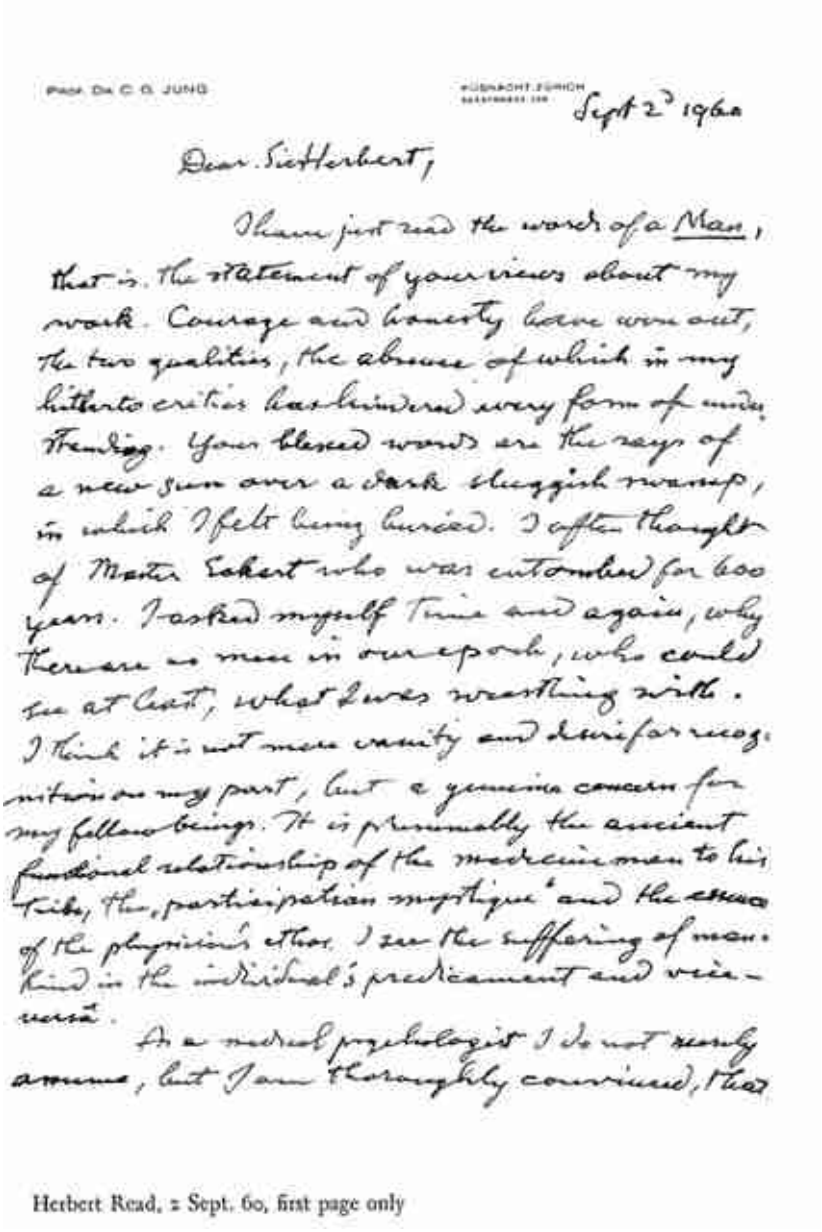
Carl Jung: I have given a good deal of attention to two great initiators: Joyce and Picasso. **(2016-01-04 16:12)**



Prof. Dr. C. G. JUNG

KÜSNACHT-ZÜRICH

Sept 2d 1960

Dear Sir Herbert,

I have just read the words of a Man, that is, the statement of your views about my work. Courage and honesty have won out, the two qualities, the absence of which in my hitherto critics has hindered every form of understanding. Your blessed words are the rays of a new sun over a dark sluggish swamp, in which I felt being buried. I often thought of Master Eckart who was entombed for 600 years. I asked myself time and again, why there are no men in our epoch, who could see at least, what lives worthing with. I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow beings. It is presumably the ancient functional relationship of the medicine man to his tribe, the participation mystique and the aura of the physician's ether. I see the suffering of mankind in the individual's predicament and vice-versâ.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that

Herbert Read, 2 Sept. 60, first page only

To Herbert Read

Dear Sir Herbert, 2 September 1960

I have just read the words of a Man, that is, the statement of your views about m y work.

Courage and honesty have won out, two qualities the absence of which in my critics hitherto has hindered every form of understanding.

Your blessed words are the rays of a new sun over a dark sluggish swamp in which I felt buried.

I often thought of Meister Eckhart who was entombed for 600 years.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow-beings.

It is presumably the ancient functional relationship of the medicine-man to his tribe, the participation mystique and the essence of the physician's ethos.

I see the suffering of mankind in the individual's predicament and vice versa.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a mealienum esse is even my duty.

I am including "modern art"-and passionately though I see you indulgently smiling.

I have regretted very much not to have had the opportunity of a real talk with you about your book, which has brought back to me all my thoughts about art.

I have never been explicit about them because I was hampered by my increasing awareness of the universal misunderstanding I encountered.

As the problem is subtle, its solution demands subtlety of mind and real experience of the mind's functioning.

After 60 solid years of field-work I may be supposed to know at least something about my job.

But even the most incompetent ass knew better and I received no encouragement.

On the contrary I was misunderstood or completely ignored.

Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood.

I have given a good deal of attention to two great initiators: Joyce and Picasso.

Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

I knew, as it seems to me, what that crumpled piece of paper meant that went out down the Liffey in spite of Joyce.

I knew his pain, which had strangled itself by its own strength.

Hadn't I seen this tragedy time and again with my schizophrenic patients?

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

But no tongue will tell you what has happened in his soul.

I saw the same process evolving in Picasso, a very different man.

Here was strength which brought about the dissolution of a work.

He saw and understood what the surge of depth meant.

Almost consciously he accepted the challenge of the all-powerful spirit of the time.

He transformed his "Konnen" ("Kunst" derives from "konnen") into the art of ingenious fragmentation: "It shall go this way, if it doesn't go the other way."

I bestowed the honour upon Picasso of viewing him as I did Joyce.

I could easily have done worse by emphasizing his falsity.

He was just catering to the morbidity of his time, as he himself admits.

I am far from diagnosing him a schizophrenic. I only emphasize the analogy to the schizophrenic process, as I understand it.

I find no signs of real schizophrenia in his work except the analogy, which however has no diagnostic value, since there are plenty of cases of this kind yet no proof that they are schizophrenics.

Picasso is ruthless strength, seizing the unconscious urge and voicing it resoundingly, even using it for monetary reasons.

By this regrettable digression he shows how little he understands the primordial urge, which does not mean a field of ever so attractive-looking and alluring shards, but a new world after the old one has crumpled up.

Nature has a horror vacui and does not believe in shard-heaps and decay, but grass and flowers cover all ruins inasmuch as the rains of heaven reach them.

The great problem of our time is that we don't understand what is happening to the world.

We are confronted with the darkness of our soul, the unconscious.

It sends up its dark and unrecognizable urges.

It hollows out and hacks up the shapes of our culture and its historical dominants.

We have no dominants any more, they are in the future.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

Who is the awe-inspiring guest who knocks at our door portentously?

Fear precedes him, showing that ultimate values already flow towards him.

Our hitherto believed values decay accordingly and our only certainly is that the new world will be something

different from what we were used to.

If any of his urges show some inclination to incarnate in a known shape, the creative artist will not trust it.

He will say: "Thou art not what thou sayest" and he will hollow them out and hack them up.

That is where we are now.

They have not yet learned to discriminate between their willful mind and the objective manifestation of the psyche.

They have not yet learned to be objective with their own psyche, i .e., [to discriminate] between the thing which you do and the thing that happens to you.

When somebody has a happy hunch, he thinks that he is clever, or that something which he does not know does not exist.

We are still in a shockingly primitive state of mind, and this is the main reason why we cannot become objective in psychic matters.

If the artist of today could only see what the psyche is spontaneously producing and what he, as a consciousness, is inventing, he would notice that the dream f.i. or the object is pronouncing (through his psyche) a reality from which he will never escape, because nobody will ever transcend the structure of the psyche.

We have simply got to listen to what the psyche spontaneously says to us.

What the dream, which is not manufactured by us, says is just so.

Say it again as well as you can.

Quod Natura relinquit imperfectum, Ars perficiU It is the great dream which has always spoken through the artist as a mouthpiece.

All his love and passion (his "values") flow towards the coming guest to proclaim his arrival.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.

We decide, as if we knew.

We only know what we know, but there is plenty more of which we might know if only we could give up insisting upon what we do know.

But the Dream would tell us more, therefore we despise the Dream and we are going on to dissolve ad infinitum.

What is the great Dream?

It consists of the many small dreams and the many acts of humility and submission to their hints.

It is the future and the picture of the new world, which we do not understand yet.

We cannot know better than the unconscious and its intimations.

There is a fair chance of finding what we seek in vain in our conscious world.

Where else could it be?

I am afraid I never find the language which would convey such simple arguments to my contemporaries.

Apologies for the length of my letter!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 586-592

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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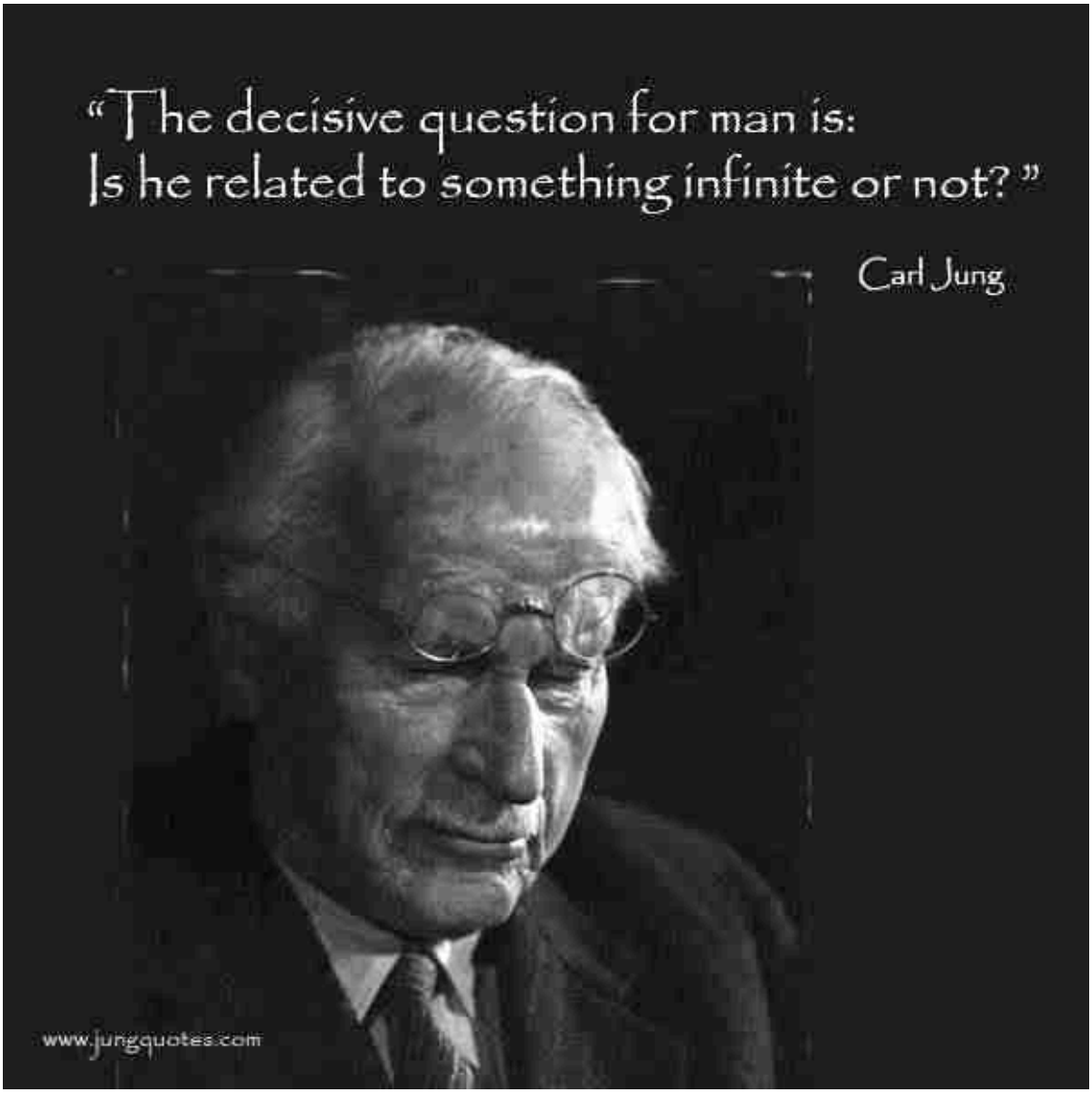
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity.
(2016-01-05 06:05)



To the Rev. W. P. Witcutt

Dear Sir, 24 August 1960

I must apologize for not having answered your Letter of July 18th.

I hasten therefore to answer this time at once.

I was very interested in your letter, as you can imagine.

Since 1924 I have done much work with the I Ching and I have discussed it with my late friend Richard Wilhelm, who had first-hand knowledge of its workings.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not

only a picture of the actual situation but also of the future, exactly like dreams.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

I have never tried even to describe this aspect of dreams, not to speak of the hexagrams, because I have found that our public today is incapable of understanding.

I considered it therefore my first duty to talk and write of the things that might be understandable and would thus prepare the ground upon which one could later on explain the more complicated things.

I quite agree that the I Ching symbolism can be interpreted like that of dreams.

By the way: I must call your attention to the fact that I have no theory that God is a quaternity.

The whole question of quaternity is not a theory at all, it is a Phenomenon.

There are plenty of quaternary symbolizations of the Deity and that is a fact, not a theory.

I would not commit such a crime against epistemology.

This is the stumbling block over which Father Victor White has fallen and many others.

I am in no way responsible for the fact that there are quaternity formulas.

Now, as to your new book, to which I am looking forward with great interest: unfortunately my doctor is strictly against too much mental work, since it increases my blood pressure.

Thus I have to omit all mental efforts.

I would have liked to write a preface to your indubitably meritorious book, but I could not do it without a careful study and digestion of your MS-not to mention the formulation of my own standpoint in these highly complicated matters.

Sunt certe denique fines-that is precisely the situation in which I find myself now.

I cannot fight the battle anymore and I refuse to produce superficial and cheap stuff.

I hope you will understand this painful confession of non possumus.

Nobody regrets this defeat through old age more than I myself.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 584-585

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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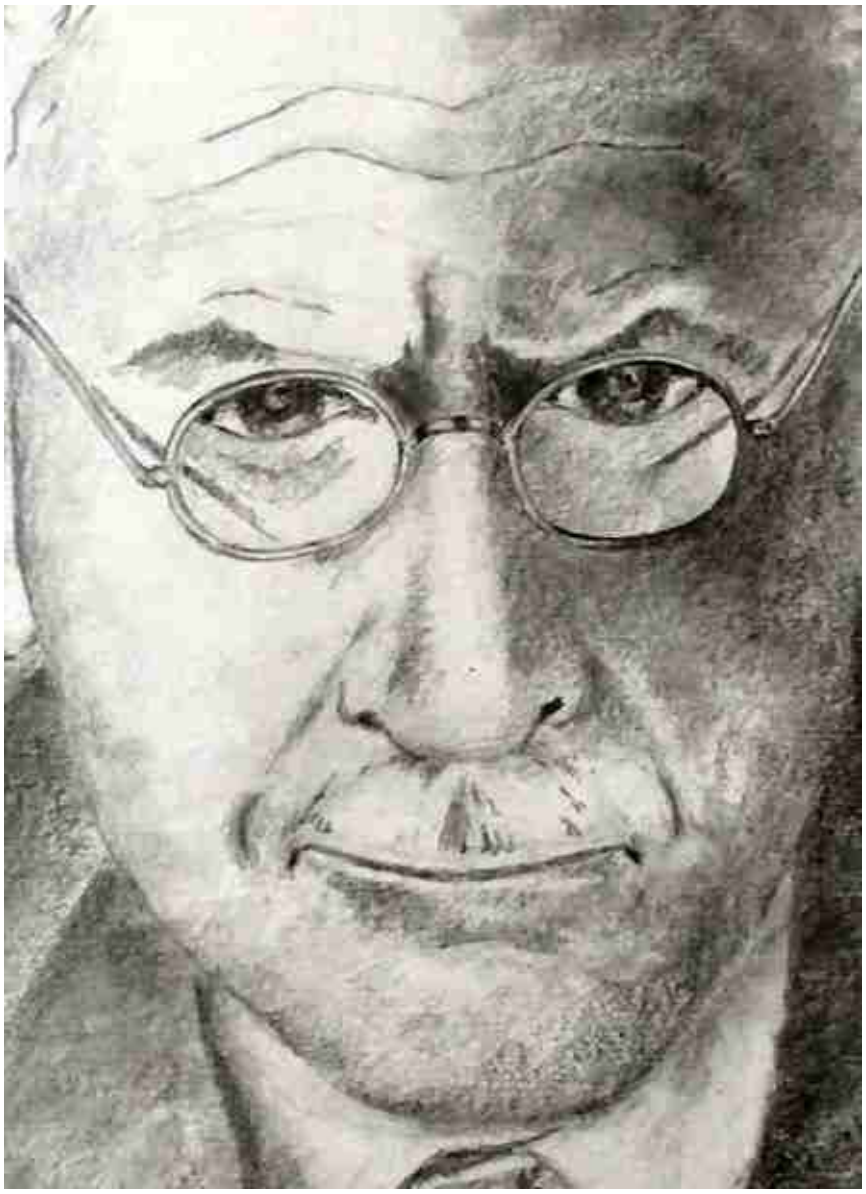
Carl Jung: But now I am grown so old that I can let go my grip on the world,.. **(2016-01-05 09:56)**



To Jolande Jacobi

Dear Dr. Jacobi, 25 August 1960

I was very impressed and pleased to hear that my autobiographical sketches have conveyed to you something of what my outer side has hitherto kept hidden.

It had to remain hidden because it could not have survived the brutalities of the outside world.

But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

The dream you have called back to my memory anticipates the content and setting of the analysis in a miraculous way.

Who knew that and who arranged it?

Who envisioned and; grasped it, and forcibly expressed it in a great dream-image?

He who has insight into this question knows whereof he speaks when he tries to interpret the psyche.

With cordial greetings,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Page 585

Note: J . retold a "big dream" of hers in 1927 which had the character of an initiation. It is reported in her The Way of lndividuation. (1967), pp. 76f.

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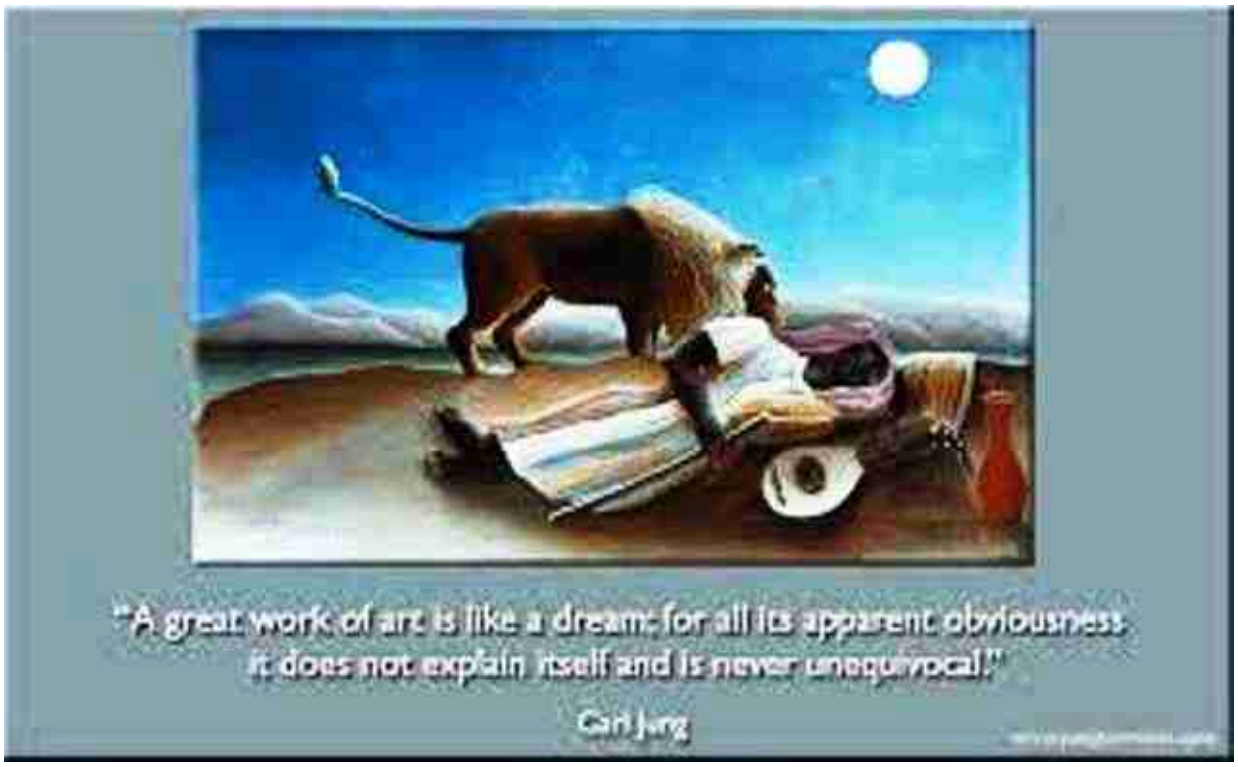
Carl Jung: ... I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. **(2016-01-05 10:14)**


"A great work of art is like a dream: for all its apparent obviousness
it does not explain itself and is never unequivocal."
Carl Jung

To Heinrich Berann

Dear Herr Berann, 27 August 1960

Thank you very much for the samples you have sent me of your Paintings.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art, one is forced to appeal to the intellect or to intuition in order to gain any access to it.

But even then most of the little signs and signals by which human beings relate to one another seem to be absent.

The reason for this, it seems to me, is that in those depths from which the statements of the modern artist come the individual factor plays so small a role that human communication is abolished.

" I remain I and you remain you"-the final expression of the alienation and incompatibility of individuals.

These strange messages are well suited to our time, marked as it is by mass-mindedness and the extinction of the individual.

In this respect our art has an important role to play: it compensates a vital deficiency and anticipates the illimitable loneliness of man.

The question that forces itself upon me when contemplating a modem picture is always the same: what can't it express?

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 585-586.

Carl Jung across the web:

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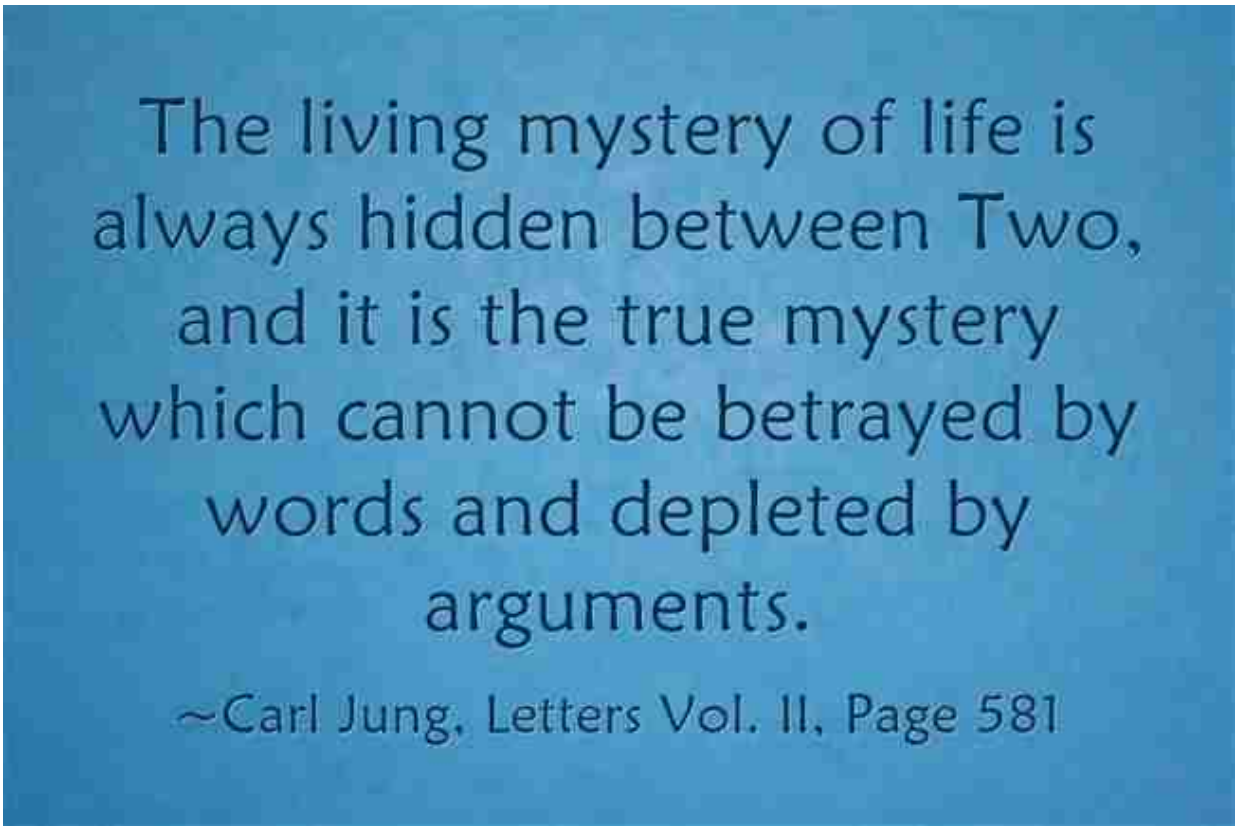
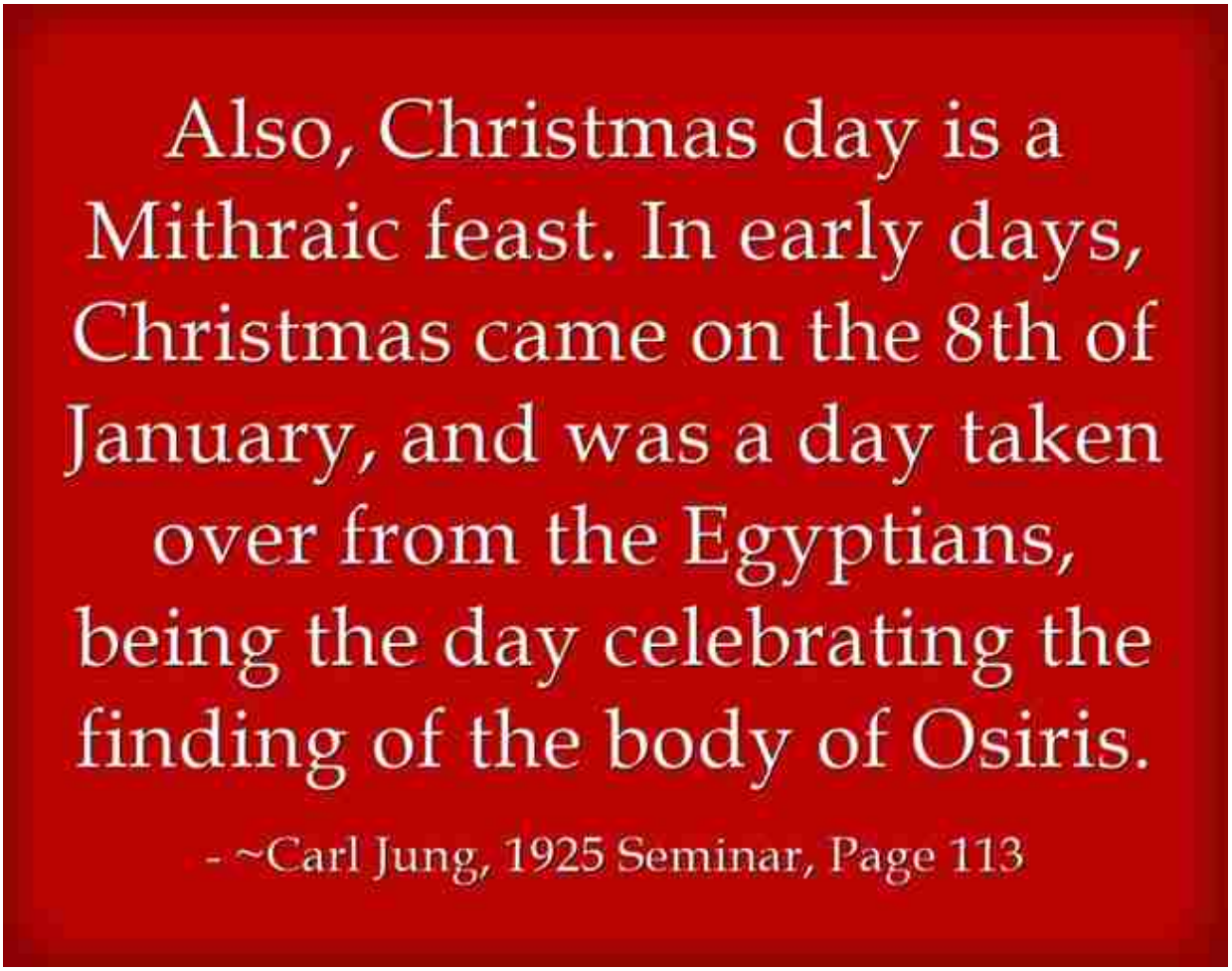
Some Carl Jung Quotations XV **(2016-01-05 14:38)**


The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.
~Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581


Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.
- ~Carl Jung, 1925 Seminar, Page 113

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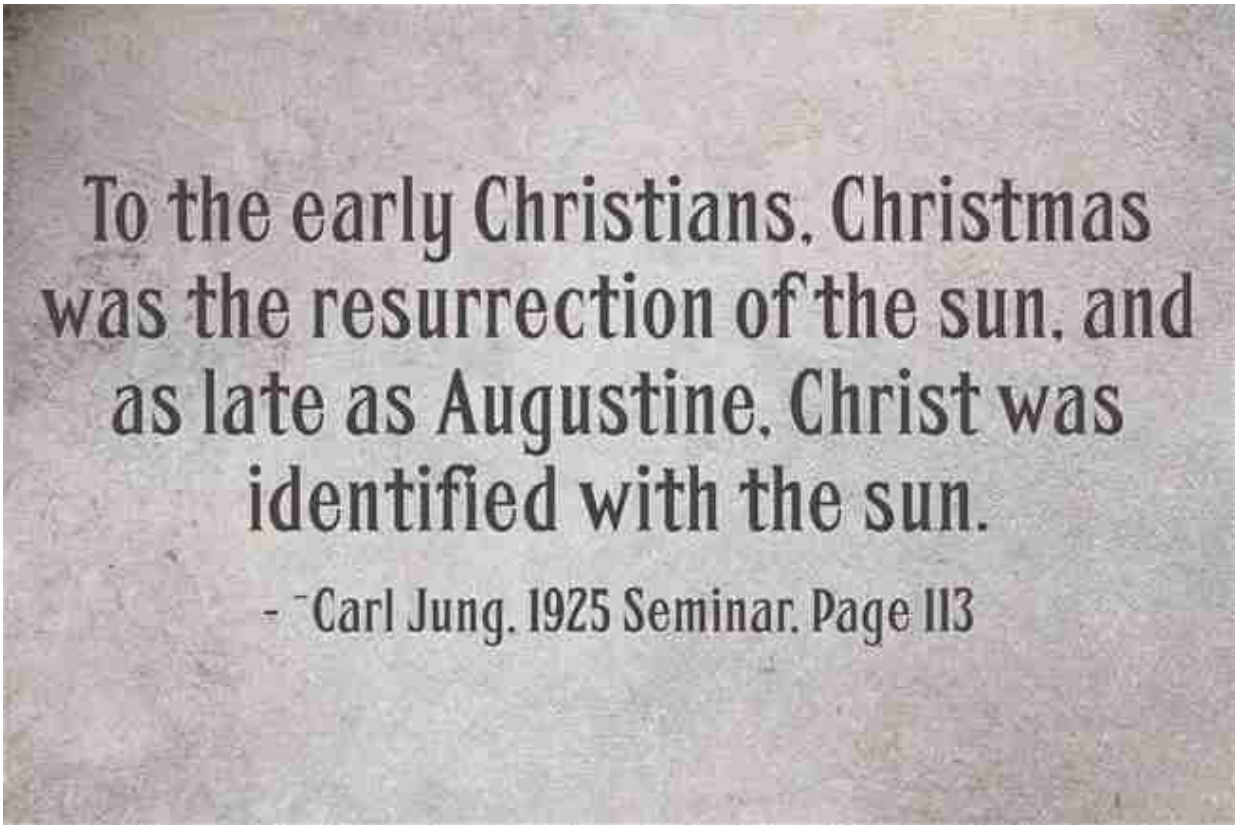
To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.
- Carl Jung, 1925 Seminar, Page 113

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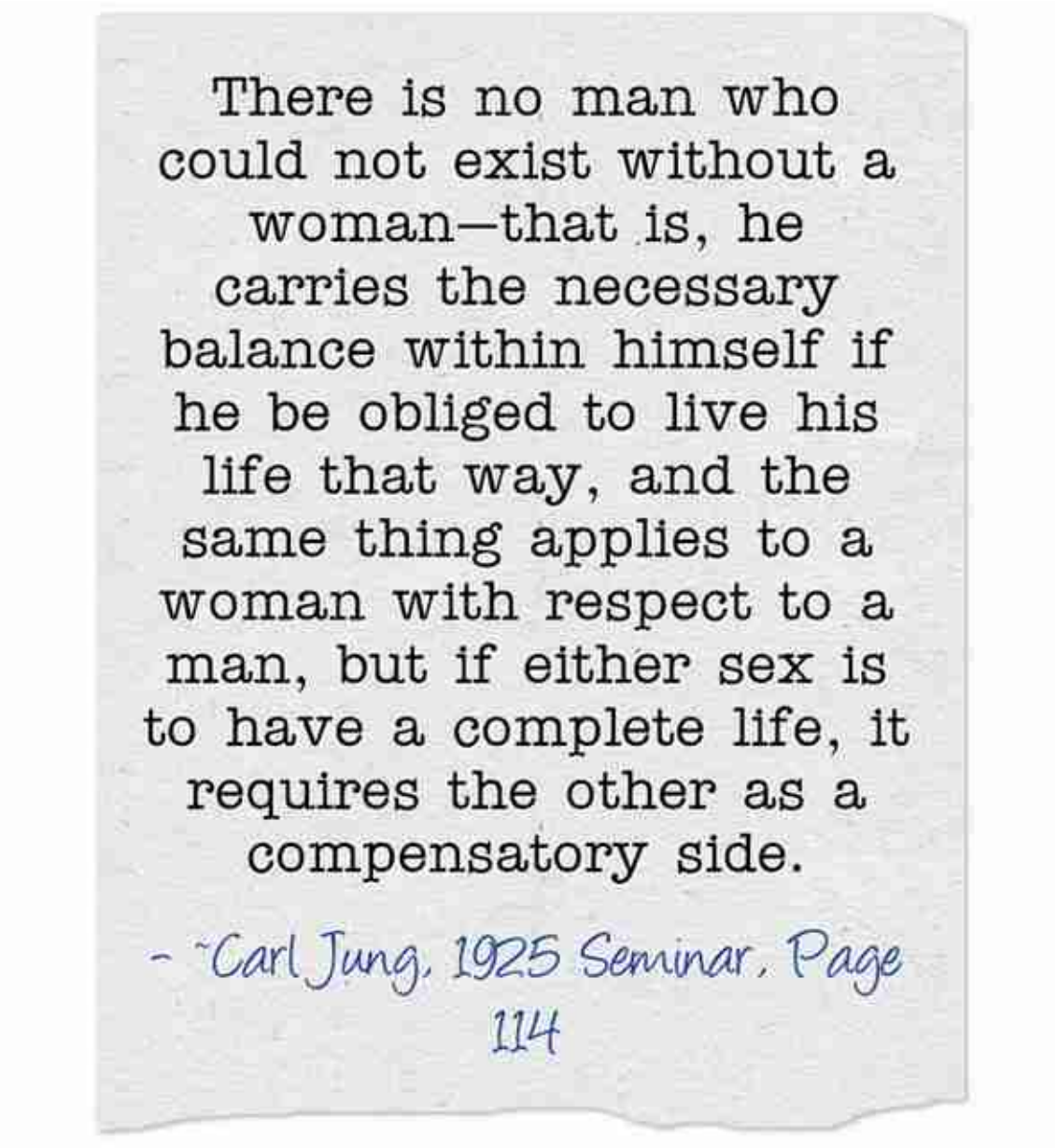
There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.
- ~Carl Jung, 1925 Seminar, Page 114

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

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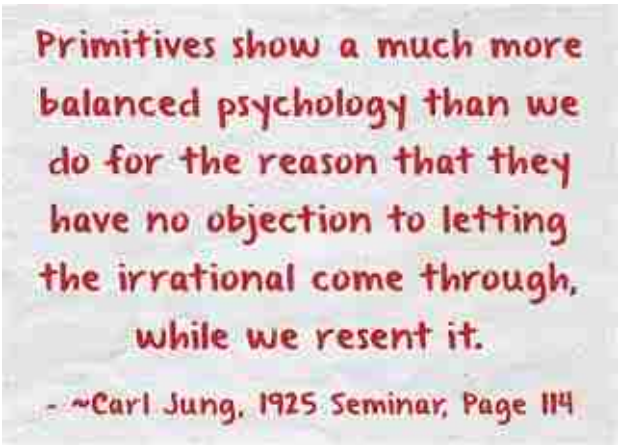
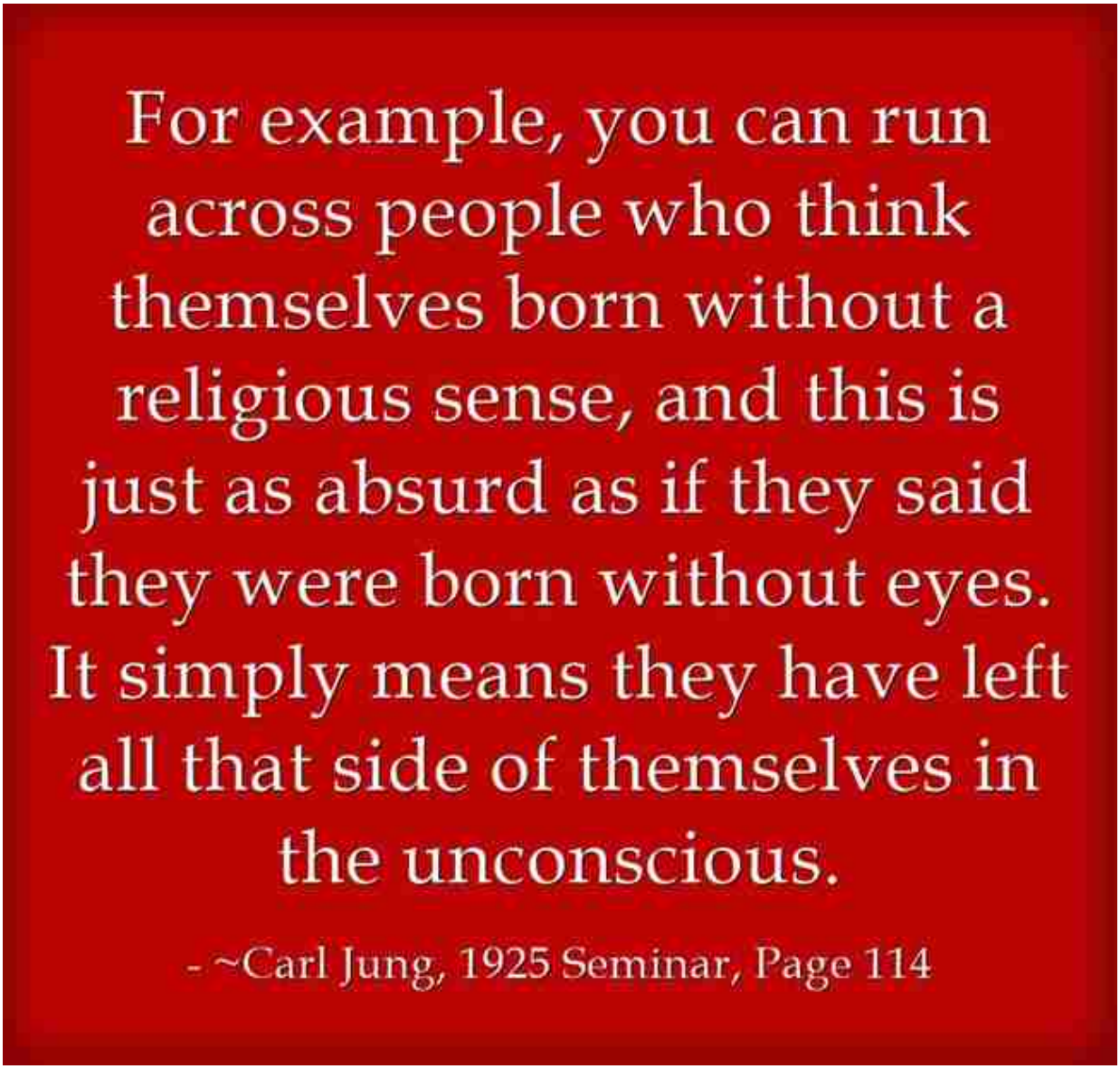

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.
- ~Carl Jung, 1925 Seminar, Page 114


For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.
- ~Carl Jung, 1925 Seminar, Page 114

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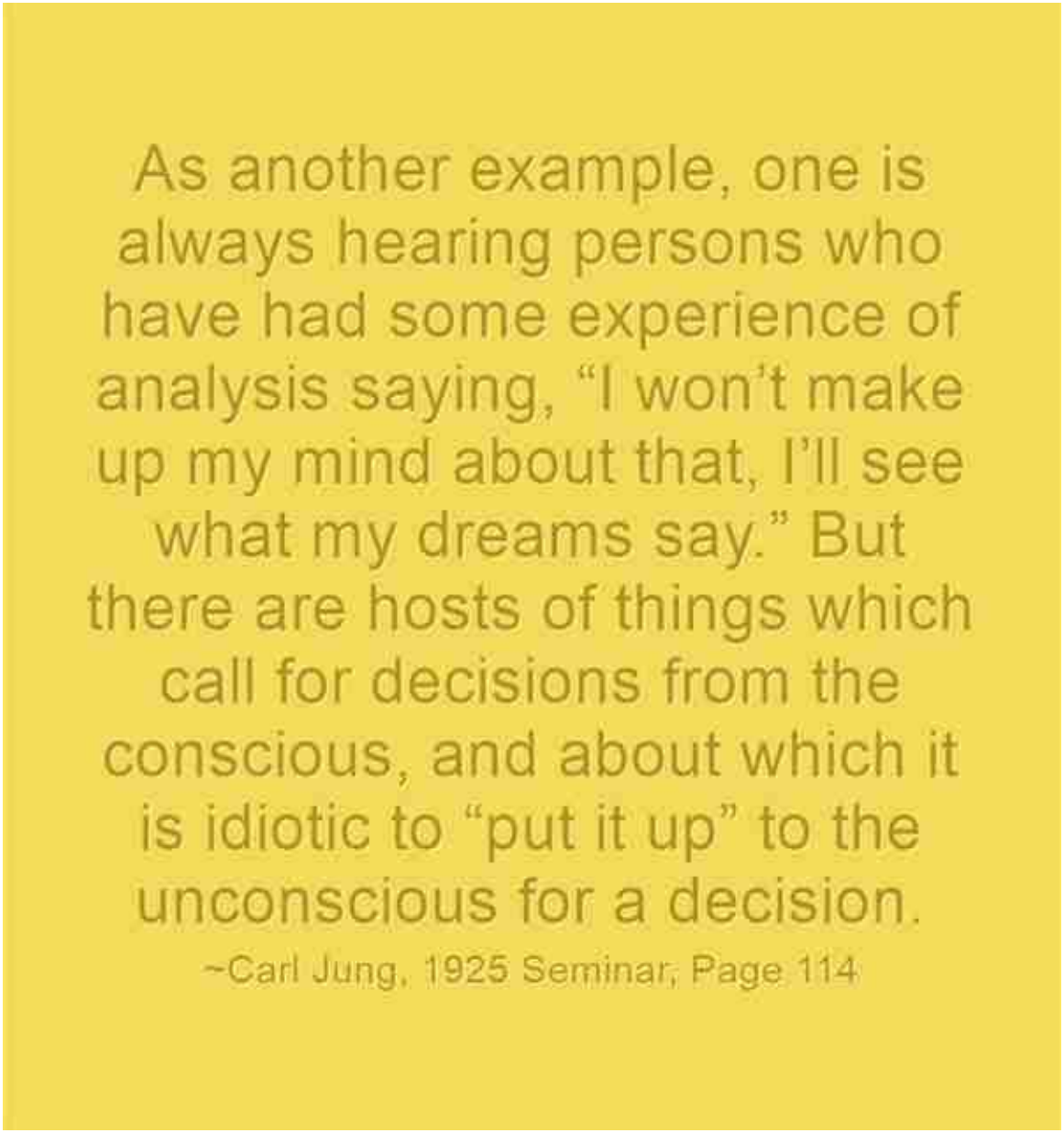
As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.
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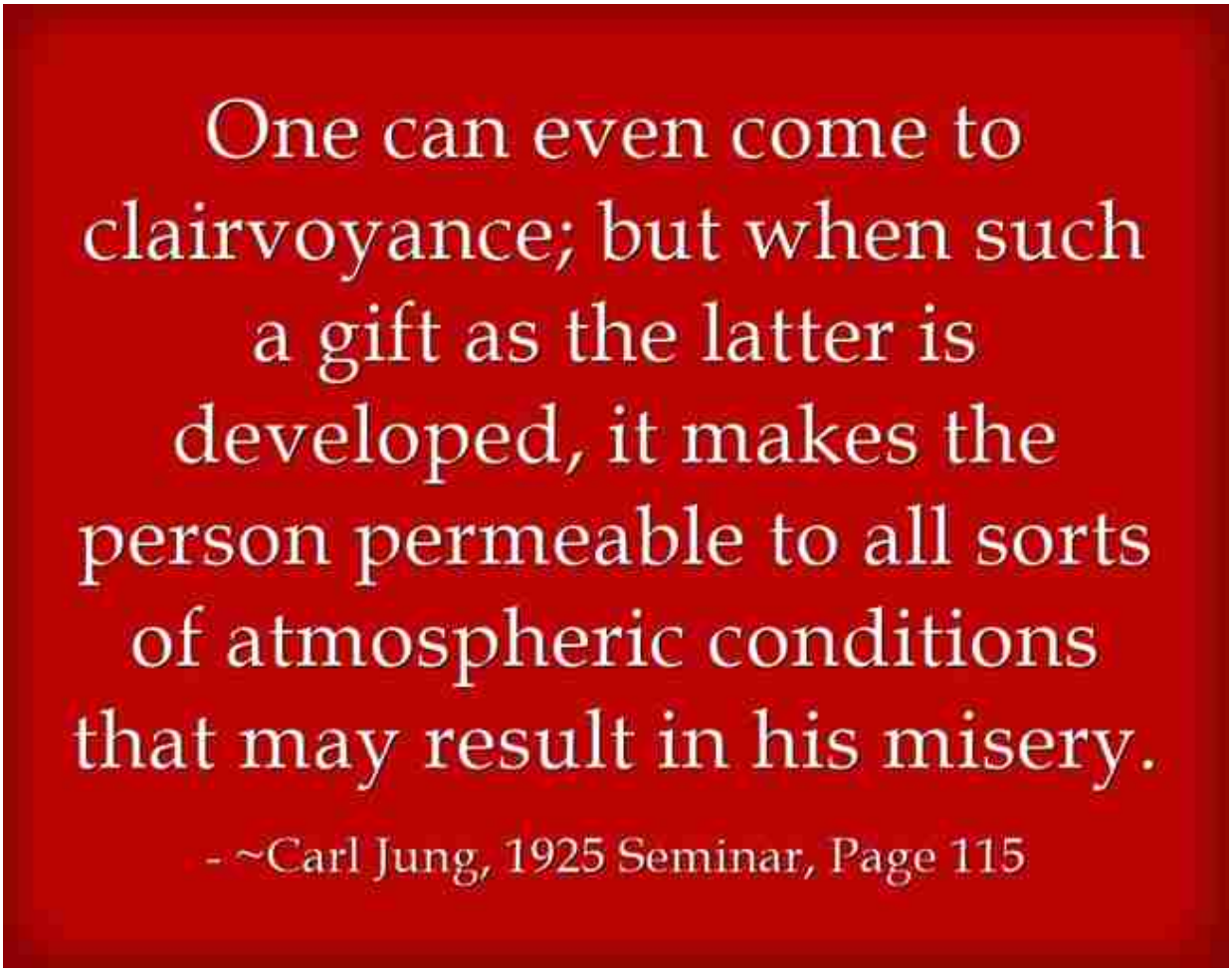
One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.
- ~Carl Jung, 1925 Seminar, Page 115

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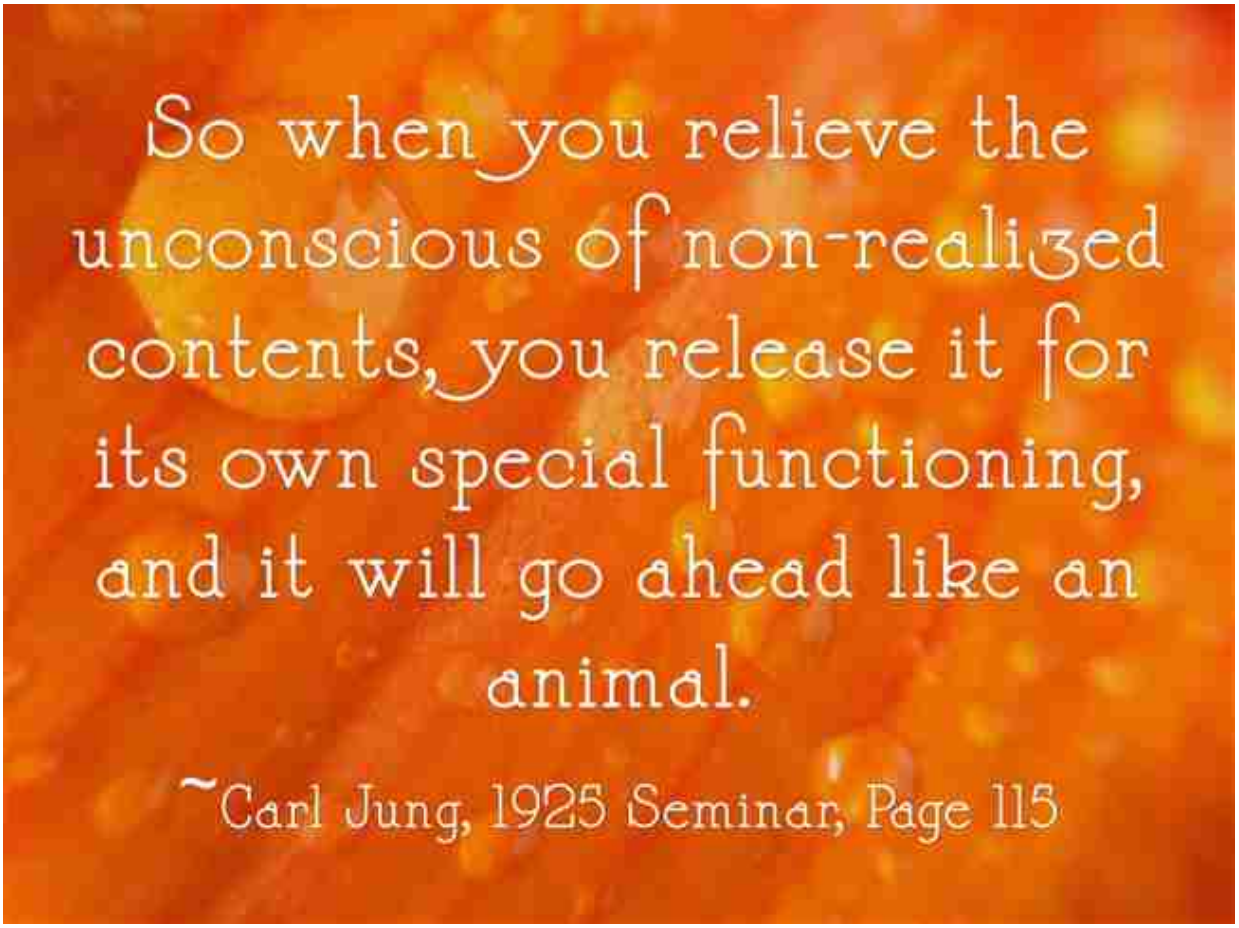
So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.
~Carl Jung, 1925 Seminar, Page 115

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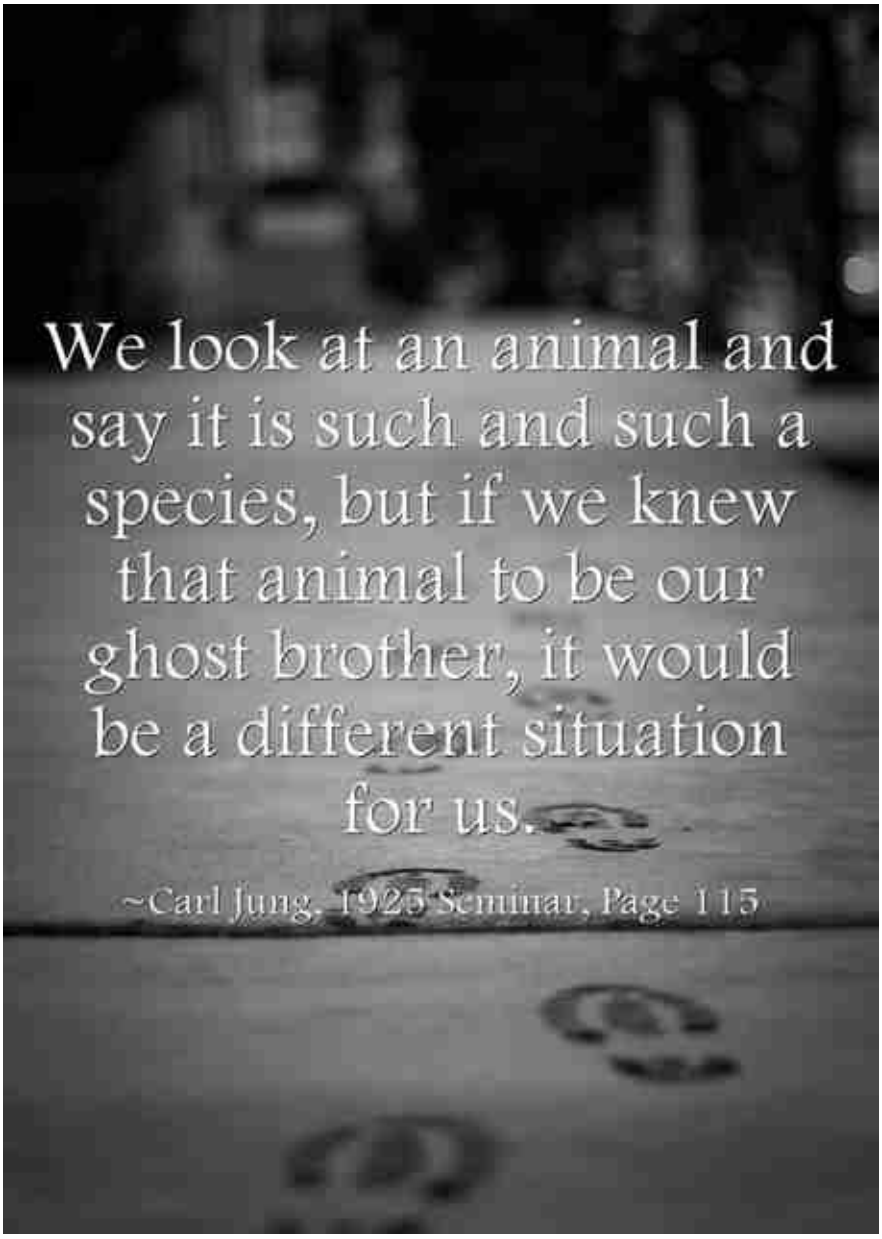
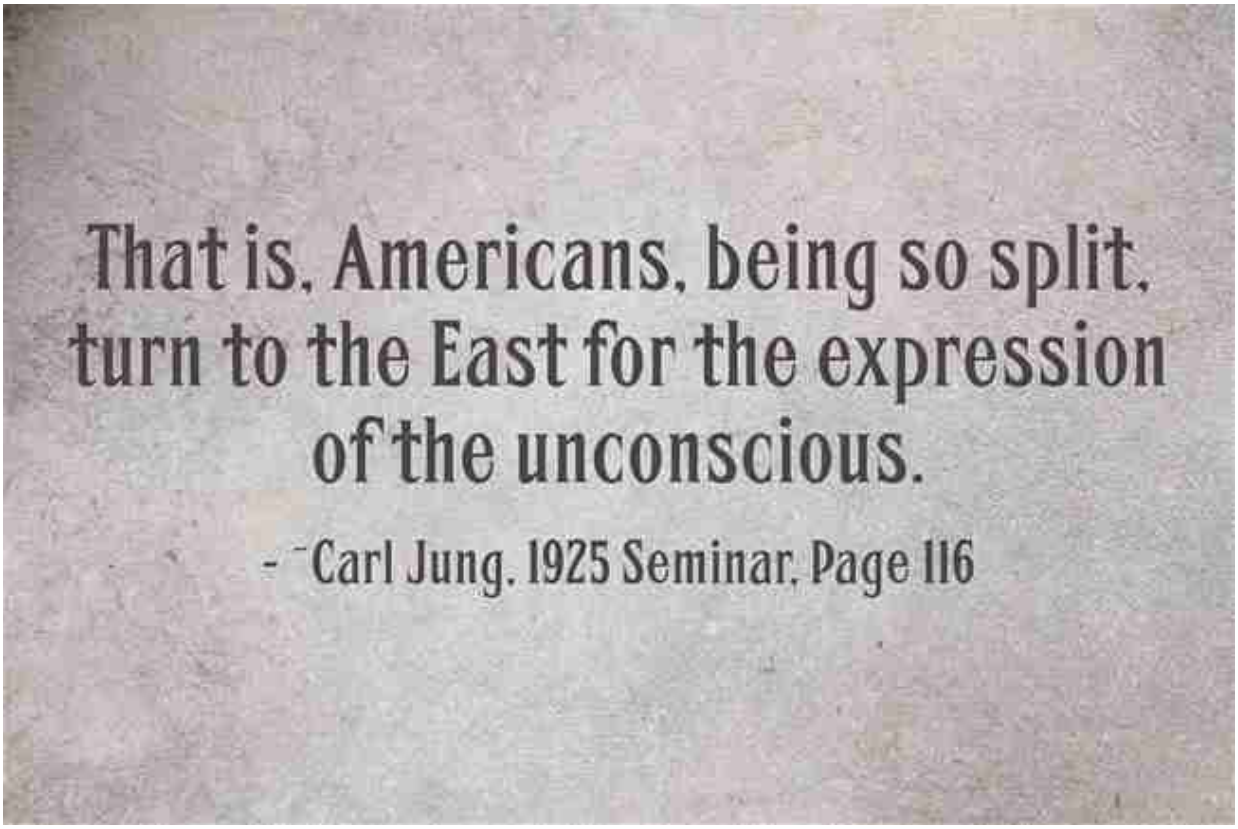
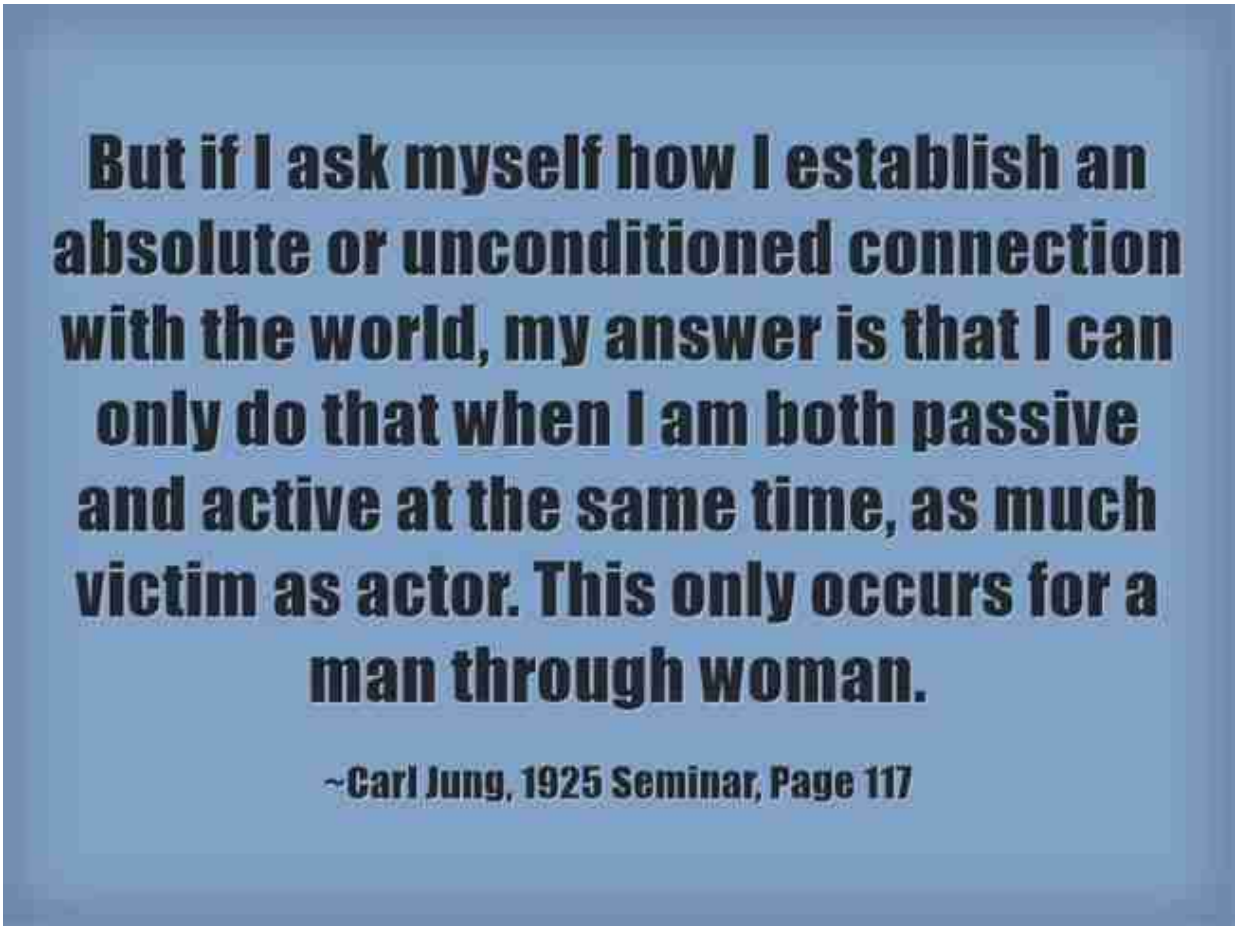

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.
~Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

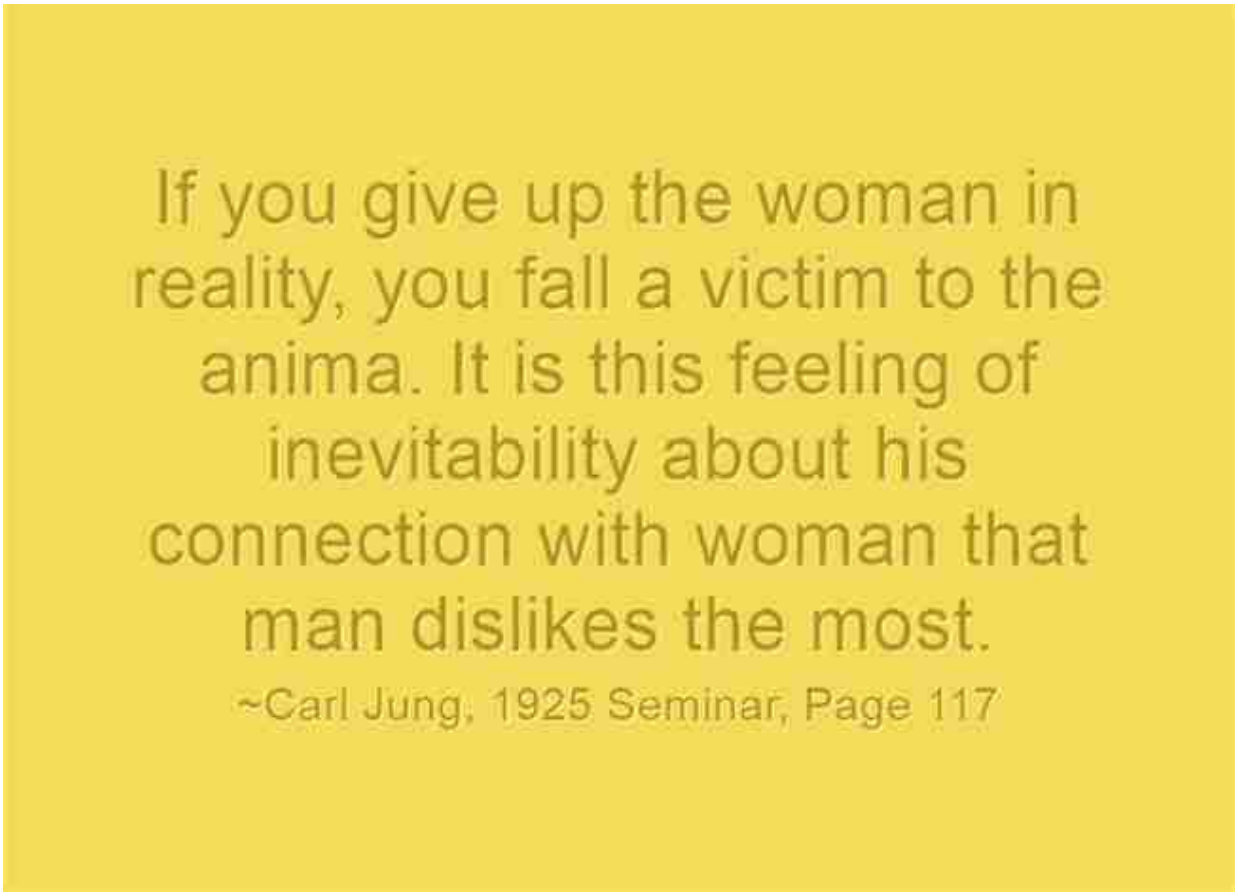
After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115



That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116


But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman.
~Carl Jung, 1925 Seminar, Page 117

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117


If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.
~Carl Jung, 1925 Seminar, Page 117

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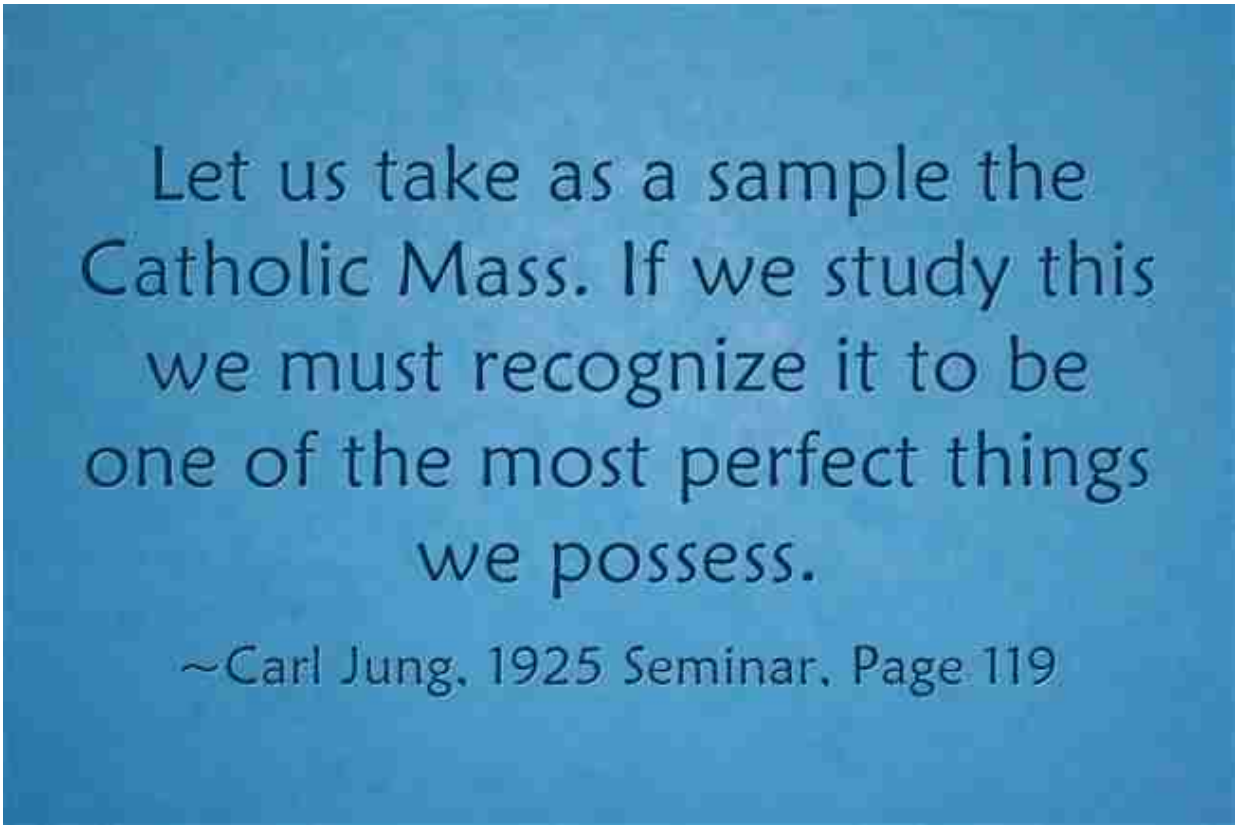
Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.
~Carl Jung, 1925 Seminar, Page 119

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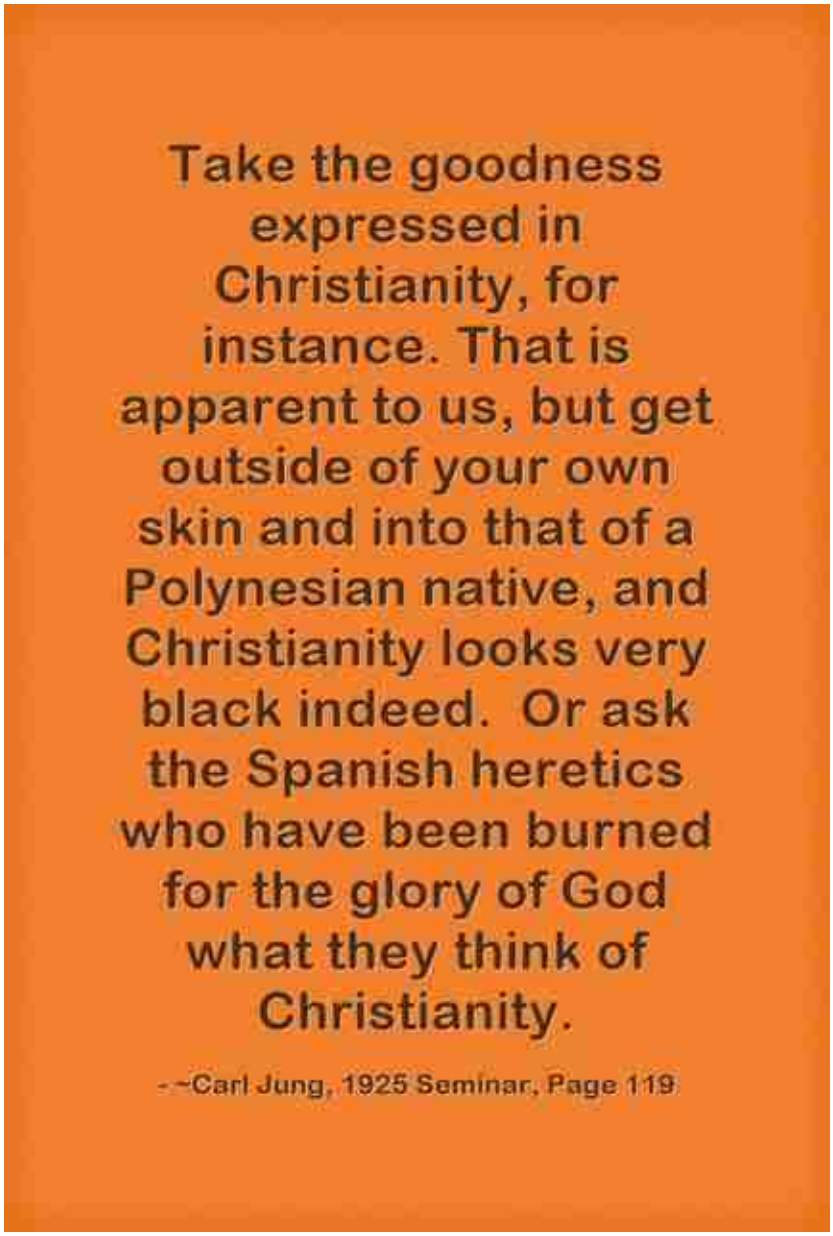
Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.
- -Carl Jung, 1925 Seminar, Page 119

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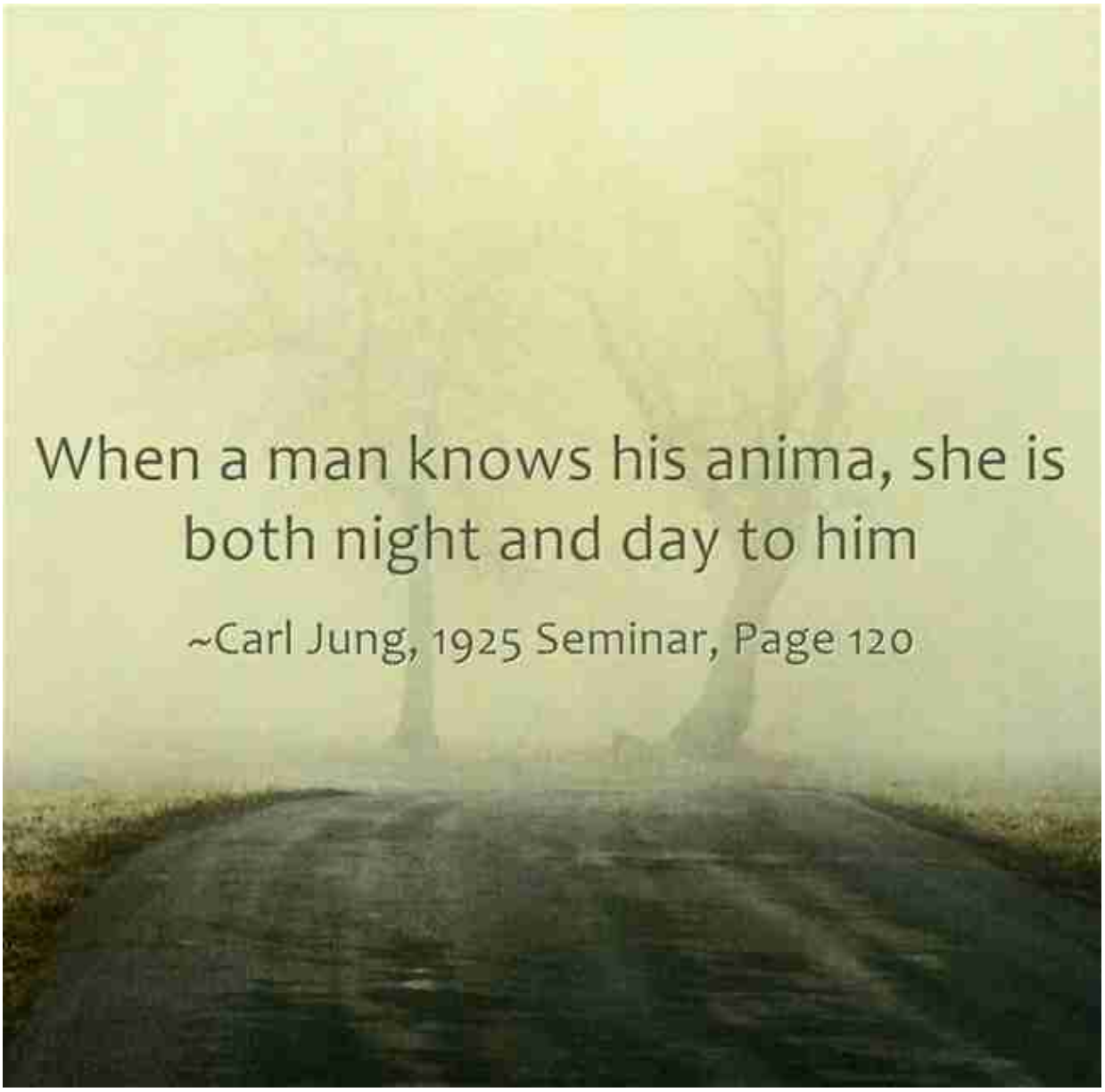
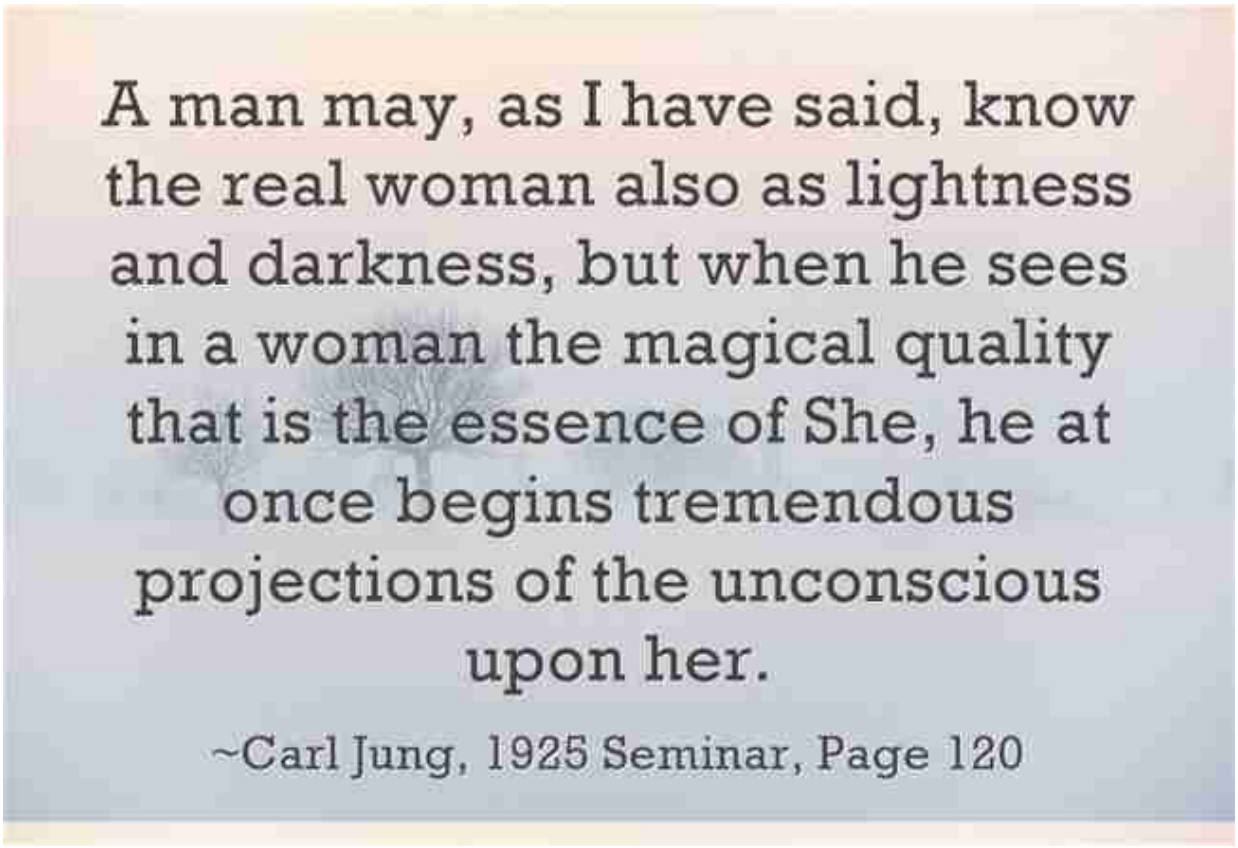


When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120


A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.
~Carl Jung, 1925 Seminar, Page 120

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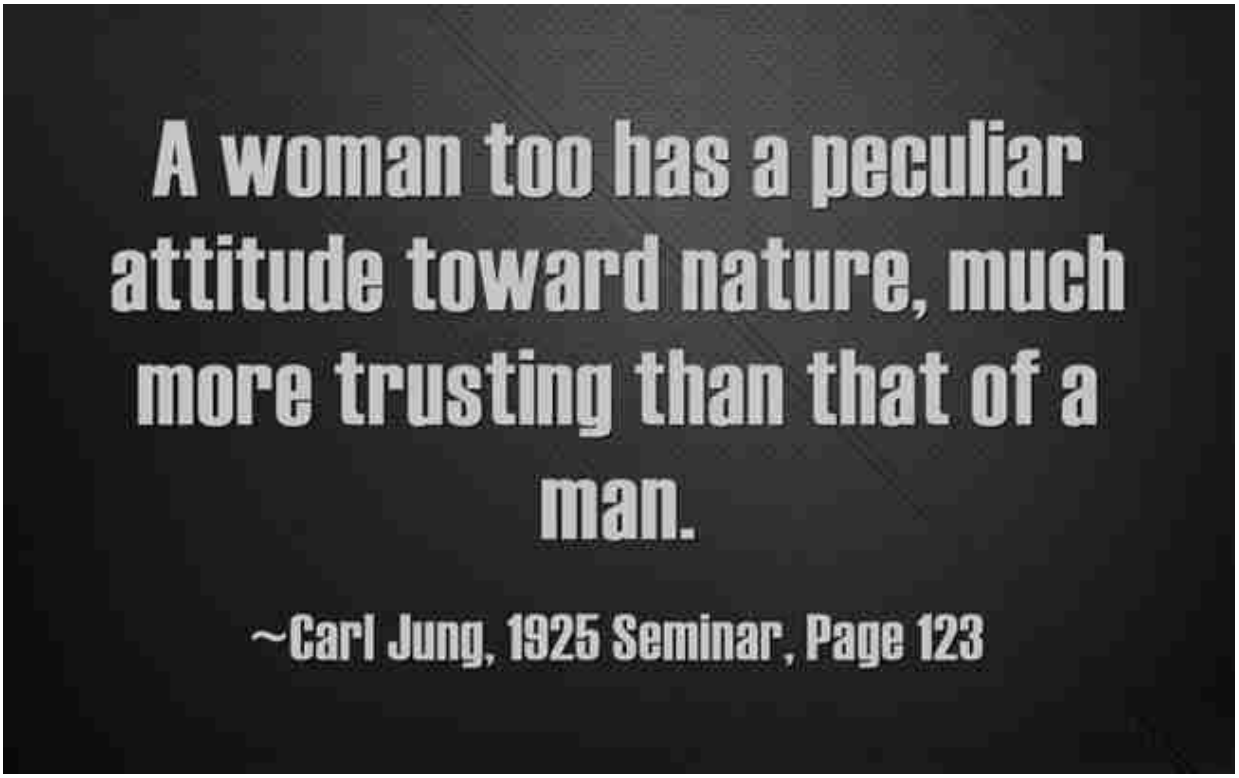
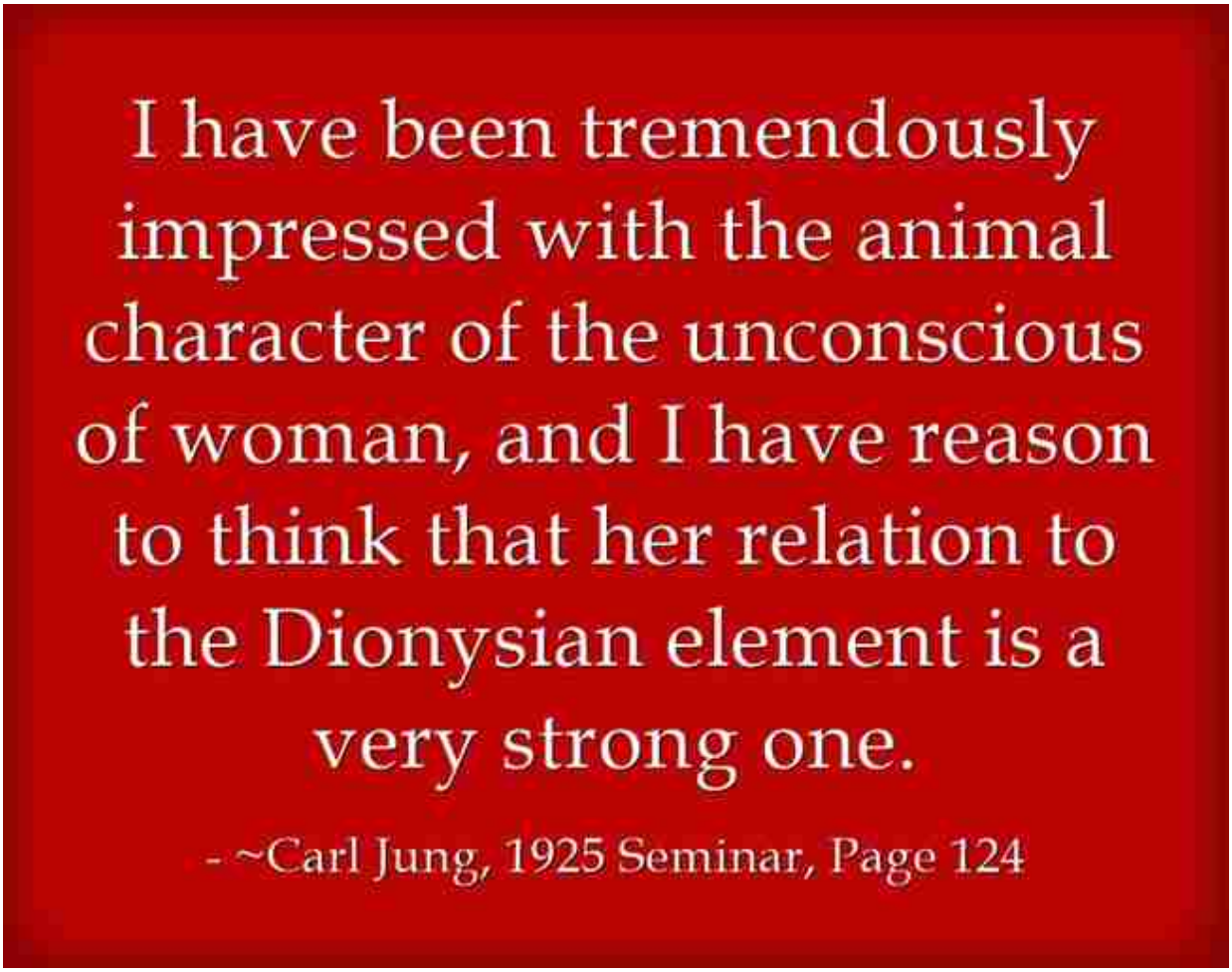


A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123


I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.
- ~Carl Jung, 1925 Seminar, Page 124

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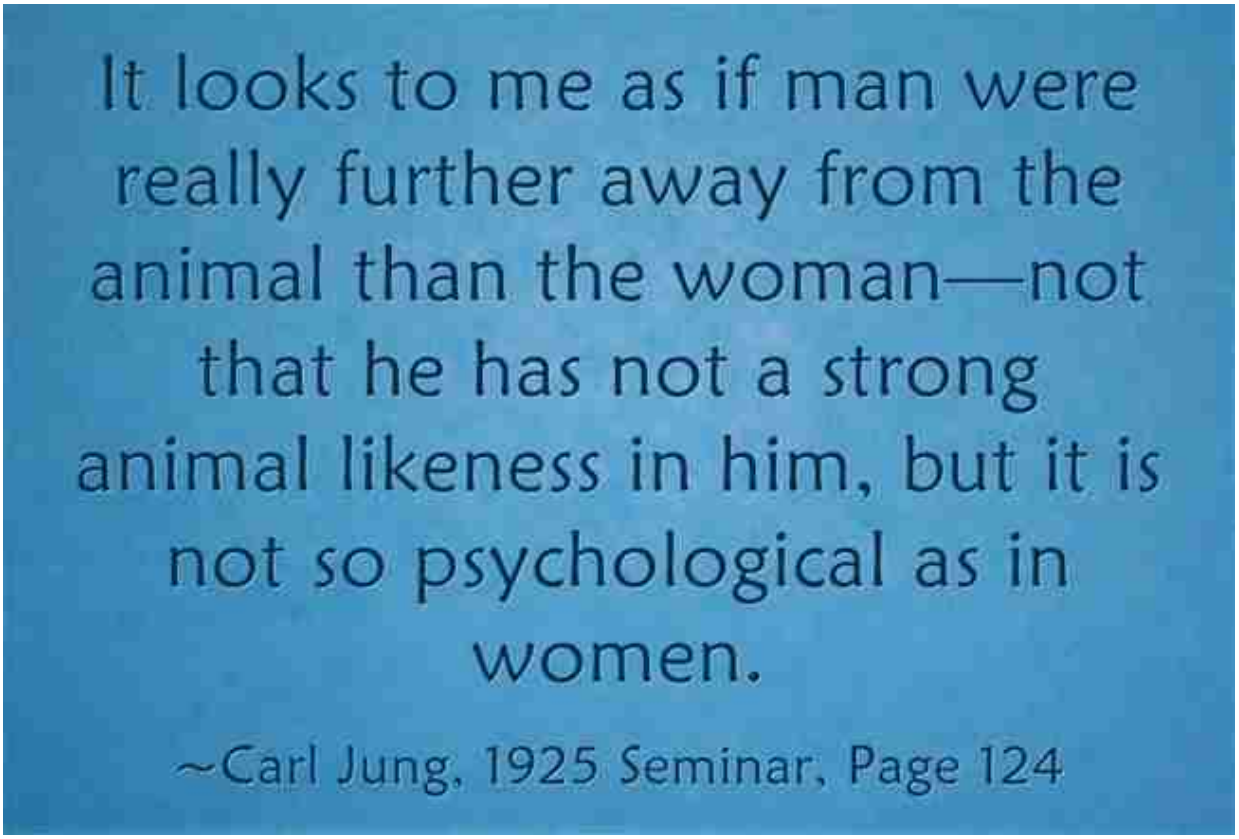
It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.
~Carl Jung, 1925 Seminar, Page 124

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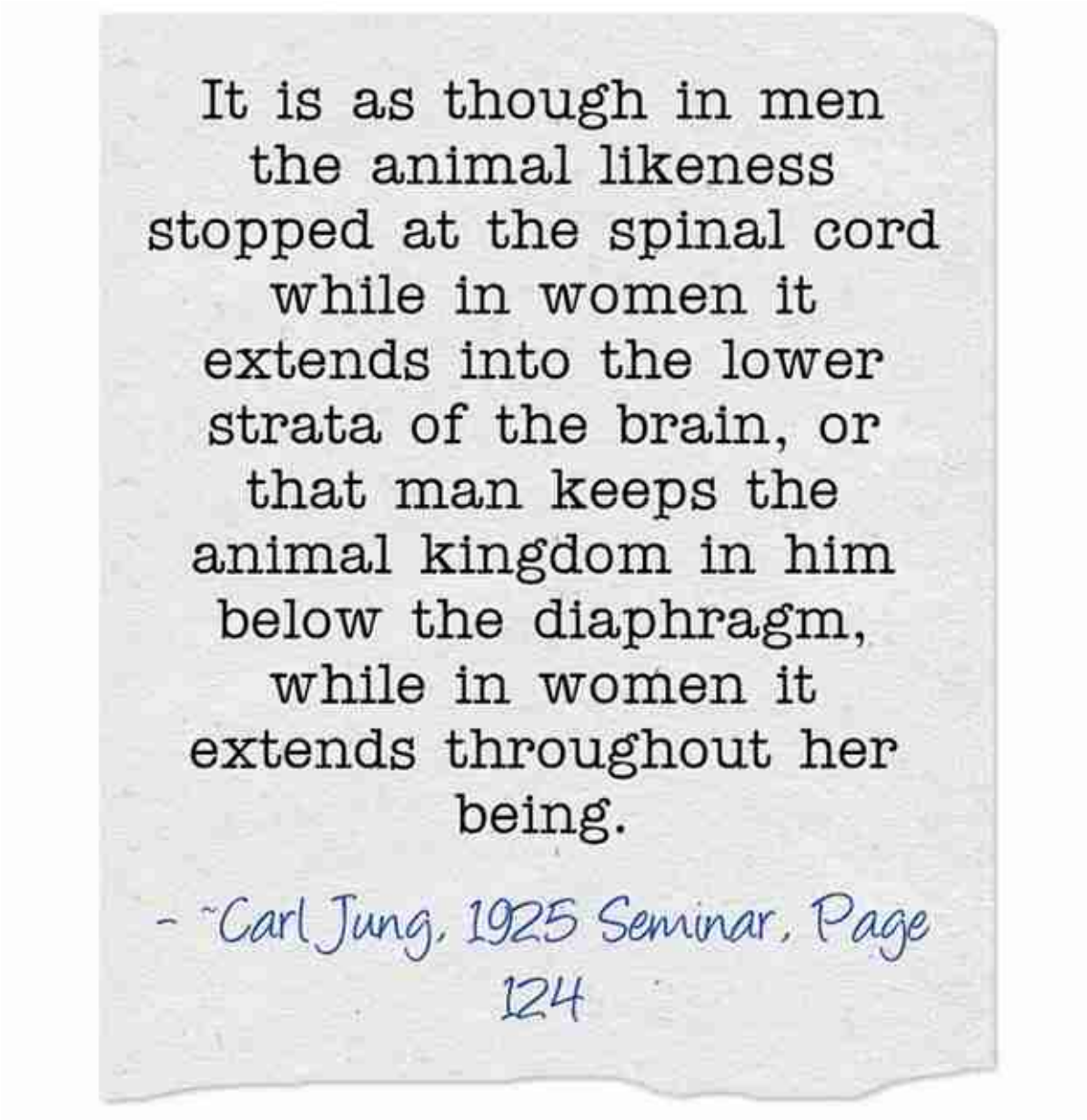
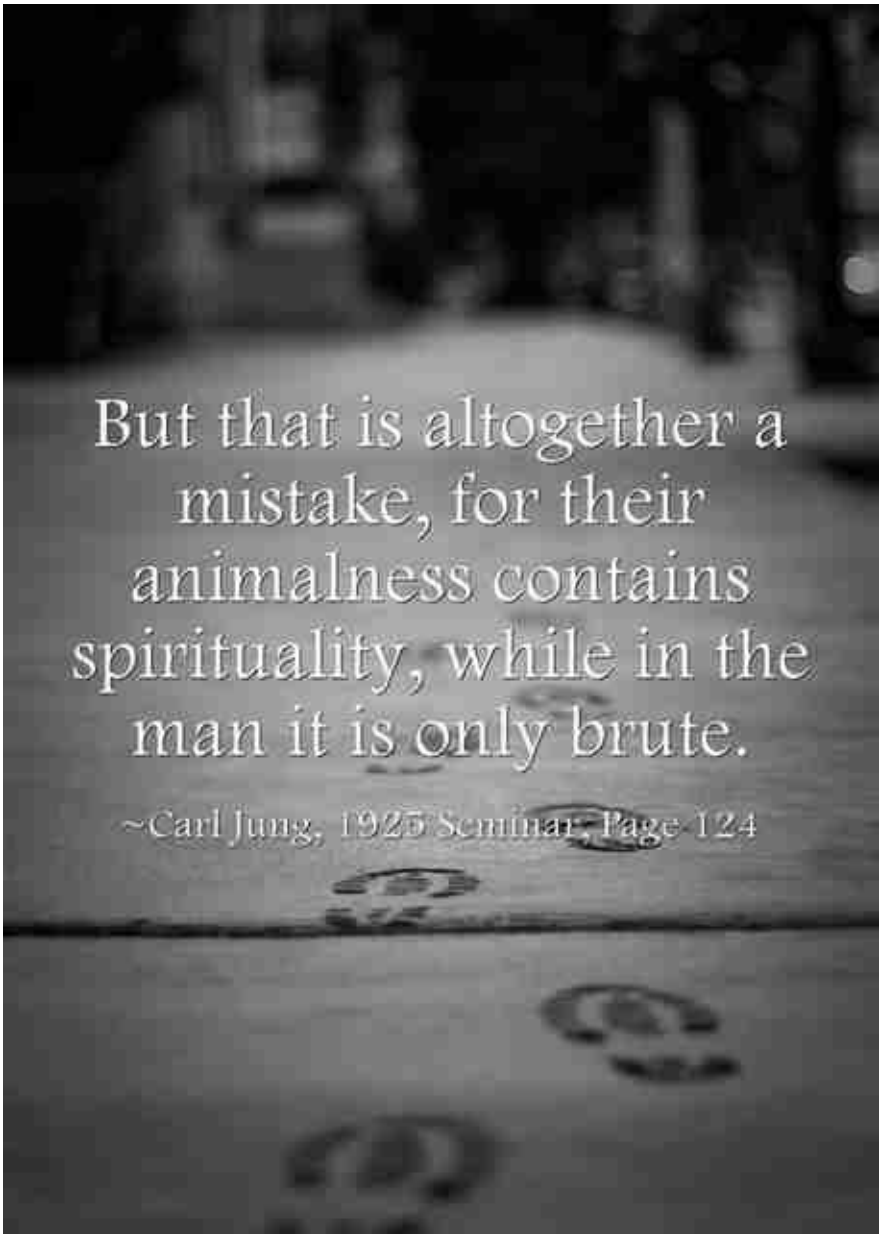


It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124


But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.
~Carl Jung, 1925 Seminar, Page 124

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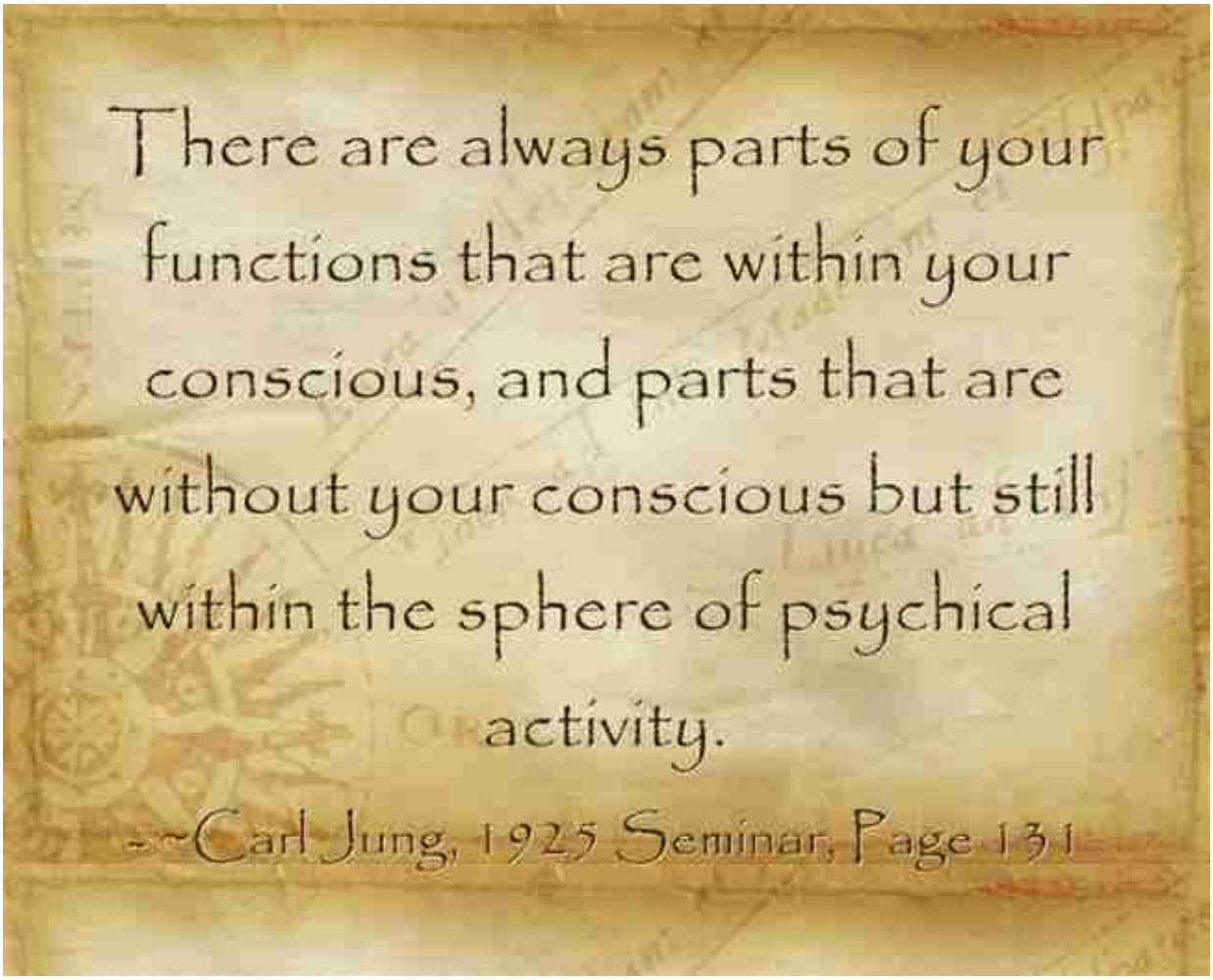
There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.
~~Carl Jung, 1925 Seminar, Page 131

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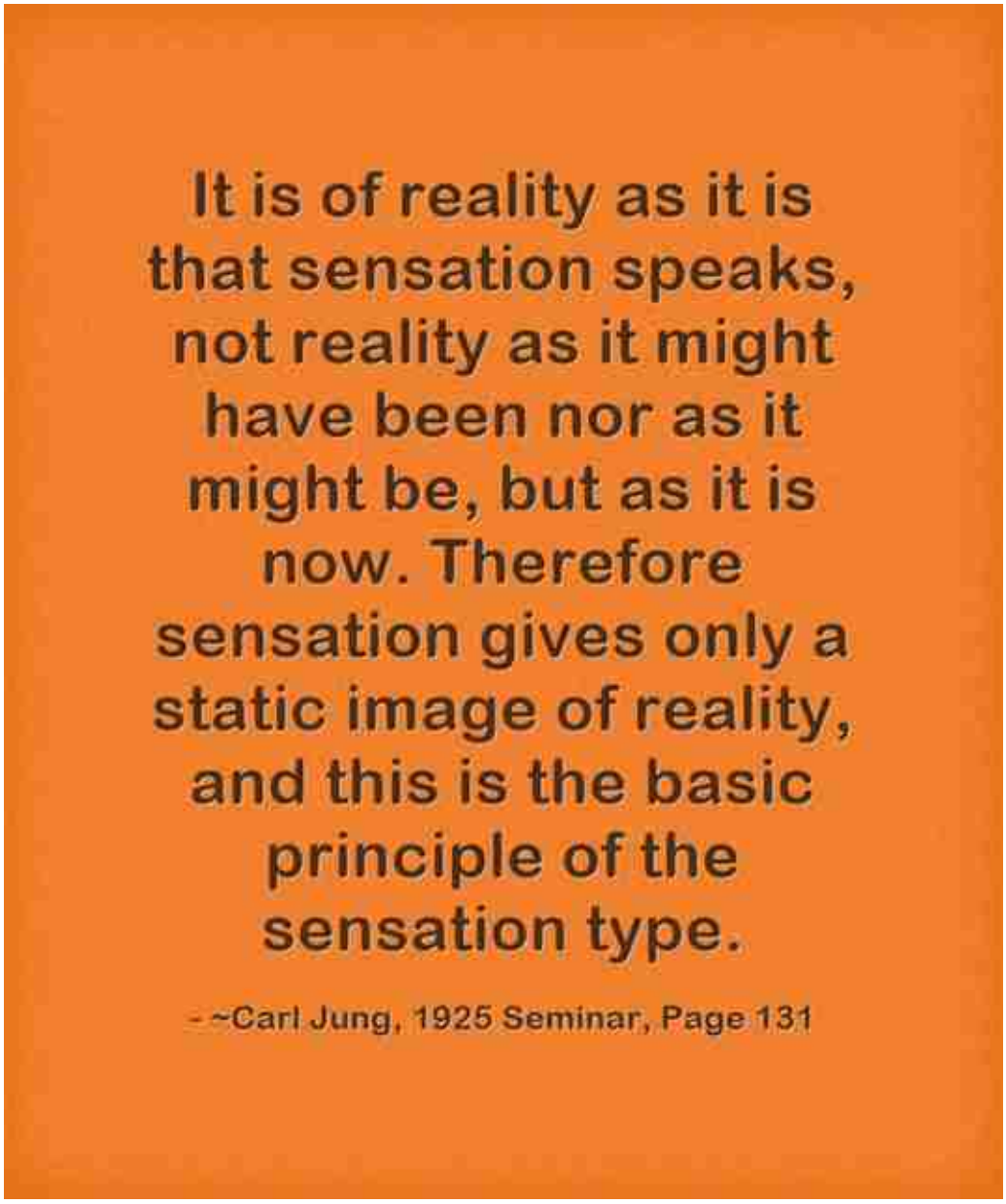
It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
- ~Carl Jung, 1925 Seminar, Page 131

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1. http://1.bp.blogspot.com/-m47Hdtzgcqs/VowX7S3qaUI/AAAAAAAAaG0/GYT9WabYGFo/s1600/eee.jpg

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Carl Jung: We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, (2016-01-06 05:39)

To Miguel Serrano
]

Dear Sir, 14 September 1960

Your letter of May 7th, 1960, is so vast that I don't know where to begin answering you.

The way towards a solution of our contemporary problems I seem to propose is in reality the process I have been forced into as a modern individual confronted with the social, moral, intellectual, and religious insufficiencies of our time.

I recognize the fact that I can give only one answer, namely mine, which is certainly not valid universally, but may be sufficient for a restricted number of contemporary individuals inasmuch as my main tenet contains nothing more than: Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many, individuals with whom he has a chance to compare and from whom he is able
to discriminate himself.

If somebody in supreme egoism should withdraw to the solitude of Mt. Everest, he would discover a good deal about the amenities of his lofty abode but as good as nothing about himself, i.e., nothing he could not have known before.

Man in general is in such a situation in so far as he is an animal gifted with self-reflection but without the possibility of comparing himself to another species of animal equally equipped with consciousness.

He is a top animal exiled on a tiny speck of planet in the Milky Way.

That is the reason why he does not know himself; he is cosmically isolated.

He can only state with certainty that he is no monkey, no bird, no fish, and no tree. But what he positively is, remains obscure.

Mankind today is dreaming of interstellar communications.

Could we contact the population of another star, we might find a means to learn something essential about ourselves.

Incidentally we are just living in a time when homo homini lupus threatens to become an awful reality, and when we are in dire need to know beyond ourselves.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

Philosophers and psychologists of the XIXth and XXth centuries have tried to provide a terra nova in ourselves, that is, the unconscious.

This is indeed a discovery which could give us a new orientation in many respects.

Whereas our fictions about Martians and Venusians are based upon nothing but mere speculations, the unconscious is within the reach of human experience.

It is almost tangible and thus more or less familiar to us, but on the other hand a strange existence difficult to understand.

If we may assume that what I call archetypes is a verifiable hypothesis, then we are confronted with autonomous animalia gifted with a sort of consciousness and psychic life of their own, which we can observe, at least partially, not only in living men but also in the historic course of many centuries.

Whether we call them gods, demons, or illusions, they exist and function and are born anew with every generation.

They have an enormous influence on individual as well as collective life, and despite their familiarity they are curiously non-human.

This latter characteristic is the reason why they were called gods and demons in the past and why they are understood in our "scientific" age as the psychic manifestations of the instincts, inasmuch as they represent habitual and universally occurring attitudes and thought-forms.

They are basic forms, but not the manifest, personified, or otherwise concretized images.

They have a high degree of autonomy, which does not disappear when the manifest images change.

When f.i. the belief in the god Wotan vanishes and nobody thinks of him anymore, the phenomenon, called Wotan originally, remains; nothing changes but its name, as National Socialism has demonstrated on a grand scale.

A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died but has retained his original vitality and autonomy.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

This condition is a situation in which a new orientation and adaptation are needed.

If this question is not clearly understood and no proper answer given, the archetype which expresses this situation steps in and brings back the reaction which has always characterized such times, in this case
Wotan.

As only certain individuals are capable of listening and of accepting good advice, it is most unlikely that anybody would pay attention to the statement of a warning voice that Wotan is here again.

They would rather fall headlong into the trap.

As we have largely lost our gods and the actual condition of our religion does not offer an efficacious answer to the world situation in general and to the "religion" of Communism in particular, we are very much in the same predicament as the pre-National-Socialistic Germany of the twenties, i.e., we are apt to undergo the risk of a further but this time worldwide “Wotanistic experiment.

This means mental epidemics and war.

One does not realize yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and forced to its fatal goal.

Wotan then represents and formulates our ultimate principle of behaviour, but this obviously does not solve our problem.

The fact that an archaic god formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants.

I don't know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual.

We have the means to compare man with other psychic animalia and to give him a new setting which throws an objective light upon his existence, namely as a being operated and manoeuvred by archetypal forces instead of his "free will," that is, his arbitrary egoism and his limited consciousness.

He should l earn that he is not the master in his own house and that he should carefully study the other side of his psychic world which seems to be the true ruler of his fate.

I know this is merely a "pious wish" the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand what man's real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more.

It is most unlikely that the general mind in this or even in the next generation will undergo a noticeable change, as at present man seems to be quite incapable of realizing that under a certain aspect he is a stranger to himself.

But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a 100 miles away."

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples: "No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that nothing essential has ever been lost, because its matrix is ever-present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinions, and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch philosopher: "Nothing is quite true" and should add with him : "And even this is not quite true."

The intellect can make its profound statement that there is no absolute Truth.

But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity.

There is a thing like convincing Truth but we have lost sight of it, owing the loss mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which-by the way-characterizes Western politics.

To be is to do and to make.

But as our existence does not depend solely upon our ego-will, so our doing and making depend largely upon the dominants of the unconscious.

I am not only willing out of my ego, but I am also made to be creative and active, and to be quiet is only good for someone who has been too-or perversely-active.

Otherwise it is an unnatural artifice which unnecessarily interferes with our nature.

We grow up, we blossom and we wilt, and death is ultimate quietude-or so it seems.

But much depends upon the spirit, i.e., the meaning or significance, in which we do and make or-in another word-live.

This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its "But, ifs," which however should not be suppressed but rather welcomed as occasions to improve the Truth.

You have chosen two good representatives of East and West.

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature.

Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6ooo years ago, viz. at the moment when the historical continuity of consciousness became visible through the invention of script.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

Their chief of ceremonies, old Ochwiah Biano (Mountain Lake) said to me: "We are the people who live on the roof of the world, we are the sons of the Sun, who is our father.

We help him daily to rise and to cross over the sky.

We do this not only for ourselves, but for the Americans also.

Therefore they should not interfere with our religion.

But if they continue to do so [by misssionaries and hinder us, then they will see that in ten years the Sun will rise no more."

He correctly assumes that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism, and the same will happen to the whole world when subjected to such treatment.

That is the reason why I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

If God had foreseen his world, it would be a mere senseless machine and man's existence a useless freak.

My intellect can envisage the latter possibility, but the whole of my being says "No" to it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 592-597

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Carl Jung: Religions are like plants which belong to a particular soil and a particular climate. (2016-01-07 05:46)

To Patrick Whitaker

Dear Sir, 8 October 1960

Thank you very much for your kind letter of August 21st.

Un· fortunately my answer is late.

I have been ill in the meantime and unable to take care of my correspondence.

I have studied your "proposal"1 with much interest.

Frankly, such a plan would be quite impossible in Europe, but with reference to the "land of unlimited possibilities" one feels differently.

Your basic assumption that a Museum of Sanctuary is needed for the preservation of religious phenomena is quite correct.

Our present state of civilization becomes more and more unable to understand what a religion means.

Europe has already lost half of its population to a mental state worse than ancient paganism.

There is however a grave doubt in my mind: just as the accumulation of masterworks of art threatens to kill each individual work, so the accumulation of religions in the manner of a spiritual zoo seems to be very dangerous for the spiritual life of each religion.

Without it, it is a mere curiosity.

Religions are like plants which belong to a particular soil and a particular climate.

Outside of their vital conditions their existence can be maintained only artificially.

Nearly all confessions are afraid of anth ropology and psychology and rightly so.

I am sure they would feel most uncomfortable finding themselves neatly classified along with Mahayana Buddhism, Zen, Voodoo, and Australian alcheringemijinas.

But even under such conditions Ellis Island would be one of the most remarkable Museums of the World.

I should be indeed quite interested to learn about the further progress of your initiative.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 597-598

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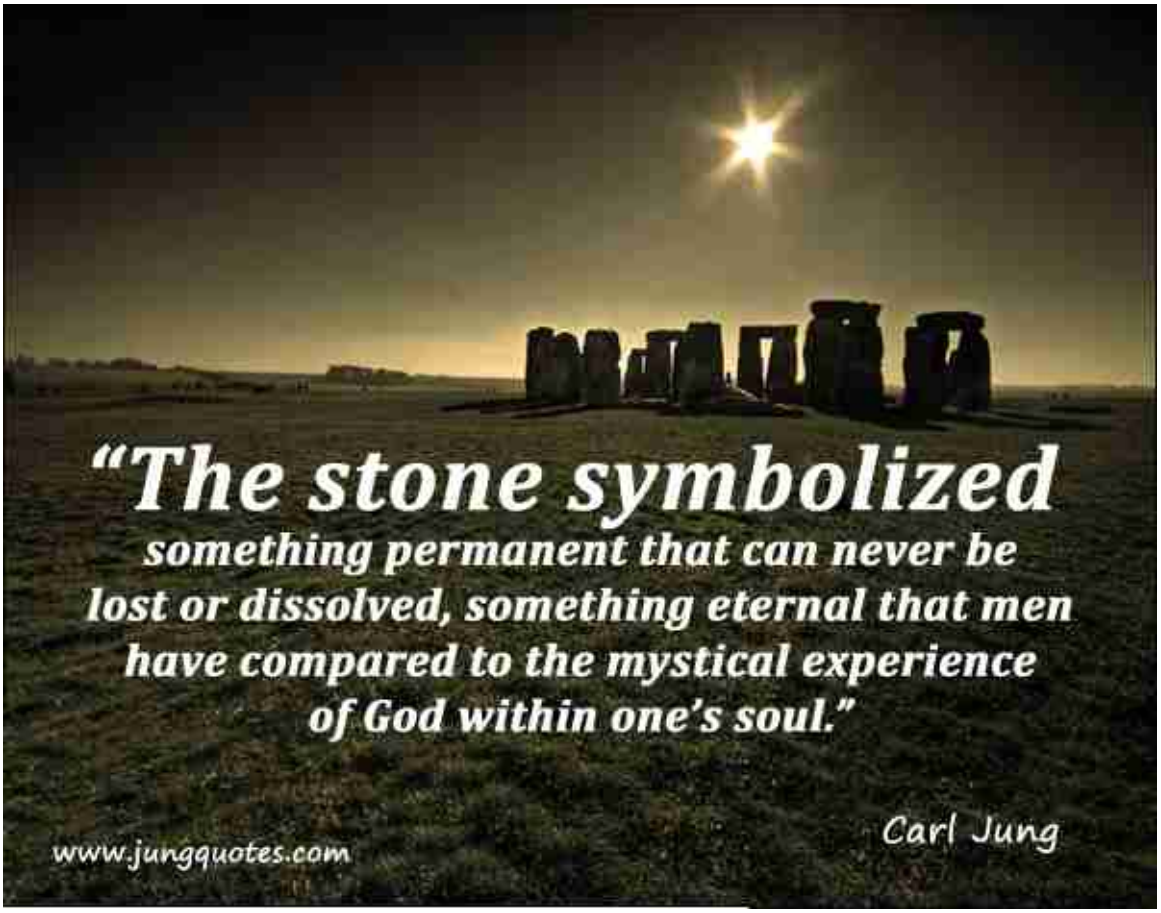
Carl Jung: It is as if the stones held a living mystery that fascinates them. **(2016-01-07 11:56)**


"The stone symbolized
something permanent that can never be
lost or dissolved, something eternal that men
have compared to the mystical experience
of God within one's soul."
Carl Jung
www.jungquotes.com

Perhaps crystals and stones are especially apt symbols of the Self because of the "just-so-ness" of their nature.

Many people cannot refrain from picking up stones of a slightly unusual color or shape and keeping them, without knowing why they do this.

It is as if the stones held a living mystery that fascinates them.

Men have collected stones since the beginning of time and have apparently assumed that certain ones were the containers of the life-force with all its mystery.

The ancient Germans, for instance, believed that the spirits of the dead continued to live in their tombstones.

The custom of placing stones on graves may spring partly from the symbolic idea that something eternal of the dead person remains, which can be most fittingly represented by a stone, for while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions, feelings, fantasies, and discursive thinking of ego-consciousnessi.

In this sense the stone symbolizes what is perhaps the simplest and deepest experience —the experience of something eternal that man can have in those moments when he feels immortal and unalterable. Carl Jung, Man and His Symbols, Page 206

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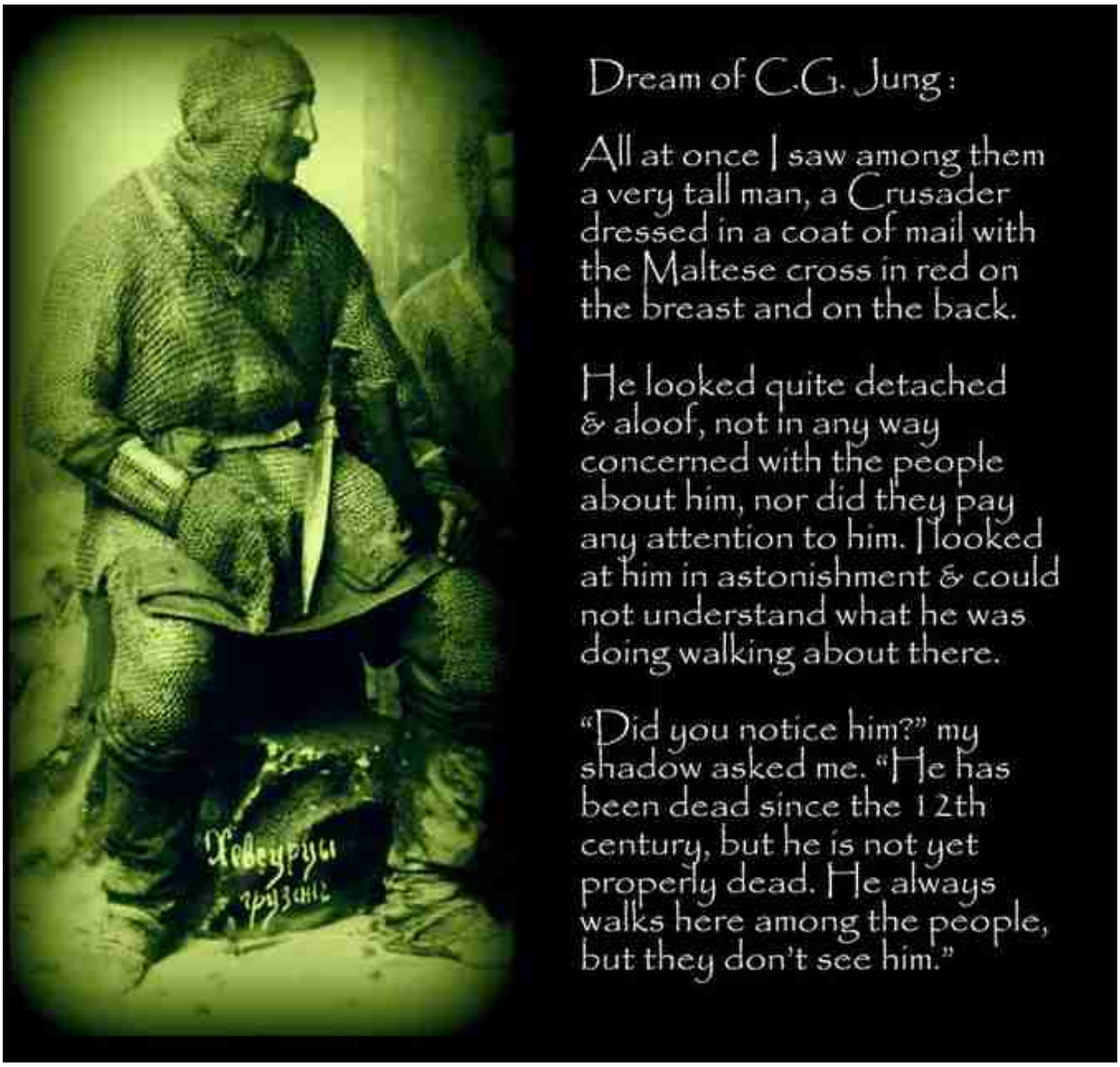
Carl Jung: He looked quite detached and aloof (2016-01-07 16:42)


Dream of C.G. Jung :
All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.
He looked quite detached & aloof, not in any way concerned with the people about him, nor did they pay any attention to him. I looked at him in astonishment & could not understand what he was doing walking about there.
"Did you notice him?" my shadow asked me. "He has been dead since the 12th century, but he is not yet properly dead. He always walks here among the people, but they don't see him."

[…did you have always the sense of being in control of your tools?"]

Lecture 5

Questions and Discussion

No written questions were handed in.

The following verbal question was asked:

"When you were in the process of investigating the unconscious, as you described it last time, did you have always the sense of being in control of your tools?"

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of the unconscious.

Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another—let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one's ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, "Keep away from all that," and it is always tending to increase rather than reduce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature's forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst

tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may denounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one-sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for example.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was confronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth century.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the reality of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly impressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious—before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in
the country and came to a crossing. I was walking with someone, but did not know who it was—today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs official. It was Freud.

In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me, "Did you notice him?

He has been dead for thirty years, but he can't die properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the slopes of mountains.

The streets consisted of steps going up and down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

“Did you notice him?” my shadow asked me.

“He has been dead since the twelfth century, but he is not yet properly dead.

He always walks here among the people, but they don’t see him.”

I was quite bewildered that the people paid no attention, and then I awoke.

This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

“What does it mean that he is dead and so depreciated?” is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no satisfactory meaning for it.

That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo Vecchio in Florence.

It was most luxurious, with columns, floor, and balustrade of marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower belonging to a castle.

I knew that my children were there too.

Suddenly a white bird came flying down and gracefully alighted on the table.

It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my neck very tenderly.

Then all at once she was gone, and the dove was there and spoke slowly with a human voice.

It said, "I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead."

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with twelve dead?

I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words:
"Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy."

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the signs of the Zodiac, etc.

I had just written about the twelve signs of the Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous animation of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, “Well then, I must try to live through these experiences again,” so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: “I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: ‘Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.’ With these words the bird flew away and I awoke” (cited in Liber Novus, 198).

“For Heaven’s sake,” I said to myself, “is it possible that I have to get into this nonsense for the sake of animating the unconscious?”

That year I did all sorts of idiotic things like this, and enjoyed them like a fool.

It raised a lot of inferior feelings in me, but I knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand that I was reading.

I began to fantasize, and before I knew it, I was in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremendous power.

I tried to repress the fantasy, but it came again and held me bound for two hours.

Three or four weeks later it came again, when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal complexes all over Europe.

I thought a great deal about the chances of a great social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was something I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not science, what is it?”

Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two alternatives in the world.

That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: “That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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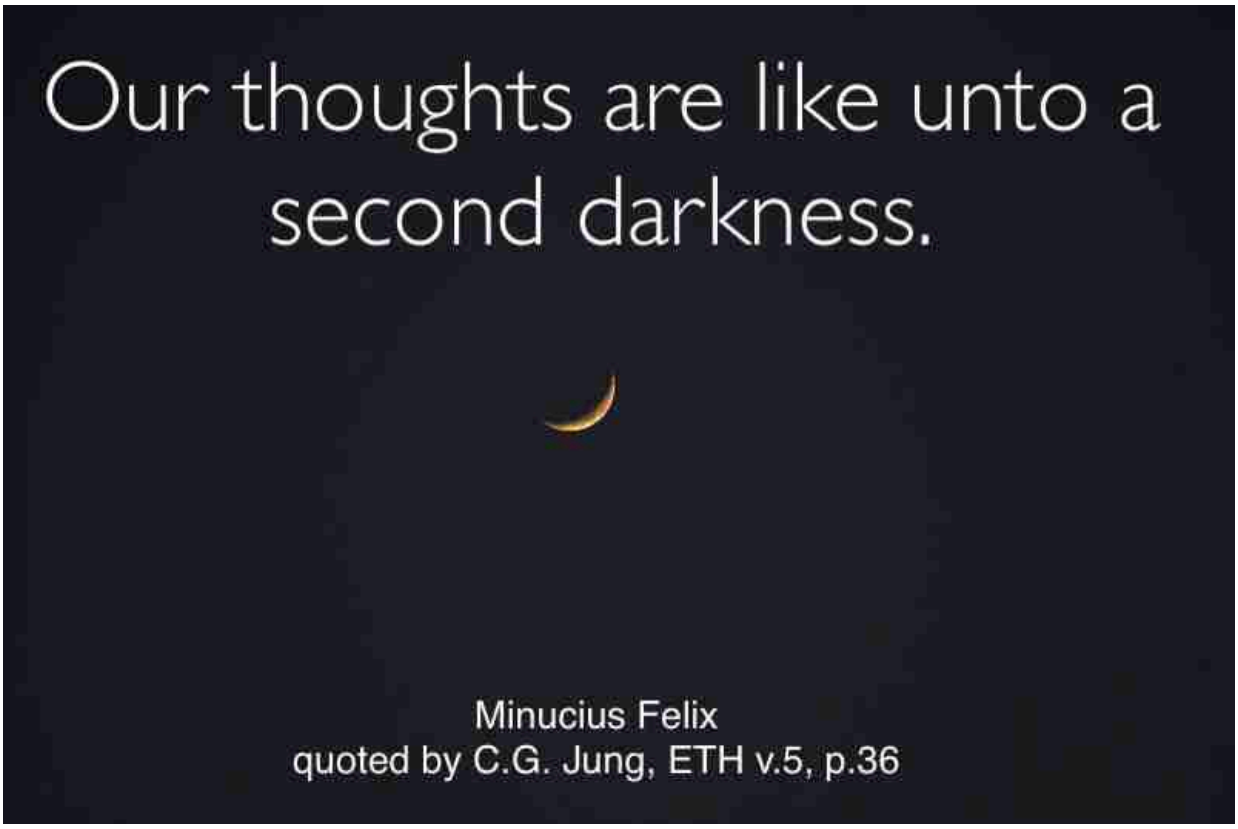
Minucius Felix: Our Thoughts are like unto a Second Darkness (2016-01-07 16:57)



Lecture IV 29th November, 1940

In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of Christianity, led to so many and various fruits.

I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the lgnatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the clos e spiritual relationship which exists between them and the spiritual blossoms of the East.

The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.

The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.

The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper, inner world, there is a totally different scene, which this vision of St. John depicts for us.

It represents a supernatural, spiritual reality of the symbol.

This vision shows us how the world was divided into three parts, a point of view which was characteristic of the age.

Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).

This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).

This point of view is perhaps familiar to you through the writings of St. Paul.

These divergent principles became cosmic principles.

The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.

The Septuagint chose the word "Pneuma" to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.

The Hyle sank in proportion and even the Psyche gradually descended also.

This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.

I will give you some literary examples, to show you how this transition took place.

Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.

This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.

A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.

It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.

The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.

The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated and filled by the gods.

It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the organ by which the whole world of the senses came to consciousness.

But we naturally find a point of view which is still bound to nature, in the first Christian authors.

One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.

I will read you a passage from that time which will prove this fact to you.

It is from Minucius Felix: "Octavius":" . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.
Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the
darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipresence, but we also live - I had almost said - with him."

"Subillo", under his command, "cumeo", with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he is in the Deity.

Nature for him is the visible and tangible body of the Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living relationship to nature.

I will read you a short passage from St. Augustine in which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);
I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new born or invincible sun:

"Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from

the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls the memory.

The world of the psyche is set up here in opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de-spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become absolutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one's way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity. The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could come into conflict with the Christian mystery.

On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.

But in reality the standpoint of these natural philosophers was somewhat different to that of Christianity.

But at first one cannot see where the difference lies, or what their standpoint was.

We must go far back into the history of alchemy to understand what the alchemist meant with his speculations and philosophy.

We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fascinated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.

It was the empirical world, which offered man in antiquity the solution of all problems and redemption.

It is from this standpoint that alchemy originates.

Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.

These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.

They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year's time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.

It is the same with these old texts, they contain still older material which is almost impossible to date.)

Some old prayers have been preserved, which show the ancient feeling for nature clearly.

This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.

They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.

But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.

I will read you a prayer from such a magical papyrus:

Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed,
earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast
hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.

We read in St. Paul, for instance, of "the prince of the power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: "Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places", that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.

The multitude of air demons are not devilish per se, but are nature beings.

These were condemned by Christianity, as early as St. Paul: "The prince of the power of the air that now worketh in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness.

Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness".

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description: "damp, fiery, cold spirit". It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out" says St. Augustine "to admire the mountains . . . . and lose themselves (on that account]."

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.

We must never forget, in reading such texts, the culture which surrounded the author.

It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.

There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.

Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.

It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church.

This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.

When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.

So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.

This is the fascination which underlie s the whole of alchemistic speculation.

The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.

The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun;
silver was the moon ; mercury ¥ , Mercury, and so on.

This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.

But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a
compulsion, a passion, which expressed itself in the fact that many alchemists believed they could transform the ignoble, corrupt, material world into pure gold.

This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever invented by man.

In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.

DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may really have had the same name.

The title of his chief work is: "Physika kai Mystika". (Concerning physical things and mystical (spiritual) things.)

This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sandwiched in; but it is difficult to understand, looking at it superficially, why it should be called "About physical things . . . . and mystical things."

To give you a n idea of this literature I will read you a passage from this pseudo Demokritos.

He begins:

"Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid."

The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.

The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.

Apparently Demokritos did not succeed in doing much with it either.

He had it from his teacher, the old Persian Ostanes.

When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.

Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.

After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak without the permission of the daemon, presumably the spiritual power in Hades.

He could only say: "The books are in the Temple."

At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth century : "Nature delights in nature, nature conquers nature, and nature rules nature."

Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:

"I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter."

This is a reference to the "mystical things".

The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature. Carl Jung, Modern Psychology, Pages 35-41.

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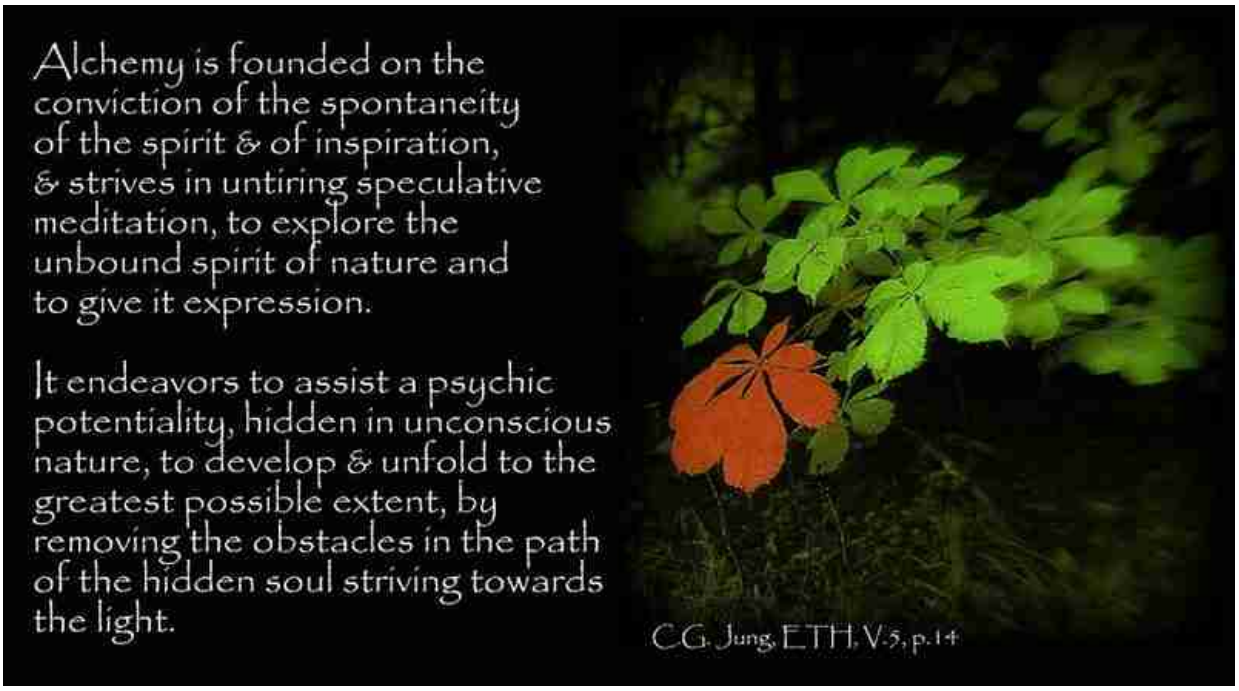
Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit... (2016-01-07 17:06)


Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, & strives in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.
It endeavors to assist a psychic potentiality, hidden in unconscious nature, to develop & unfold to the greatest possible extent, by removing the obstacles in the path of the hidden soul striving towards the light.
C.G. Jung, ETH, V-5, p.14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction-t o-alchemy.html

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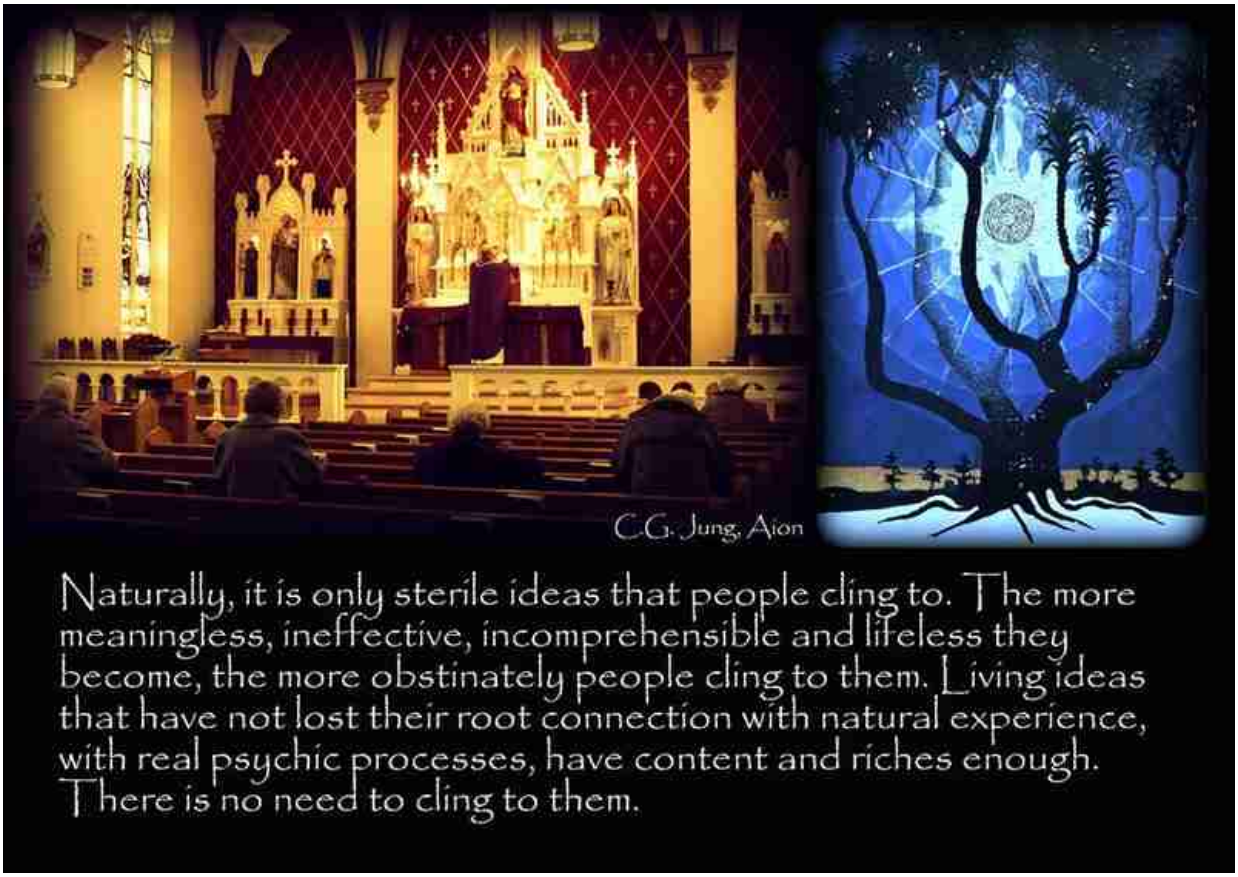
Carl Jung: Thus in the course of time the meaningful turns into the meaningless. **(2016-01-07 17:17)**


C.G. Jung, Aion
Naturally, it is only sterile ideas that people cling to. The more meaningless, ineffective, incomprehensible and lifeless they become, the more obstinately people cling to them. Living ideas that have not lost their root connection with natural experience, with real psychic processes, have content and riches enough. There is no need to cling to them.

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning.

In this way the connection is reestablished between the ego and projected contents now formulated as "meta-physical" ideas. Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not

only become useless but prove to be actual impediments on the road to wider development.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and life-less they become the more obstinately people cling to them.

(Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.)

Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas. Carl Jung, Aion, Page 34.

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˜Zarathustra: Tis night: alas, that I have to be light! And thirst for the nightly! And lonesomeness!
(2016-01-07 17:37)

Thus Spake Zarathurstra
XXXI. THE NIGHT-SONG.

'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now only do all songs of the loving ones awake. And my soul also is the song of a loving one.

Something unappeased, unappeasable, is within me; it longeth to find expression. A craving for love is within me, which speaketh itself the language of love.

Light am I: ah, that I were night! But it is my lonesomeness to be begirt with light!

Ah, that I were dark and nightly! How would I suck at the breasts of light!

And you yourselves would I bless, ye twinkling starlets and glow-worms aloft!—and would rejoice in the gifts of your light.

But I live in mine own light, I drink again into myself the flames that break forth from me.

I know not the happiness of the receiver; and oft have I dreamt that stealing must be more blessed than re-ceiving.

It is my poverty that my hand never ceaseth bestowing; it is mine envy that I see waiting eyes and the brightened nights of longing.

Oh, the misery of all bestowers! Oh, the darkening of my sun! Oh, the craving to crave! Oh, the violent hunger in satiety!

They take from me: but do I yet touch their soul? There is a gap 'twixt giving and receiving; and the smallest gap hath finally to be bridged over.

A hunger ariseth out of my beauty: I should like to injure those I illumine; I should like to rob those I have gifted:—thus do I hunger for wickedness.

Withdrawing my hand when another hand already stretcheth out to it; hesitating like the cascade, which hesitateth even in its leap:—thus do I hunger for wickedness!

Such revenge doth mine abundance think of: such mischief welleth out of my lonesomeness.

My happiness in bestowing died in bestowing; my virtue became weary of itself by its abundance!

He who ever bestoweth is in danger of losing his shame; to him who ever dispenseth, the hand and heart become callous by very dispensing.

Mine eye no longer overfloweth for the shame of suppliants; my hand hath become too hard for the trembling of filled hands.

Whence have gone the tears of mine eye, and the down of my heart? Oh, the lonesomeness of all bestowers! Oh, the silence of all shining ones!

Many suns circle in desert space: to all that is dark do they speak with their light—but to me they are silent.

Oh, this is the hostility of light to the shining one: unpityingly doth it pursue its course.

Unfair to the shining one in its innermost heart, cold to the suns:—thus travelleth every sun.

Like a storm do the suns pursue their courses: that is their travelling. Their inexorable will do they follow: that is their coldness.

Oh, ye only is it, ye dark, nightly ones, that extract warmth from the shining ones! Oh, ye only drink milk and refreshment from the light's udders!

Ah, there is ice around me; my hand burneth with the iciness! Ah, there is thirst in me; it panteth after your thirst!

'Tis night: alas, that I have to be light! And thirst for the nightly! And lonesomeness!

'Tis night: now doth my longing break forth in me as a fountain,—for speech do I long.

'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now do all songs of loving ones awake. And my soul also is the song of a loving one.— Thus sang

Zarathustra.

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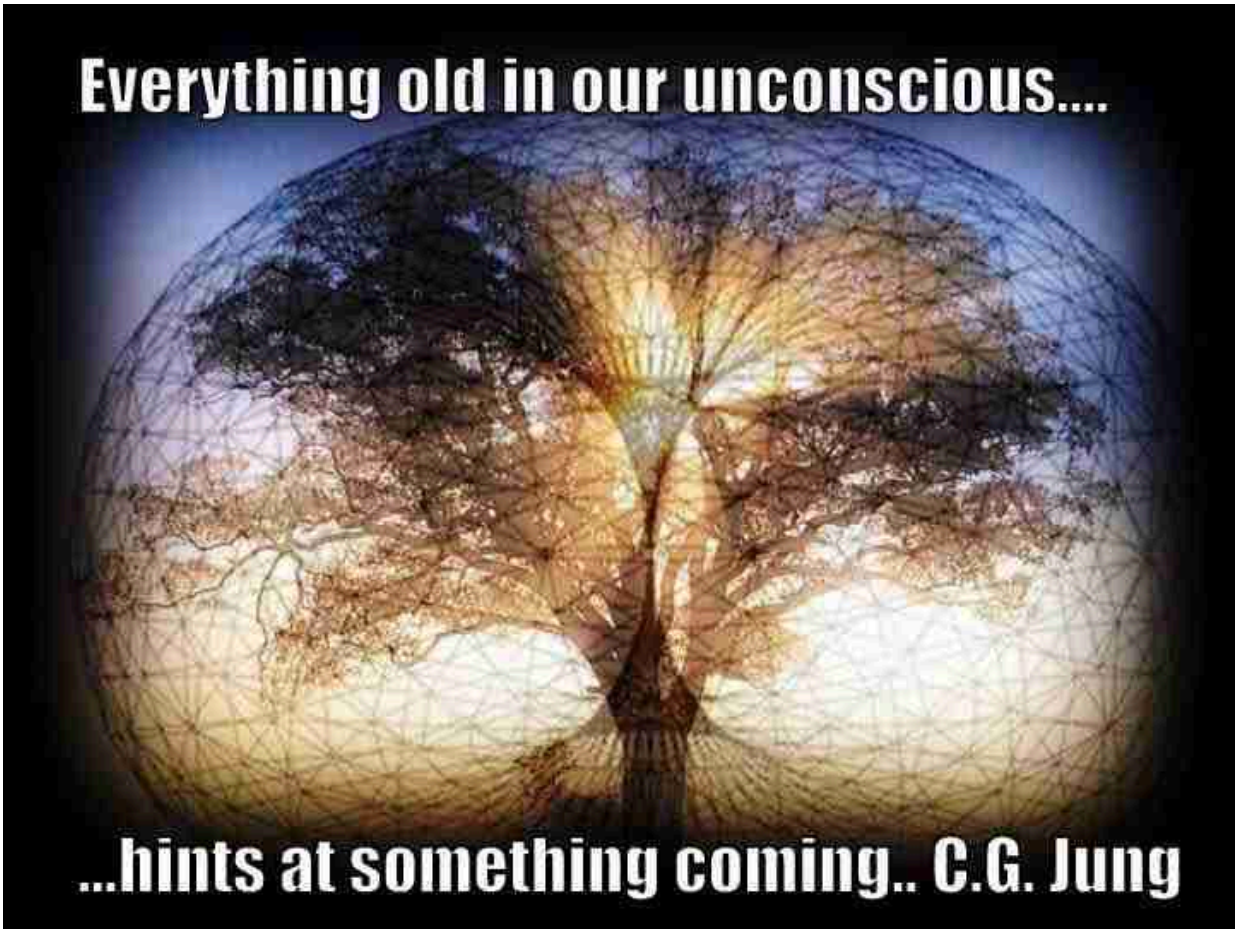
Carl Jung: The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts. **(2016-01-07 17:55)**



Similarly, the representation of the irrepresentable has an immediate, subjective power of conviction because it demonstrates its own existence.

The one says "Est, ergo est"; the other says "Cogito, ergo cogito."

Intro verted thinking carried to extremes arrives at the evidence of its own subjective existence, and extraverted thinking at the evidence of its complete identity with the objective fact.

Just as the latter abnegates itself by evaporating into the object, the former empties itself of each and every content and has to be satisfied with merely existing.

In both cases the further development of life is crowded out of the thinking function into the domain of the other psychic functions, which till then had existed in a state of relative unconsciousness.

The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts.

The more consciousness is impelled by the thinking function to confine itself within the smallest and emptiest circle—which seems, however, to contain all the riches of the gods—the more the unconscious fantasies will be enriched by a multitude of archaic contents, a veritable "pandaemonium" of irrational and magical figures, whose physiognomy will accord with the nature of the function that will supersede the thinking function as the vehicle of life.

If it should be the intuitive function, then the "other side" will be viewed through the eyes of a Kubin or a Meyrink.

If it is the feeling function, then quite unheard-of and fantastic feeling relationships will be formed, coupled with contradictory and unintelligible value judgments.

If it is the sensation function, the senses will nose up something new, and never experienced before, in and outside the body.

Closer examination of these permutations will easily demonstrate a recrudescence of primitive psychology with all its characteristic features.

Naturally, such experiences are not merely primitive, they are also symbolic; in fact, the more primordial and aboriginal they are, the more they represent a future truth.

For everything old in the unconscious hints at something coming. Carl Jung, Psychological Types, Para 630.

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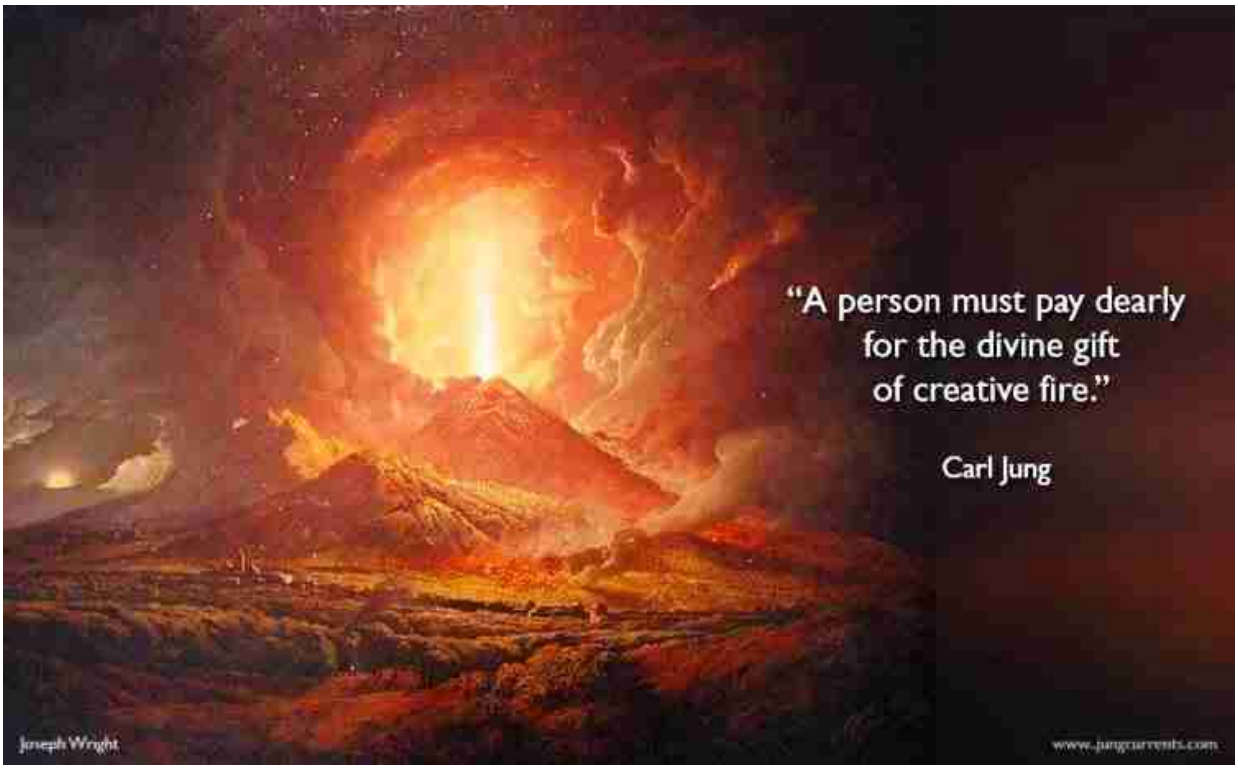
Carl Jung: People would rather hang on to the old dogmas than let experience speak. **(2016-01-08 04:47)**



To Hans Seifert

Dear Herr Seifert, 14 October 1960

Best thanks for telling me about your interesting experience.

It is a type of experience that has become very rare nowadays.

It may have appeared again because the time was favourable.

Possibly the vision was caused by the sudden appearance of a deer.

There usually is some such cause, but the important thing is what the cause triggers off.

Here it is the archetypal motif of two animals fighting.

You often find it in illuminated manuscripts of the 11th and 12th centuries, and also in the capitals and friezes of Romanesque churches, where it can take the form of a man fighting an animal, or of a man between two animals.

It is not difficult to see that the stag of your vision is related to the stag of St. Hubert and St. Eustace, which is an allegory of Christ because it tramples on the serpent. (The Celtic stag-god
Kerunnus holds a serpent by the neck.)

Conversely, Christ himself is the serpent hung on a pole-an indication of the identity of opposites.

The dog, or whatever it is that threatens the stag, is its opposite-white stag opposed by black dog, quarry by wolf.

The two together represent a supernatural, unitary being at war with itself.

The animal form shows that the conflict, symbolized by this paradisal being, is largely unconscious.

That is to say, you see your conflict as something personal, whereas in the vision it is produced by an extra-personal pair of opposites.

You do not produce your conflict, you are rather its unconscious victim or exponent.

The vision is more or less collective because it expresses the collective situation and not the individual will.

Your little son, who you say was furthest from the conflict, sees only something light brown, which was probably the real cause of the vision.

Despite their powers of imagination, children often observe things much more accurately than grown-ups.

They are naturally and instinctively adapted to reality; their next task is to find their way about in it.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less.

People would rather hang on to the old dogmas than let experience speak.

According to your vision, the stag is rather dejected and worn out.

He also seems to have rubbed his horns down to stumps.

By contrast, the black dog is uncanny but much more alive.

I do not know how far you are acquainted with the psychology of the unconscious.

I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 598-599

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Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background (2016-01-09 05:18)

[Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.]

To Rene A. Kipfer

Dear Herr Kipfer, 21 October 1960

It is very kind of you to have made me a present of your interesting picture.

Contemplation of an abstract painting always starts me off on the following train of thought: it is not an object of experience in the outer world, nor is it meant to be.

If nevertheless there are hints of something recognizable, this is an unintentional lapse or an unavoidable concession to the understanding of the beholder, or to a desire to communicate.

Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.

We will disregard trashy and commercial daubs and consider only those paintings which display a serious purpose.

Such paintings are usually under the spell of a classic archetype, such as can be found not only in dreams but in the myths and folklore of all times and places.

Your painting comes under the sign of the dragon motif.

Blue signifies air and water, and from it one could easily construct the image of a Chinese dragon.

But any such concretizing intention is thwarted by your technique: the dragon is all hollowed out and has a ribbonlike appearance.

This loss of substance shows that the dragon is not material but "spiritual."

In Chinese, tao is described as the "valley spirit" and is depicted as a dragon, i.e., as a winding watercourse.

When Henry Moore sculpts human figures he hollows them out as much as possible in order to show that they are not concrete human beings but substanceless, sacred divinities, for instance King and Queen.

Another archetype is expressed by Mother and Child.

Your dragon comes into the category of the great animals in the background who seem to regulate the world.

Hence the mainly theriomorphic symbols for the signs of the zodiac as dominants of the psychic process.

Naturally the phenomena observed in the background are not always archetypes; they can also be personal complexes which have acquired excessive importance.

Father and mother are not only personal entities but also have a suprapersonal meaning and are frequently used as symbols for the deity.

In this way the religious view of the world, thrown out at the front door, creeps in again by the back, albeit in strangely altered form-so altered that nobody has yet noticed it.

Thus does modern art celebrate the great carnival of God.

With best greetings,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 604-605

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Carl Jung: ...for in certain respects the animal is superior to man. **(2016-01-09 15:20)**

In certain respects, the animal is superior to man.
It has not yet pitted a self willed ego against the power from which it lives
Were it conscious, it would be morally better than man. C.G. Jung

Although the old man has, up to now, looked and behaved more or less like a human being, his magical powers and his spiritual superiority suggest that, in good and bad alike, he is outside, or above,
or below the human level.

Neither for the primitive nor for the unconscious does his animal aspect imply any devaluation, for in certain respects the animal is superior to man.

It has not yet blundered into consciousness nor pitted a self-willed ego against the power from which it lives; on the contrary, it fulfils the will that actuates it in a well-nigh perfect manner.

Were it conscious, it would be morally better than man.

There is deep doctrine in the legend of the fall: it is the expression of a dim presentiment that the emancipation of ego-consciousness was a Luciferian deed.

Man's whole history consists from the very beginning in a conflict between his feeling of inferiority and his arrogance.

Wisdom seeks the middle path and pays for this audacity by a dubious affinity with daemon and beast, and so

is open to moral misinterpretalion. Carl Jung, CW I, Pages 23-24

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Carl Jung: It is really a bit too much that an educated person of today does not even know what an archetype communicates. **(2016-01-10 05:44)**

To Herbert Read

Dear Sir Herbert, 22 October 1960

I ask your pardon for bothering you again with a letter.

I have just read the review of your book The Form of Things Unknown in The Listener of September 22nd, 1960.

Alloway asks the silly question "what do the archetypes communicate?"

In case you should like to answer him I should like you to point out his remarkable ignorance.

One knows a great deal about what archetypes communicate even if one has never been inside a Catholic Church.

It is really a bit too much that an educated person of today does not even know what an archetype communicates.

It is only yesterday that I wrote to a young artist who has sent me one of his abstract pictures, which very clearly suggests the archetype of the Dragon, though a bit distorted and hollowed out to make it unrecognizable.

Thus obviously the religious views which were ejected through the front door into the street return through the back door.

Archetypes are forms of different aspects expressing the creative psychic background.

They are and always have been numinous and therefore "divine."

In a very generalizing way we can therefore define them as attributes of the creator.

That would explain the compelling character of such inner perceptions.

The pictures themselves would have the significance of ikons.

It is just that. No answer needed.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 605-606

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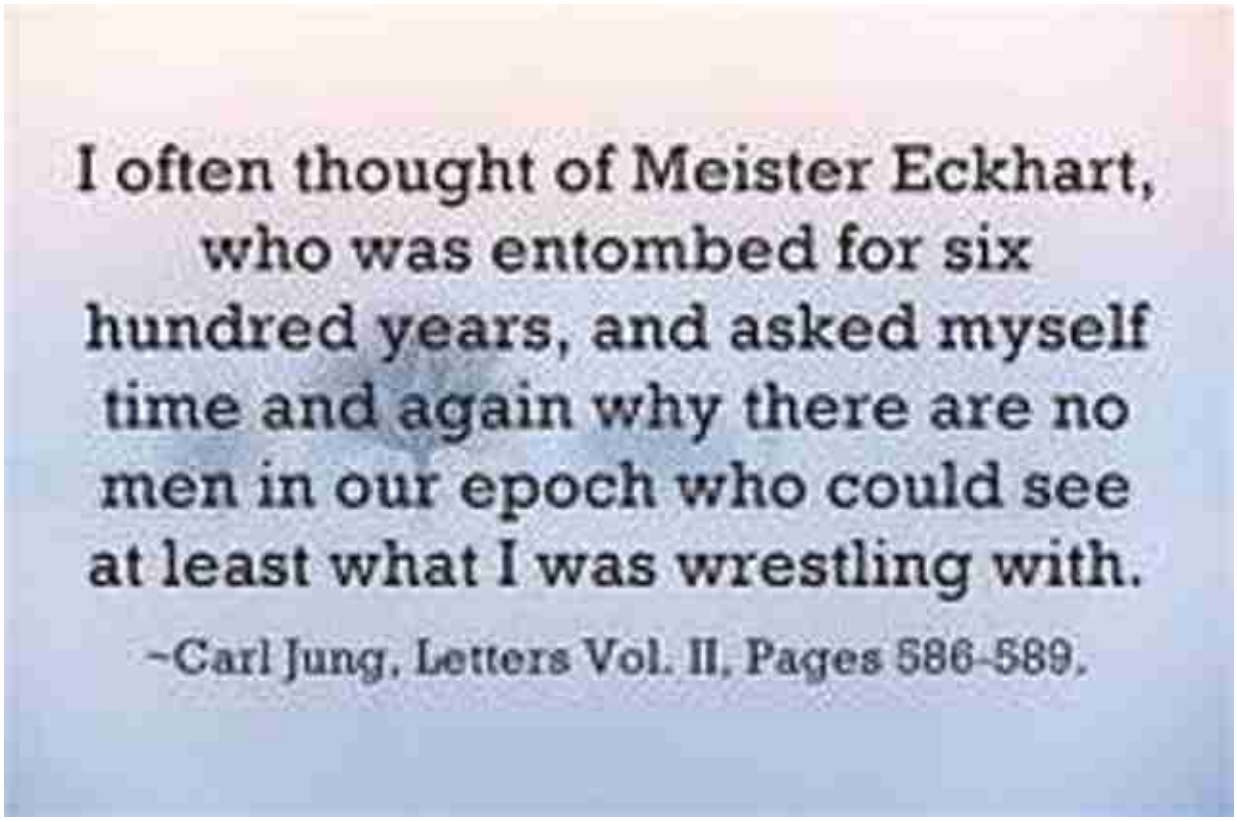
Meister Eckhart: Whatever the soul effects, she effects with her powers. **(2016-01-10 11:12)**


I often thought of Meister Eckhart,
who was entombed for six
hundred years, and asked myself
time and again why there are no
men in our epoch who could see
at least what I was wrestling with.
~Carl Jung, Letters Vol. II, Pages 586-589.

SERMON ONE

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eternity, because this same birth is now born in time, in human nature.

St. Augustine says, 'What does it avail me that this birth is always happening, if it does not happen in me? That it should happen in me is what matters."

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is a bout that Word.

Three things are to be noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of. In very truth, if God the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fashion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth? The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir/ where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either activity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her powers.

What she understands, she understands with the intellect.

What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of being.

Yet in that ground is the silent 'middle': here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence,

without mediation.

Here God enters the soul with His all, not merely with a part.

God enters here the ground of the soul.

None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.'

Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses. In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radiance is poured forth, the ends of the earth are full of light.

More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only He Himself with His own being.

This no creature can do.

'How does God the Father give birth to His Son in the soul – like creatures, in images and likenesses ?'

No, by my faith, but j ust as He gives birth to him in eternity – no more, no less.

'Well, but how does He give birth to him then?'

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul's whole beatitude.

Now, you might say, there is by nature nothing in the soul but images.

Not at all! If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and continually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the occurrence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spoken.

Therefore he said, 'In the midst of the silence the secret word was spoken unto me.'

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell;
God knows it" (2 Cor. 1 2 :2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: 'Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.' And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius12 says, 'God has no image or likeness of Himself, for He is intrinsically all goodness, truth and being.'

God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and another the next.

Moses describes it like that, but he really knew better: he did so for the sake of people who could not conceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, 'Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.'

There must be a withdrawal from all things. God scorns to work through images.

Now you might say, 'What does God do without images in the ground and essence?'

That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from without, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something different.

Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 1 8:14-15).

Why does he call it a word, when it was hidden?

The nature of a word is to reveal what is hidden.

It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to reveal itself.

See, just because it is hidden one must and should always pursue it.

It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself and not outside.

It is all within, not outside, but wholly within.

And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:3 8-3 9).

There is a fine saying of one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know all truth.’

To which the other master replied, ’Follow it boldly!

For if you could seize it you would possess the sum total of all good and have eternal life! ’

St. Augustine spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29-30).

This too was meant by the loving soul when she said, " My soul dissolved and melted away when Love spoke his word" (Song 5:6).

When he entered, I had to fall away.

And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10: 29, etc.).

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the senses in images.

Would you upset this ordering?

No! But how do you know what nobility God has bestowed on human nature, not yet fully described, and still

unrevealed?

For those who have written of the soul's nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps. 84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God's sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and understanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and understanding without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth.

But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God.

I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart, Sermon 1, Pages 29-37

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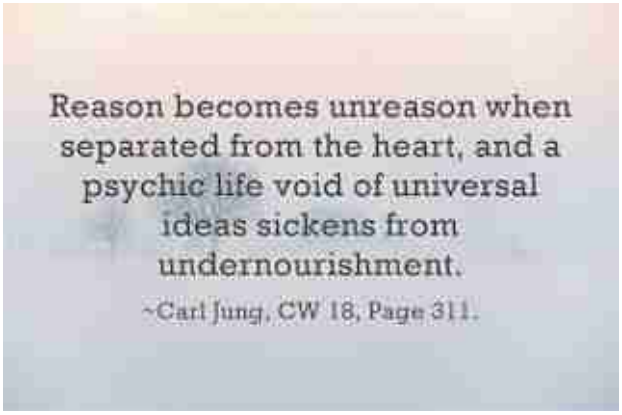
Carl Jung: Rationality is only one aspect of the world and does not cover the whole field of experience.
(2016-01-11 06:11)


Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.
~Carl Jung, CW 18, Page 311.

To Melvin J. Lasky

Dear Mr. Lasky, 19 October 1960

I don't feel happy about the reaction to Koestler which you received from Zurich through the medium of my secretary.

I am recovering from a serious illness and I was unable to take care of my correspondence for several weeks.

The impression you got from my message must have been confusing.

This unfortunate effect can hardly be avoided when one has to deal with such a paradoxical phenomenon as Zen (and the less complicated Yoga).

In the main I fully agree with Koestler's rather unfavourable opinion.

His is a meritorious as well as a needful act of debunking for which he deserves our gratitude.

The picture he draws of Yoga and Zen, as seen by the Western mind, is rational, distant, and as it were-unprejudiced and correct.

As far as this kind of mind reaches and can be called valid, Koestler's judgment is true.

But the question that must be asked is this: Is the Western point of view really unprejudiced?

What about its rationalism and its habit of opinionating from without, viz., its extraversion?

Rationality is only one aspect of the world and does not cover the whole field of experience.

Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.

There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics."

This "life within" is generally considered nonsense and has therefore to be eliminated-curiously enough in the East as well as in the West.

Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

This philosophy is as completely lost to us as the I Ching is to China.

Alchemy also developed the symbolism of aiming, shooting, and hitting the target/not with the bow but with the crossbow, and not as a real practice but as a purely pictorial metaphor.

It used this symbolism in order to express the idea that its procedure had a purpose, a goal, and a target, though it never concretized the symbol to the extent of making a ritual of shooting with crossbows-it remained a metaphor.

But the actual chemistry attempted in alchemy was an obvious result of the literal-mindedness of the adept, who tried to cook, melt, and distil "symbolic" substances.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.

The result is that one tries to repeat a spontaneous, irrational event by a deliberate, imitative arrangement of the analogous circumstances which had apparently led to the original event.

The immense hope, the liberating ekstasis of the primordial experience, soon turns into the pertinacity of an

intellectual pursuit which tries, through the application of a method, to attain the effect of the primordial experience, namely, a kind of spiritual transformation.

The depth and intensity of the original emotion become a passionate longing, an enduring effort that may last for hundreds of years, to restore the original situation.

Curiously enough, one does not realize that this was a state of spontaneous, natural emotion or ekstasis, and thus the complete opposite of a methodically construed imitation.

When the old Chinese master asked the pupil, with whom he was walking at the time of the blossoming laurel: "Do you smell it?" and the pupil experienced satori, we can still guess and understand
the beauty and the fullness of the moment of illumination.

It is overwhelmingly clear that such a kairos can never be brought back by a willful effort, however painstaking and methodical.

There is no doubt that patient and pertinacious application does produce effects of a kind, but it is more than doubtful whether they represent the original satori or not.

An even greater distance seems to separate the satori of meaningful koans from Zen archery.

It is comparable to the difference between the events depicted in the gospels, or the illumination of St. Paul, and the Exercitia Spiritualia of St. Ignatius of Loyola.

The original Gnostic conception of alchemy is still visible in Zosimos of Panopolis (3rd cent. A.D.) and one can understand, from the depth and power of these ideas, the subsequent obstinacy of the alchemical
quest, which for 1700 years could not give up its hope of producing the panacea or the artificial gold in spite of all disenchantments
and all "debunking" through the centuries .

I quite agree with Koestler when he puts his finger on the impressive mass of nonsense in Zen, just as I agree with all the former critiques of alchemy.

But I want to point out at the same time that, just as the obviously absurd chemistry of alchemy was a half-conscious blind for a very real spiritual longing, the secret passion which keeps Zen and other spiritual techniques alive through the centuries is connected with an original experience of wholeness-perhaps the most important and unique of all spiritual experiences .

Since there are apparently no external, rational, controllable, and repeatable conditions to prove or justify the existence or validity of an inner life, one is inclined to think that such an unusual amount of absurdities would have killed any spiritual movement in no time, or would kill it at least in our more enlightened days .

This very understandable Western expectation does not come off, because it envisages only the non-essential, but not the essential, which is omitted in our judgment.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

Because the West has deprived itself of its own original irrational methods and yet needs them so badly, and

because the inner life can only be repressed but not helped by rationalism, it tries to adopt Yoga and Zen.

It is just pathetic to see a man like Herrigel acquiring the art of Zen archery a non-essential if ever there was one, with the utmost devotion-but, thank God, it has obviously nothing to do with the inner life of man!

We are even afraid of admitting the existence of such a thing because it might be "pathological."

This is the poisonous dart in the bow of the sceptic, the suicidal doubt in a weak mind!

The opinionated life should perhaps be a happy one according to our standards, yet it is not; and vice versa.

We are unexpectedly happy when we are doing uphill work, like Till Eulenspiegel, and should be gloomy, at least by all reasonable expectations.

We hate and fear the irrationality of the things within, and thus never learn the art of living with things as they are.

We prefer opinions to real life and believe in words rather than facts, with the result that our experience is two-rather than three-dimensional.

The more this is the case, the more the longing for wholeness intensifies.

But instead of considering one's own irrationality one eagerly studies Zen and Yoga, if possible the more obvious and tangible parts of both.

If one is patient enough (e.g., to spend years and years in learning Zen archery) one is rewarded, as one always is, when one does something disagreeable with the utmost patience and discipline.

These in themselves are reward enough, but not more.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 600-603

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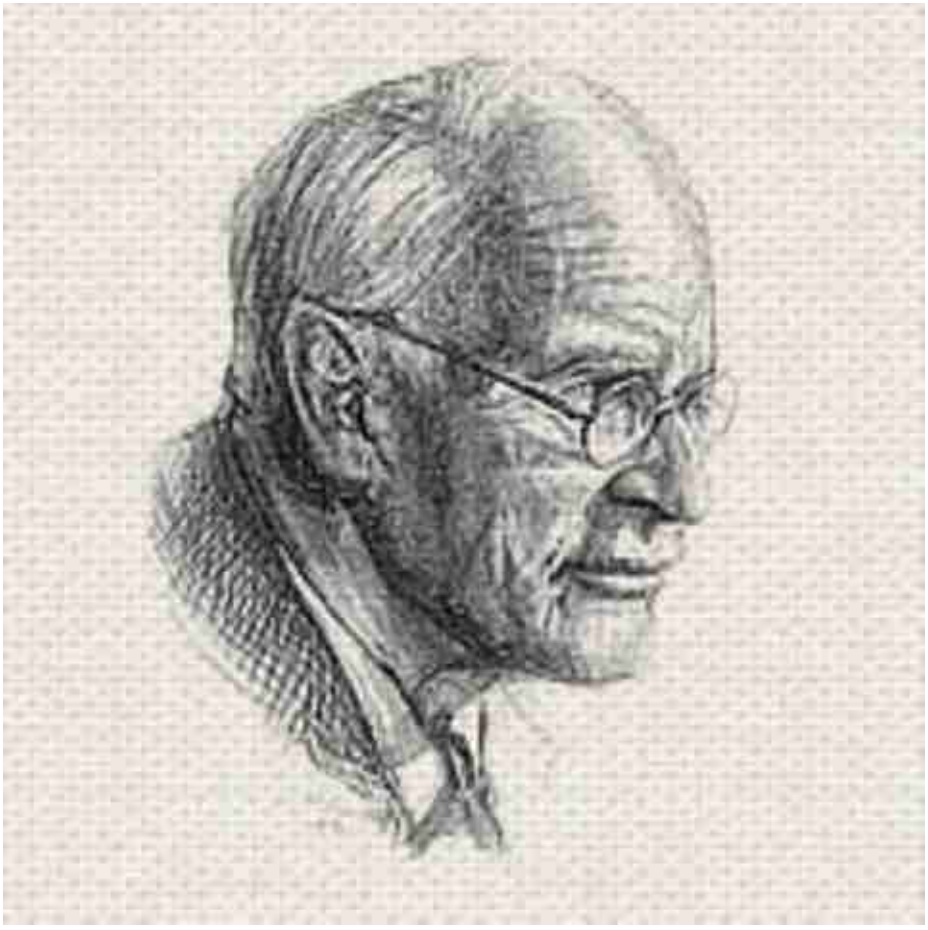
Carl Jung: On the whole I prefer people knowing all they can about themselves when in conspectu mortis.
(2016-01-11 10:38)



Dear Reverend Mother, 19 October 1960

According to your wish I wrote, as soon as I got your letter, to Dr. Rudin, S.J. (the director of the Institutum Apologeticum in Zurich) , who knew Victor White, asking for his cooperation.

Thus I hope your wish will be granted.

It was perhaps just as well that my message did not reach V.W. any more.

It might have worried him.

When I wrote my explanation I was not yet informed of the seriousness of his condition, and from his reaction I only saw that he did not understand what I meant, which was not astonishing under the circumstances.

On the whole I prefer people knowing all they can about themselves when in conspectu mortis.

But the moment was ill chosen.

Don't worry too much about it, as V.W. received my real message and was not able to understand it any more.

My message to you was only an attempt to pacify his mind about my intentions.

I was afraid he might be unduly worried about the letter he could not understand.

I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates, where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.

You had a glimpse of the Mysterium Magnum.

Yours sincerely,

C.G. Jung

P. S. I have just received Dr. Rudin's answer. He himself will celebrate the mass. Carl Jung, Letters Vol. II, Pages 603-604

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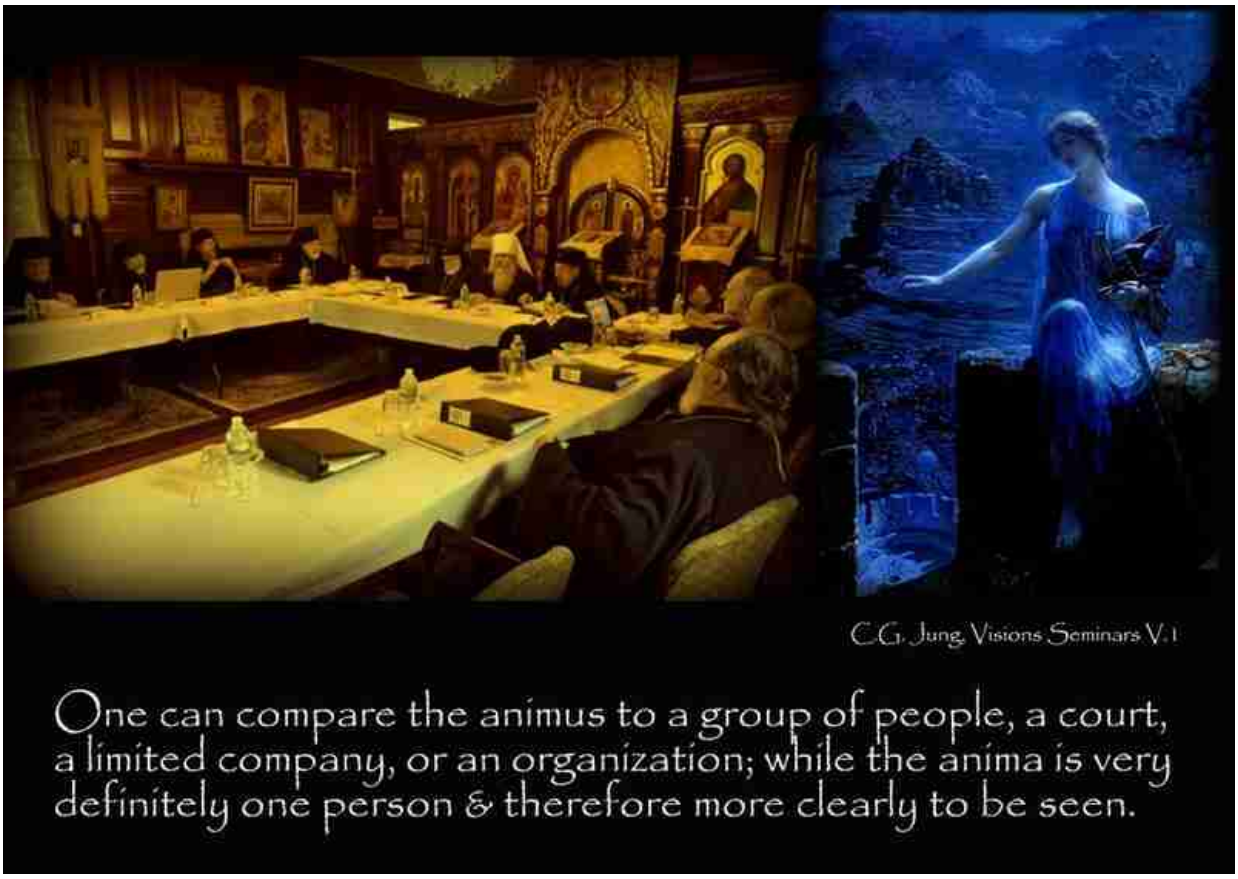
Mrs. Jung: "Could you say something about the relation of the animus to immortality... (2016-01-11 11:56)


C.G. Jung, Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925 Seminar, Page 168.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

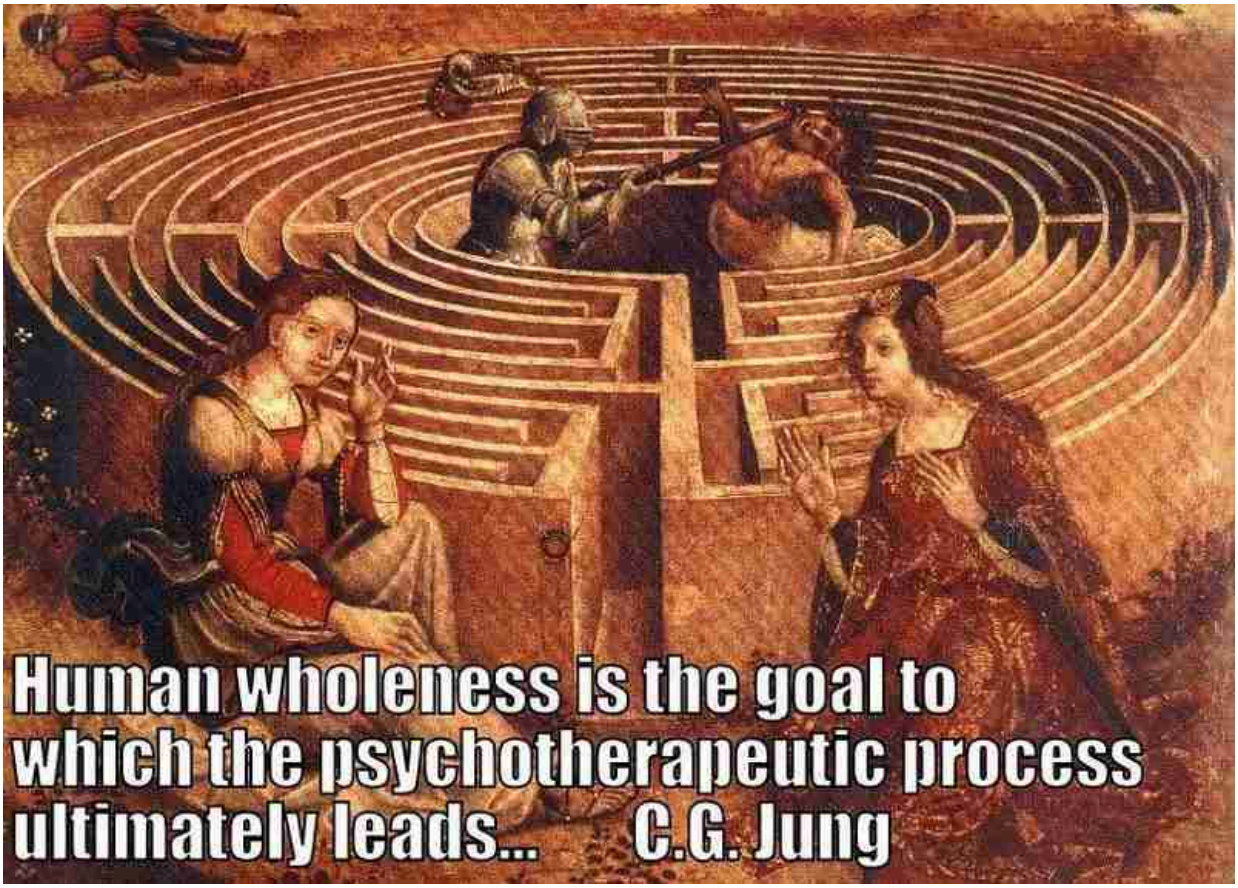
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace. **(2016-01-11 16:07)**



I began my introduction with human wholeness as the goal to which the psychotherapeutic process ultimately leads.

This question is inextricably bound up with one's philosophical or religious assumptions.

Even when, as frequently happens, the patient believes himself to be quite unprejudiced in this respect, the assumptions underlying his thought, mode of life, morale, and language are historically conditioned down to the last detail, a fact of which he is often kept unconscious by lack of education combined with lack of self-criticism.

The analysis of his situation will therefore lead sooner or later to a clarification of his general spiritual background going far beyond his personal determinants, and this brings up the problems I have attempted to sketch in the preceding pages.

This phase of the process is marked by the production of symbols of unity, the so-called mandalas, which occur either in dreams or in the form of concrete visual impressions, often as the most obvious compensation of the contradictions and conflicts of the conscious situation.

It would hardly be correct to say that the gaping "rift" in the Christian order of things is responsible for this, since it is easy to show that Christian symbolism is particularly concerned with healing, or attempting to heal, this very wound.

It would be more correct to take the open conflict as a symptom of the psychic situation of Western man, and to deplore his inability to assimilate the whole range of the Christian symbol.

As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace.

Consequently am faced with the task of taking the only path open to me: the archetypal images—which in a certain sense correspond to the dogmatic images—must be brought into consciousness.

At the same time I must leave my patient to decide in accordance with his assumptions, his spiritual maturity, his education, origins, and temperament, so far as this is possible without serious conflicts.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.

Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, Para 32.

Carl Jung across the web:

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Carl Jung: I want to tell you that your horse-boar-monster has had its aftereffects in me. **(2016-01-12 04:49)**

To Peter Birkhauser

Dear Herr Birkhauser, 2 November 1960

I want to tell you that your horse-boar-monster has had its aftereffects in me.

As a prelude to my latest illness I had the following dream:

In an unknown place and at an unknown time, as though standing in the air, I am with a primitive chieftain who might just as well have lived 50,000 years ago.

We both know that now at last the great event has occurred: the primeval boar, a gigantic mythological beast, has finally been hunted down and killed.

It has been skinned, its head cut off, the body is divided lengthwise like a slaughtered pig, the two halves only just hanging together at the neck.

We are occupied with the task of bringing the huge mass of meat to our tribe.

The task is difficult.

Once the meat fell into a roaring torrent that swept it into the sea.

We had to fetch it back again. Finally we reach our tribe.

The camp, or settlement, is laid out in a rectangle, either in the middle of a primeval forest or on an island in the sea.

A great ritual feast is going to be celebrated.

The background of this dream is as follows:

At the beginning of our Kalpa (cosmic age) Vishnu created the new world in the form of a beautiful maiden lying on the waters.

But the great serpent succeeded in dragging the new creation down into the sea, from which Vishnu retrieved it, diving down in the shape of a boar.

(A parallel to this dream is the Cabbalistic idea that at the end of days Yahweh will slay the Leviathan and serve it up as a meal for the righteous.)

At the end of this cosmic age Vishnu will change into a white horse and create a new world.

This refers to Pegasus, who ushers in the Aquarian Age.

I wanted to let you know of this development.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 606-607

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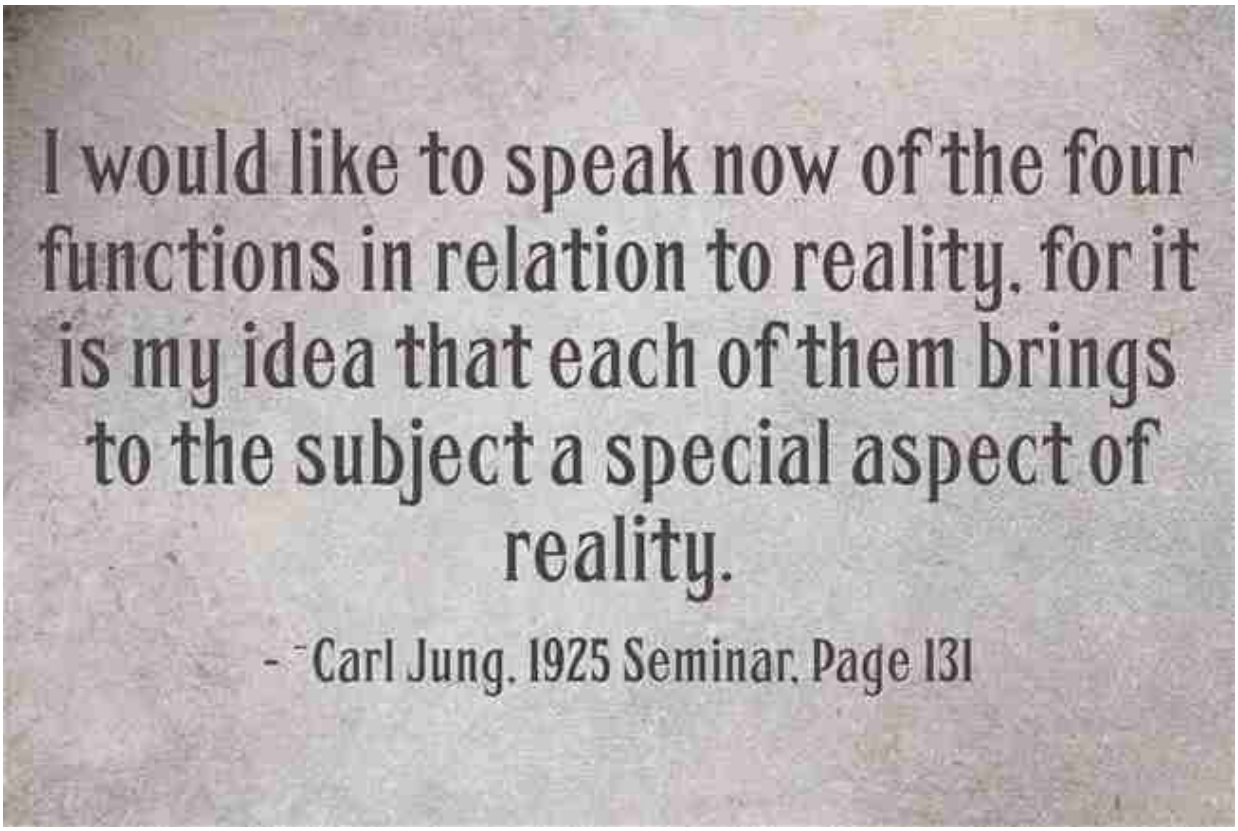
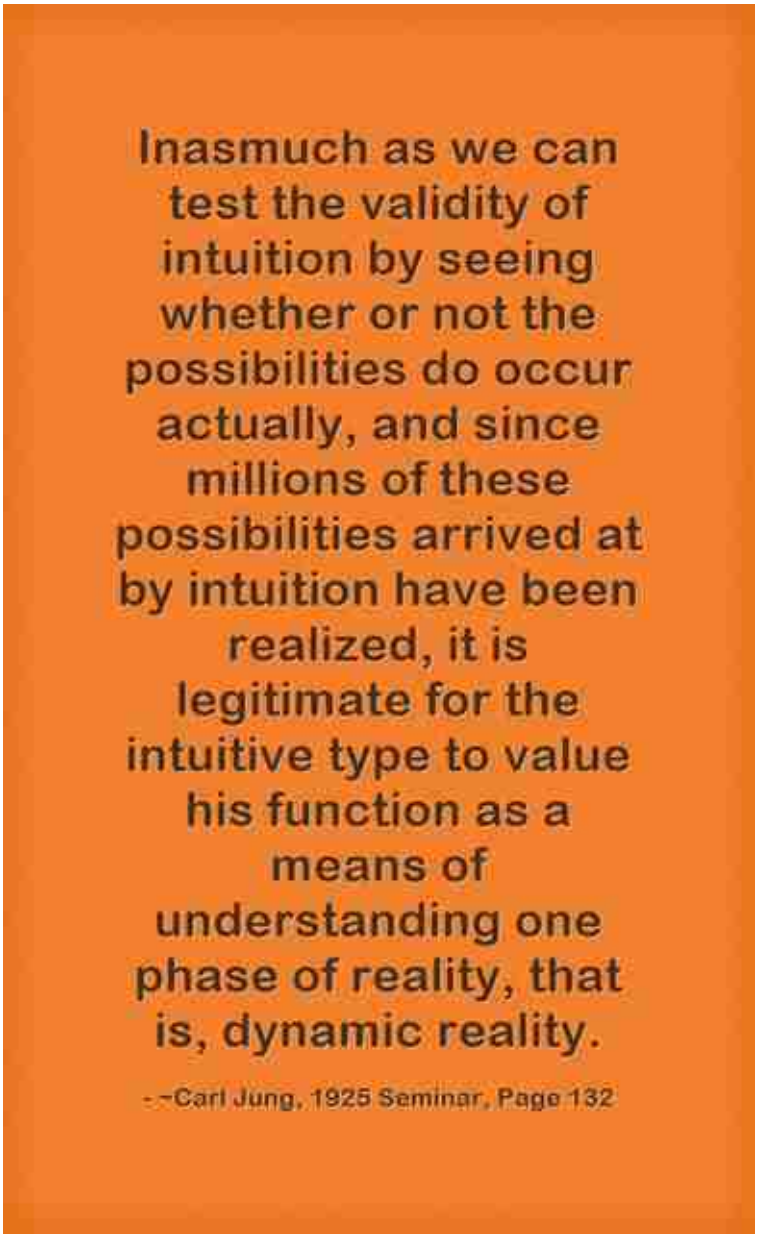
Some Carl Jung Quotations XVI **(2016-01-12 06:02)**


I would like to speak now of the four functions in relation to reality. for it is my idea that each of them brings to the subject a special aspect of reality.
- Carl Jung. 1925 Seminar. Page 131

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131


Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.
-~Carl Jung, 1925 Seminar, Page 132

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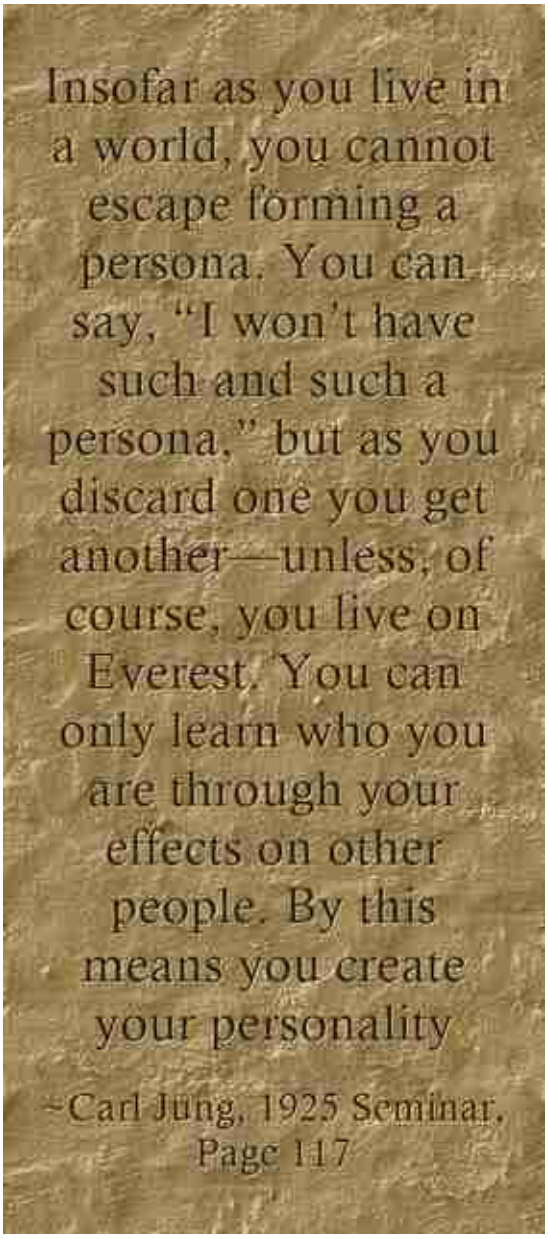
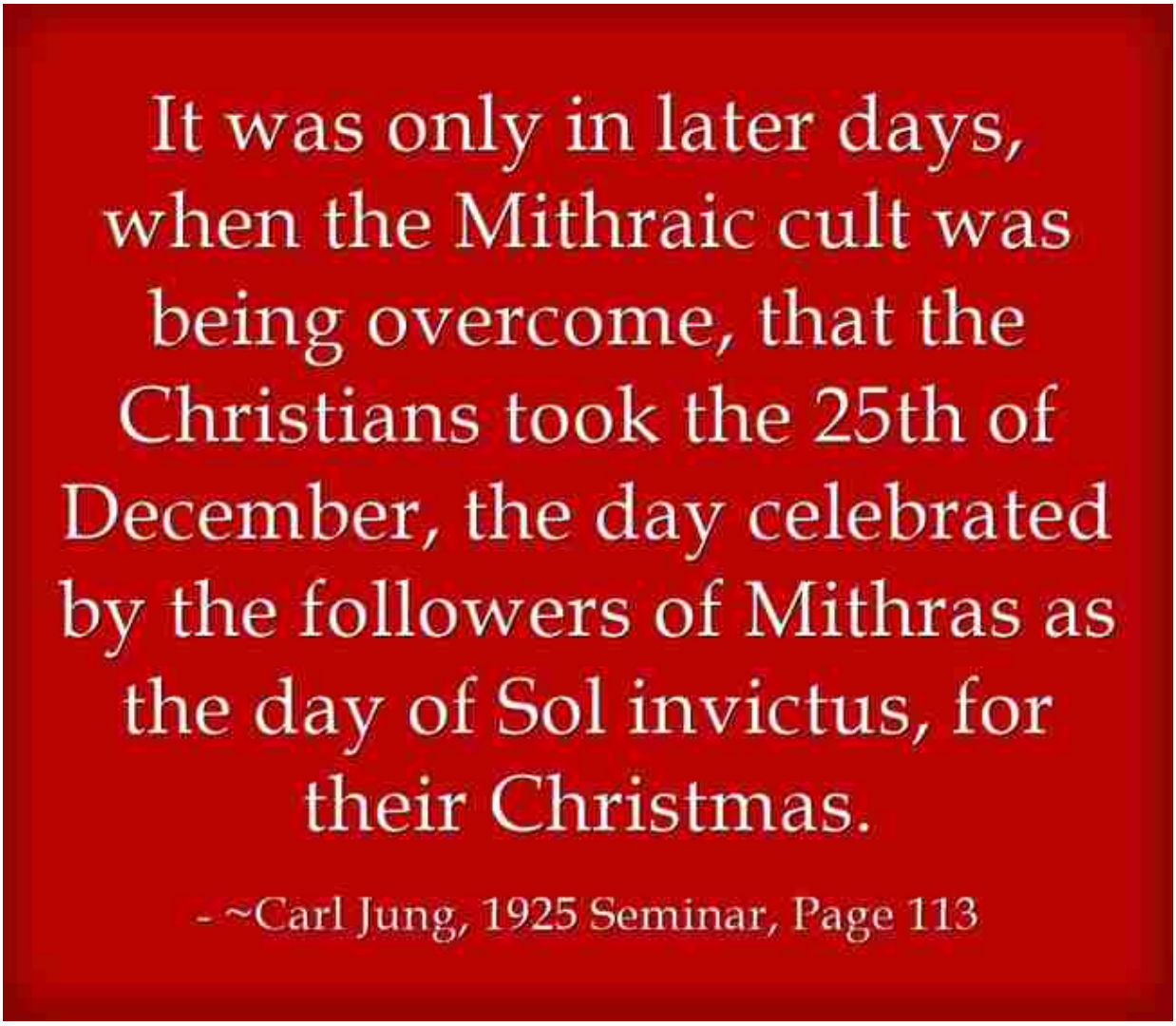

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality
~Carl Jung, 1925 Seminar, Page 117

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117


It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.
- ~Carl Jung, 1925 Seminar, Page 113

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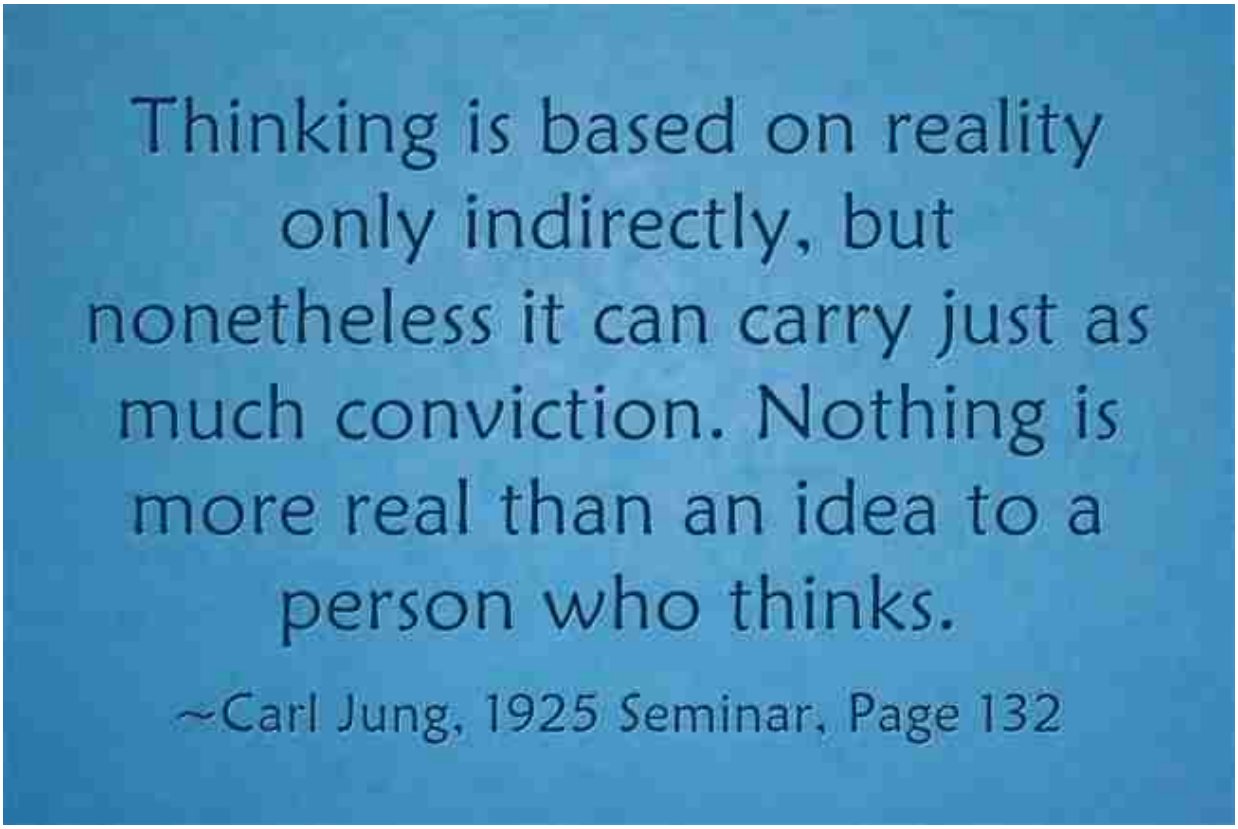
Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.
~Carl Jung, 1925 Seminar, Page 132

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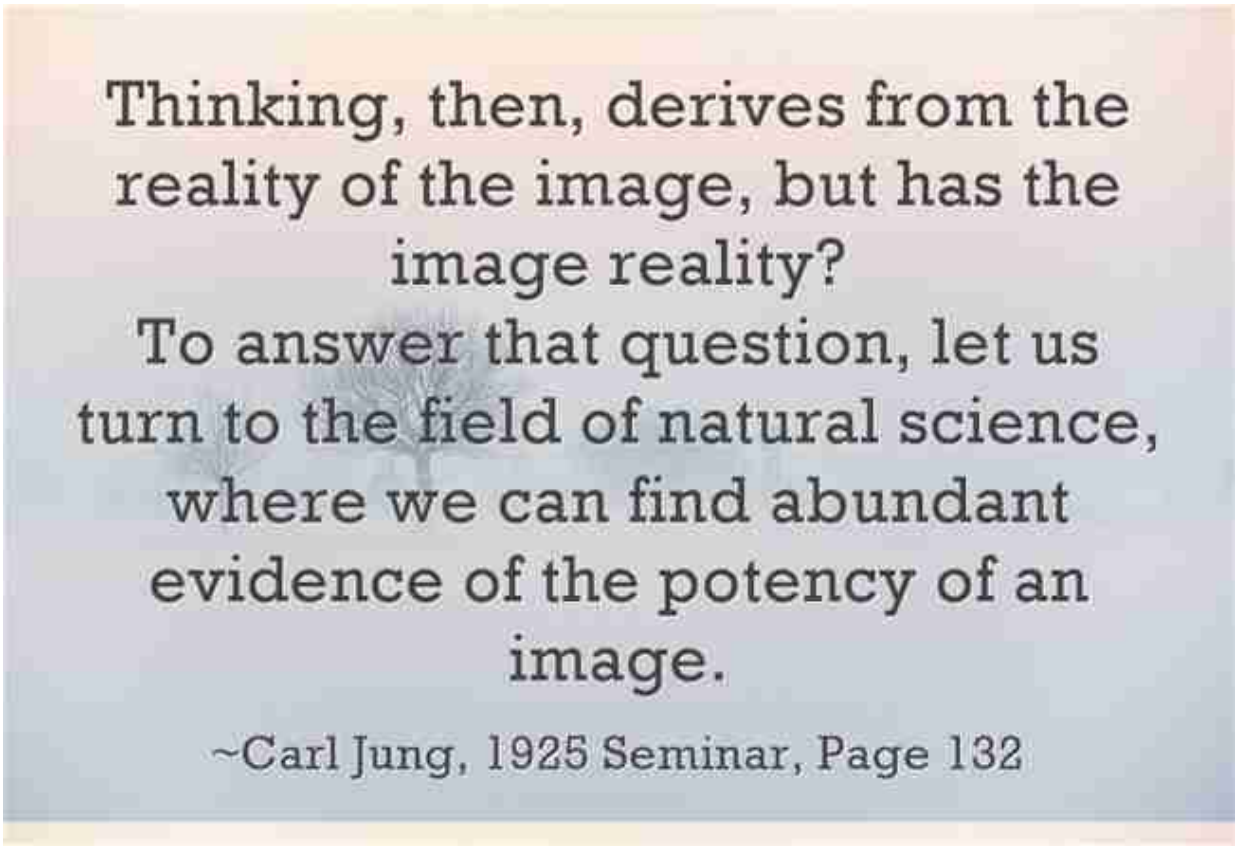
Thinking, then, derives from the reality of the image, but has the image reality?
To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.
~Carl Jung, 1925 Seminar, Page 132

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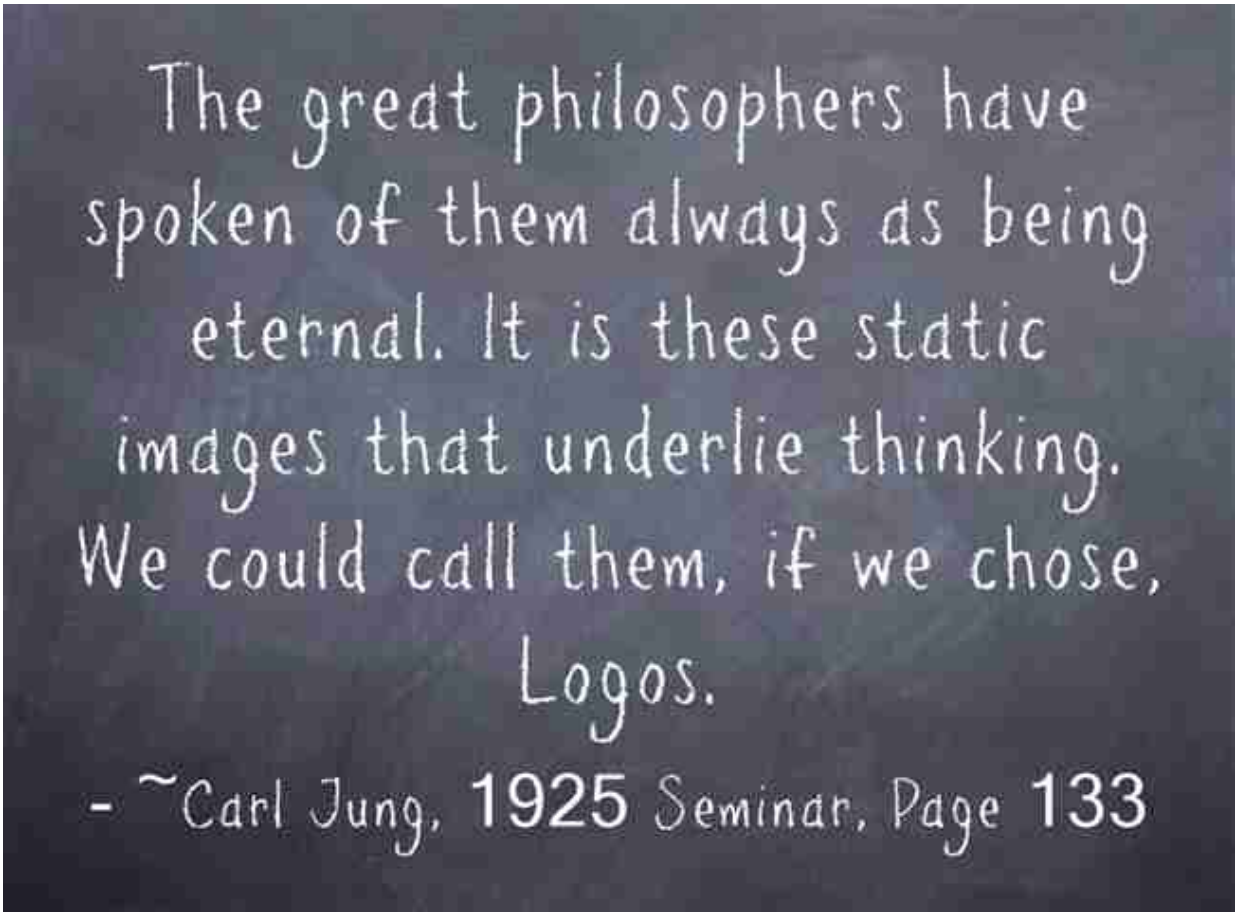
The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos.
- ~Carl Jung, 1925 Seminar, Page 133

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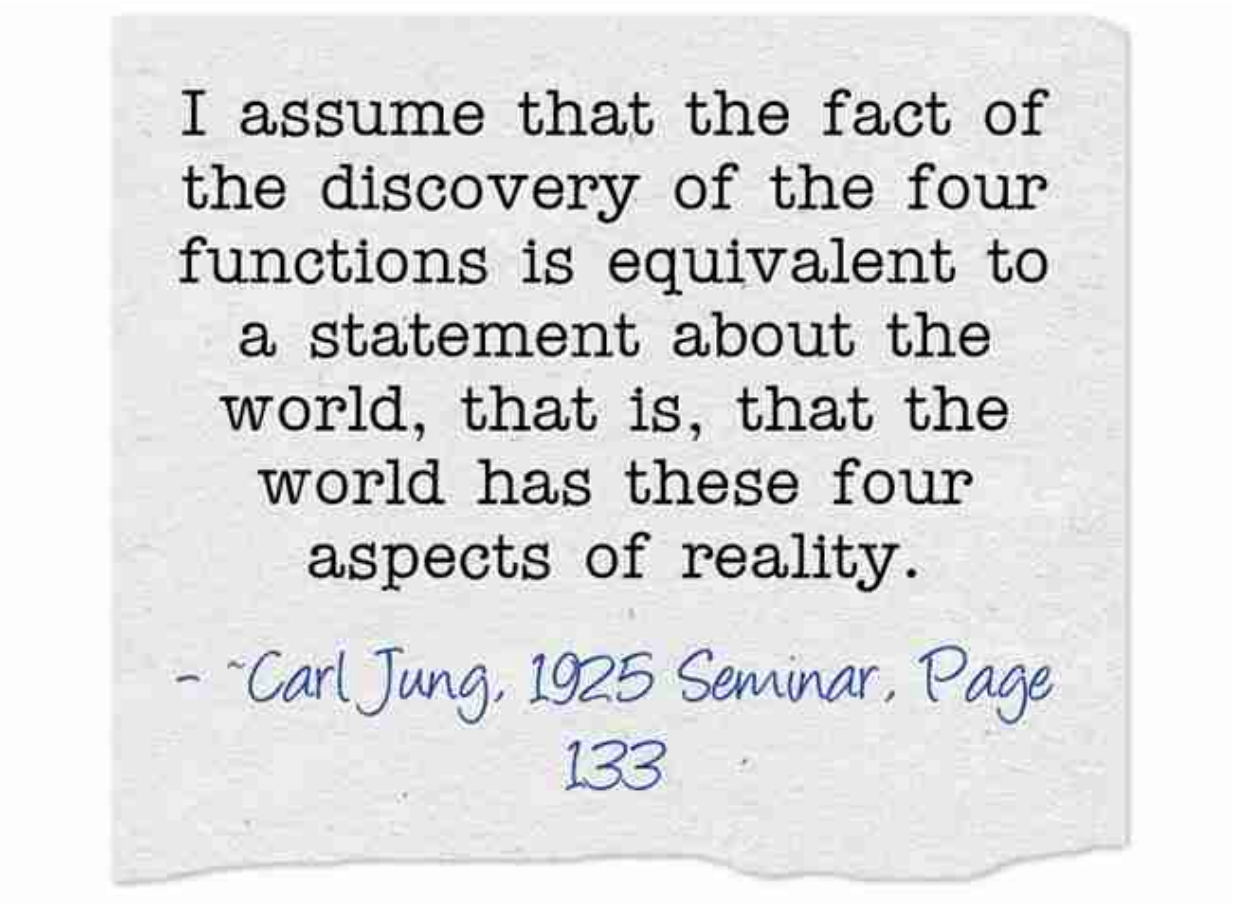
I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.
- ~Carl Jung, 1925 Seminar, Page 133

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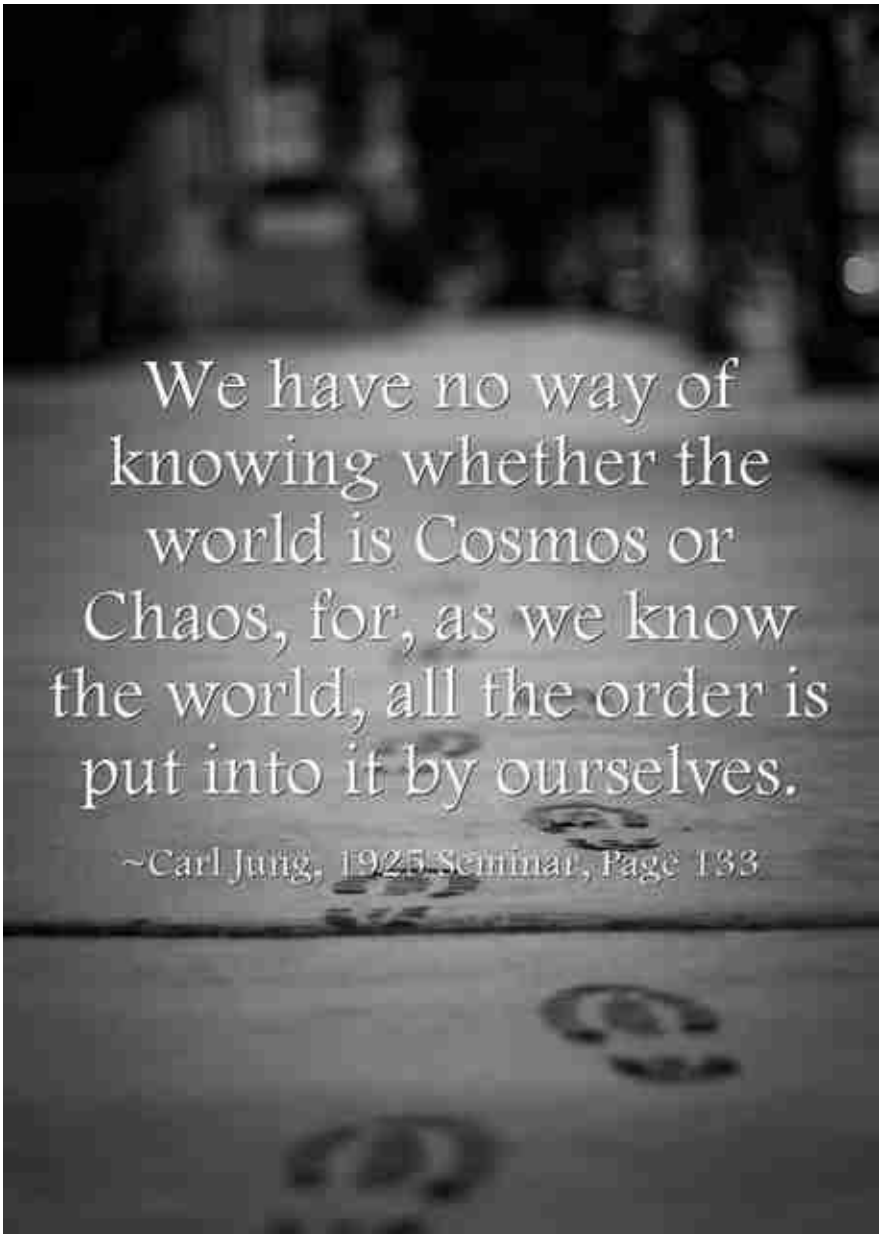
We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.
~Carl Jung, 1925 Seminar, Page 133

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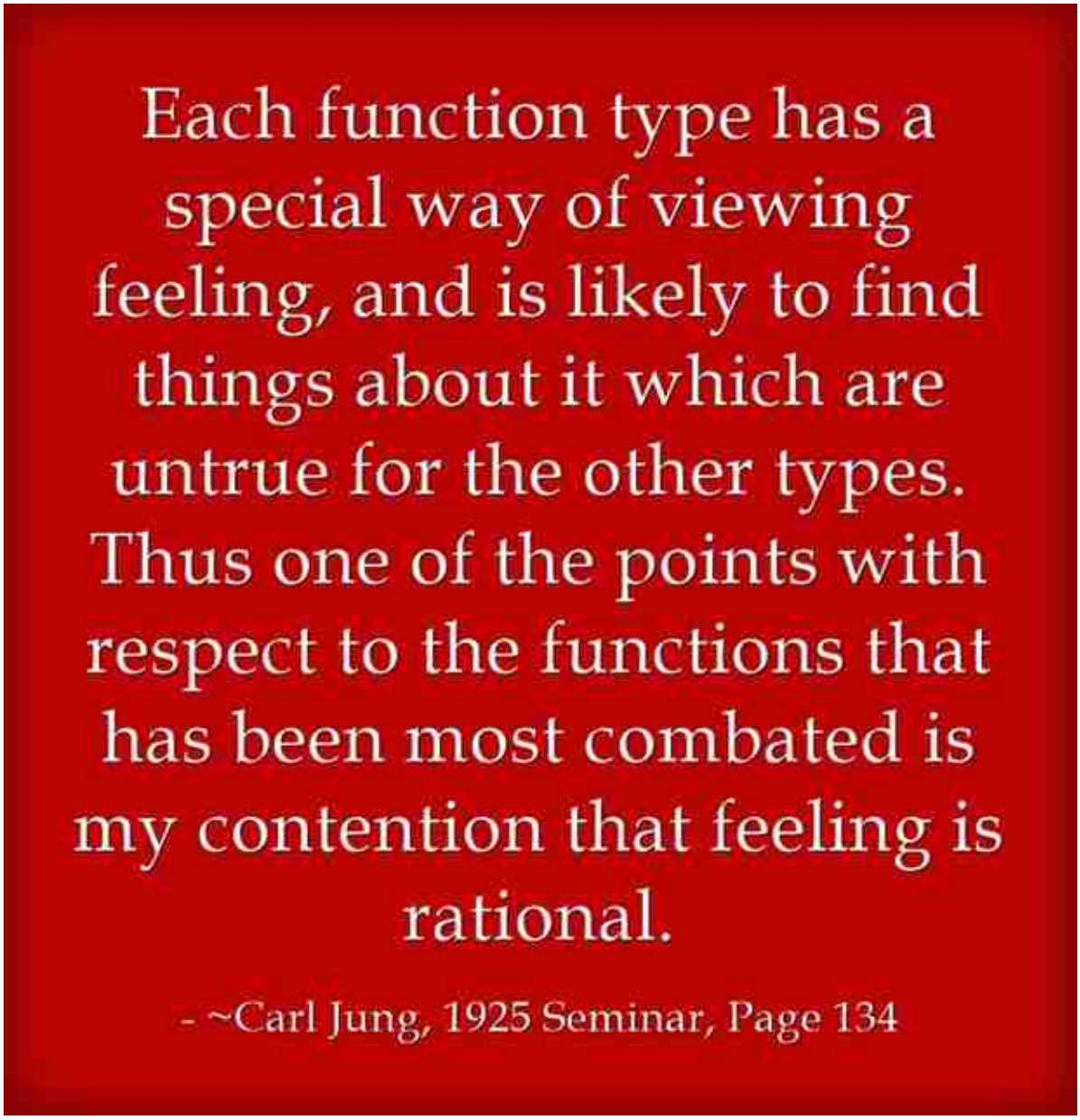
Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.
- ~Carl Jung, 1925 Seminar, Page 134

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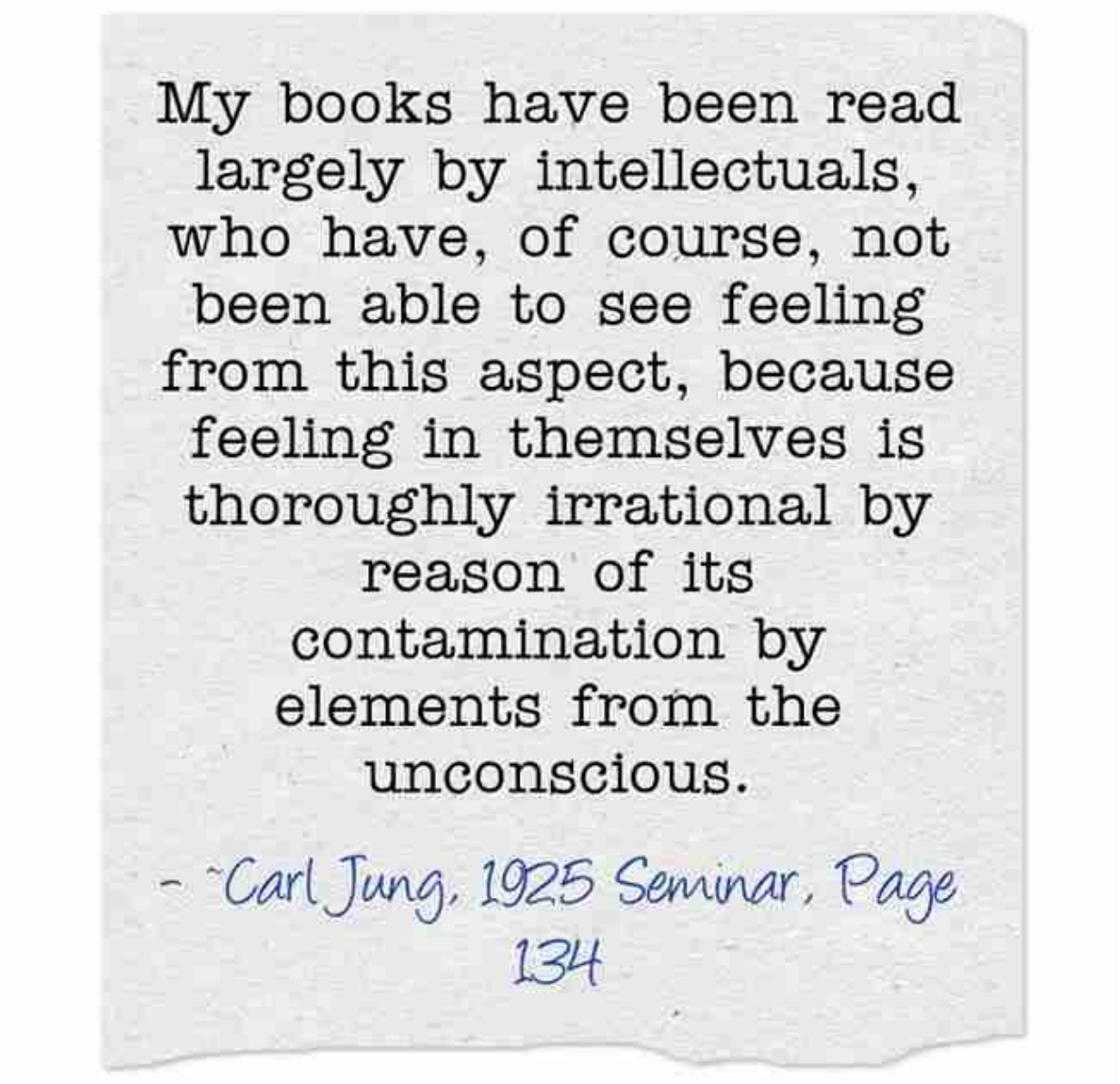
My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.
- ~Carl Jung, 1925 Seminar, Page 134

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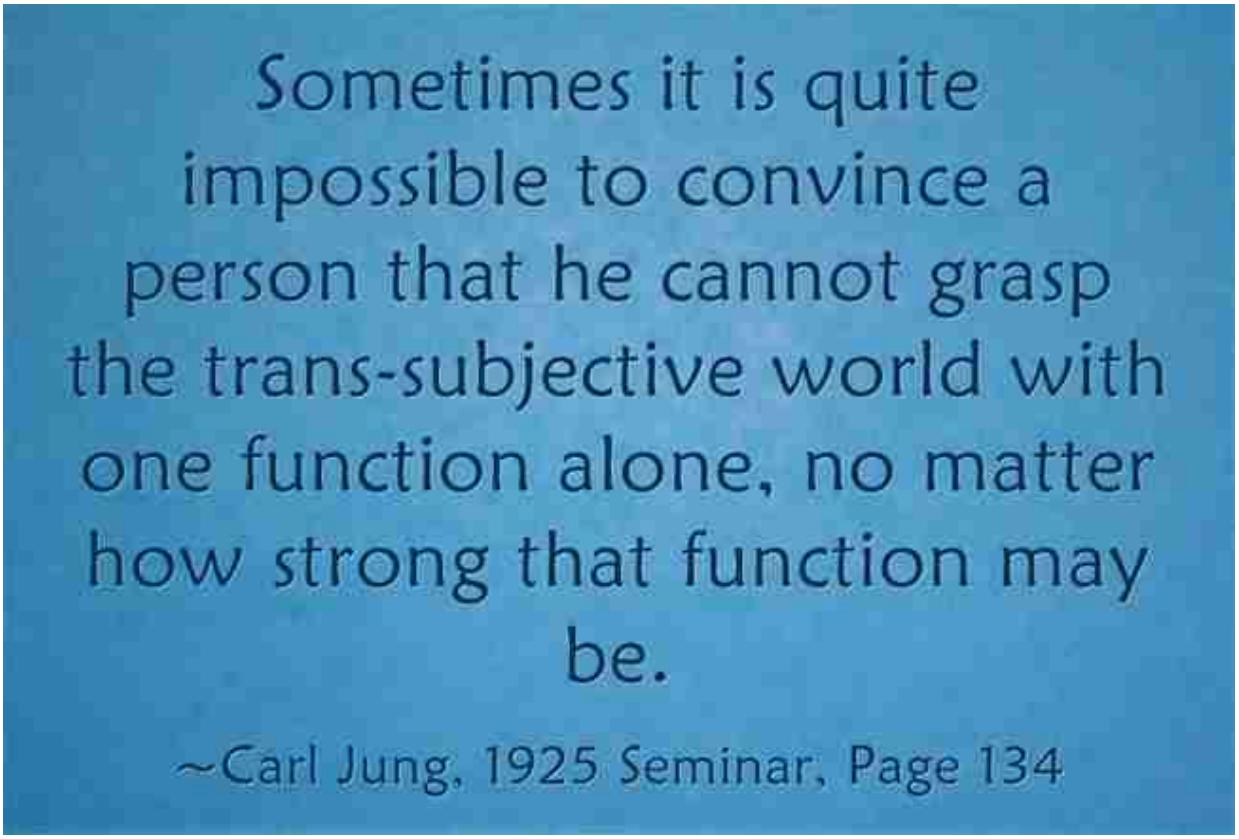
Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.
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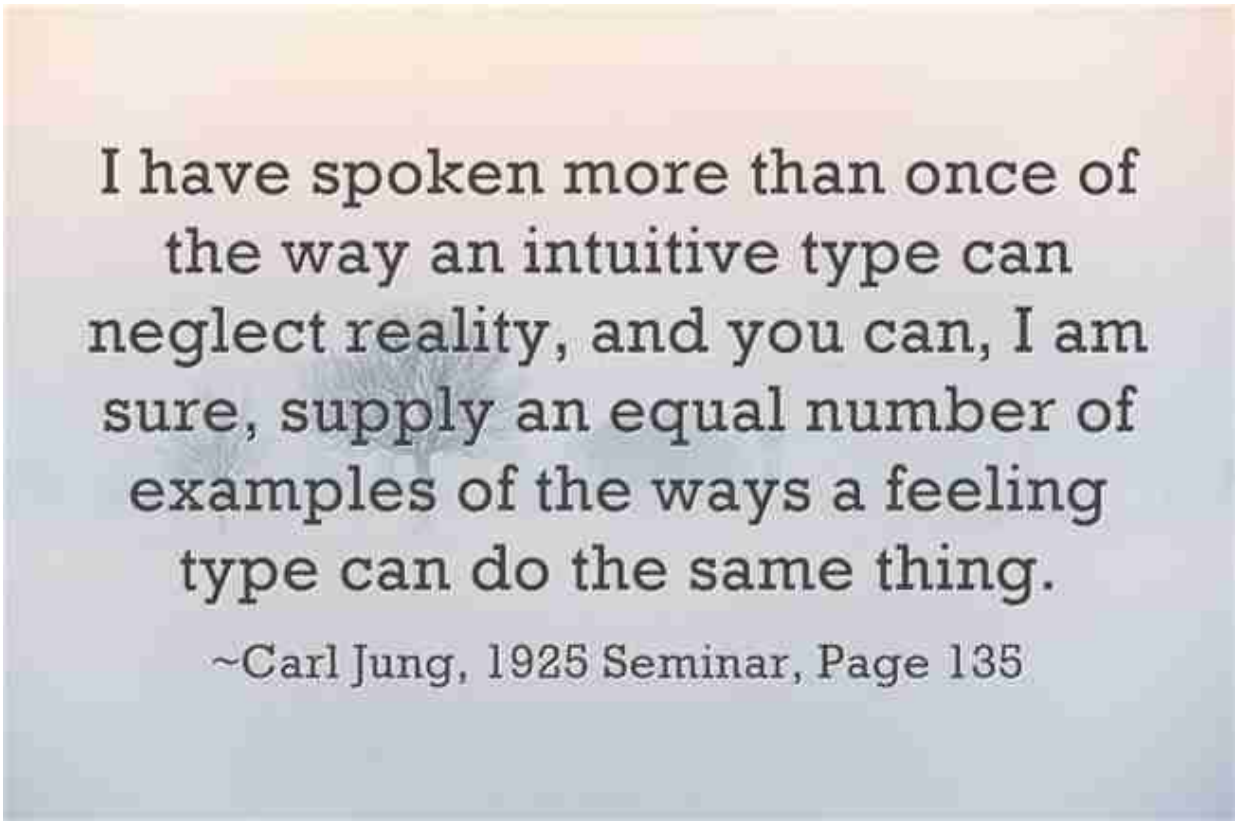
I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.
~Carl Jung, 1925 Seminar, Page 135

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135
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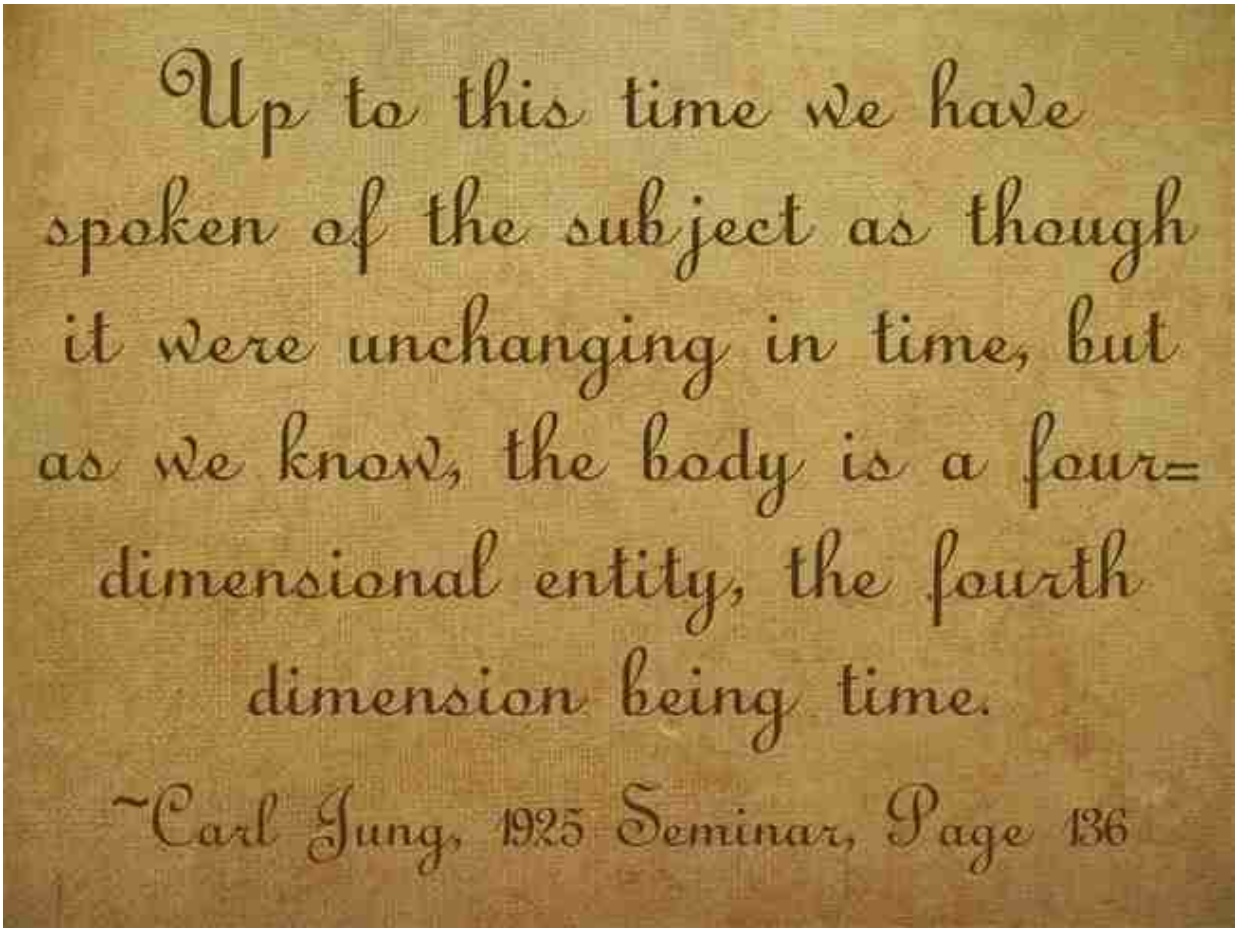
Up to this time we have
spoken of the subject as though
it were unchanging in time, but
as we know, the body is a four=
dimensional entity, the fourth
dimension being time.
~Carl Jung, 1925 Seminar, Page 136

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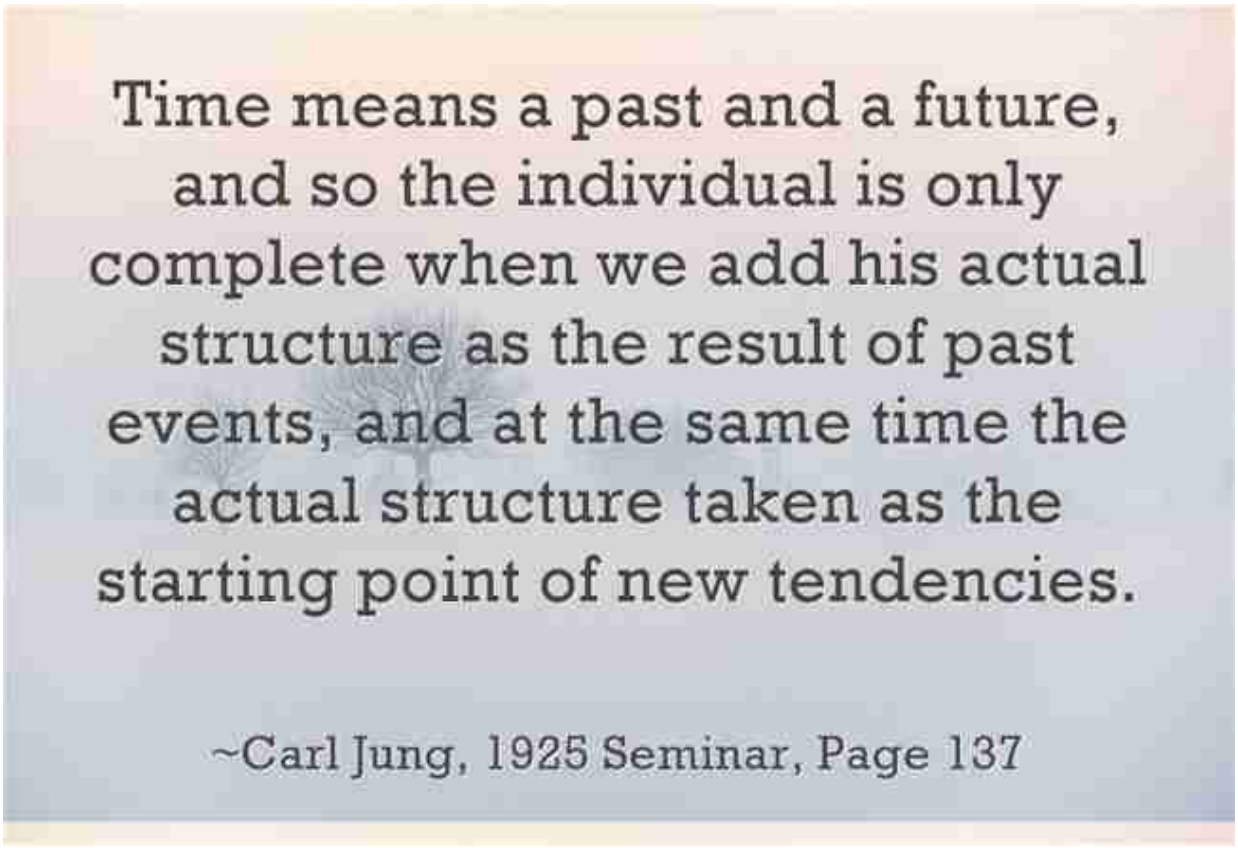
Time means a past and a future,
and so the individual is only
complete when we add his actual
structure as the result of past
events, and at the same time the
actual structure taken as the
starting point of new tendencies.
~Carl Jung, 1925 Seminar, Page 137

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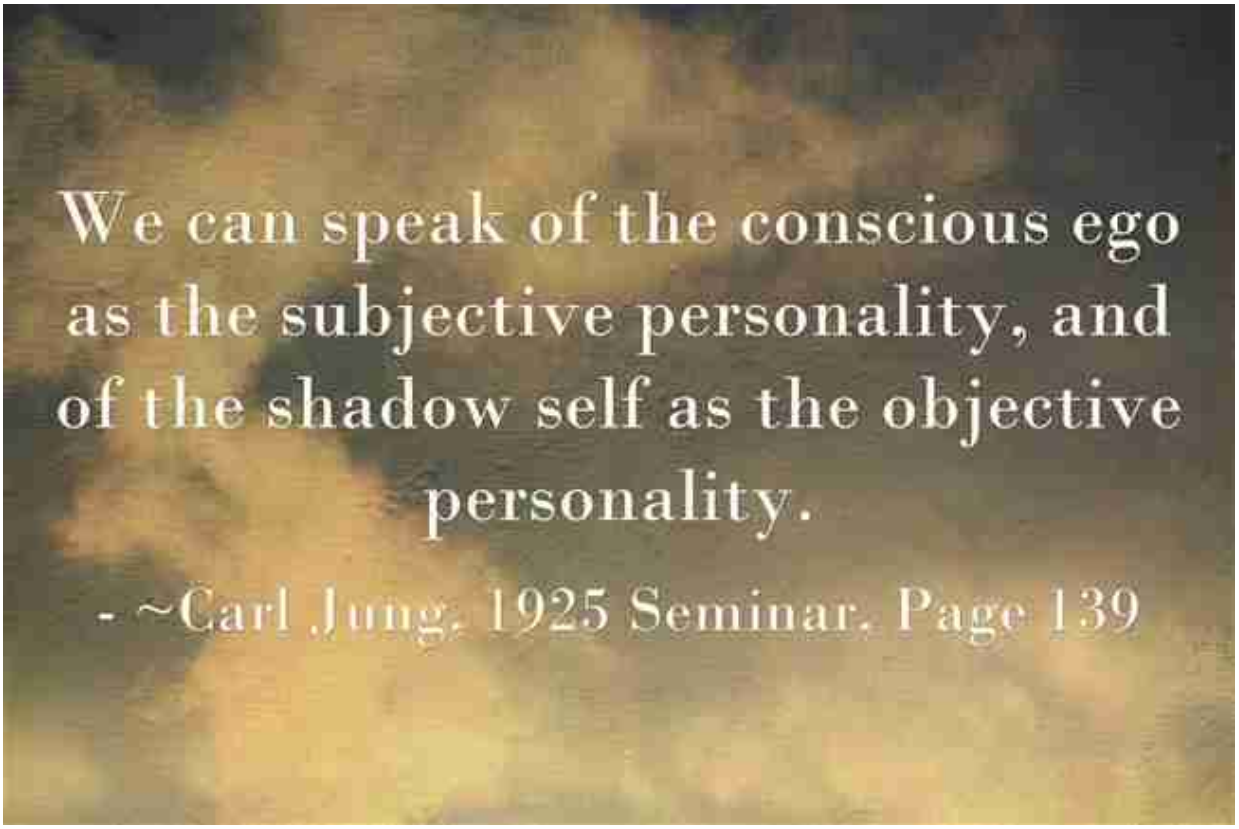
We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.
- ~Carl Jung, 1925 Seminar, Page 139

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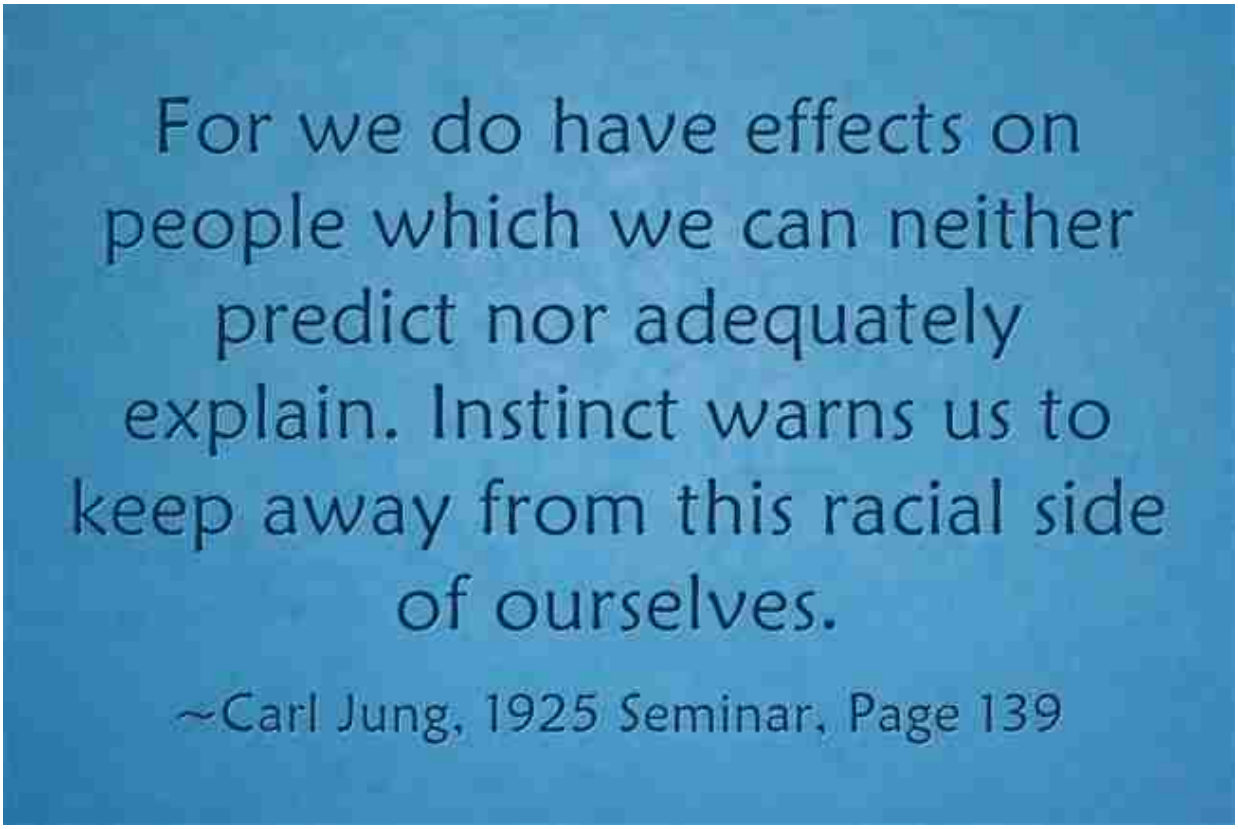
Carl Jung, 1925 Seminar, Page 139


For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves.
~Carl Jung, 1925 Seminar, Page 139

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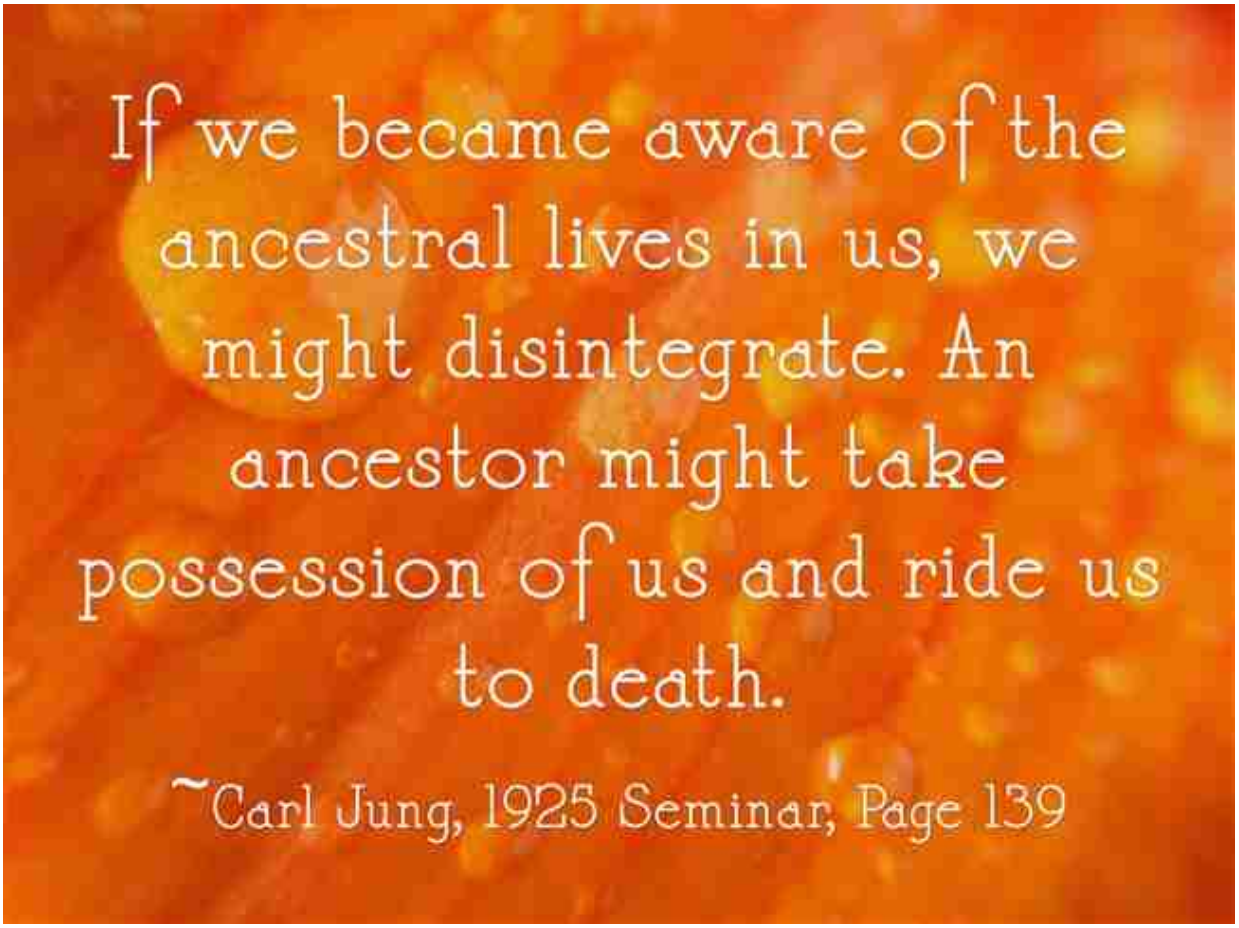
If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.
~Carl Jung, 1925 Seminar, Page 139

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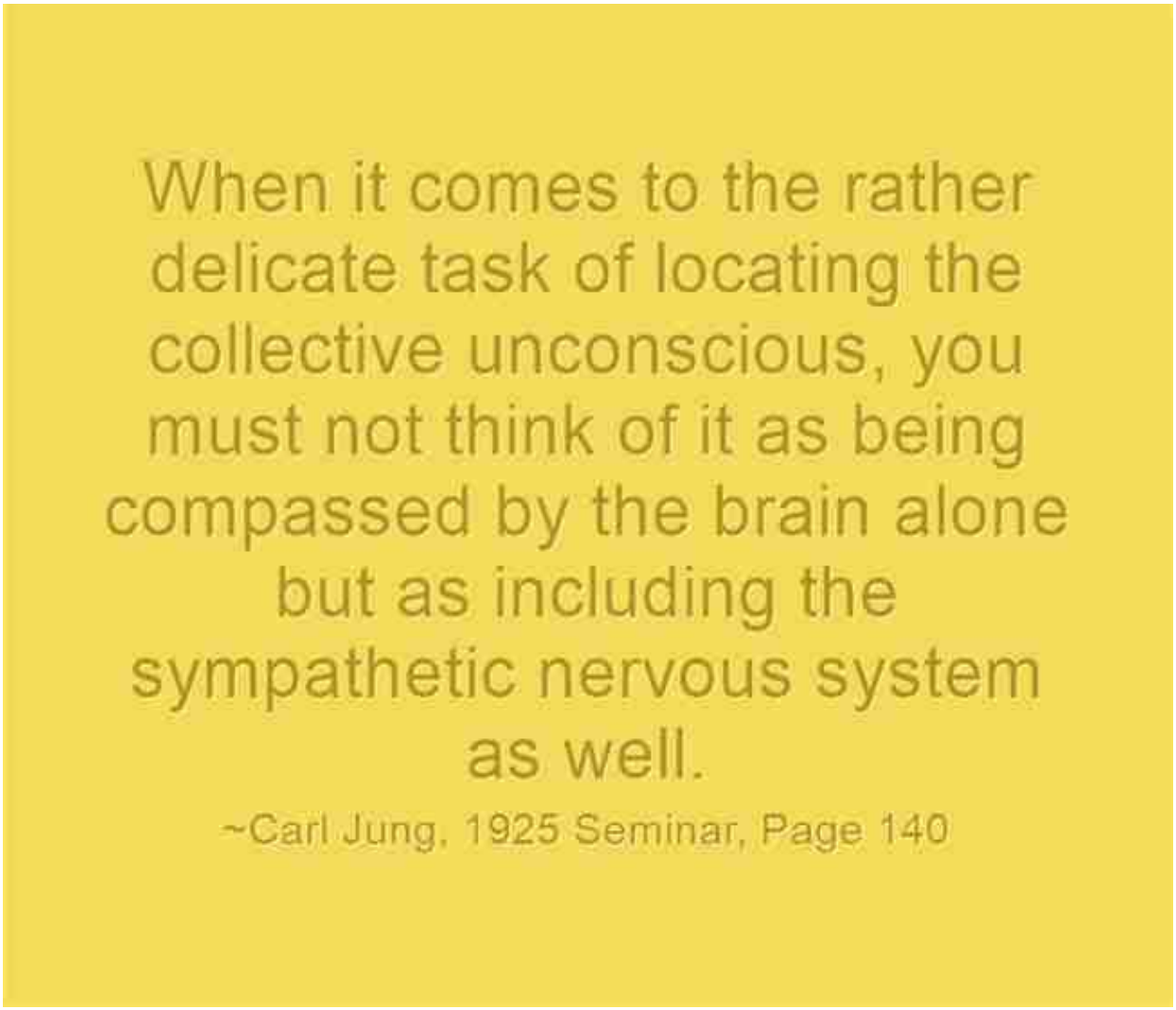
When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.
~Carl Jung, 1925 Seminar, Page 140

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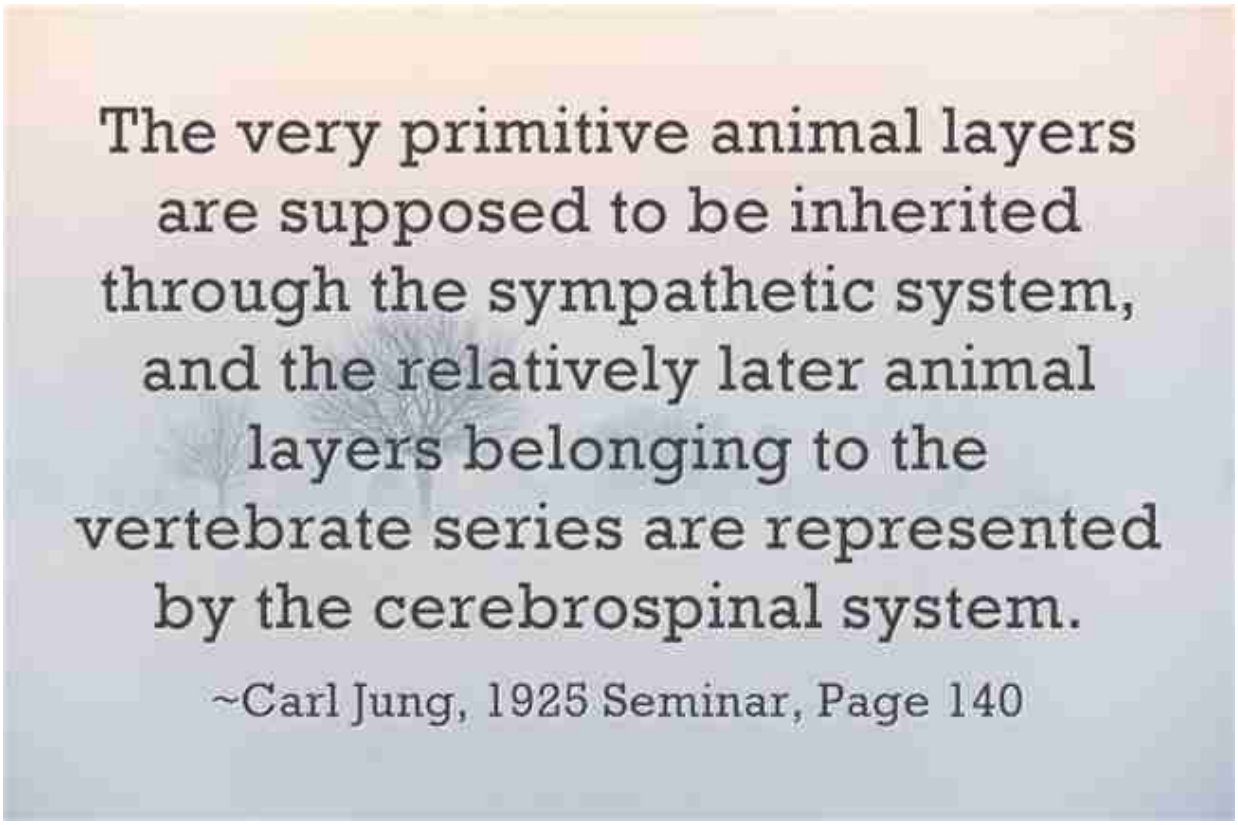
The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.
~Carl Jung, 1925 Seminar, Page 140

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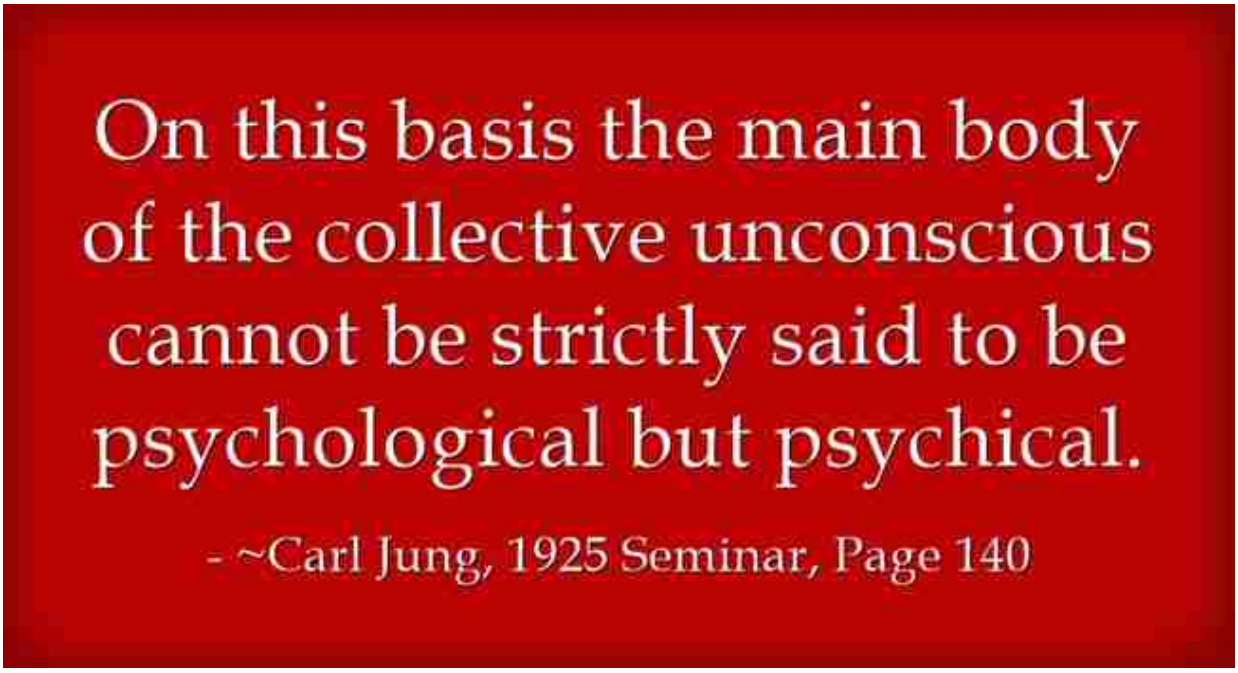
On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.
- ~Carl Jung, 1925 Seminar, Page 140

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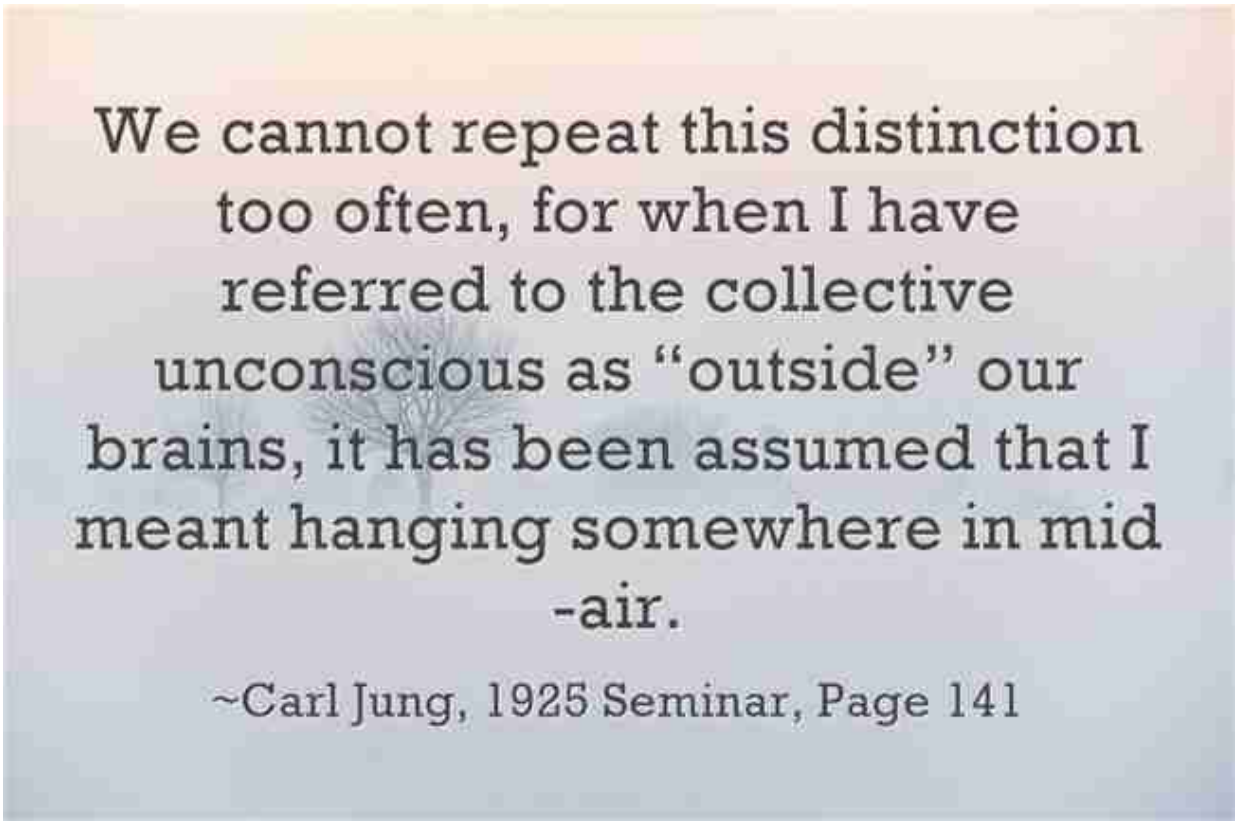
We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid -air.
~Carl Jung, 1925 Seminar, Page 141

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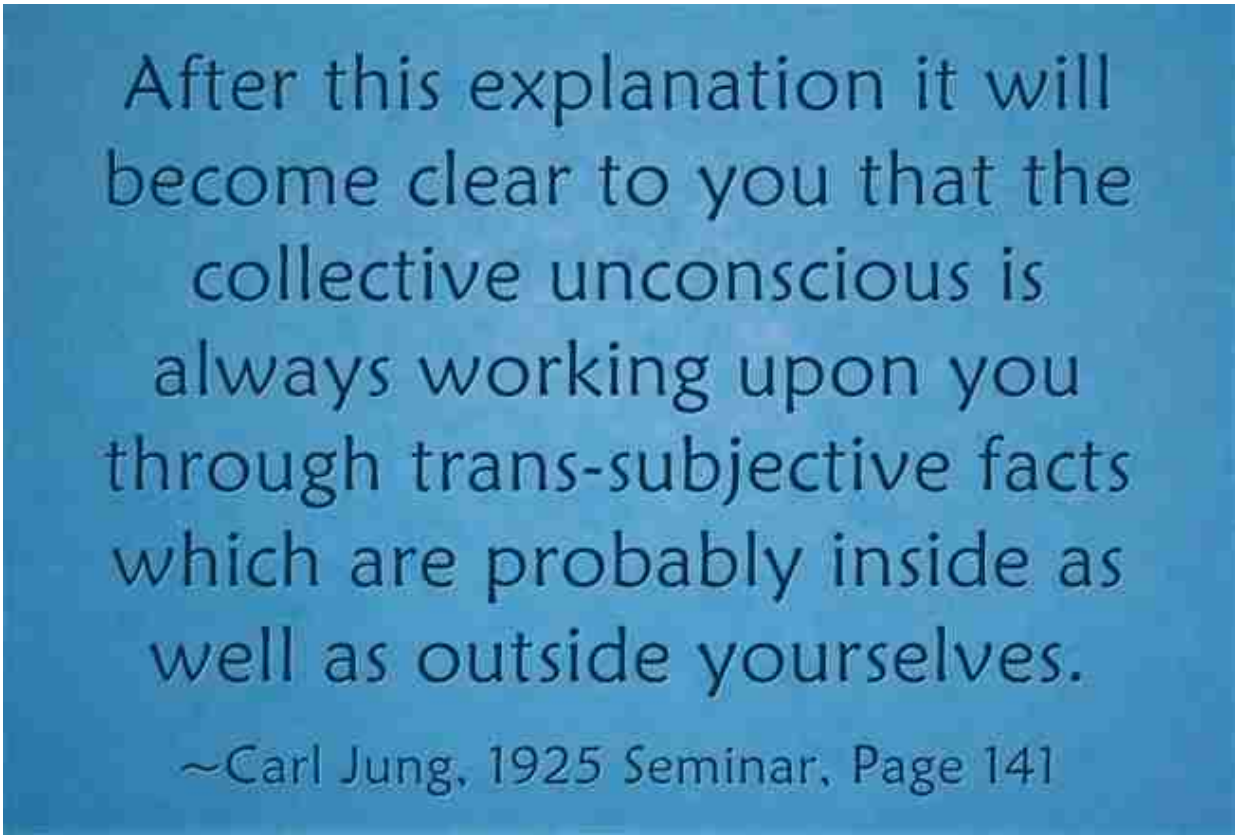
After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.
~Carl Jung, 1925 Seminar, Page 141

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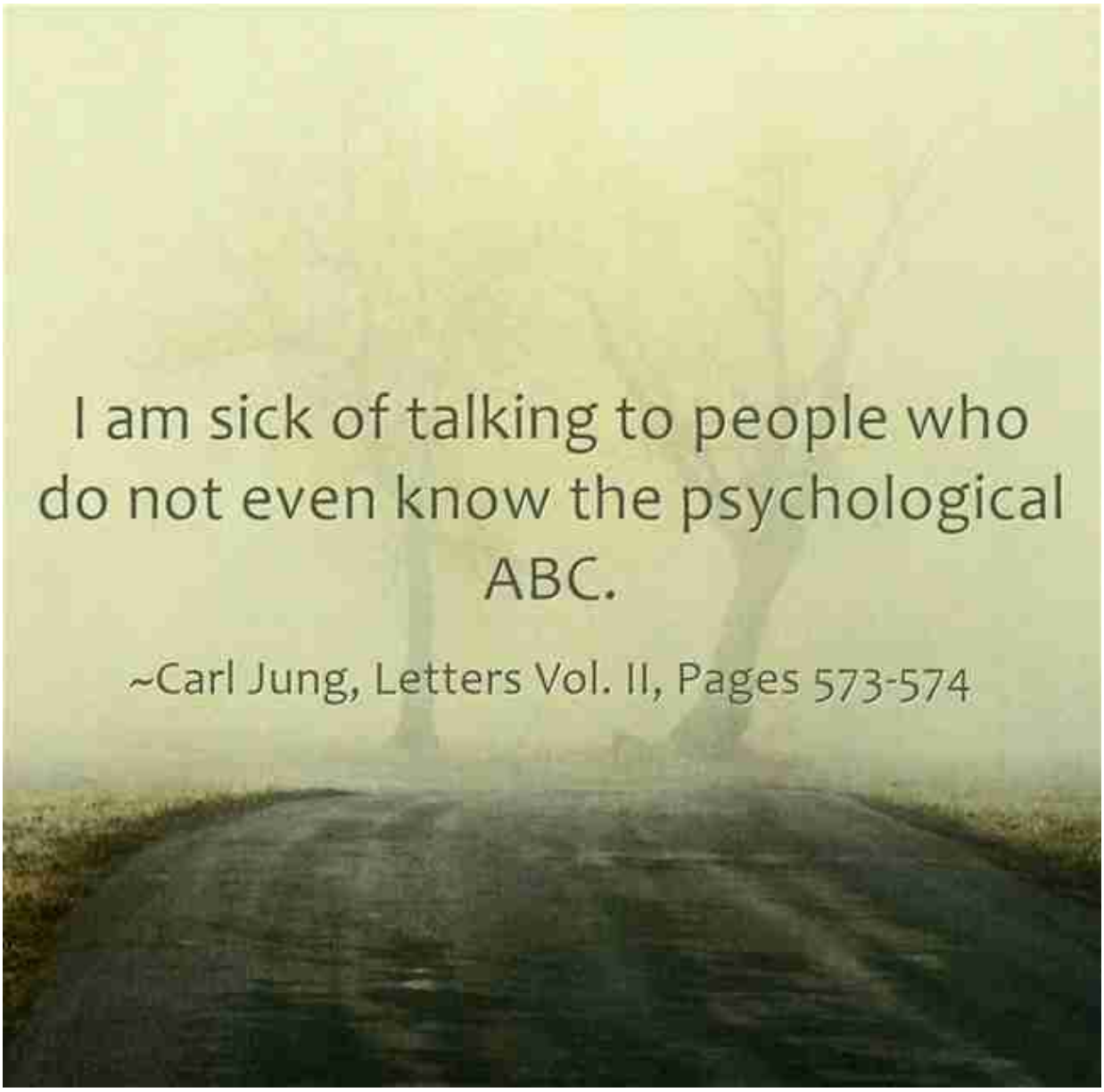
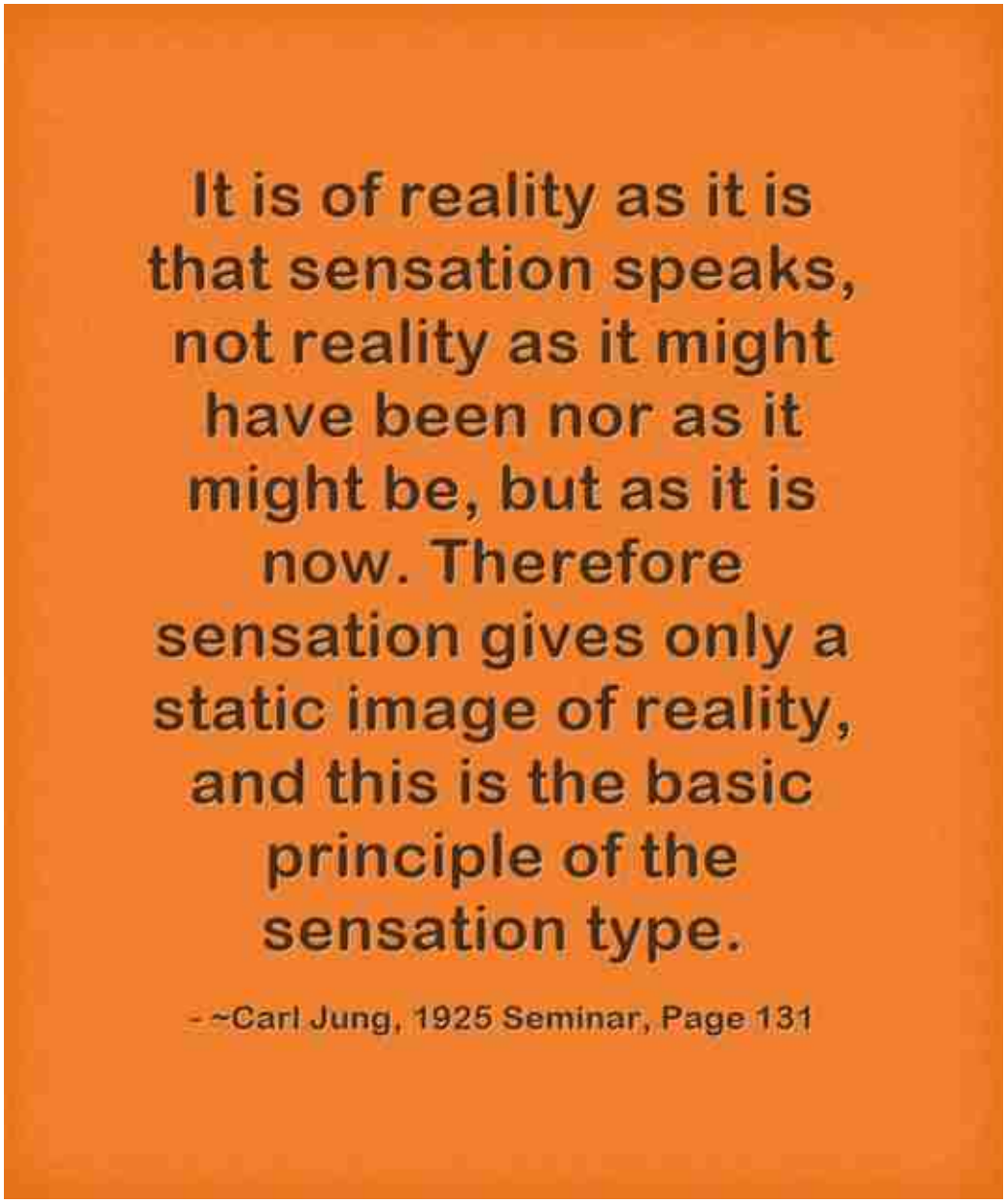


I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Pages 573-574


It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
- ~Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

Carl Jung across the web:

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Carl Jung: This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. **(2016-01-12 12:02)**

[This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.]

Anonymous Dear Herr N., 2 November 1960

Although I don't like analysing dreams by post, I will make an exception in your case as the dream is particularly clear The church stands for your religious situation.

The right is the conscious side, the left the unconscious.

You are therefore conscious of possessing a vessel that contains water and some kind of plant.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.

The priest is the orthodox Catholic in you who interrupts this process of growth by emptying the water out on the left.

In other words, he puts the process back into the unconscious again because for understandable reasons he cannot approve of it.

In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 607-608

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Carl Jung: The jungle is in us, in our unconscious,...] **(2016-01-14 04:53)**

To Leo P. Holliday

Dear Sir, 6 November 1960

You are obviously deeply impressed by the present non-political moral and psychological situation.

As far as I can see, it is a psychological problem par excellence.

Man is confronted with powers apparently created by himself but which he cannot control.

This is au fond a primitive situation, with the difference only that the primitive does not imagine himself to be the author of his demons.

The very objects and methods which have led civilized man out of the jungle have now attained to an autonomy which terrifies him, all the more so as he sees no ways and means to cope with them.

Since he knows that his ogres are man-made, he lives under the illusion that he could and should control them and he does not understand why this is not so.

He is like Goethe's sorcerer's apprentice who, using his master's magic, vivified his broom and could not stop it any more.

This prejudice increases the difficulties, of course.

In a way it would be a much more manageable situation if man could understand his unruly monsters in the primitive way, as autonomous demons.

But they are indeed not objective demons, they are mere rational structures which simply and inexplicably escape our control.

Yet we are still, as a matter of fact, in the same old jungle, where the individual is still threatened by dangerous factors-by machines, methods, organizations, etc., even more dangerous than the wild animals.

Something has not apparently changed at all: we have carried the old jungle with us, and this is what nobody seems to understand.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

Now, if a psychologist should participate in your world organization, he would be up against the thankless task of making his colleagues from other disciplines see where they have the blind spot.

Do you think that such a thing would be possible?

I have already tried it for about 6o years, and there are relatively few individuals who were inclined to listen to me.

The human mind, still an adolescent boy, will sacrifice everything for a new gadget but will carefully refrain from a look into himself.

You must judge for yourself whether my view is pessimistic or optimistic, but I am rather certain that something drastic will have to happen to wake up the dreamers who are already on the way to the moon.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 608-609

Carl Jung across the web:

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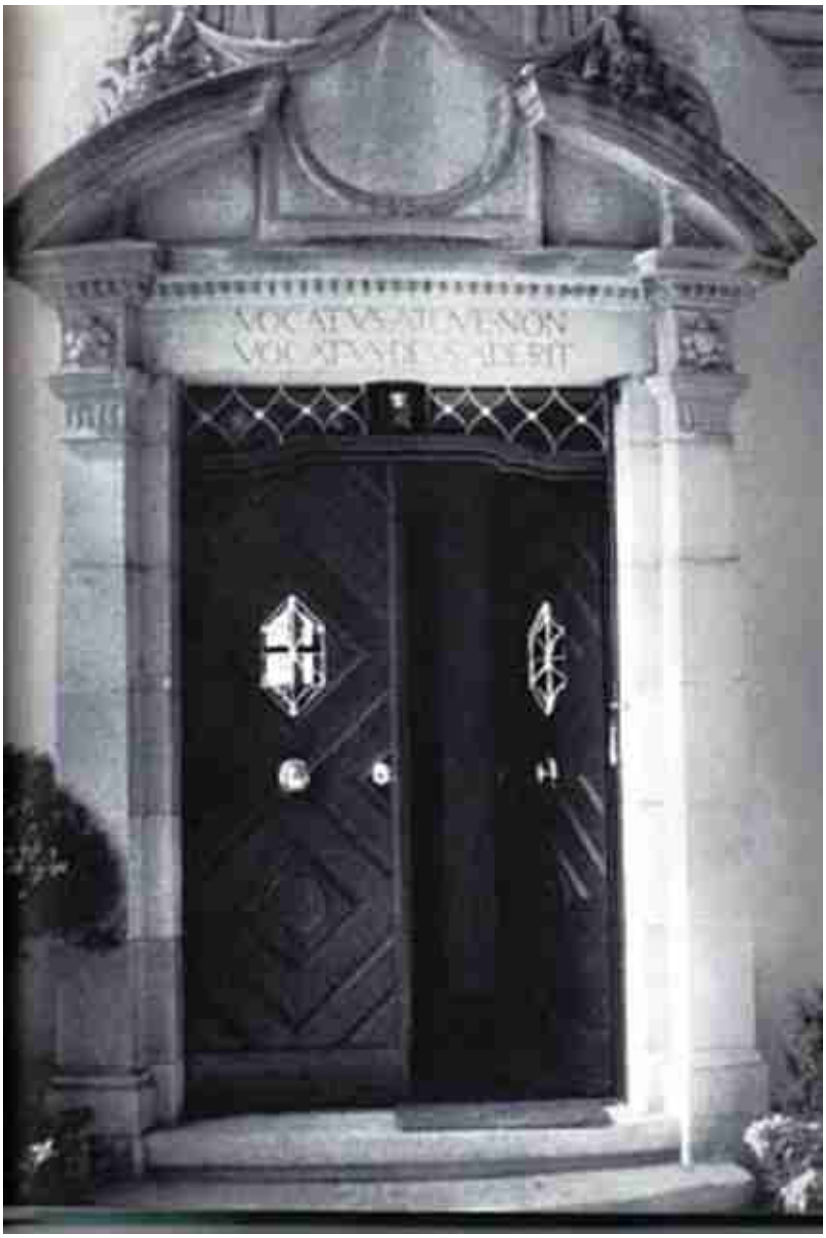
Carl Jung: It is a Delphic oracle though . It says : yes, the god will be on the spot **(2016-01-15 04:37)**



To Eugene Rolfe

Dear Sir, 19 November 1960

Having finished reading your book from cover to cover, I am now better prepared to give you my impressions or rather some of them.

The theme itself is so rich that one cannot hope to explain it.

I have discovered quite a number of old friends in your book and I admire your wisdom and caution in not connecting them with my name of ill omen.

I can say: you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded agnostic.

But if the latter should not be "Christian-minded," but thoroughly blackened by the fires of Hell which have broken through in Europe for 20 years now, what then?

It is beautiful to hear of the Love of God again, but what about the Fear of God, the ominous message of Evangelium Aeternum? [whence evil?), in a word.

The agnostics of our days are by no means all Christian-minded.

There is a terror which goes much deeper.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness.

What about the anima of our benighted days?

Let us hope that your readers will find the way back to the path of the centuries, the beautiful and spirit-filled baptisteria with their mysteria, the Eucharist and its first emotions, the ruling the spiritual universe.

But here the ominous history of the world will begin again with the fearful question of the unredeemed darkness which comprehendeth not.

The sophism of the privatio boni is too obviously thin.

By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kiisnacht near Zurich and otherwise found in Erasmus's collection of Adagia5 (XVIth cent.).

It is a Delphic oracle though . It says : yes, the god will be on the spot, but in what form and to what purpose?

I have put the inscription there to remind my patients and myself: Timor dei initium sapientiae.

Here another not less important road begins, not the approach to "Christianity" but to God himself and this seems to be the ultimate question.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 610-611

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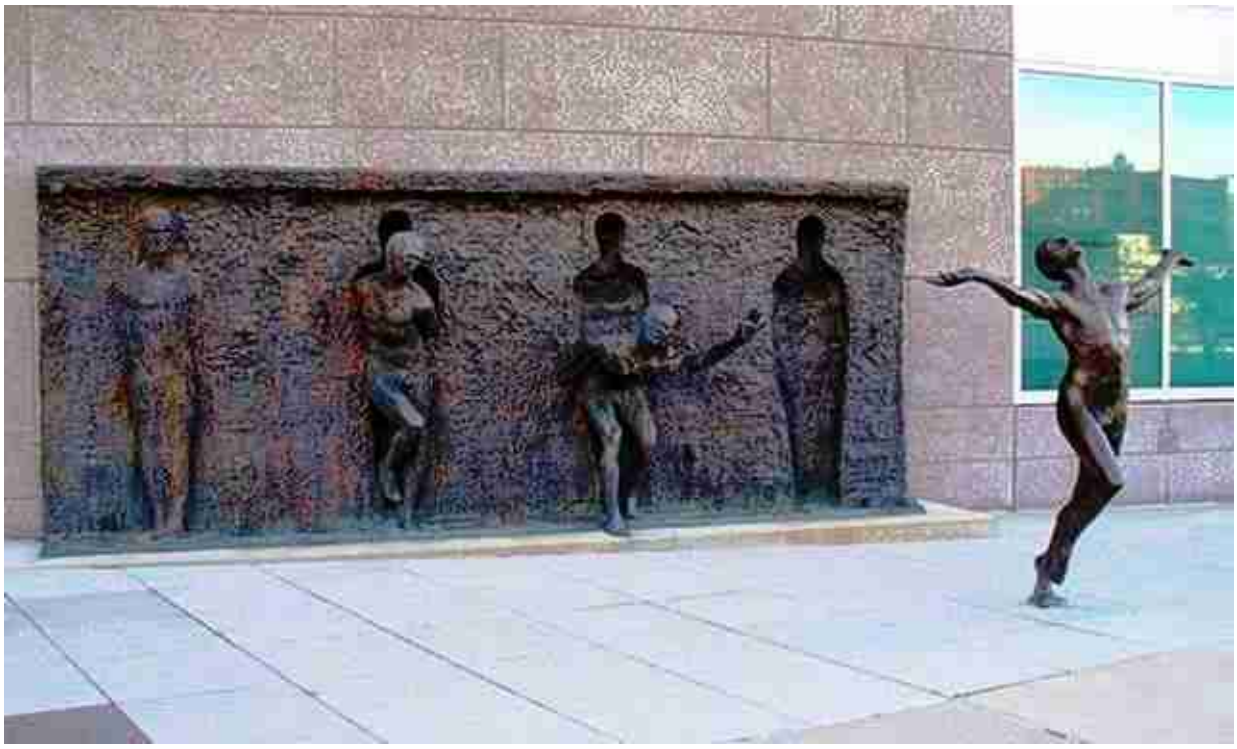
Carl Jung: I quite agree with you: without relatedness individuation is hardly possible. **(2016-01-16 11:06)**



To Robert M. Rock

Dear Sir, 11 November 1960

I quite agree with you: without relatedness individuation is hardly possible.

Relatedness begins with conversation mostly.

Therefore communication is indubitably important.

For 60 years I have practiced this simple truth.

I also agree with you that a religious experience depends upon human relatedness to a certain extent.

I don’t know to what extent. There is f.i. the apocryphal logion: "When there are two together, they are not without God, and when there is one alone, I am
with him."

And what about the hermits?

If you seek, I feel sure that you will find a suitable interlocutor.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 609-610

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Carl Jung: Best thanks for your letter with its ghostly tidings. **(2016-01-17 05:20)**

To Olga von Koenig-Fachsenfeld

Dear Dr. von Koenig-Fachsenfeld, 30 November 1960

Best thanks for your letter with its ghostly tidings.

One is naturally inclined to explain such visionary experiences in a rational way.

But long experience has forced me to realize that these attempts are usually unsatisfying.

Certain factors are involved which fly in the face of reason and make a mockery of our explanatory theories.

This applies above all to the wish-fulfillment theory, but also to the possibility of an historical explanation; the idea, for instance, that a residue of past lives still attaches to things is equally unsatisfying.

Take the hordes of children in these visions.

In spite of their antique costume, they don't fit into the historical picture; and the fact that they all wear little

brown caps shows that they are of the same nature and points in quite another direction.

They are elfin beings, and I don't dare to think about what they might mean.

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

This might have a functional significance in that what appears to be nothingness and emptiness is compensated by fullness (comparable to the "wild hunt" or the "blessed people"2 led by Wotan).

It is one of the self-delusions of our time to think that the spirits do not ride again or that the "wild hunt" gallops no more.

We are removed only from the place of such happenings, carried away by our madness.

Those of us who are still there, or have found their way back again, will be smitten by the same experience, now as before.

I would like to recommend to you the book by M.-L. von Franz, Die Visionen des Niklaus von Fliie (Zurich, 195) and A. Jaffe's Geistererscheinungen und Vorzeichen3 (Rascher, 1958).

There you can see very clearly the nature of these experiences.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 611-612

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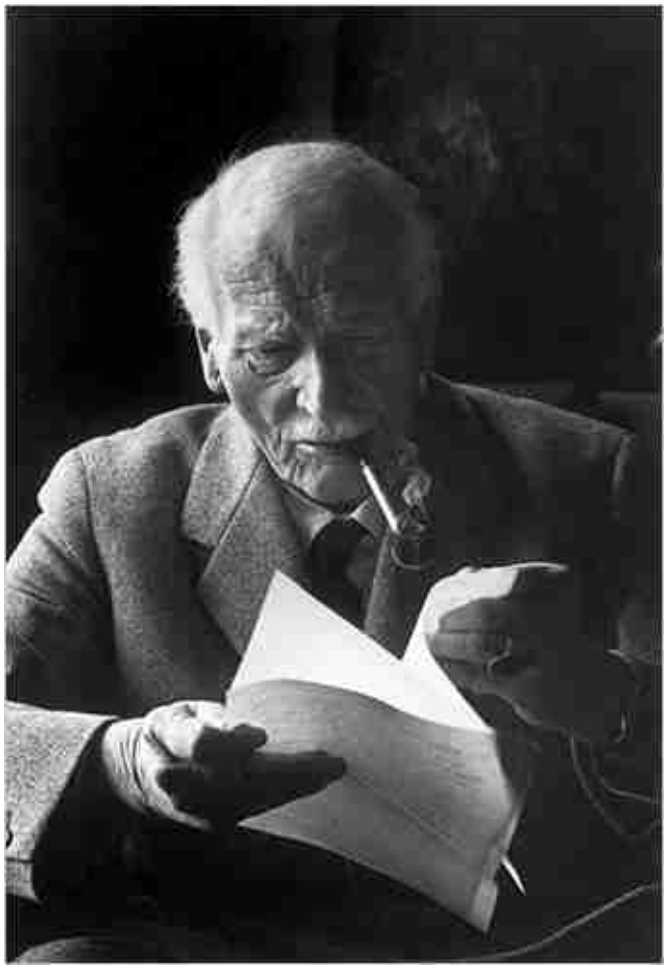
Carl Jung: Writing is a difficult question,...] (2016-01-18 05:09)



To Edward Thornton

Dear Mr. Thornton, 1 December 1960

Thank you for your interesting letter.

Things seem to come your way.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance.

If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

If it is really the whole, then it is the thing itself, namely the theme and the object of your effort, and it will become obvious that you mean your object and not your own ambition.

This needs some self-examination and careful consideration of your dreams.

Therefore don't hurry and better wait until the thing begins to grow out of itself. Carl Jung, Letters Vol. II, Pages 612-613

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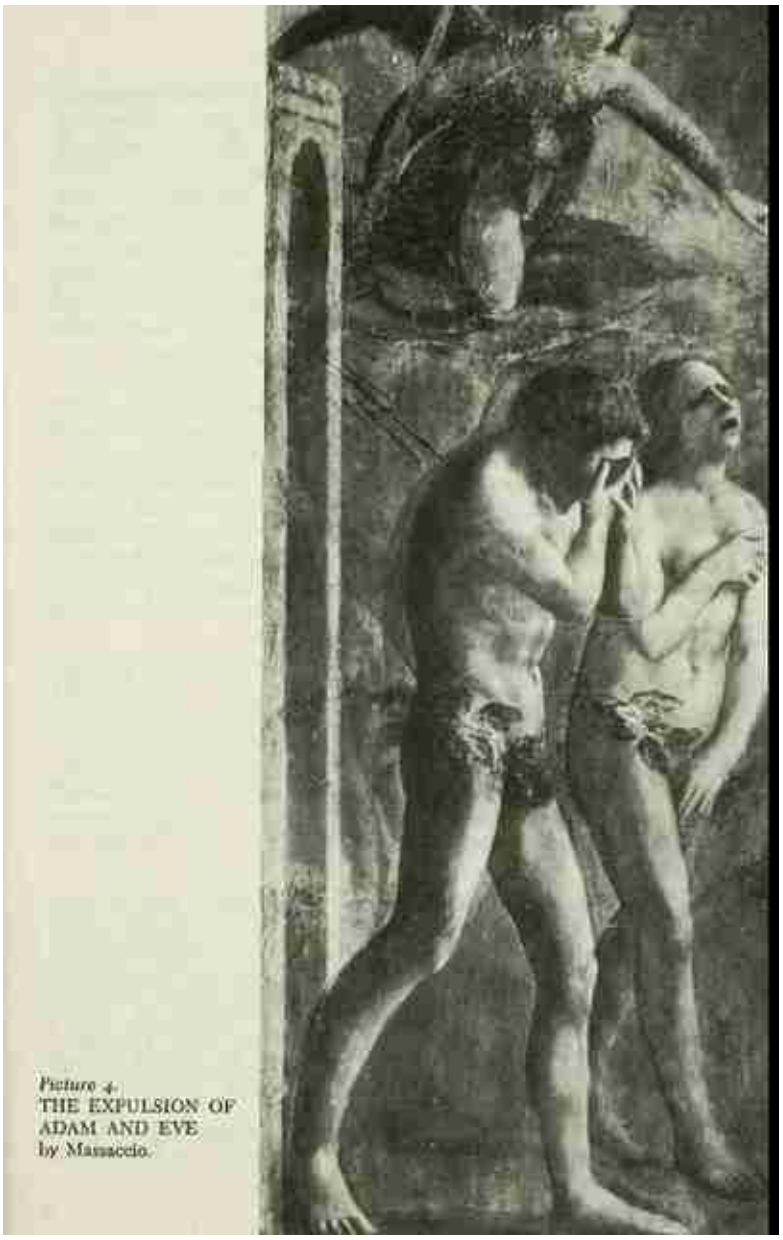
Edward F. Edinger: So the fruit of the tree is eaten and the inevitable consequences unfold. (2016-01-18 11:21)



Picture 4.
THE EXPULSION OF
ADAM AND EVE
by Masaccio.

The development of Ego Consciousness is a 'crime' against the original state of Wholeness that preceded it.

Reparations must be made to the unconscious for this 'crime'. That is what Jungian Psychology tries to accomplish. Edward F. Edinger

Note: A complete citation is needed.

"The drama of temptation and fall begins when the original state of passive inflation turns into the active inflation of a specific deed.

The serpent's whole approach and appeal is expressed in inflationary terms—when you eat of this fruit, your eyes will be opened and you will be like God.

So the fruit of the tree is eaten and the inevitable consequences unfold.

It all begins because Adam and Eve dare to act on their desire to be like God.

The myth depicts the birth of consciousness as a crime which alienates man from God and from his original preconscious wholeness.

The fruit is clearly symbolical of consciousness.

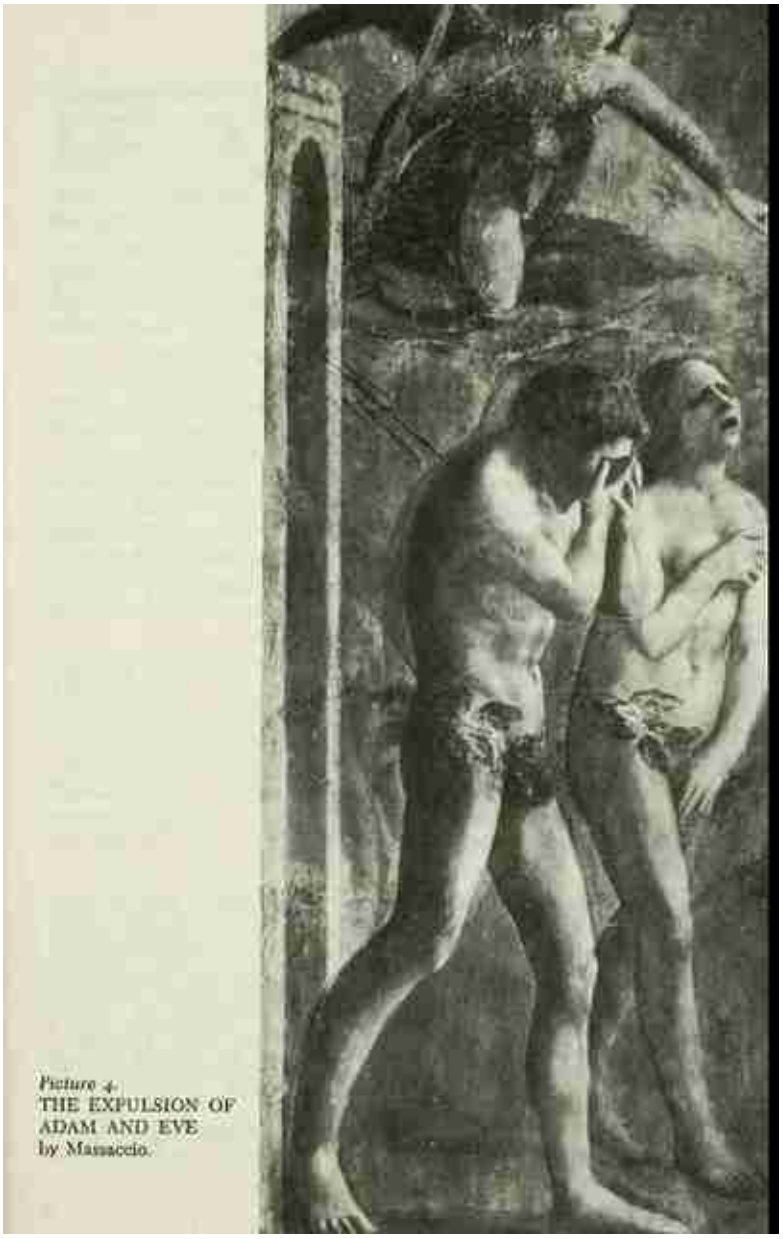
It is the fruit of the tree of the knowledge of good and evil, which means that it brings awareness of the opposites, the specific feature of consciousness.

Thus, according to this myth and the theological doctrines that rest on it, consciousness is the original sin, the original hyhris, and the root cause of all evil in human nature.

However, others have understood it differently.

The Ophites, a Gnostic sect, worshipped the serpent.

They had essentially the same view as modem psychology.



Picture 4.
THE EXPULSION OF
ADAM AND EVE
by Masaccio.

To them the serpent represented the spiritual principle symbolizing redemption from bondage to the demiurge that created the Garden of Eden and would keep man in ignorance.

The serpent was considered good and Yahweh bad.

Psychologically the serpent is the principle of gnosis, knowledge or emerging consciousness.

The serpent's temptation represents the urge to self-realization in man and symbolizes the principle of individuation.

Some Gnostic sects even identified the serpent in the Garden of Eden with Christ.

Eating the forbidden fruit marks the transition from the eternal state of unconscious oneness with the Self (the mindless, animal state) to a real, conscious life in space and time.

In short, the myth symbolizes the birth of the ego.

The effect of this birth process is to alienate the ego from its origins.

It now moves into a world of suffering, conflict and uncertainty.

No wonder we are reluctant to take the step to greater consciousness (Picture 4)." Edward F. Edinger, Ego and Archetype, Page 19.

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Hexagram 61: Chung Fu / Inner Truth (2016-01-18 13:30)

We see with the other's eyes, listen with the other's ears, feel with the other's heart. We then return to our own center, with new perspective & understanding.
Hexagram 61
"Inner Truth"
I Ching

61. Chung Fu / Inner Truth

The wind blows over the lake and stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of firm lines above and below, while it is open in the center.

This indicates a heart free of prejudices and therefore open to truth.

On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors.

Such conditions create the basis of a mutual confidence that makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding. An egg is hollow.

The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great water.

Perseverance furthers.

Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach.

One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint.

Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one's personality will influence him.

If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner truth depends.

This force is not identical with simple intimacy or a secret bond.

Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invincible, it does not bring good fortune. All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate.

Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over everything.

THE IMAGE Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases In order to delay executions.

Wind stirs water by penetrating it.

Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with understanding, in order to gain a sympathetic appreciation of the circumstances.

In ancient China, the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not from weakness but from a superior clarity.

THE LINES

Nine at the beginning means: Being prepared brings good fortune.

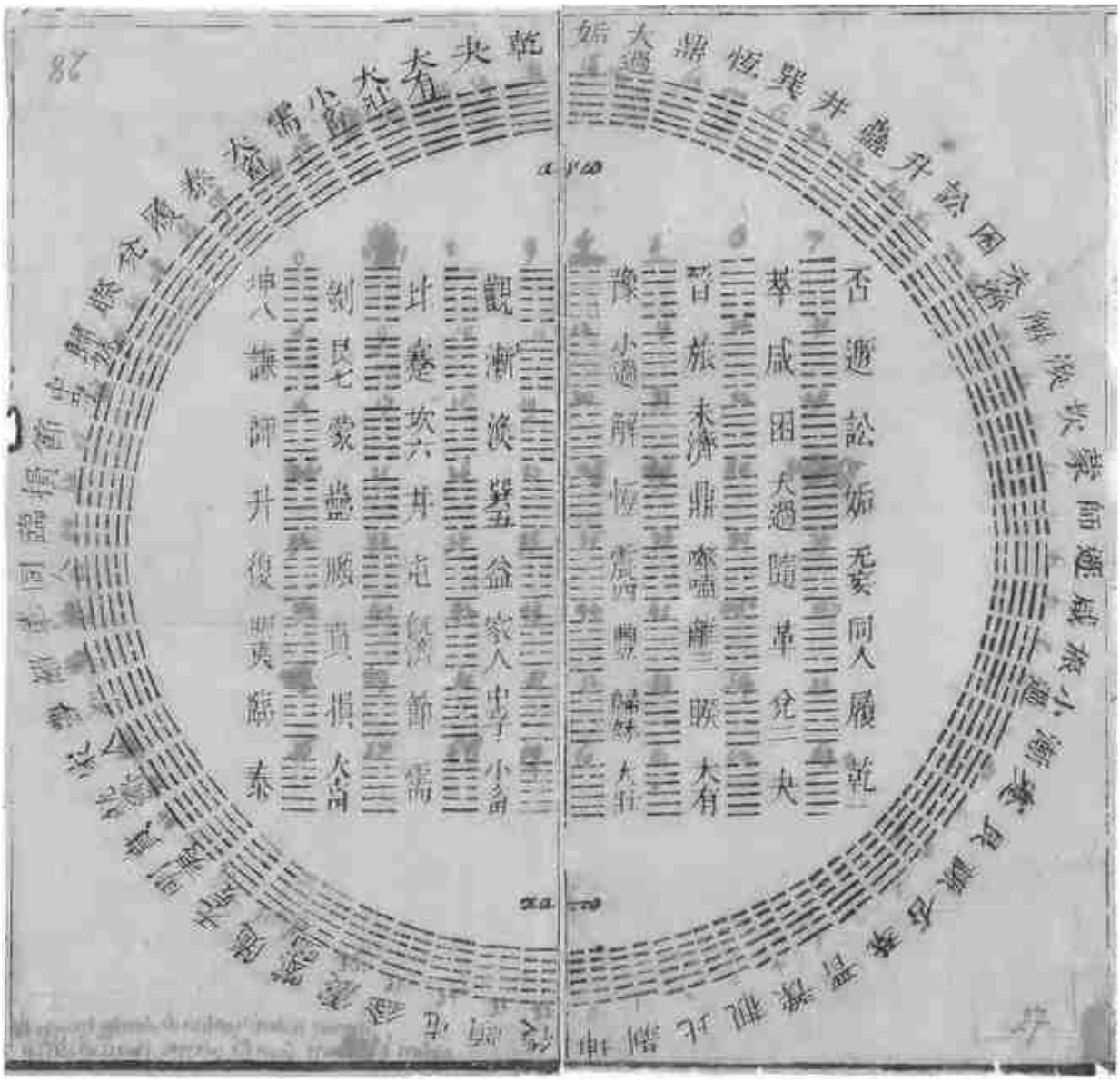
If there are secret designs, it is disquieting.

The force of inner truth depends chiefly on inner stability and preparedness.

From this state of mind springs the correct attitude toward the outer world.

But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner independence.

The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable.



In this way inner peace and the force of inner truth are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man’s inner being upon persons of kindred spirit.

The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, wll recognize it and give answer.

Where there is a joyous mood, there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.

At first it acts on those who are inwardly receptive.

But the circle grows larger and larger.

The root of all influence lies in one's own inner being: given true and vigorous expression in word and deed, its effect is great.

The effect is but the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

"The superior man abides in his room.

If his words are well spoken, he meets with assent at a distance of more than a thousand miles.

How much more then from nearby!

If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of more than a thousand miles.

How much more then from nearby!

Words go forth from one's own person and exert their influence on men.

Deeds are born close at hand and become visible far away.

Words and deeds are the hinge and bowspring of the superior man.

As hinge and bowspring move, they bring honor or disgrace.

Through words and deeds the superior man moves heaven and earth.

Must one not, then, be cautious?"

Six in the third place means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man's strength lies not in himself but in his relation to other people.

No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love.

Here we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive enlightenment as the moon receives light from the sun.

However, this requires a certain humility, like that of the moon when it is not yet quite full.

At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane.

Just as on the one hand we must be humble and reverent when face to face with the source of enlightenment, so likewise must we on the other renounce factionalism among men.

Only by pursuing one's course like a horse that goes straight ahead without looking sidewise at its mote, can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be.

The power of suggestion must emanate from the ruler.

It will firmly knit together and unite all his adherents.

Without this central force, all external unity is only deception and breaks down at the decisive moment.

Nine at the top means:

Cockcrow penetrating to heaven.

Perseverance brings misfortune.

The cock is dependable.

It crows at dawn.

But it cannot itself fly to heaven.

It just crows.

A man may count on mere words to awaken faith.

This may succeed now and then, but if persisted in, it will have bad consequences. I Ching, Hexagram 61, Wilhelm – Baynes Translation.

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Your experience with the Eastern magic method is not uncommon (2016-01-19 05:55)

[Carl Jung: Your experience with the Eastern magic method is not uncommon.]

To Ronald W. Weddell 6 December 1960

Your experience with the Eastern magic method is not uncommon.

People in the West are peculiarly severed from their unconscious, so that the latter cannot participate any more in conscious life and causes a state of dissociation.

The East on the other hand is not dissociated in the same way and to the same extent as the West.

The connection is maintained and the East has developed a number of methods to restore this connection when it has been severed.

Subud is such a method.

Thus you are filled with a new power of life when you can respond to such a method.

It is something like hypnotism which can also heal certain dissociations through the intervention of the hypnotist.

In such a case healing comes to you like a gift.

A door is opened and you do not know how, and something comes in and you do not know what.

The danger is naturally that someday something walks in through the door which is less welcome.

Our Western endeavour therefore is to learn about the thing we are dealing with.

We try to know what that open door means and what is waiting behind it.

Thus we learn how to deal with and how to control the powers we invite.

This is a much needed safeguard against the unknown contents and powers of the unconscious which might overwhelm consciousness.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self-criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding.

That at least is what I am trying to do for the patient: to make him independent and conscious of the influences of the unconscious.

Just as we, in the West, are separated too much from the unconscious, the East is apt to be too much identical with it.

Therefore most of the Eastern methods are invented to fetter and suppress the unconscious powers, which are too strong for them.

One certainly has a better chance to control things when you know them than when you simply open a door to them.

What you have read in The Secret of the Golden Flower gives you a glimpse of such methods.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 613-614

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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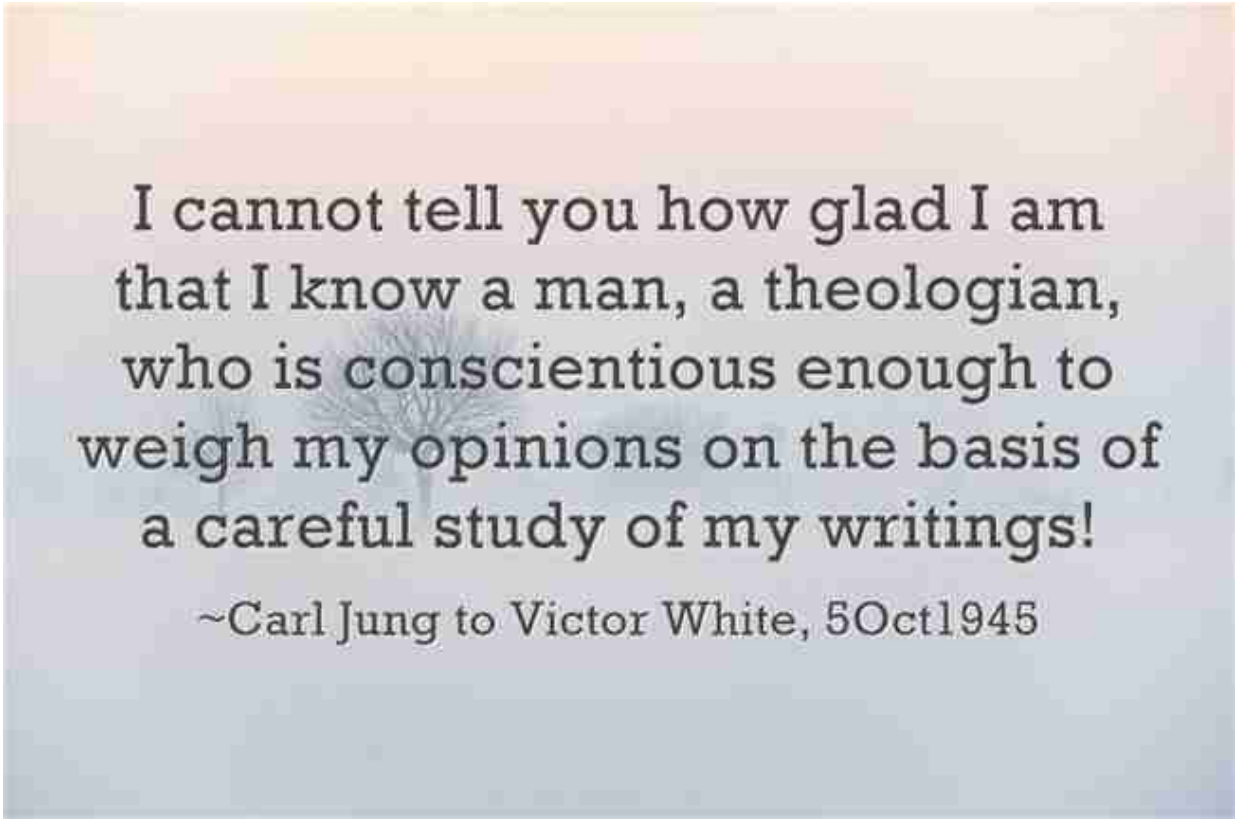
Some Carl Jung Quotations XVII **(2016-01-19 14:59)**


I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!
~Carl Jung to Victor White, 5Oct1945

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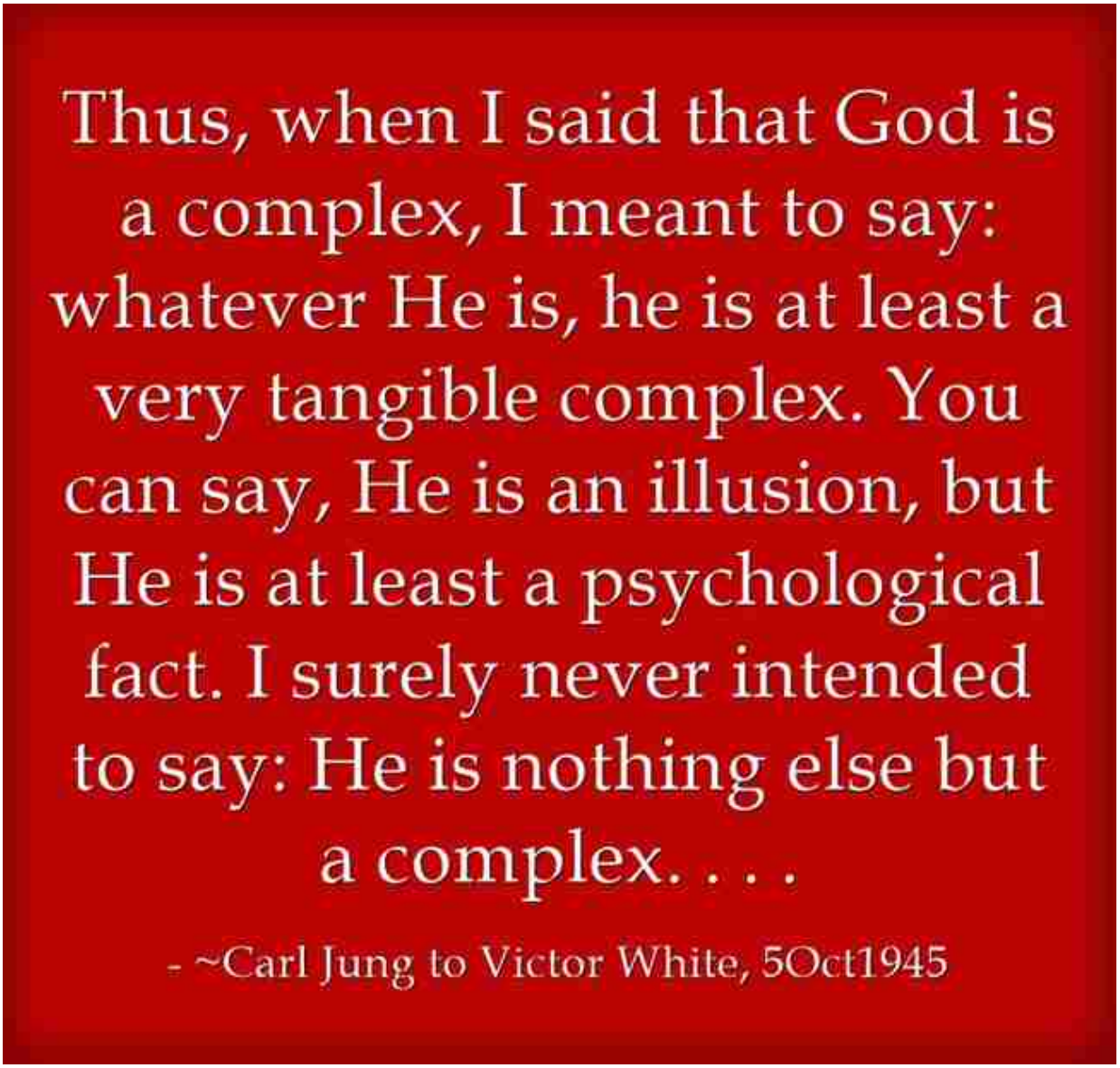
Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . .
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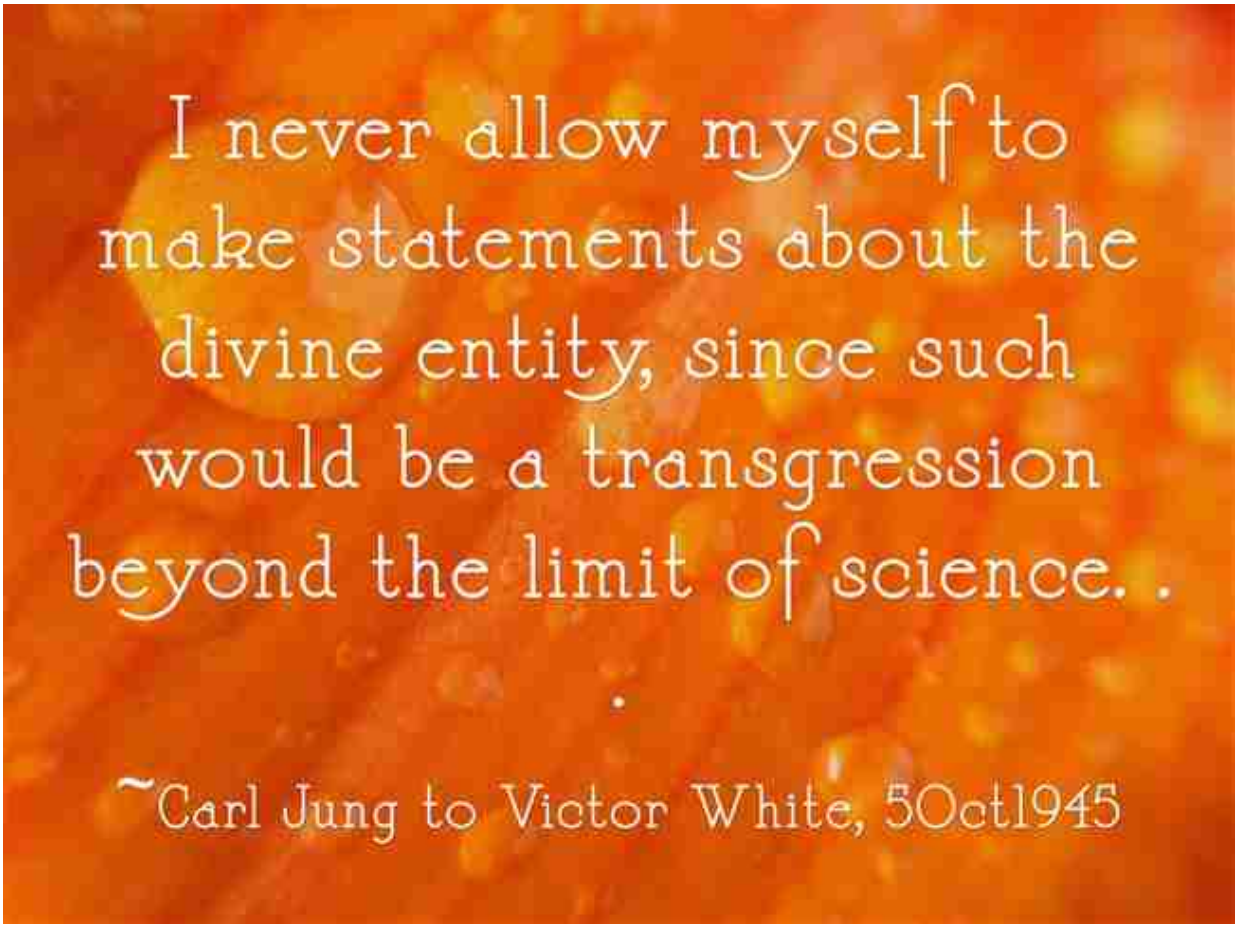
I never allow myself to
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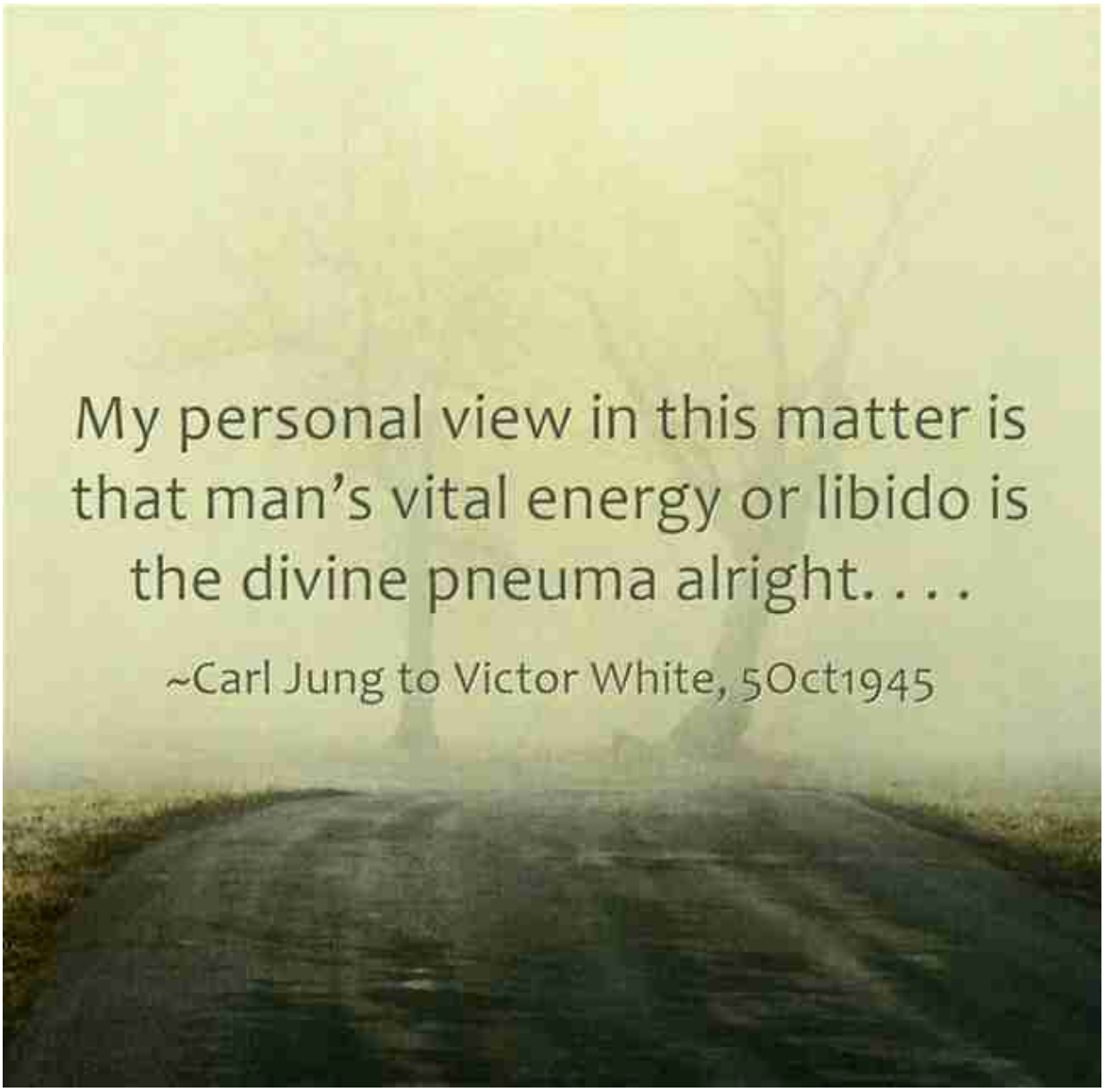
My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . .
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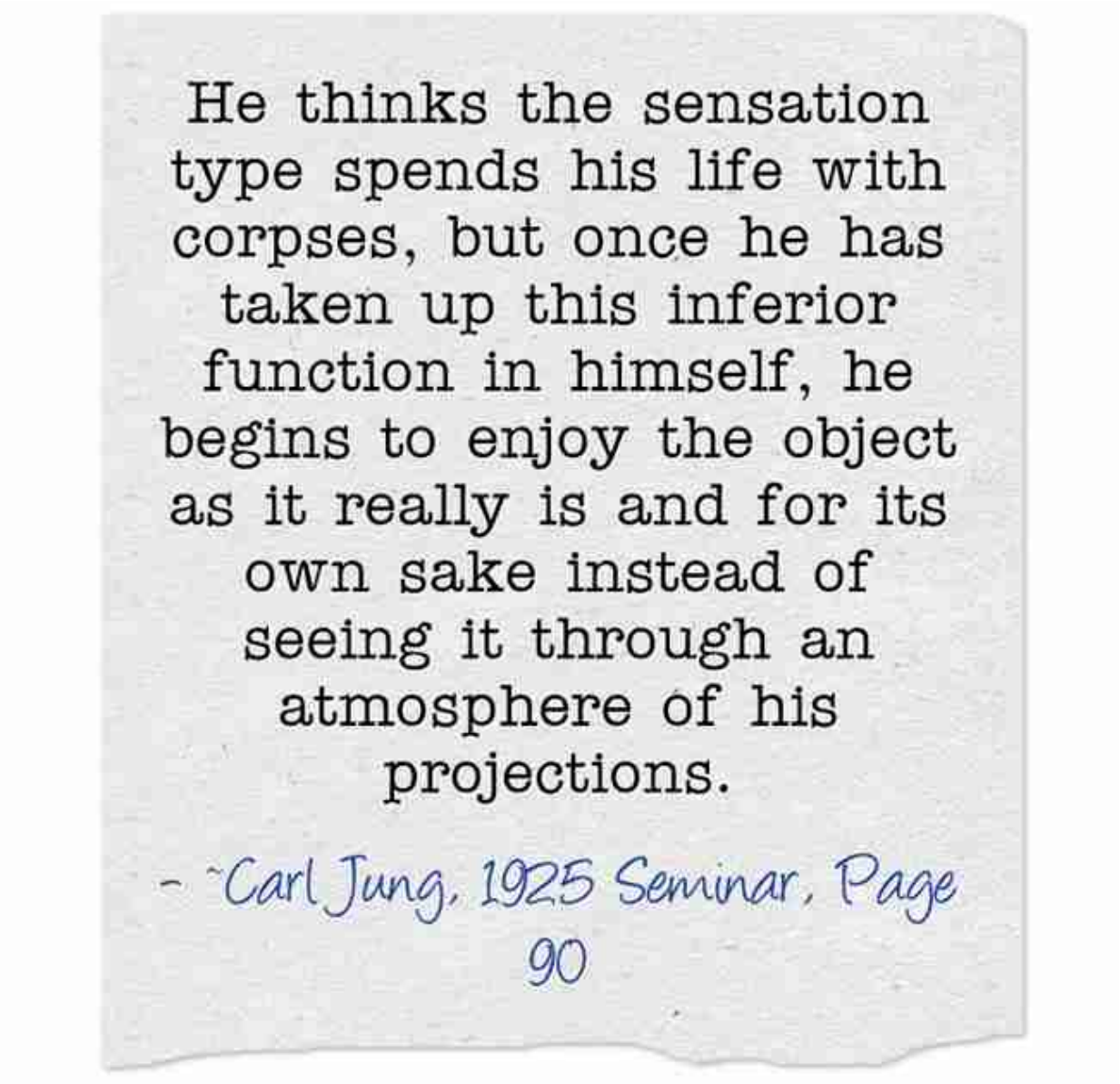
He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections.
- ~Carl Jung, 1925 Seminar, Page 90

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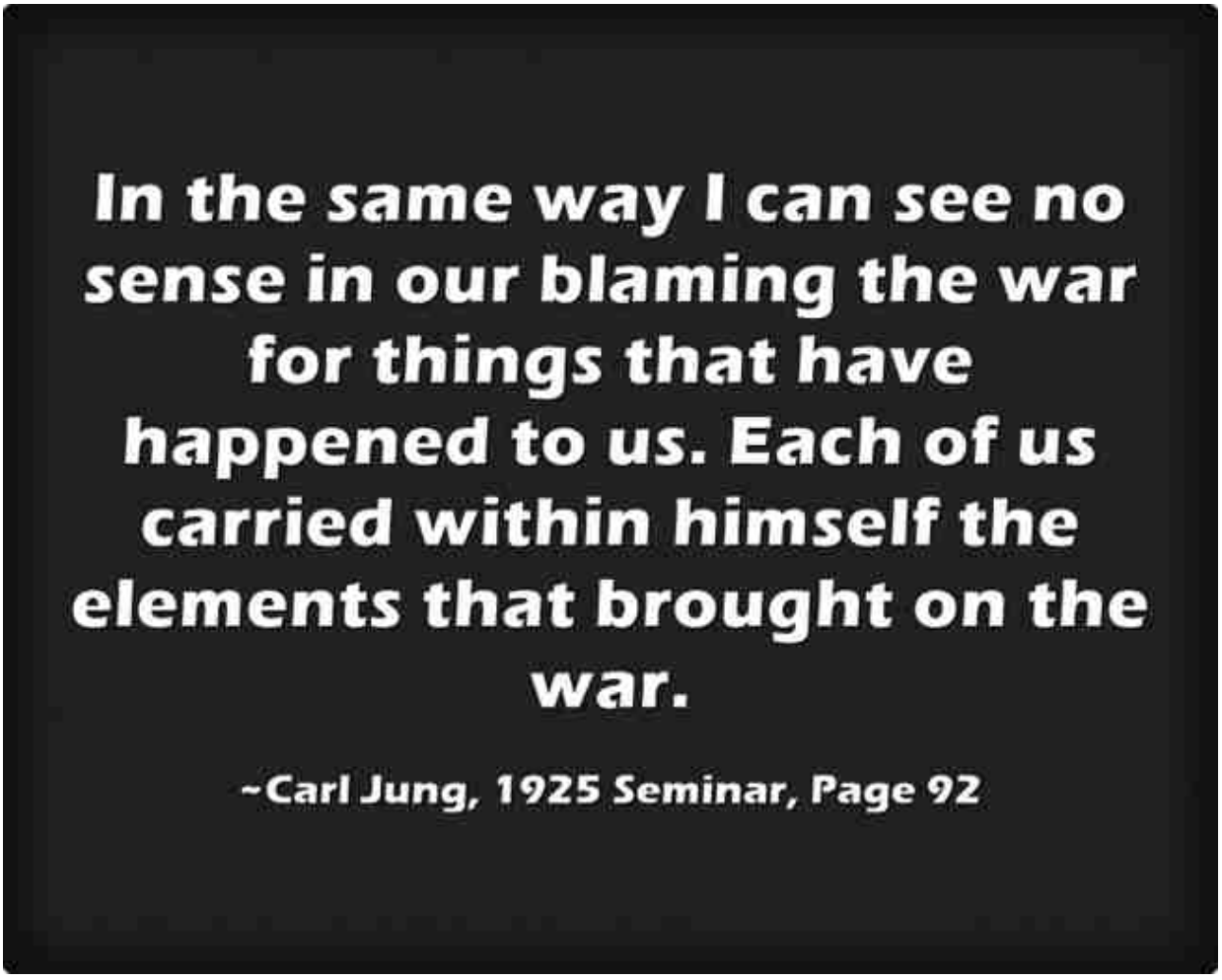
In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.
~Carl Jung, 1925 Seminar, Page 92

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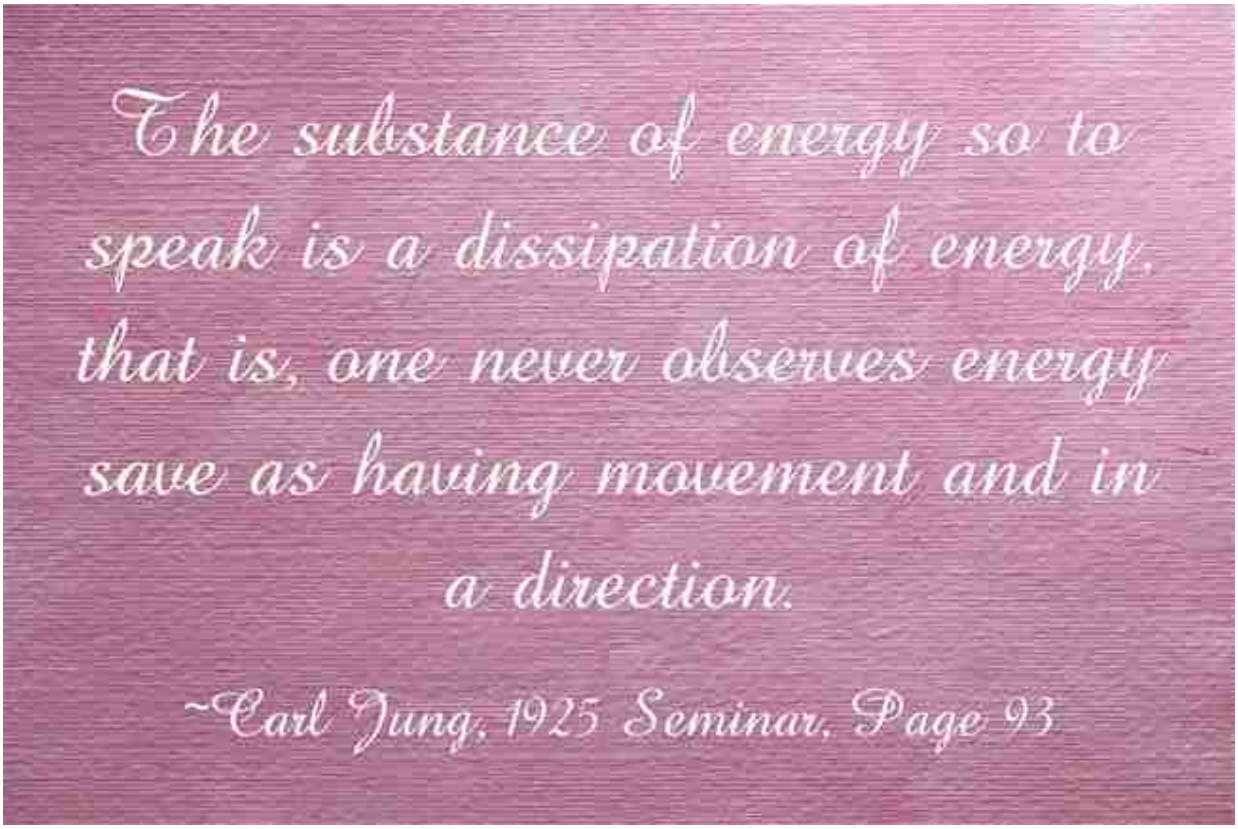
The substance of energy so to
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that is, one never observes energy
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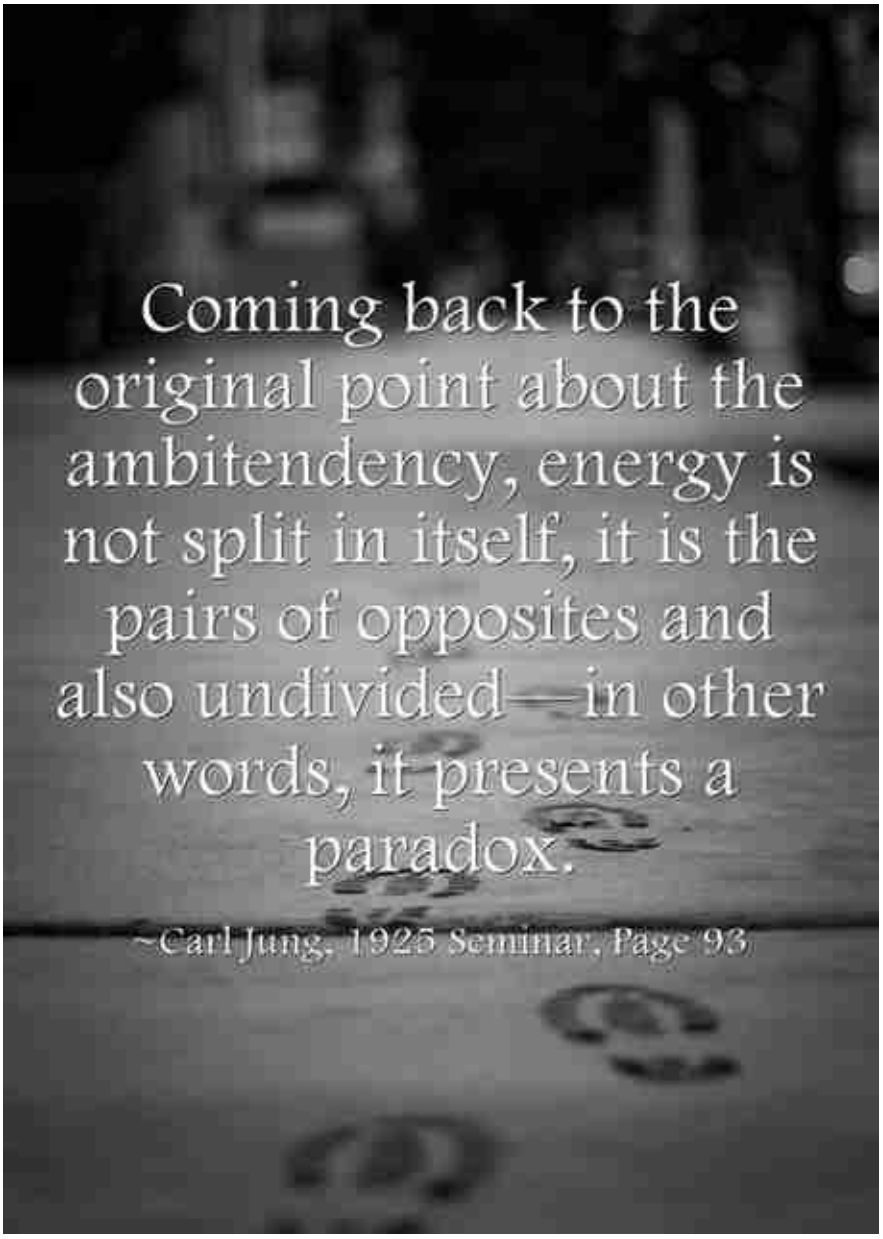
Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.
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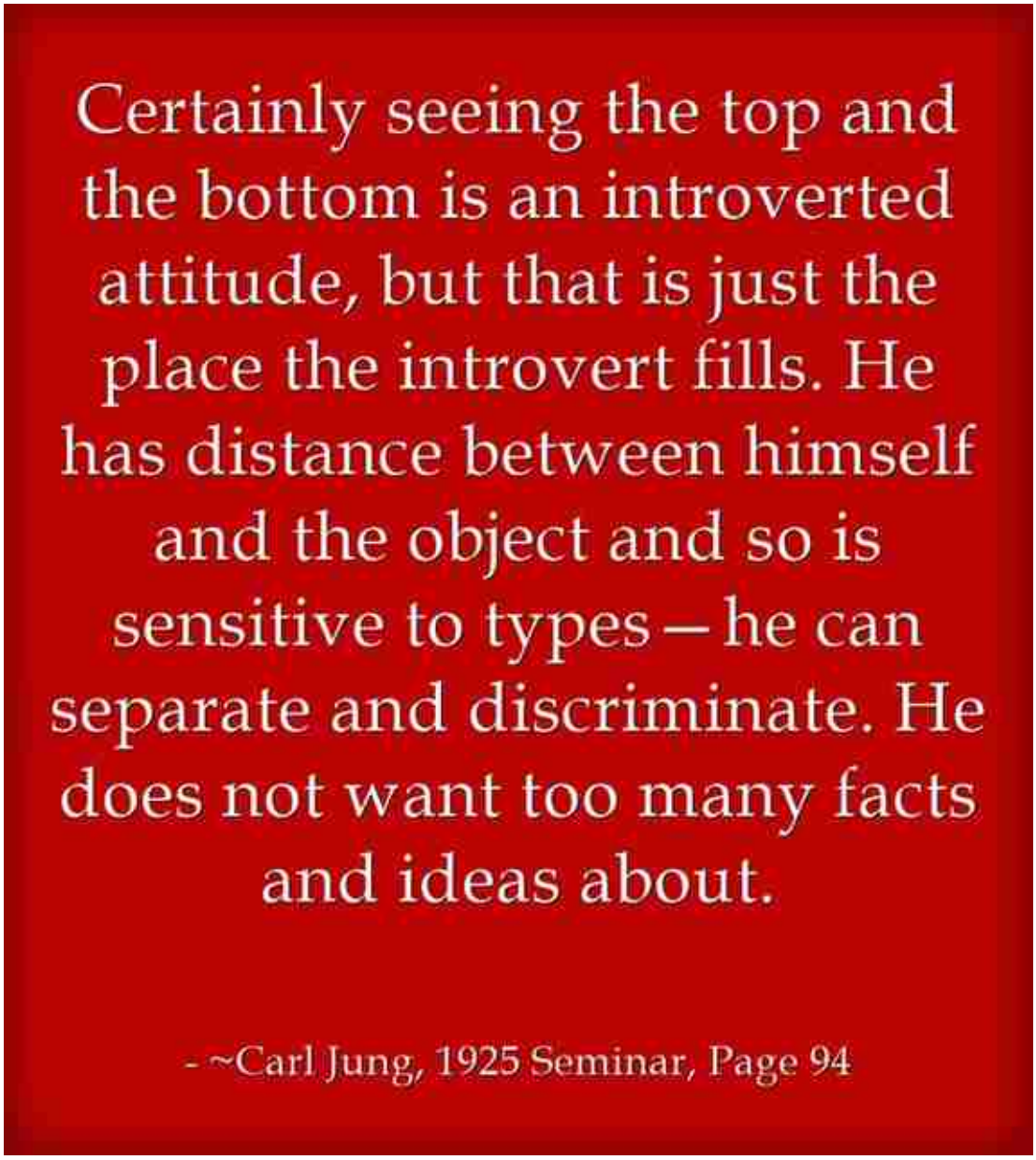
Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.
- ~Carl Jung, 1925 Seminar, Page 94

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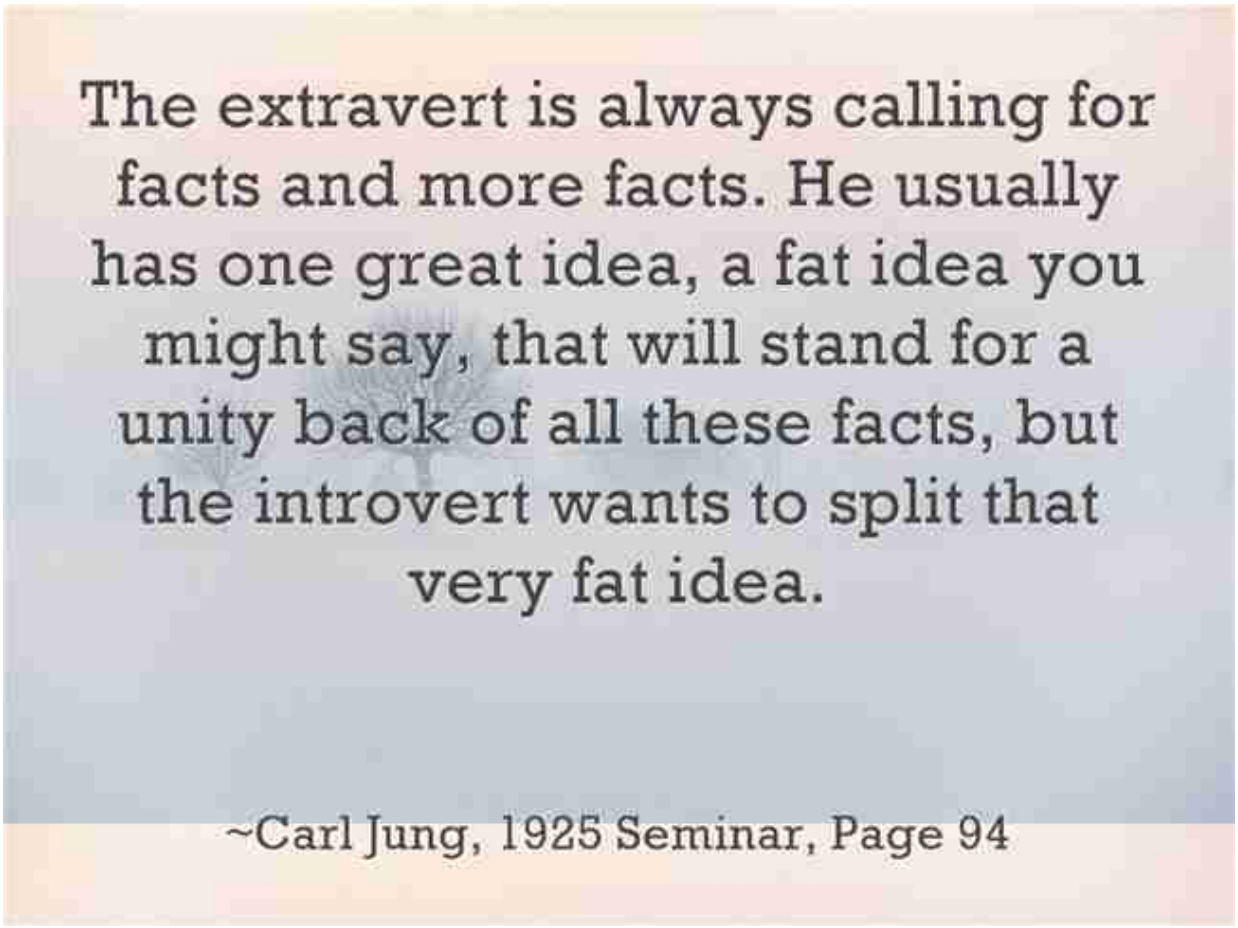
The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.
~Carl Jung, 1925 Seminar, Page 94

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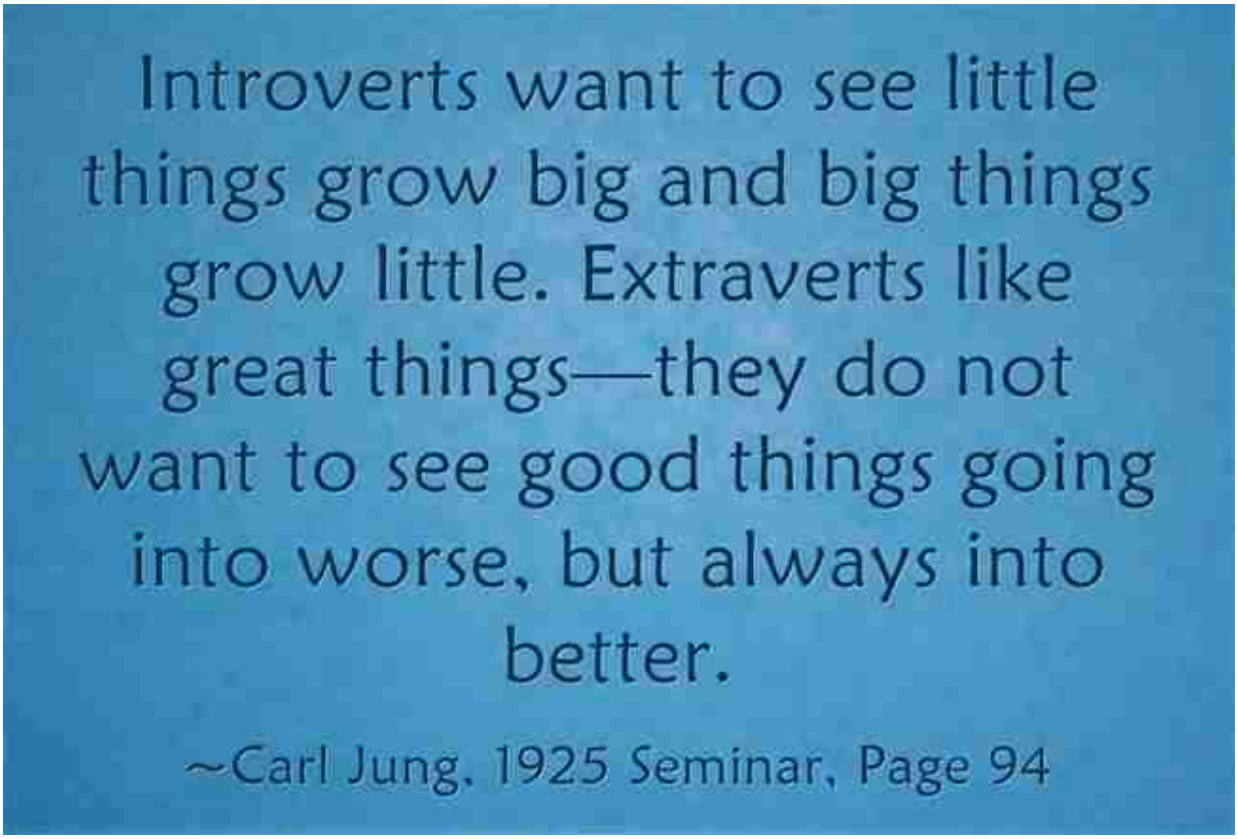
Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.
~Carl Jung, 1925 Seminar, Page 94

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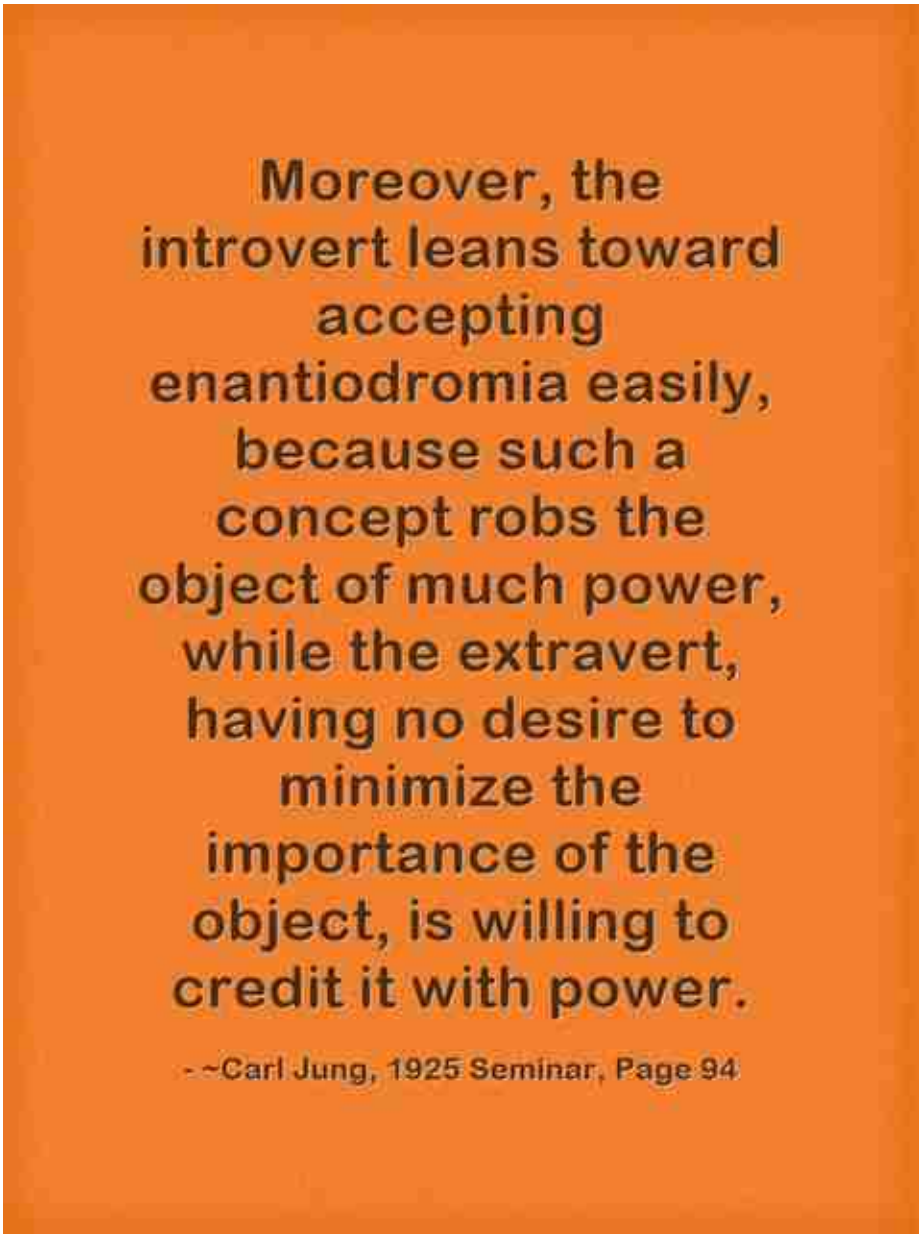
Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.
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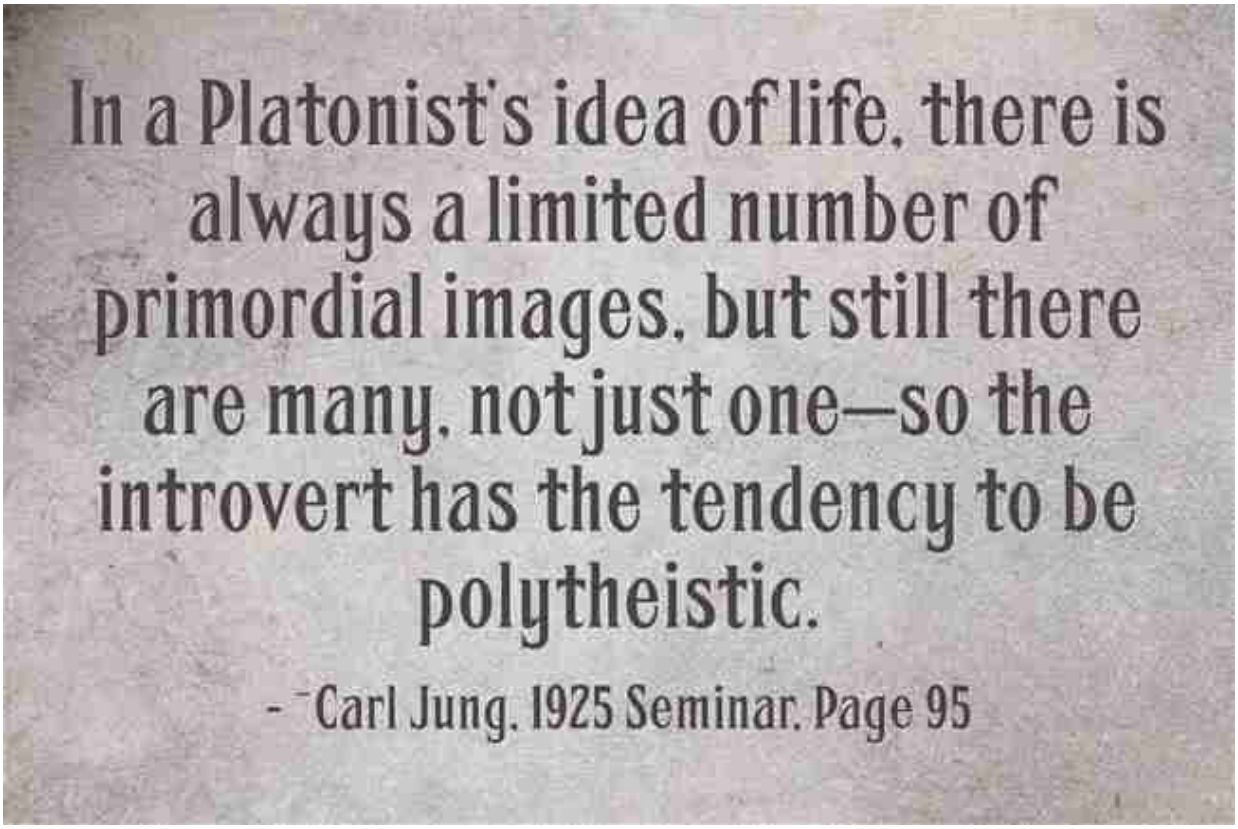
In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.
- Carl Jung, 1925 Seminar, Page 95

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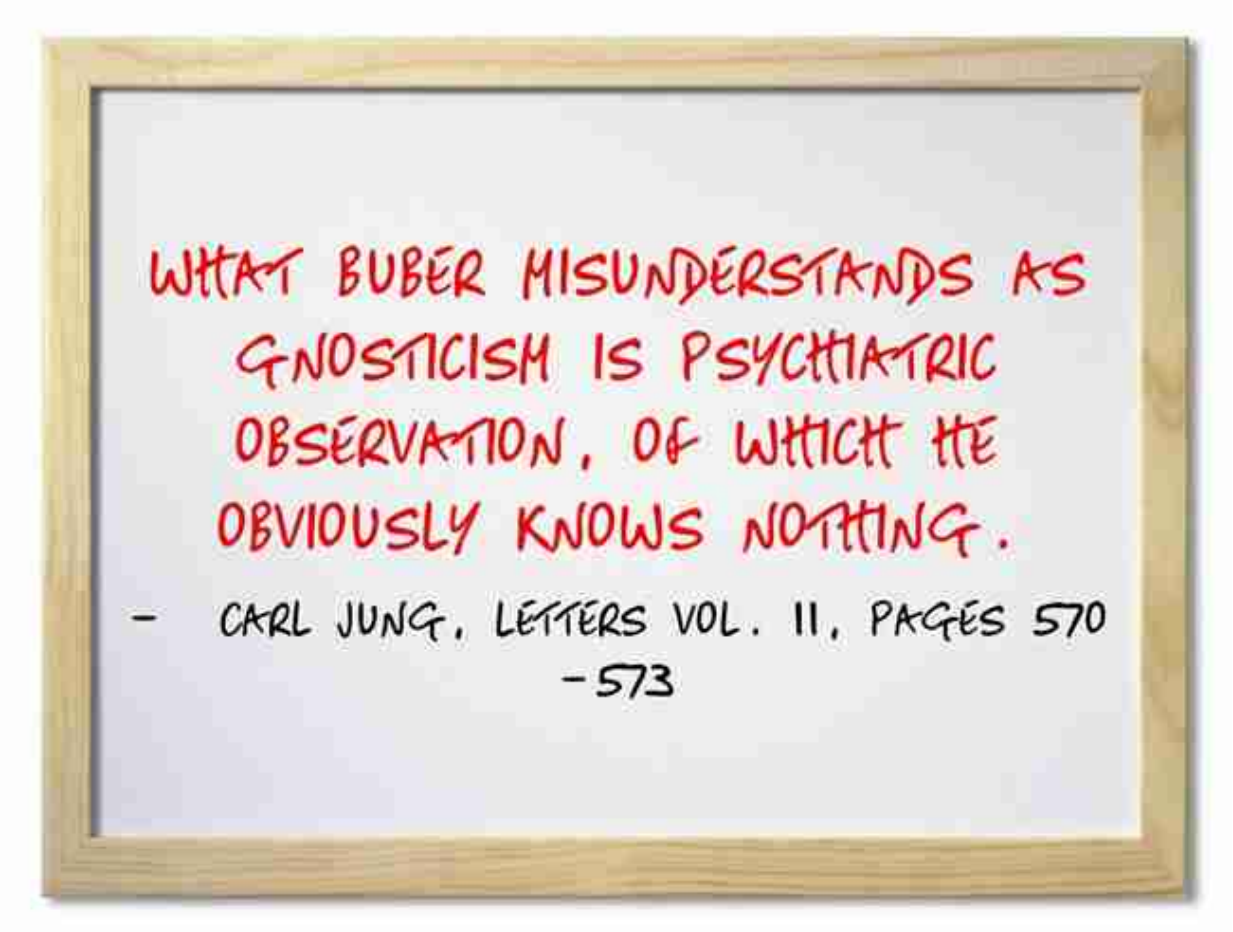
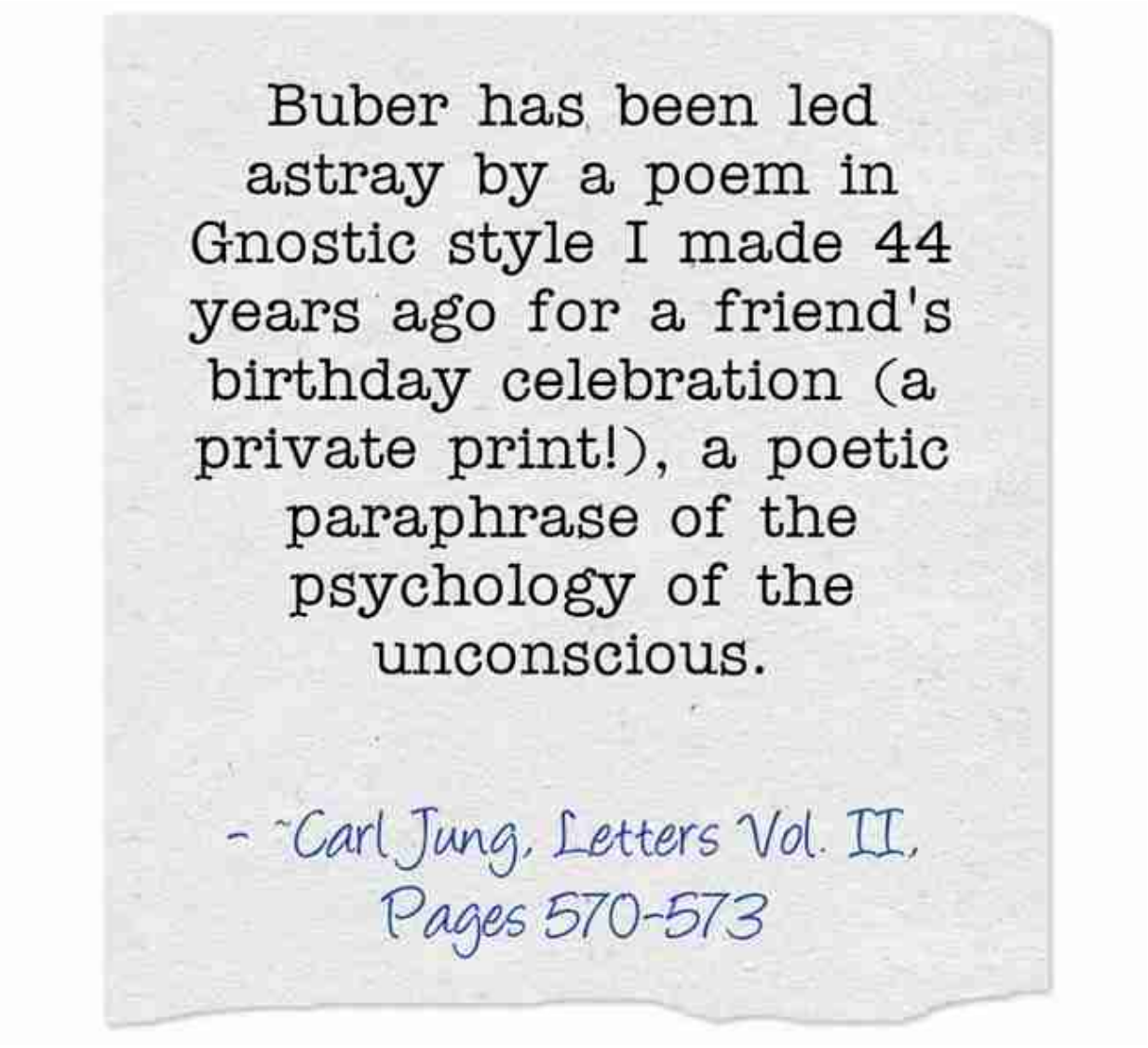

WHAT BUBER MISUNDERSTANDS AS GNOSTICISM IS PSYCHIATRIC OBSERVATION, OF WHICH HE OBVIOUSLY KNOWS NOTHING.
- CARL JUNG, LETTERS VOL. II, PAGES 570 -573

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573


Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.
- ~Carl Jung, Letters Vol. II, Pages 570-573

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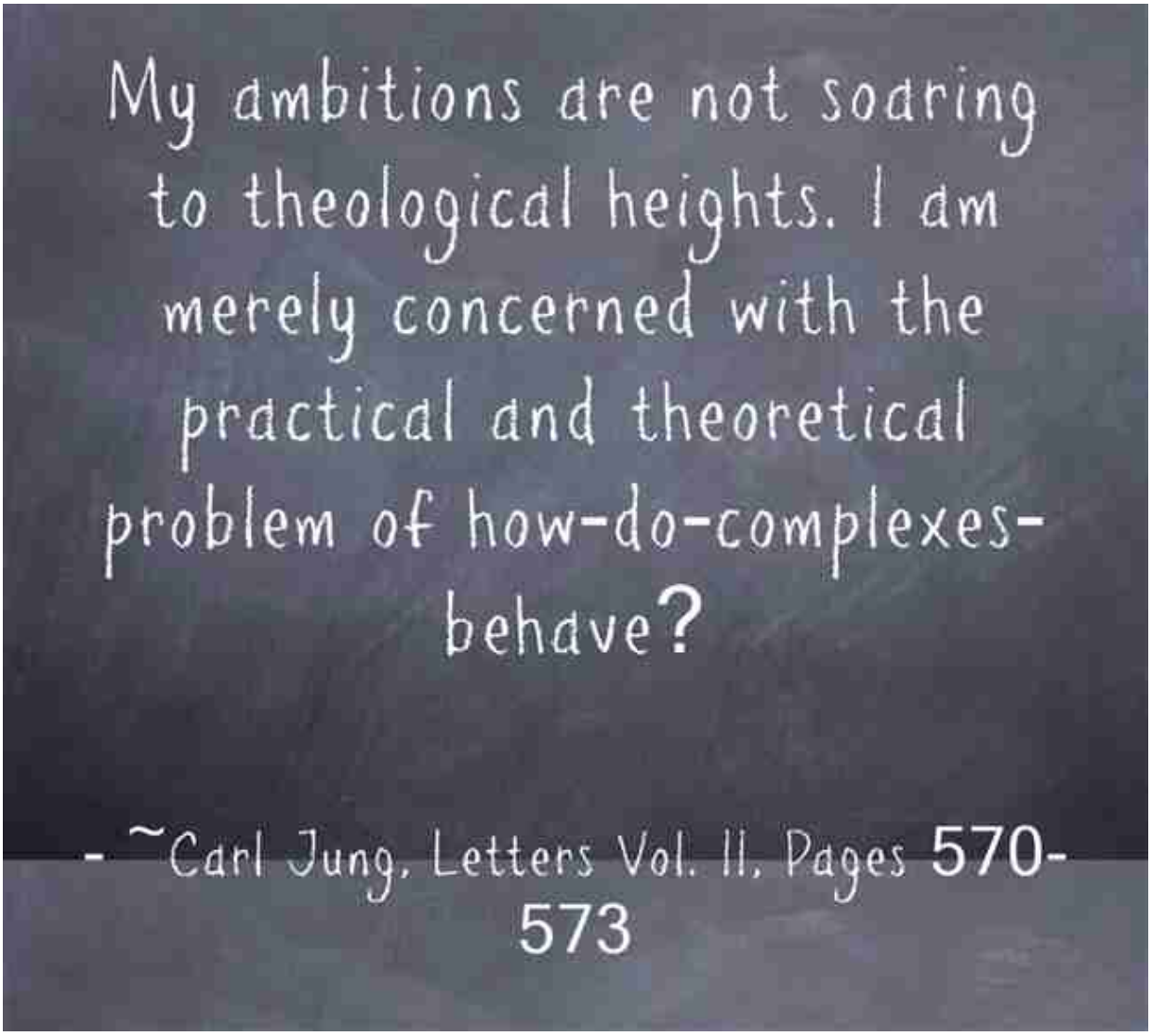
My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?
- ~Carl Jung, Letters Vol. II, Pages 570-573

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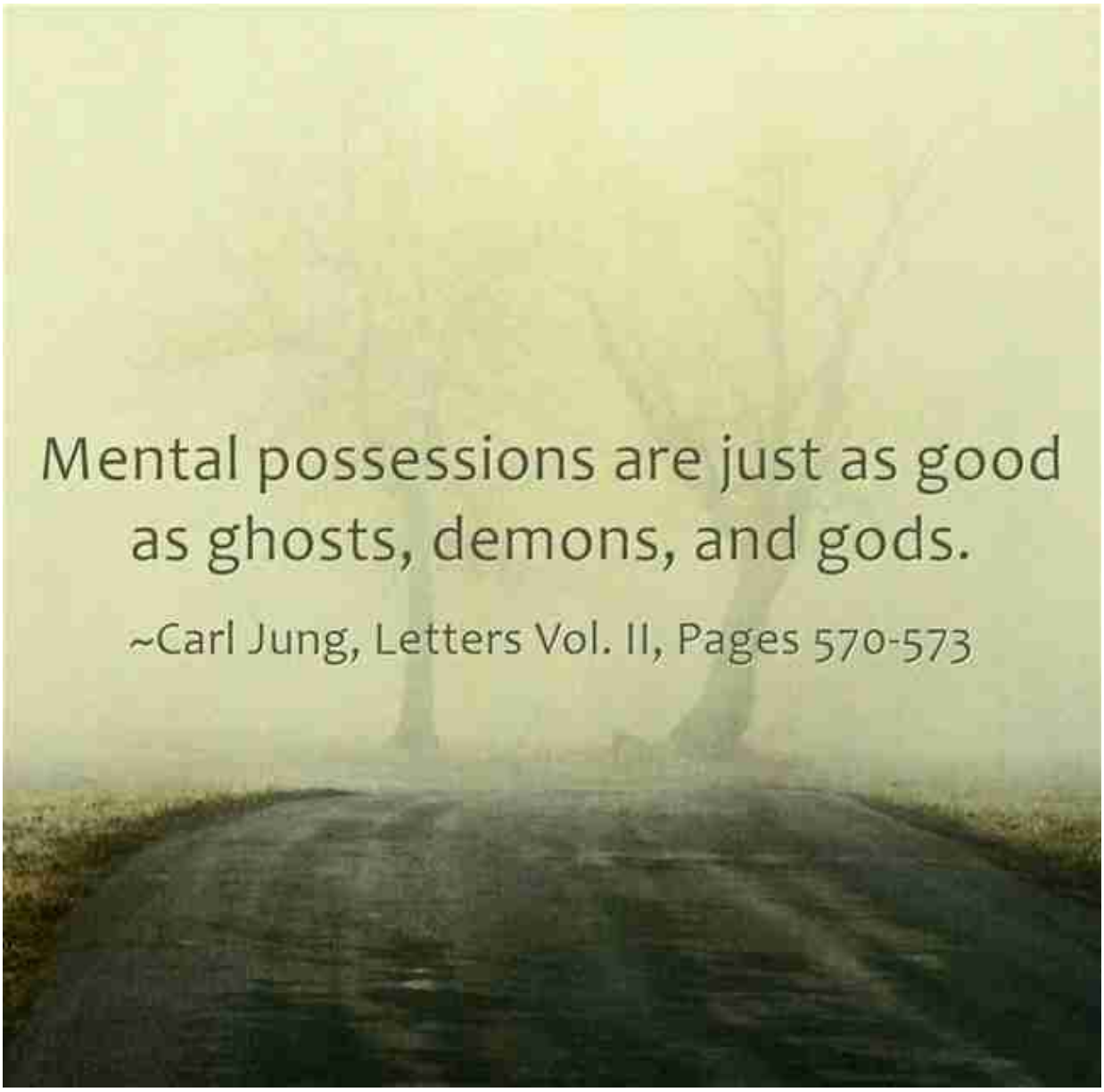
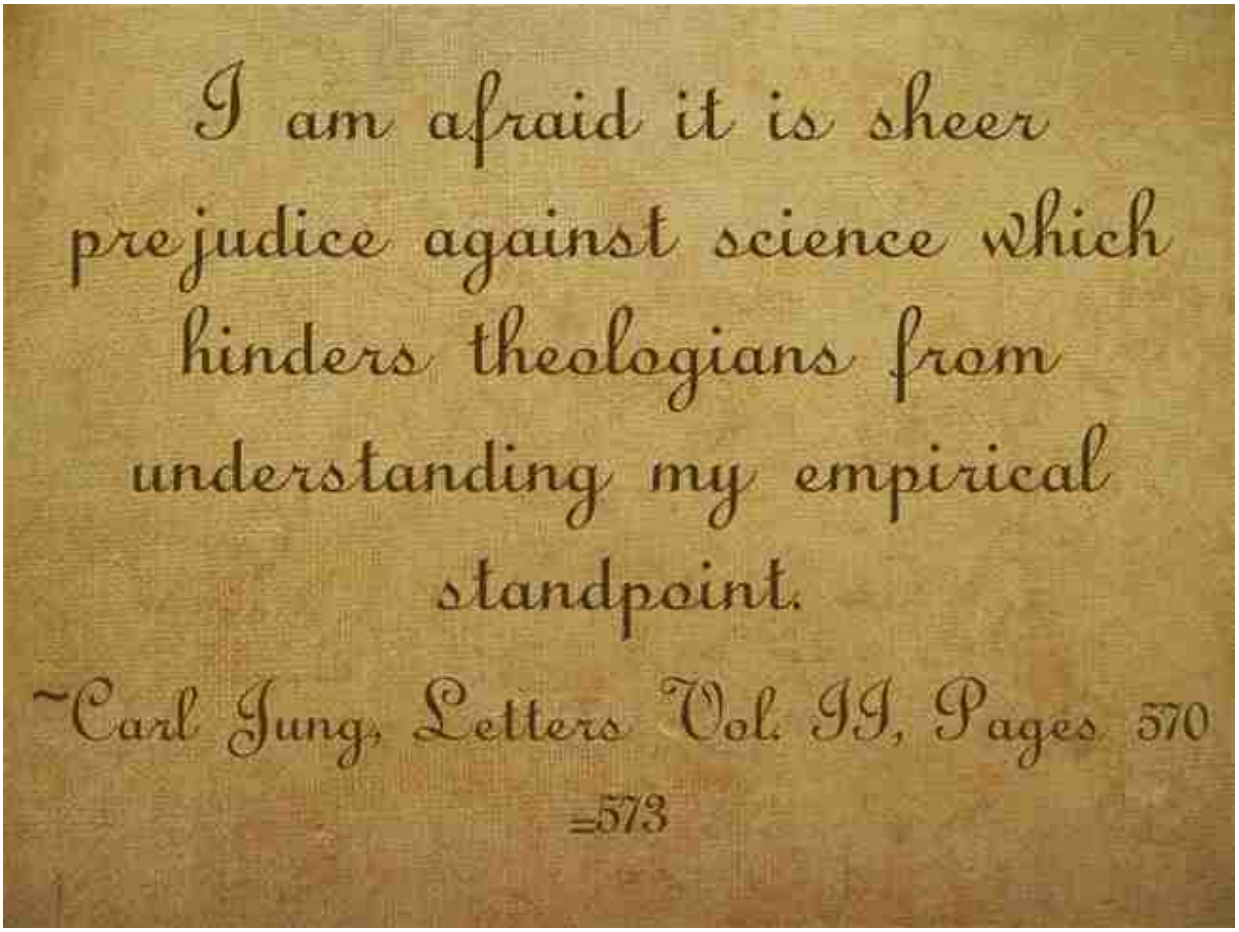
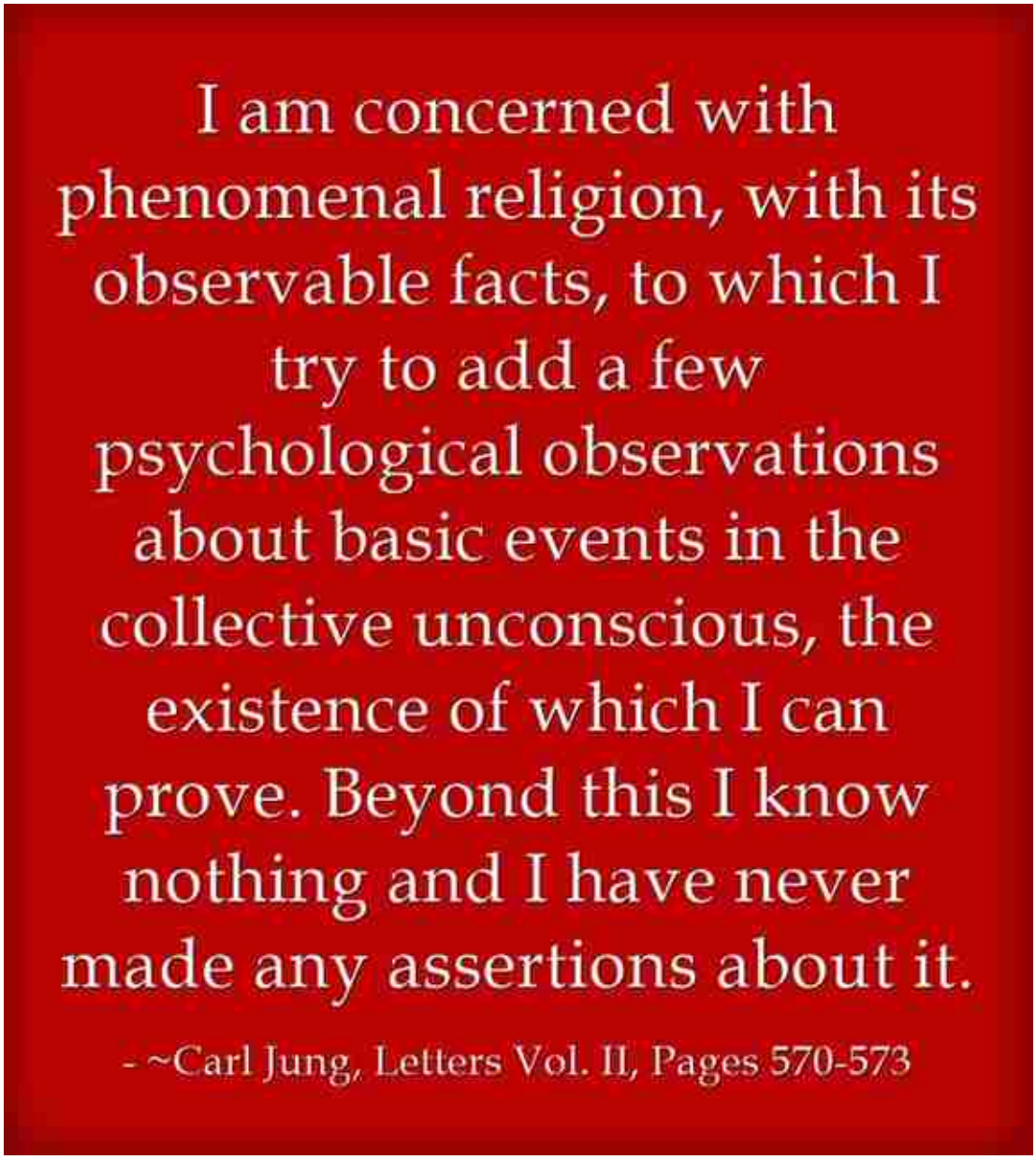


Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573



I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Pages 570-573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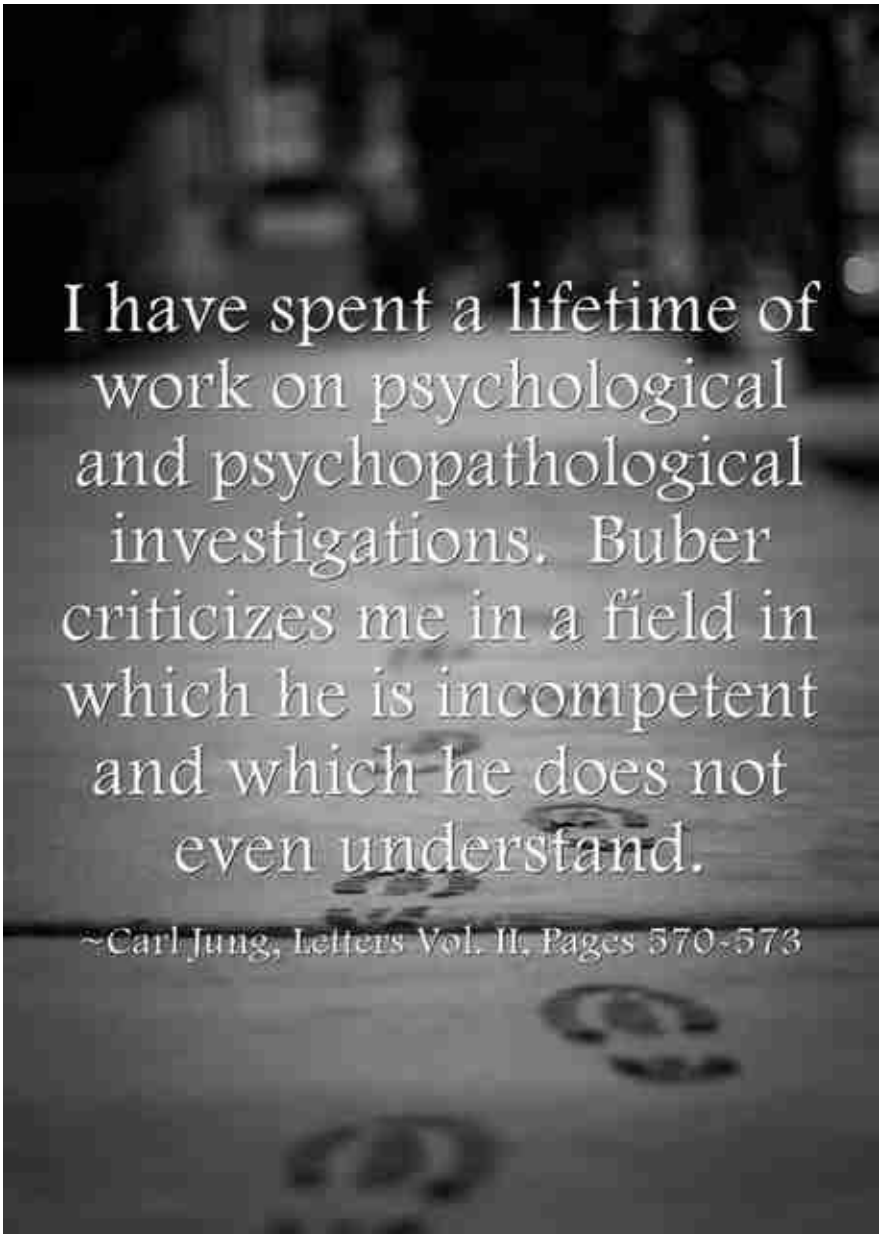
I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.
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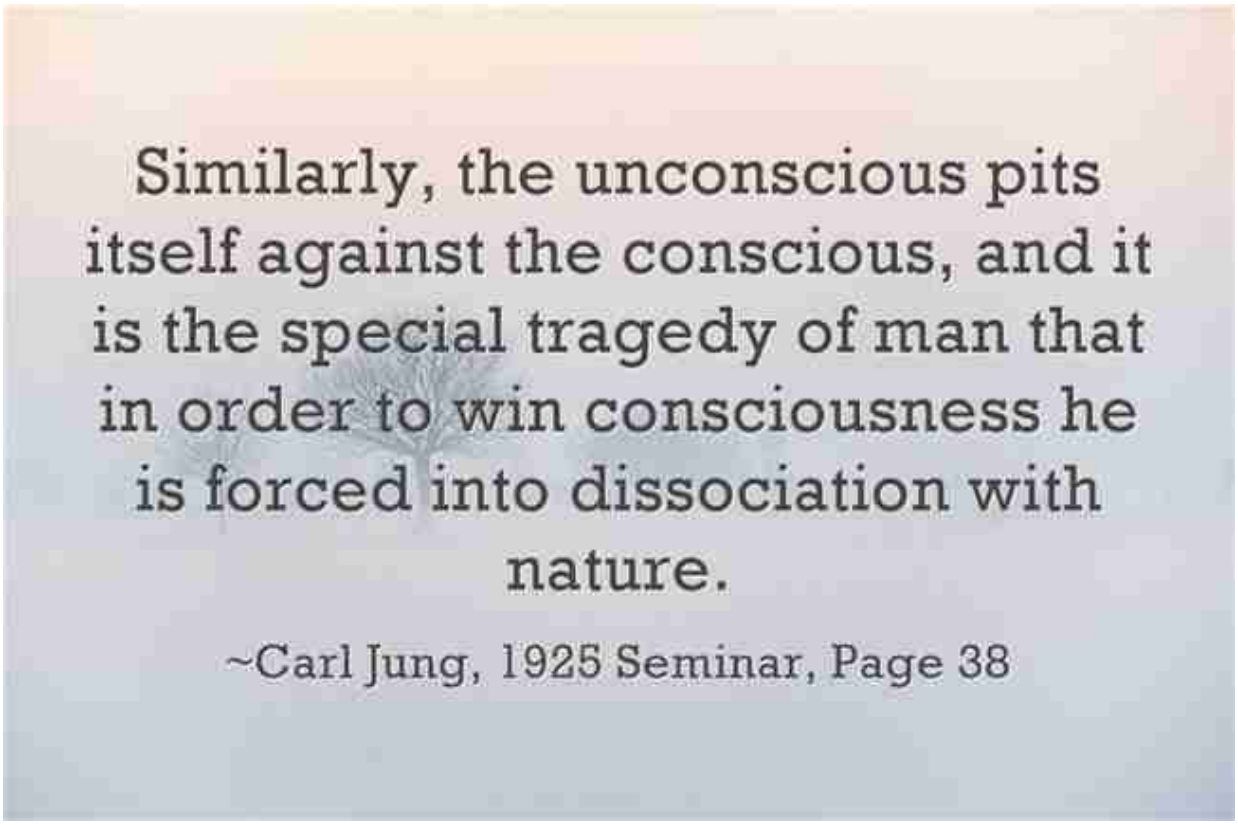
Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.
~Carl Jung, 1925 Seminar, Page 38

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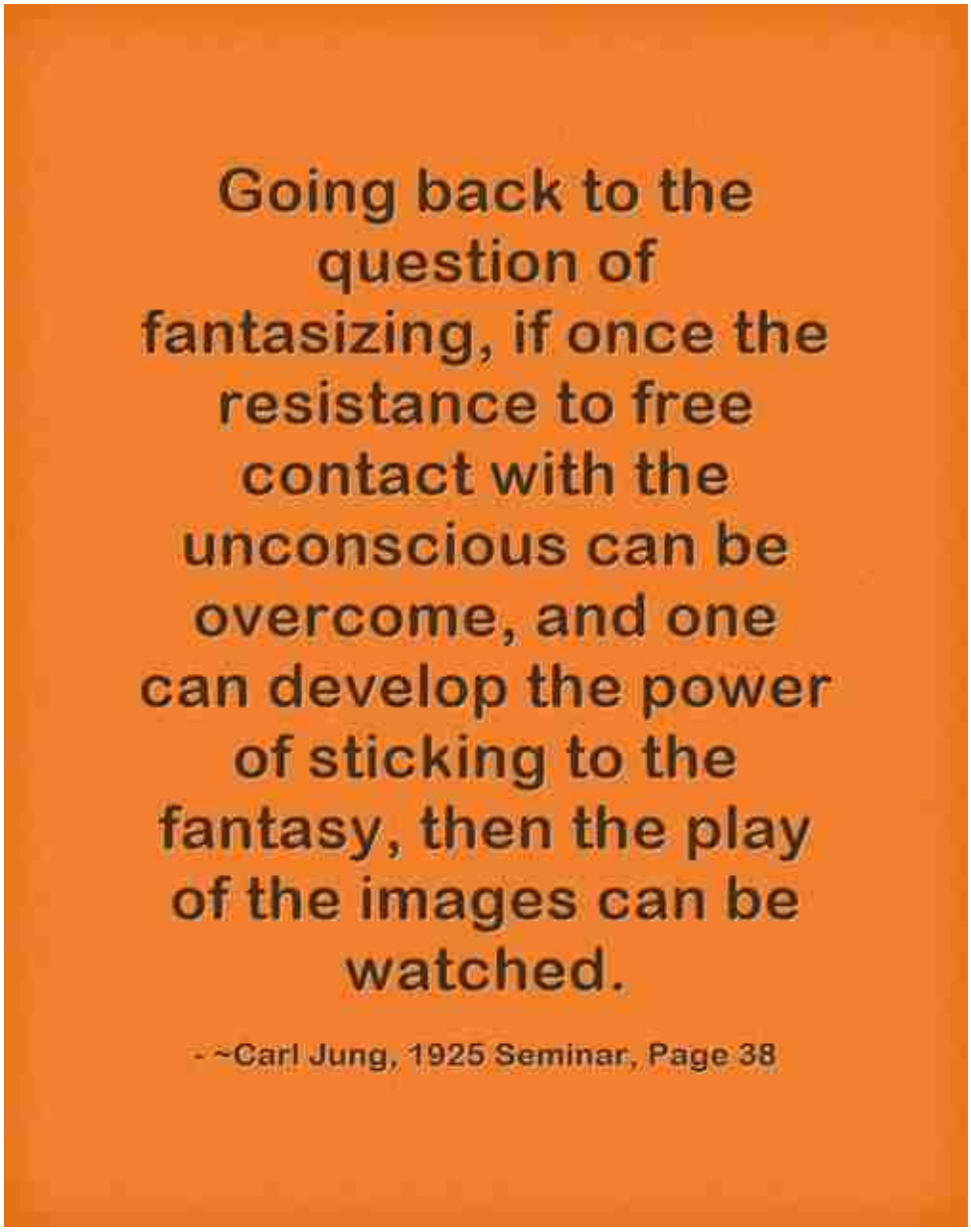
Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.
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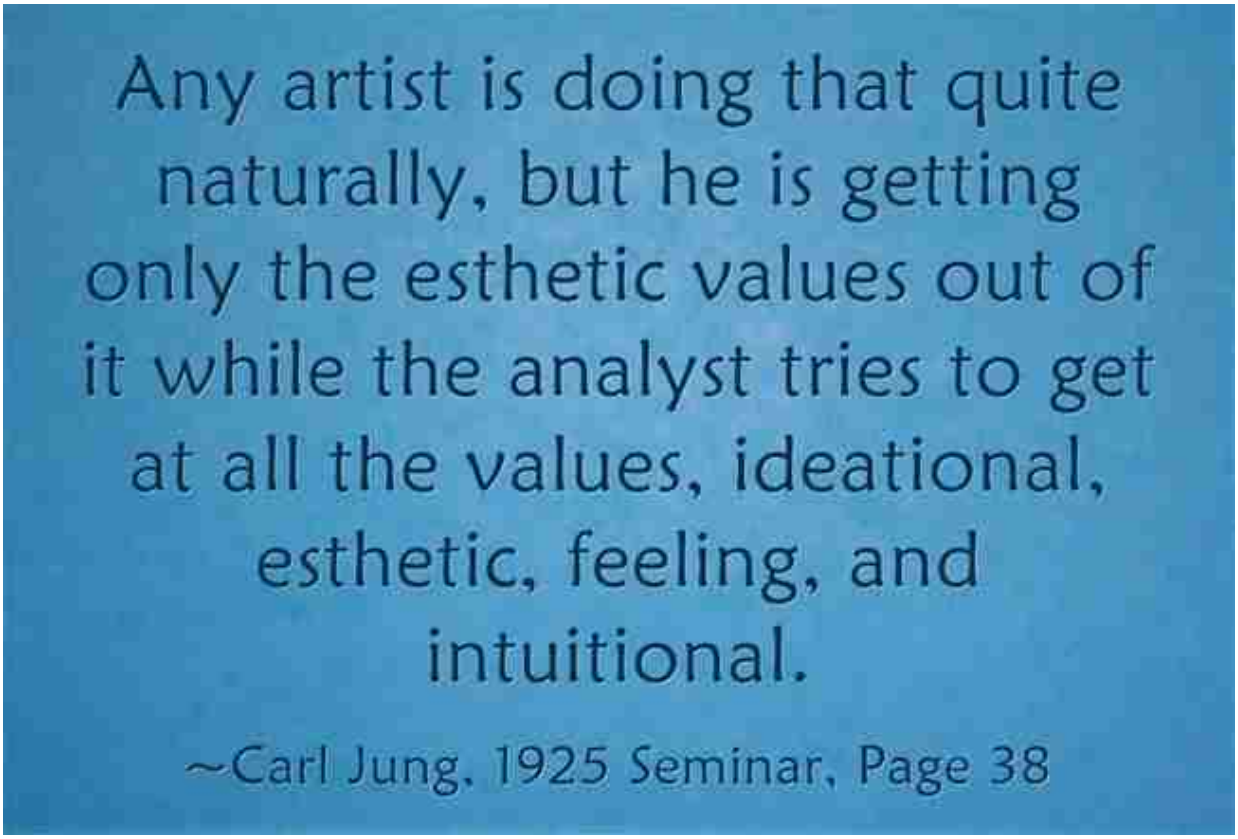
Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.
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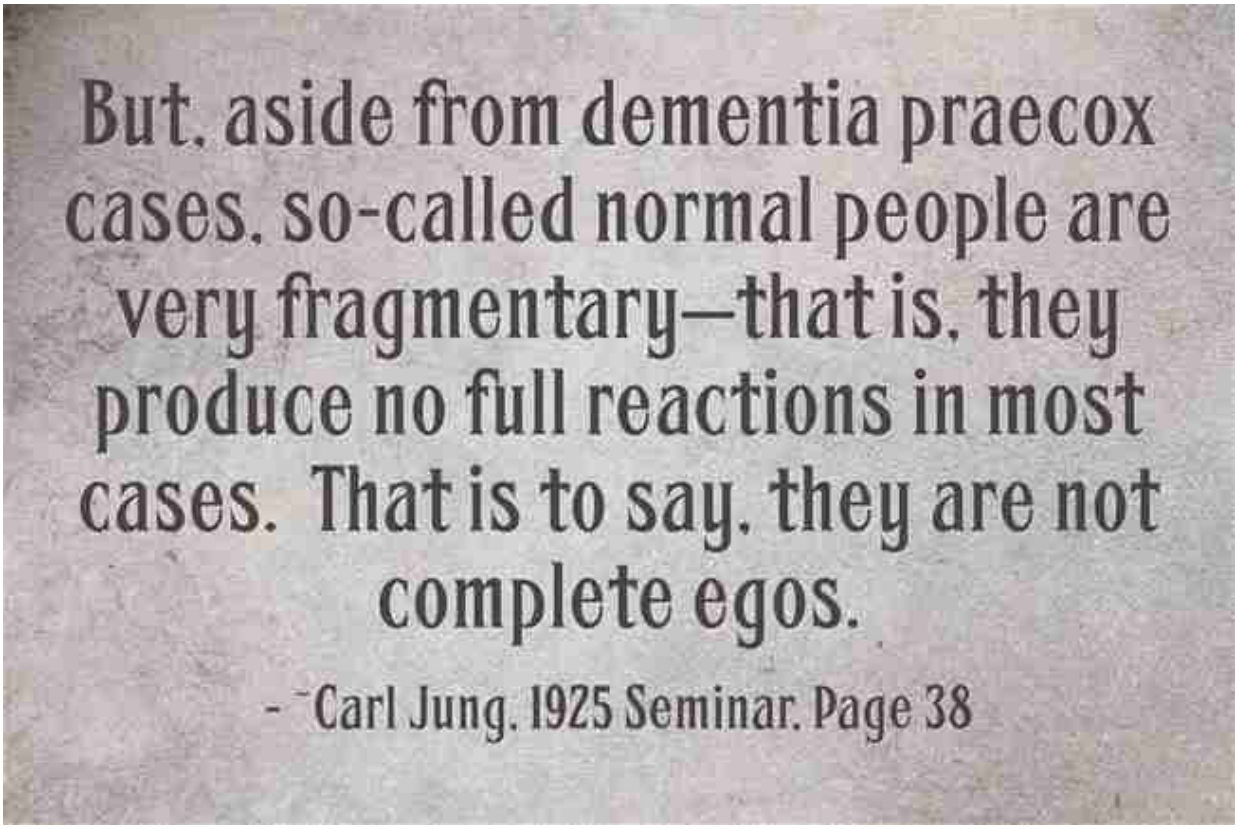
But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos.
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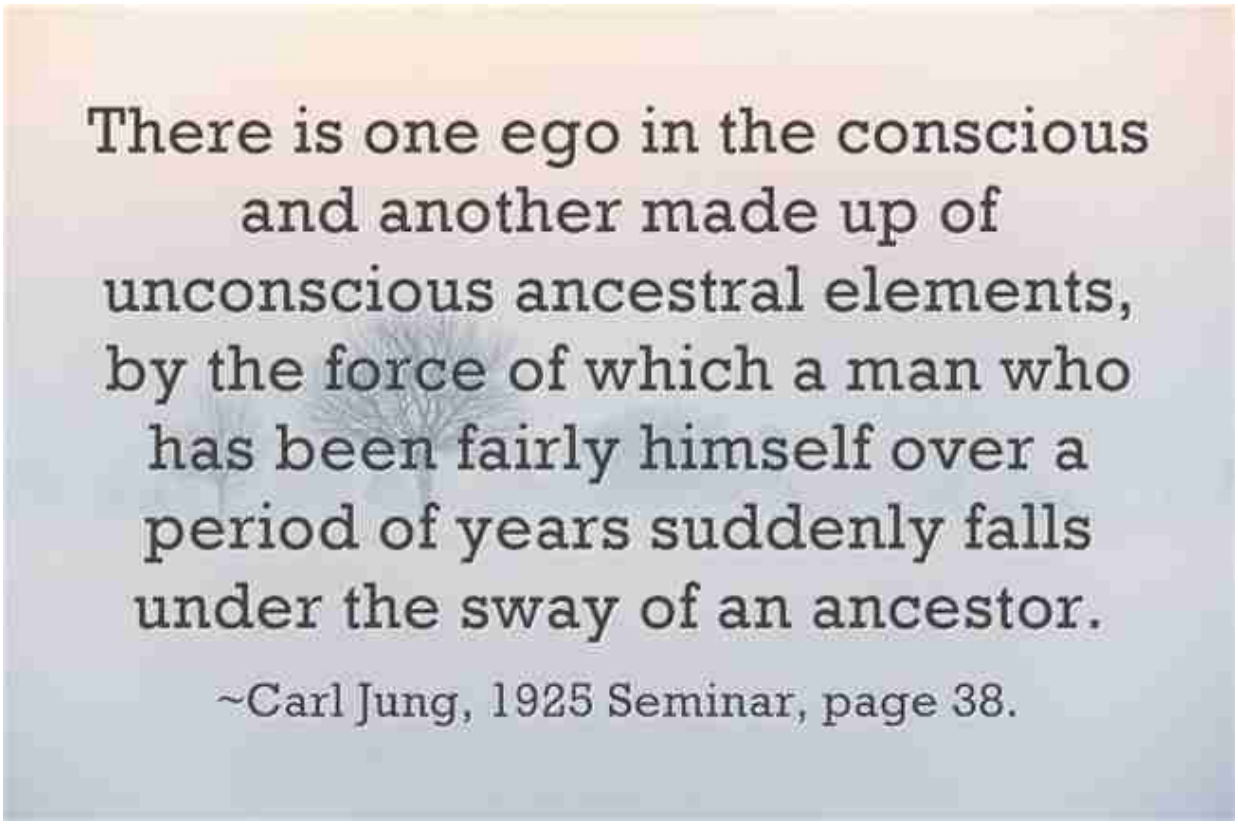
There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.
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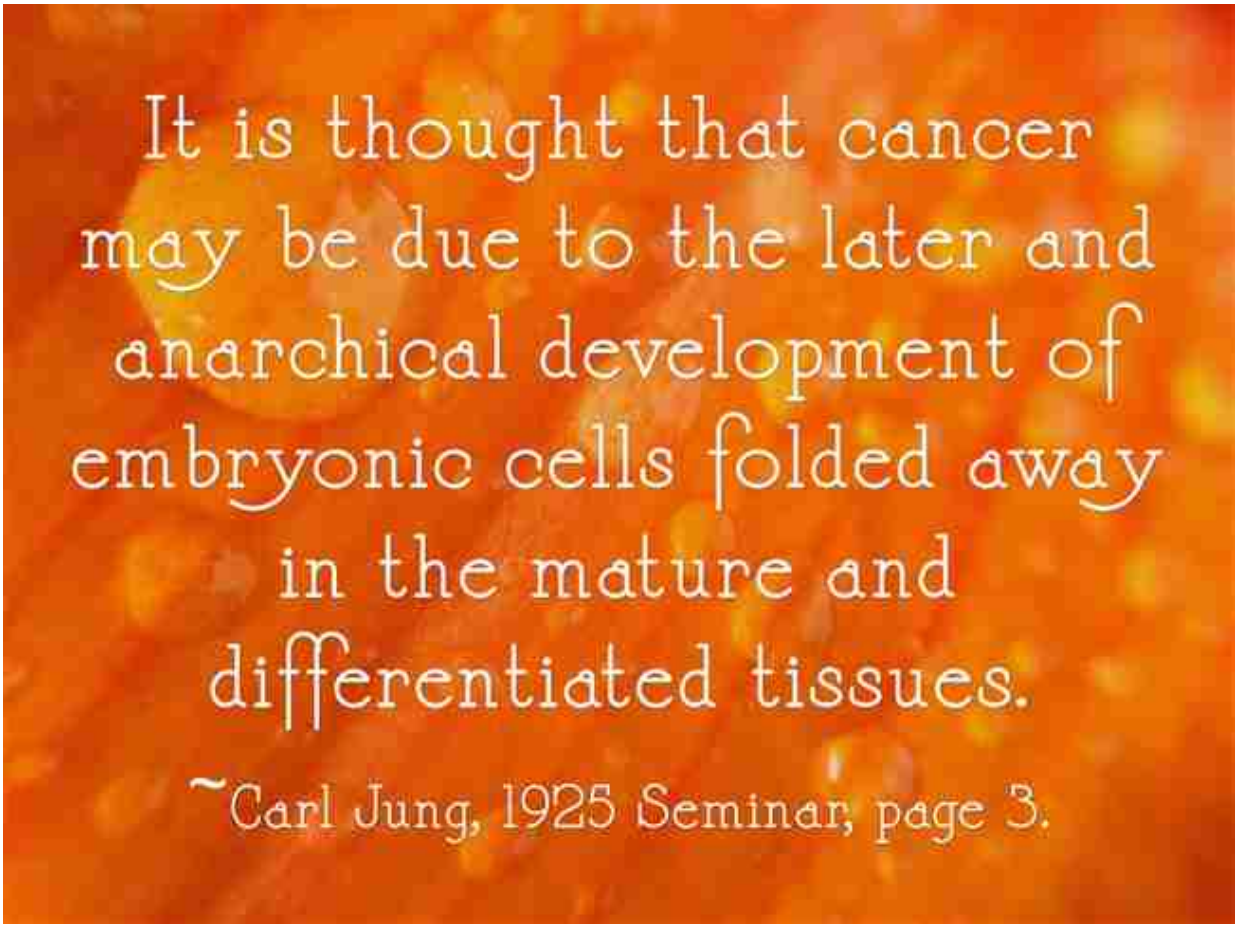
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~Carl Jung, 1925 Seminar, page 3.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: If God is so powerful and so good that he can make good out of evil, what does he make evil out of? **(2016-01-20 05:10)**

[Carl Jung: I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?]

To Wilhelm Bitter

Dear Colleague, 7 December 1960

Best thanks for kindly sending me the extract from your introduction to the report of the meeting.

As you rightly conjecture, I was particularly interested in the Dominican reaction to your question.

You have poked into a sleeping hornets' nest, but we cannot be sure that the hornets have woken up.

I have taken special note of Augustine's gem: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus.

St. Thomas, as usual, gets out of it by begging the question.

I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?

The world may have been perfect "sortant des mains de l'Auteur des choses," but it fell into an almighty suffering because of the division into particulars .

Who was responsible for this division?

It is the cause of all those mala et defectus which afflict the whole of creation.

In view of the omnipotentia Dei the world cannot have fallen away from God.

He could easily have kept it in his hands, but according to the creation story, things were created in their differences by God himself, each "after his kind,:' which even St. Thomas cannot deny.

Even the venerable Church Fathers had to admit that evil is not only unavoidable but actually necessary in order to avert a greater evil.

The modern approach to this question is one they would applaud.

There is no clear dividing line between prostitution and crime.

The one is an evil like the other and is in some degree necessary, for a crimeless society would speedily go to rack and ruin.

In this respect our criminal justice stands on a weak footing; it punishes something that is a social necessity.

Understandably enough, such a dilemma is an occasion for syllogistic acrobatics, judicial as well as ecclesiastical.

Punishment is also an evil and just as much a transgression as crime.

It is simply the crime of society against the crime of the individual.

And this evil, too, is unavoidable and necessary.

Psychology has the invidious task of rubbing the world's nose into these truths.

No wonder nobody takes to it or loses a wink of sleep over it.

And it never ceases to amaze me that theologians are incapable of drawing conclusions from their own premises.

With cordial greetings and best wishes for your health,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 614-615

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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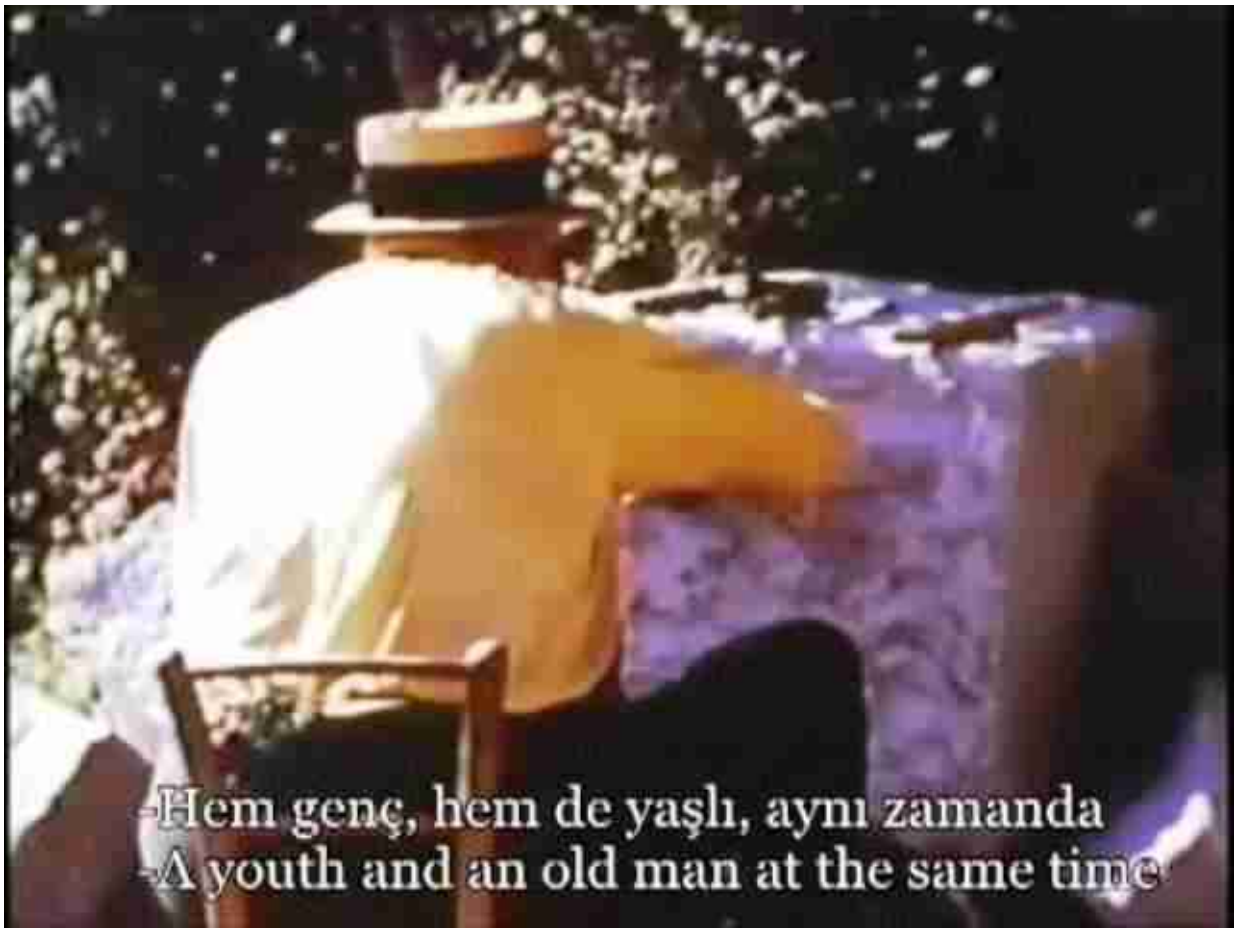
Carl Jung: Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols. **(2016-01-21 05:37)**



To Ignaz Tauber

Dear Dr. Tauber, 13 December 1960

Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols.

Nobody is more uncertain about their meaning than the author himself.

They are their own representation of the way they came into being.

The first thing I saw in the rough stone was the figure of the worshipping woman, and behind her the silhouette of the old king sitting on his throne.

As I was carving her out, the old king vanished from view.

Instead I suddenly saw that the unworked surface in front of her clearly revealed the hindquarters of a horse, and a mare at that, for whose milk the primitive woman was stretching out her hands.

The woman is obviously my anima in the guise of a millennia-old ancestress.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who

had already bedeviled the Bollingen stones in the form of the trickster.

The mare descending from above reminded me of Pegasus .

Pegasus is the constellation above the second fish in Pisces; it precedes Aquarius

in the precession of the equinoxes.

I have represented it in its feminine aspect, the milk taking the place of the spout of water in the sign for Aquarius.

This feminine attribute indicates the unconscious nature of the milk.

Evidently the milk has first to come into the hands of the anima, thus charging her with special energy.

This afflux of anima energy immediately released in me the idea of a she-bear, approaching the back of the anima from the left.

The bear stands for the savage energy and power of Artemis.

In front of the bear's forward-striding paws I saw, adumbrated in the stone, a ball, for a ball is often given to bears to play with in the bear-pit.

Obviously this ball is being brought to the worshipper as a symbol of individuation.

It points to the meaning or content of the milk.

The whole thing, it seems to me, expresses coming events that are still hidden in the archetypal realm.

The anima, clearly, has her mind on spiritual contents.

But the bear, the emblem of Russia, sets the ball rolling. Hence the inscription: Ursa movet molem.

There's not much more I can tell you, but as a sign of the times I would like to cite the opinion of one of my critics.

He accuses me of being so uneducated that I don't even know that the sun moves into Pisces from Aquarius and not the other way round!

Such is the level of my public.

With best greetings to you and your wife,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 615-616

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Dr. Carl Jung on the use of Drugs (2016-01-21 09:59)

Question: There is certainly nothing mystical about the statements you have just been making,

Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems.

A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal.

They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.

Dr. Jung: It is very dangerous.

Question: Why do you think it is dangerous? They say these drugs are non-addictive.

Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.

Question: But the argument is that these are not habit-forming; they are not addictive, not physiologically.

Dr. Jung: Oh yes, that is what one says.

Question: But you feel that psychologically there is still addiction?

Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Dr. Jung: I can't say. You see with us there are very few. In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far.

You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted, that you must have something to compensate the earth.

You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that.

The real natural man is just in open rebellion against the utterly inhuman form of life. Y

ou are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.

Question: But what about the treatment of seriously ill mental patients? We have the problem of hospitalized patients, the schizophrenics, manic-depressives. Certain schizophrenics are so withdrawn that you can't deal with them. In many hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time. I don't think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.

Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced.

I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible.

You see, any drug or shock undermines the moral stamina, making these people accessible to suggestion.

And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

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Carl Jung: Abstract thinking can lead us no further than to intellectual sophistries,... (2016-01-21 10:26)

To Albert Jung

Dear Colleague, 21 December 1960

Thank you for kindly sending me your lecture which has given me a valuable glimpse into your research work.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

It is only the limitation to my subject and to the resulting method that has prevented me from dilating on this aspect of the unconscious except in a few individual instances.

I am reluctant to express any views, let alone convictions, in domains where I do not feel fairly competent.

The division of the sympathicus seems to me particularly important psychologically.

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

It goes without saying that it is hardly possible for consciousness to establish a conscious relationship with the Anthropos, i.e., the natural self.

For, as you rightly point out, it would mean extending ego-consciousness into the realm of the transcendent, which by definition as well as on empirical grounds is beyond the reach of consciousness.

.

I do not doubt that the alchemical Mercurius was, for the medieval mind, compensatory to the Christ figure.

Admittedly my attempt to outline the historical situation is unsatisfactory in one respect, since neither of these figures nor their synthesis can be presented in a purely abstract and intellectual way; they form a living totality which cannot be represented by any conscious means.

This requires for its representation not merely all our capacities for experience, all our descriptive powers; it also needs the active participation of the Mercurius / Christ figure itself, o r, to put it symbolically, an influxus divinus that grips our very life and not just our so-called spiritual faculties, which allways remain caught in the toils of the intellect, intuition, and feeling. As the alchemists rightly say : Ars requirit tatum hominem.

But our consciousness is never the whole.

Only this gripping of consciousness can be regarded as an approximation to totality.

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

When we ourselves cannot go ahead actively any more, we suffer the activity, and then we are no longer the hand that wields the hammer but the hammer that is wielded, or some kind of tool that has got out of control.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.

I therefore cherish no philosophical hopes.

One half of the truth lies in the hand of man, the other half in the hand of that which is greater than we.

In the first case we can be active, in the second we are bound to be passive, which means: to suffer.

No philosophy can help us here, it can only deceive us; and the lamentable spiritual void we are living in today cannot be filled with words but only by our total commitment, or, in mythological terms, by our voluntary self-sacrifice, or at least our readiness for it.

We are not even in a position to decide the nature of this self-sacrifice, for this decision depends on the other side.

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.

With collegial regards and best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 617-620

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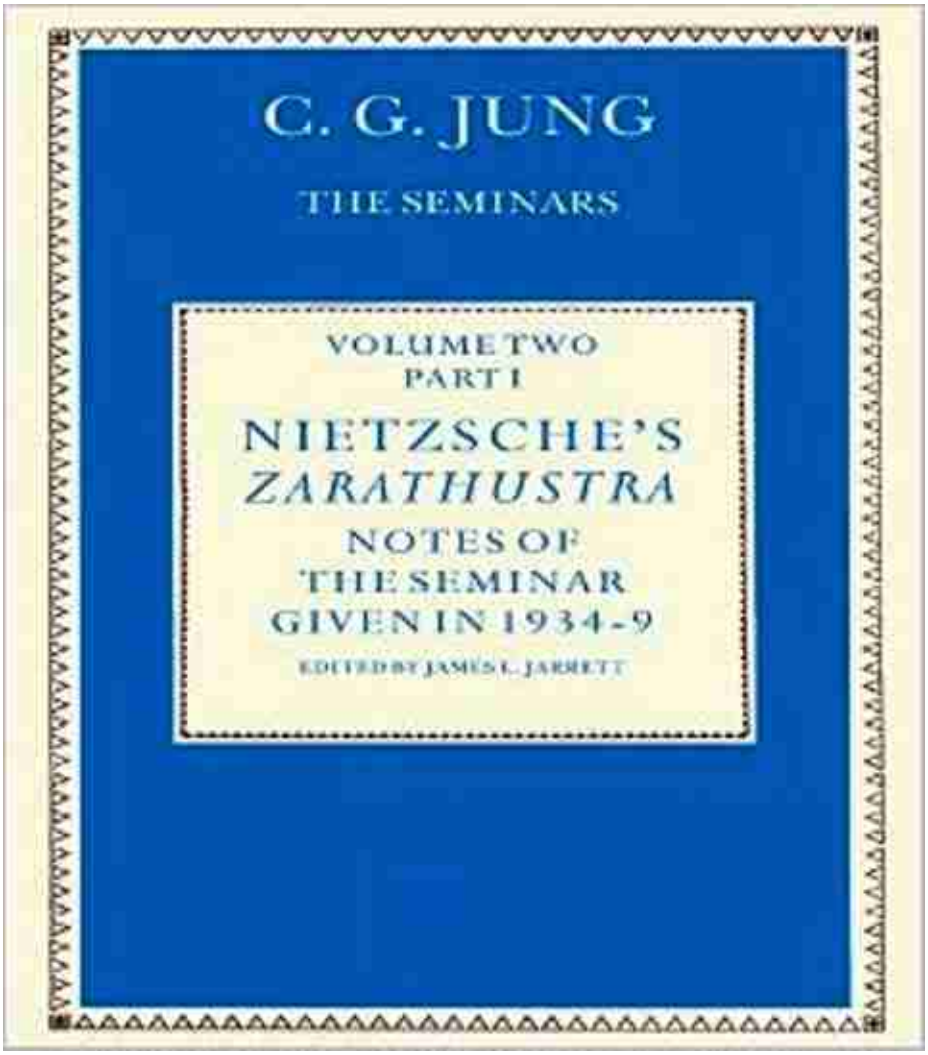
Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. **(2016-01-22 05:10)**



To the Rev. Arthur W. Rudolph

Dear Sir, 5 January 1961

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche's thoughts on my own development.

As a matter of fact, living in the same town where Nietzsche spent his life as a professor of philosophy.

I grew up in an atmosphere still vibrating from the impact of his teachings, although it was chiefly resistance which met his onslaught.

I could not help being deeply impressed by his indubitable inspiration ("Ergriffenheit").

He was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth.

The fact that impressed me the most was his encounter with Zarathustra and then his "religious" critique, which gives a legitimate place in philosophy to passion as the very real motive of philosophizing.

The Unzeitgemiisse Betrachtungen were to me an eye-opener, less so the Genealogy of Morals or his idea of the "Eternal Return" of all things.

His all-pervading psychological penetration has given me a deep understanding of what psychology is able to do.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

Max Stirner, whom I read at the same time, gave me the impression of a man who was trying to express an infinitely important truth with inadequate means.

Over against him the figure of Zarathustra seems to me the better formulation.

Those are the main points I could mention about Nietzsche and his influence on my own development.

If you have any further questions and if their answer is within my reach, I am quite ready to cope with them.

Sincerely yours,

C.G. Jung

P.S. I may call the attention to the existence of notes that have been taken of my Seminars about Nietzsche's Zarathustra.

They would be accessible to you in California. Carl Jung, Letters Vol. II, Pages 621-622

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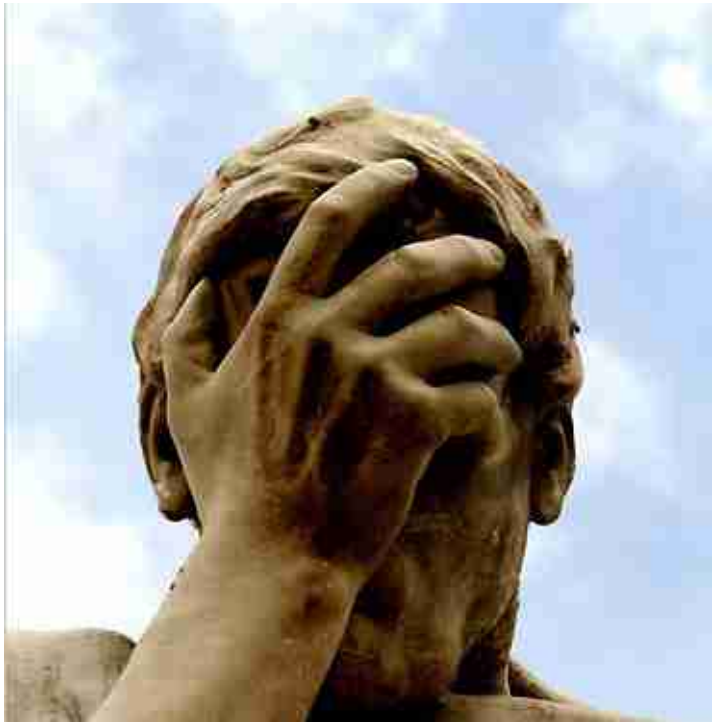
Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst… (2016-01-23 05:36)



To William G. Wilson

Dear Mr. Wilson, 30 January 1961

Your letter was very welcome indeed.

I had no news from Roland H. any more and often wondered what has been his fate.

Our conversation which he has adequately reported to you had an aspect of which he did not know.

The reason was that I could not tell him everything.

In those days I had to be exceedingly careful of what I said.

I had found out that I was misunderstood in every possible way.

Thus I was very careful when I talked to Roland H .

But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

You might be led to that goal by an act of grace or through a personal and honest contact with friends or through a high education of the mind beyond the confines of mere rationalism.

I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall
of human community.

An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H.

But I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view about the misleading platitudes one usually hears.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter,

I remain,

Yours sincerely,

C.G. Jung

"As the hart panteth after the water brooks, so panteth my soul after thee, 0 God" (Psalm 42:1). Carl Jung, Letters Vol. II, Pages 623-624

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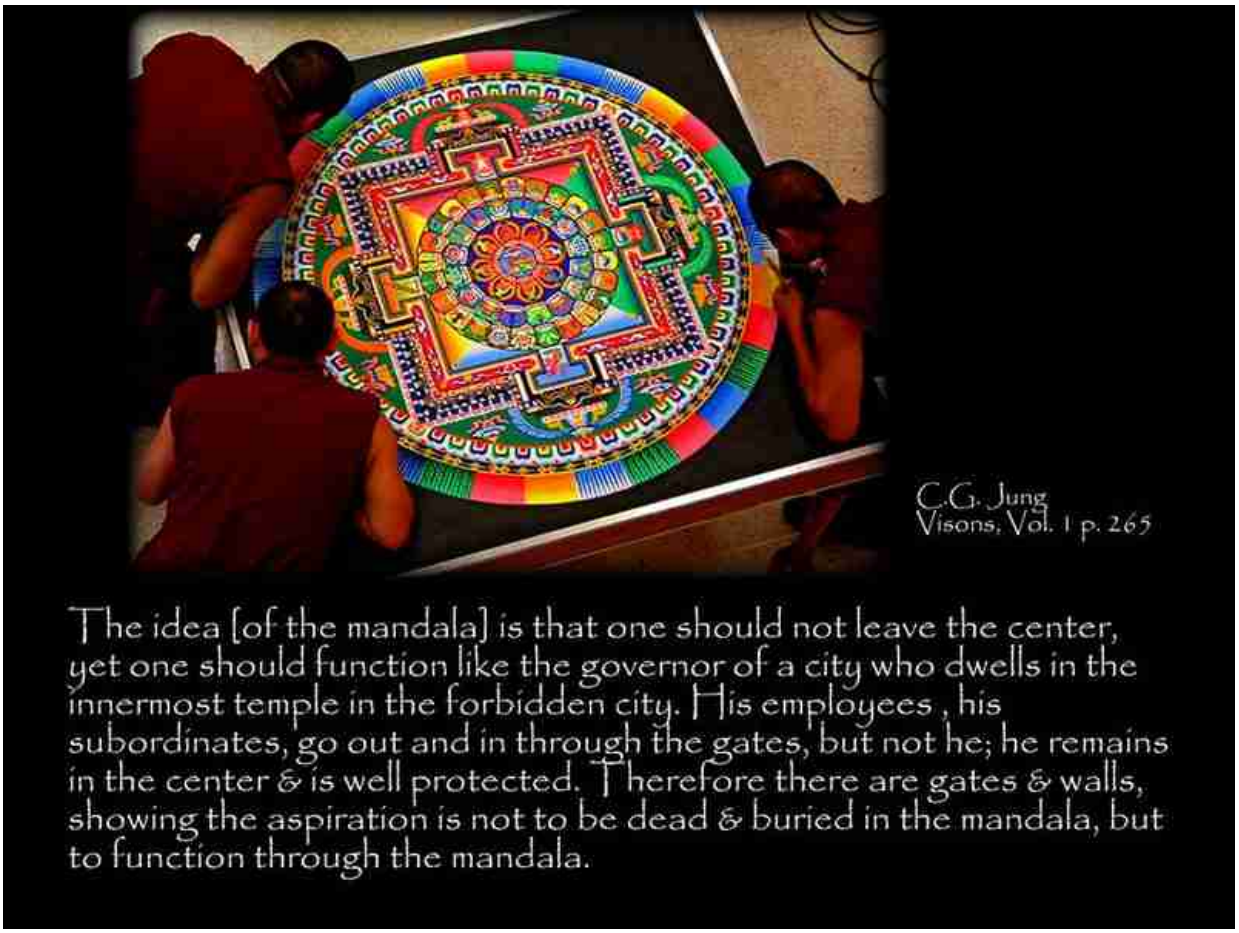
Carl Jung: The idea [of the mandala] is that one should not leave the center... **(2016-01-23 05:52)**


C.G. Jung
Visons, Vol. 1 p. 265
The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple in the forbidden city. His employees , his subordinates, go out and in through the gates, but not he; he remains in the center & is well protected. Therefore there are gates & walls, showing the aspiration is not to be dead & buried in the mandala, but to function through the mandala.

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple of the forbidden city.

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Therefore there are gates and walls, showing the aspiration is not to be dead and buried in the mandala, but to function through the mandala. Carl Jung, Visions Seminar, Page 265.

[Image and Passage Courtesy of Craig Nelson.]

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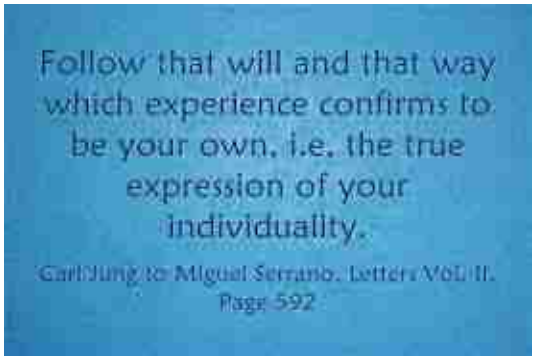
Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. **(2016-01-24 04:58)**


Follow that will and that way which experience confirms to be your own, i.e. the true expression of your individuality.
Carl Jung to Miguel Serrano. Letters Vol. II. Page 592

To Father David

Dear Father David, 11 February 1961

After 6o years of experience I can wholeheartedly confirm my former dictum about the healing of neurosis.

As a neurosis starts from a fragmentary state of human consciousness, it can only be cured by an approximative totality of the human being.

Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon.

They represent the world of wholeness in which fragments can be gathered and put together again.

Such a cure cannot be effected by pills and injections.

I thank you for your kind letter, which I appreciate all the more as I am not very popular either with theologians or my own guild.

It is astonishing and not astonishing.

I remain,

dear Father David,

Yours very sincerely,

C.G. Jung

D . asked if Jung still adhered to his words in "Psychotherapists or the Clergy" (orig. 132) that "among all my patients in the second half of life . . . none . . . has been really healed who did not regain his religious outlook" (CW 11, par. 509) Carl Jung, Letters Vol. II, Page 625

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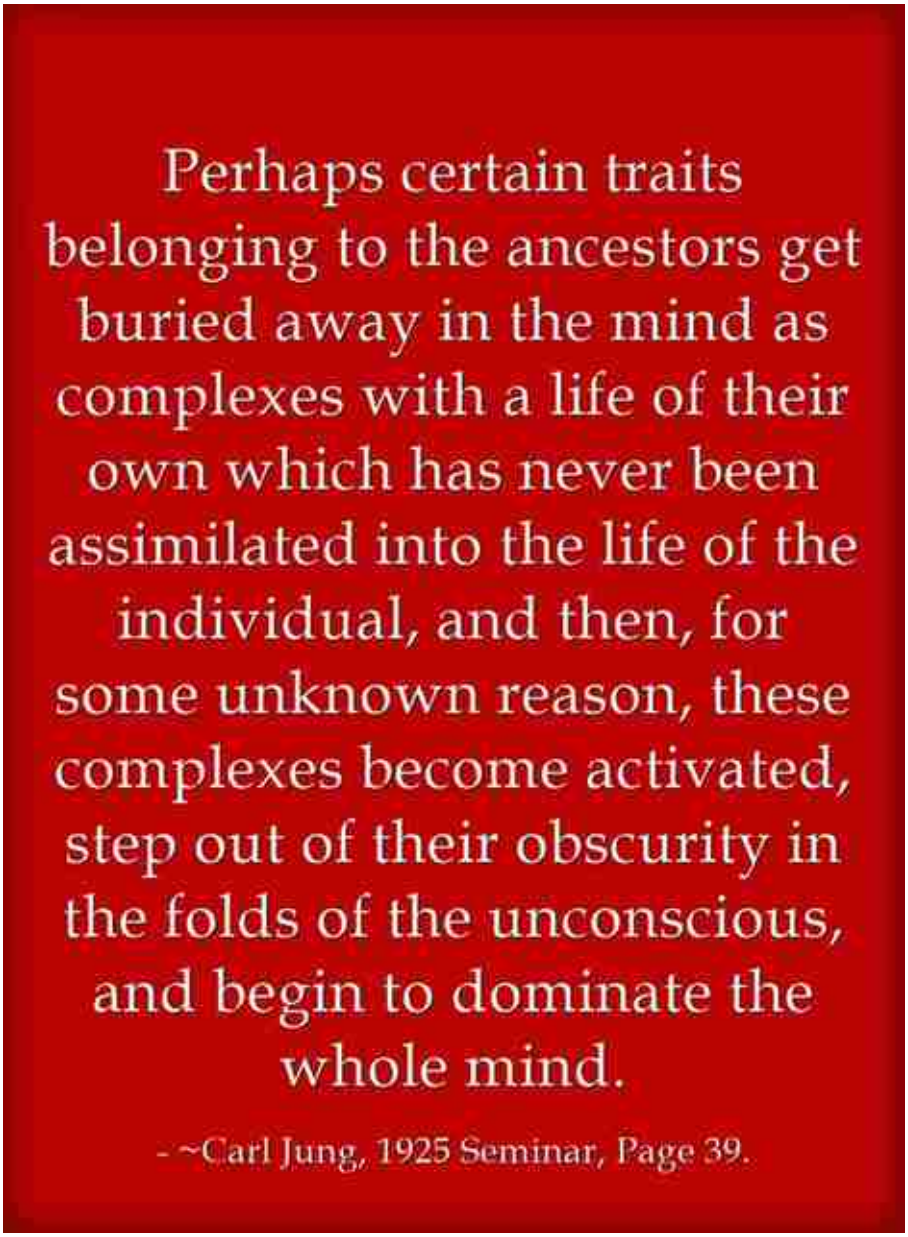
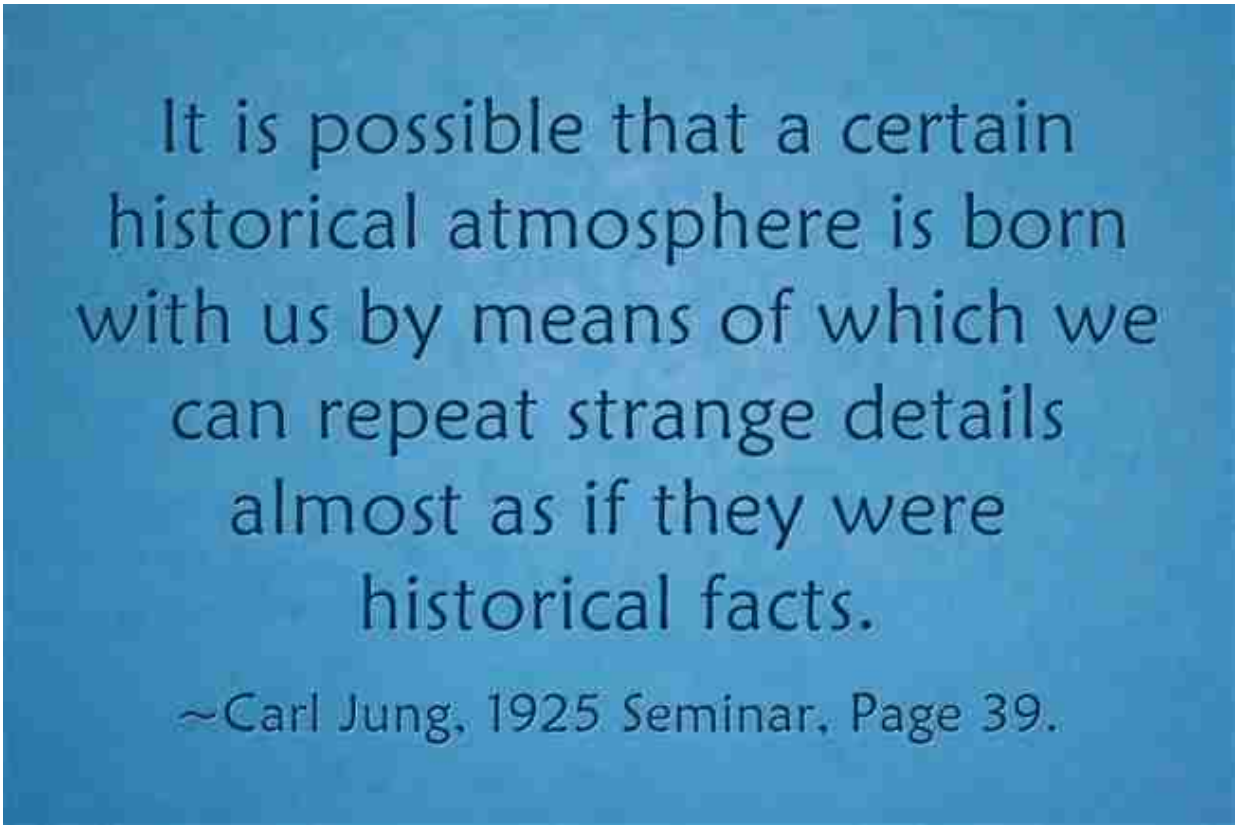
Some Carl Jung Quotation [XVII] (2016-01-24 16:42)


Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.
- ~Carl Jung, 1925 Seminar, Page 39.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.


It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.
~Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.
~Carl Jung, 1925 Seminar, Page 40

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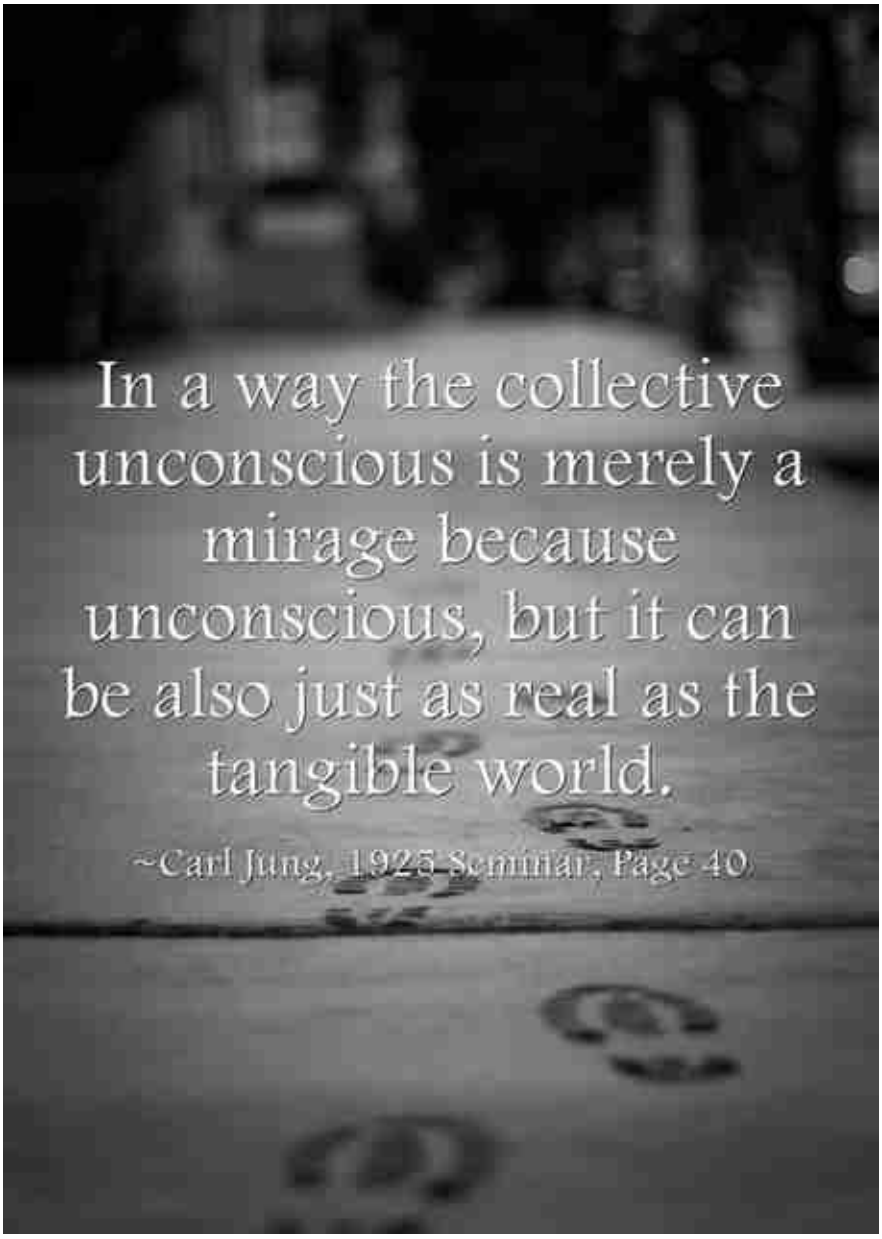
In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.
~Carl Jung, 1925 Seminar, Page 40

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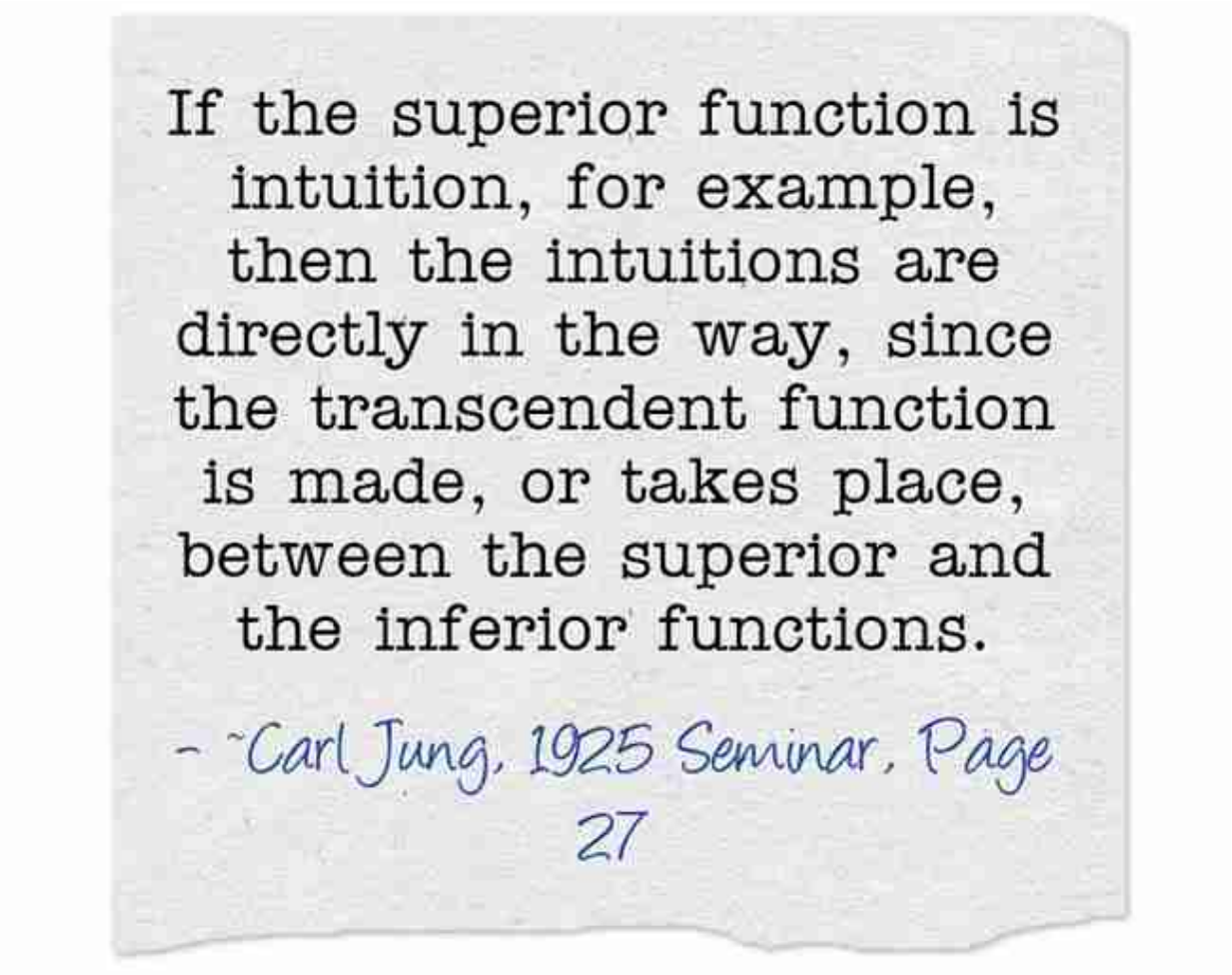
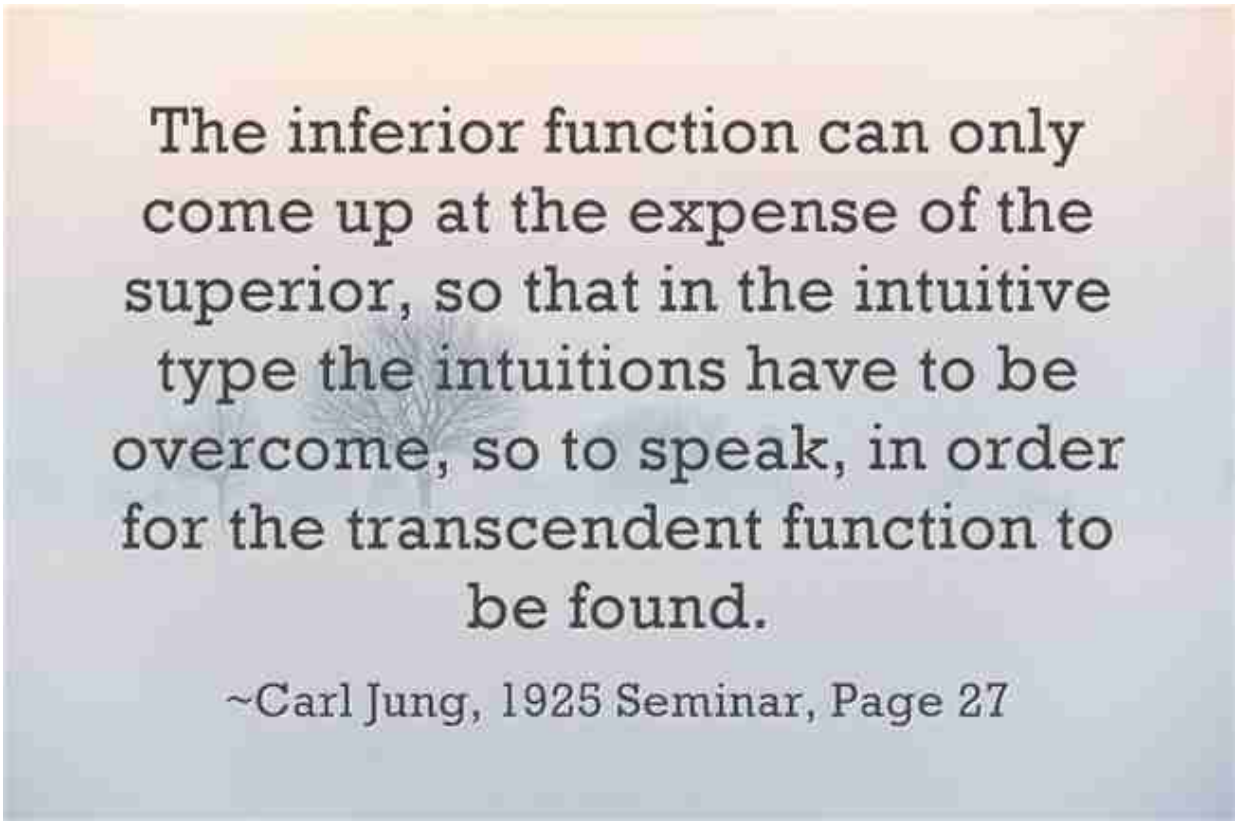
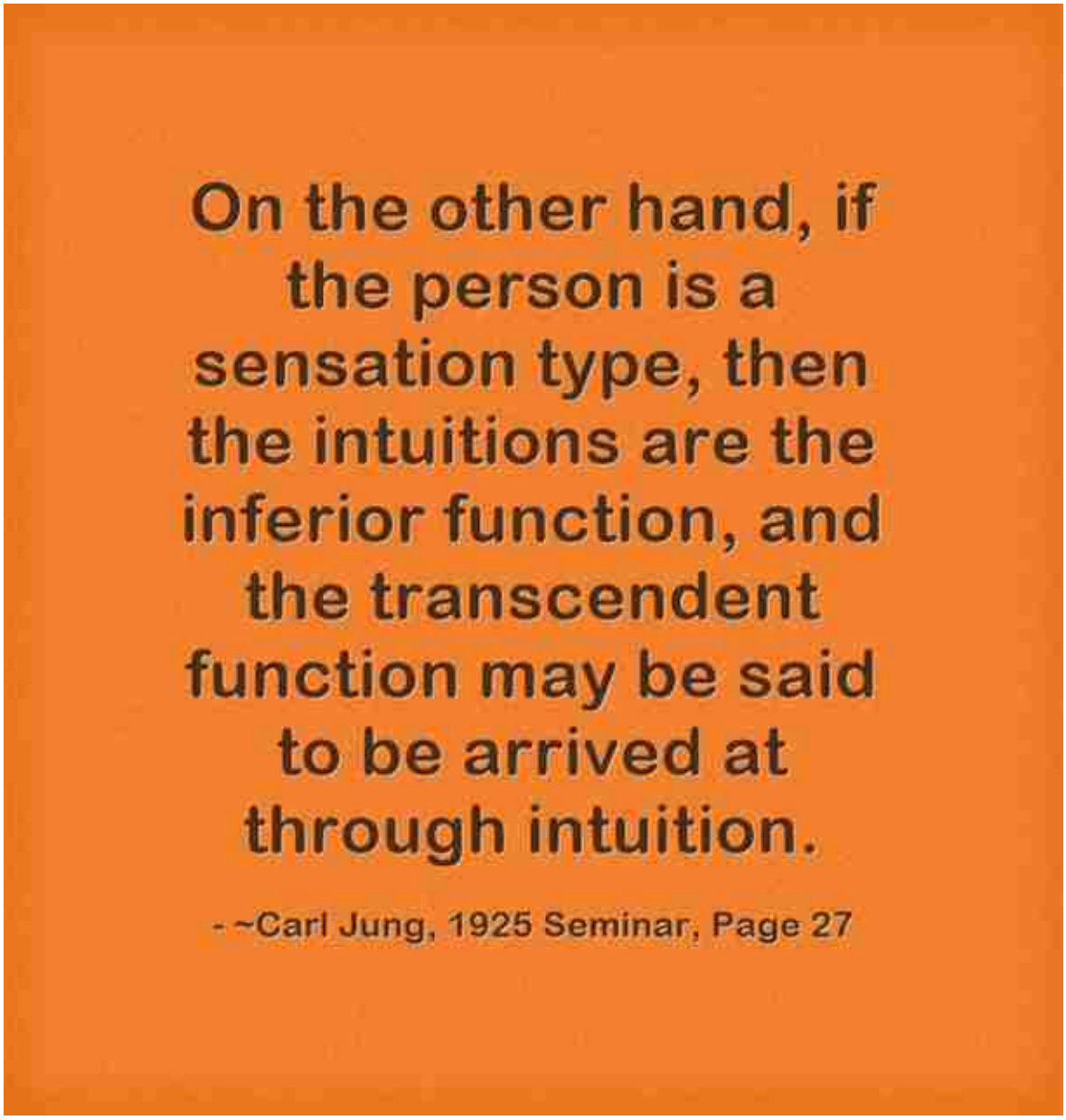

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.
- ~Carl Jung, 1925 Seminar, Page 27

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27


The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.
~Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27


On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.
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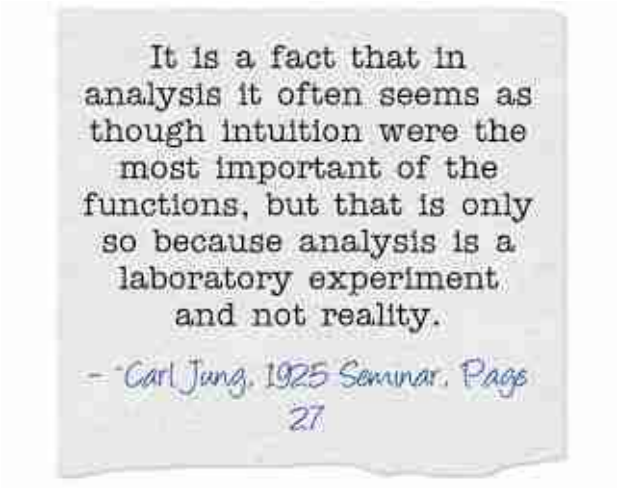
It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.
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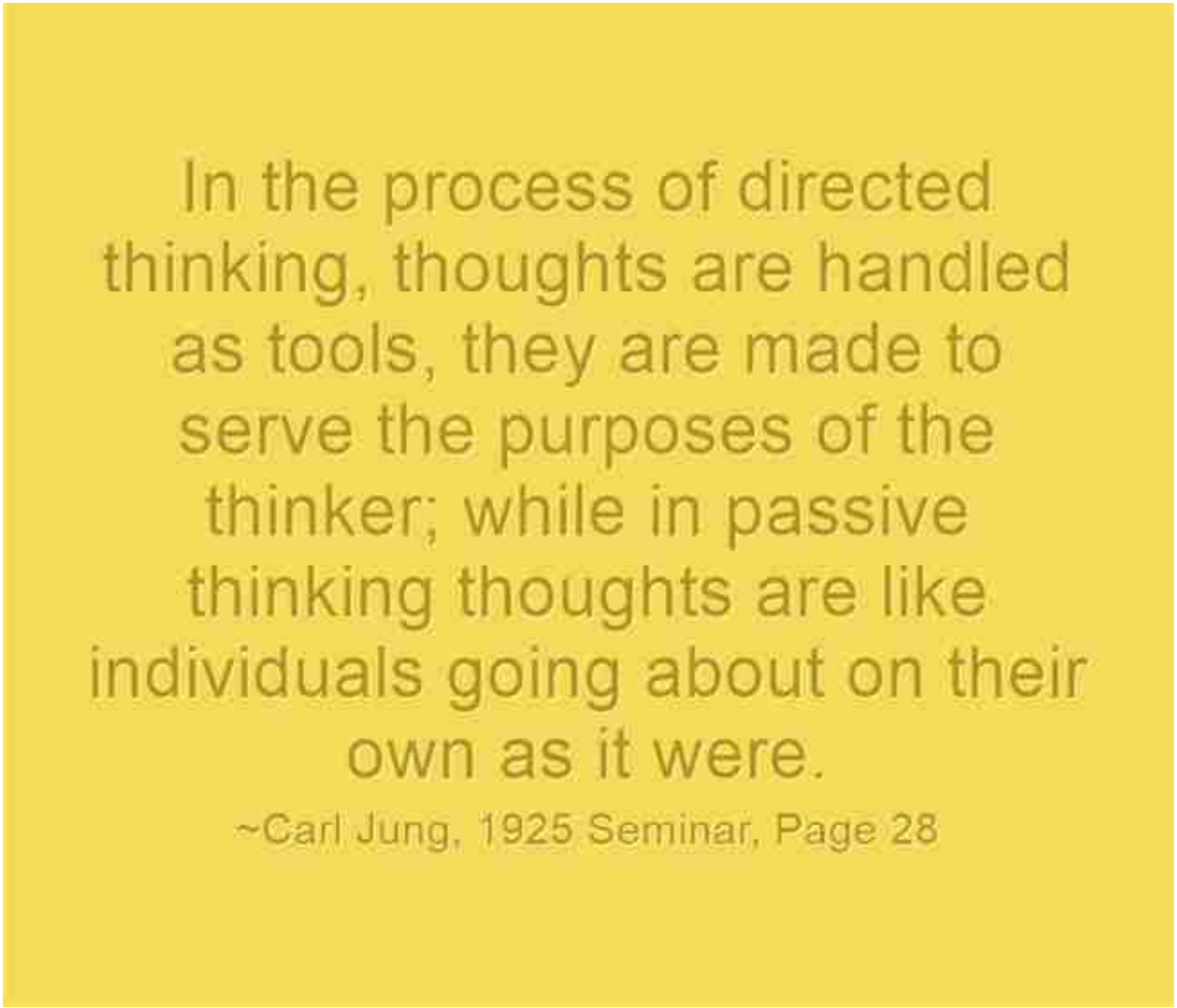
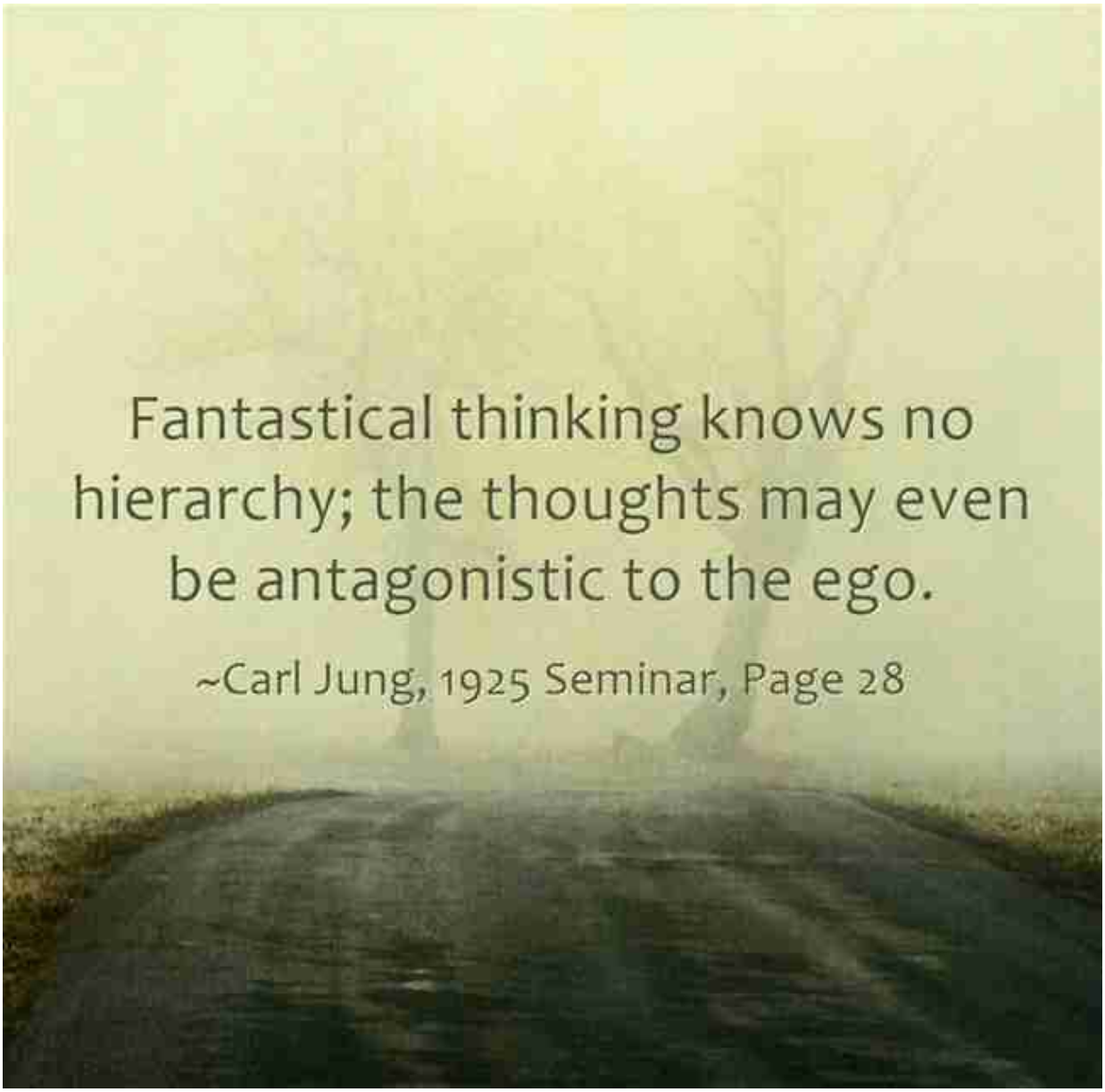

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.
~Carl Jung, 1925 Seminar, Page 28

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, 262


Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.
~Carl Jung, 1925 Seminar, Page 28

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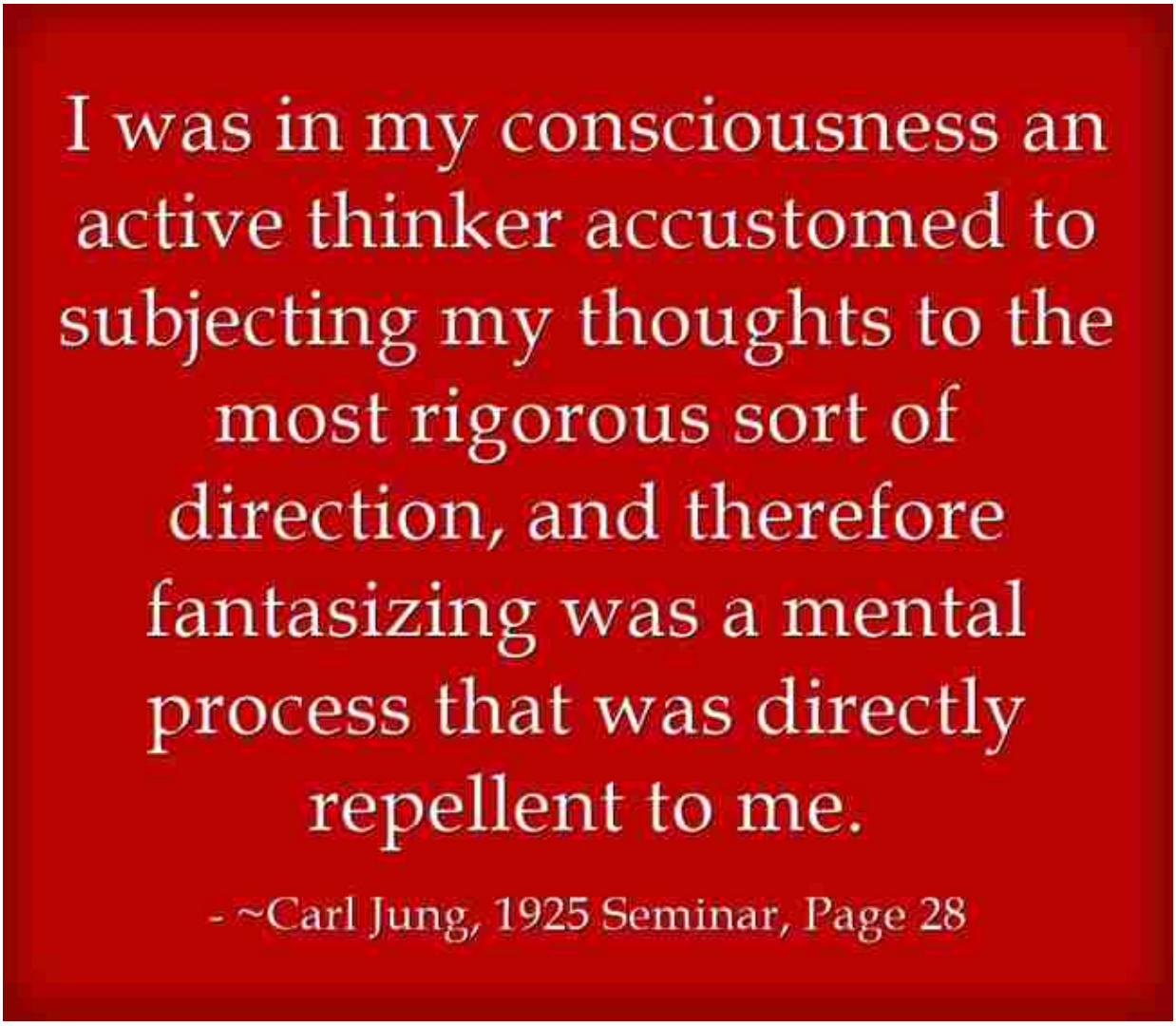
I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.
- ~Carl Jung, 1925 Seminar, Page 28

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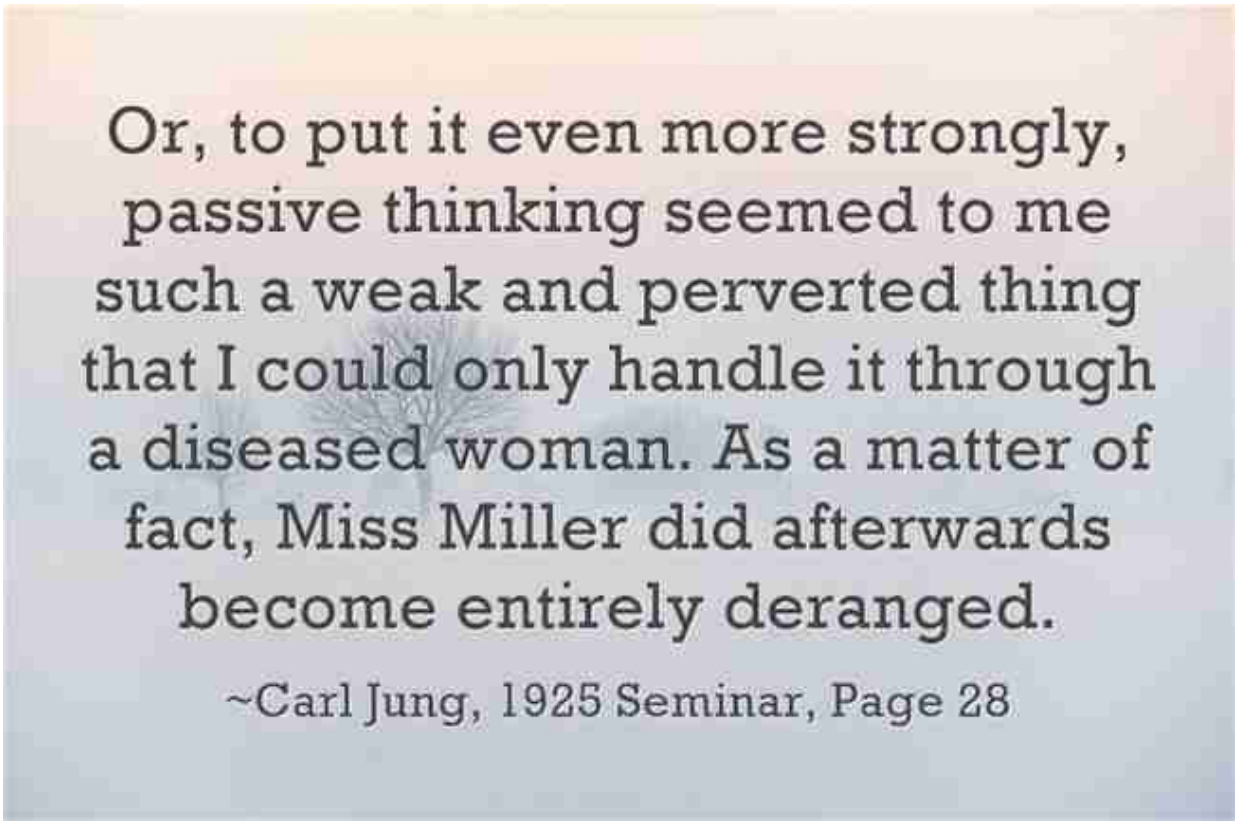
Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.
~Carl Jung, 1925 Seminar, Page 28

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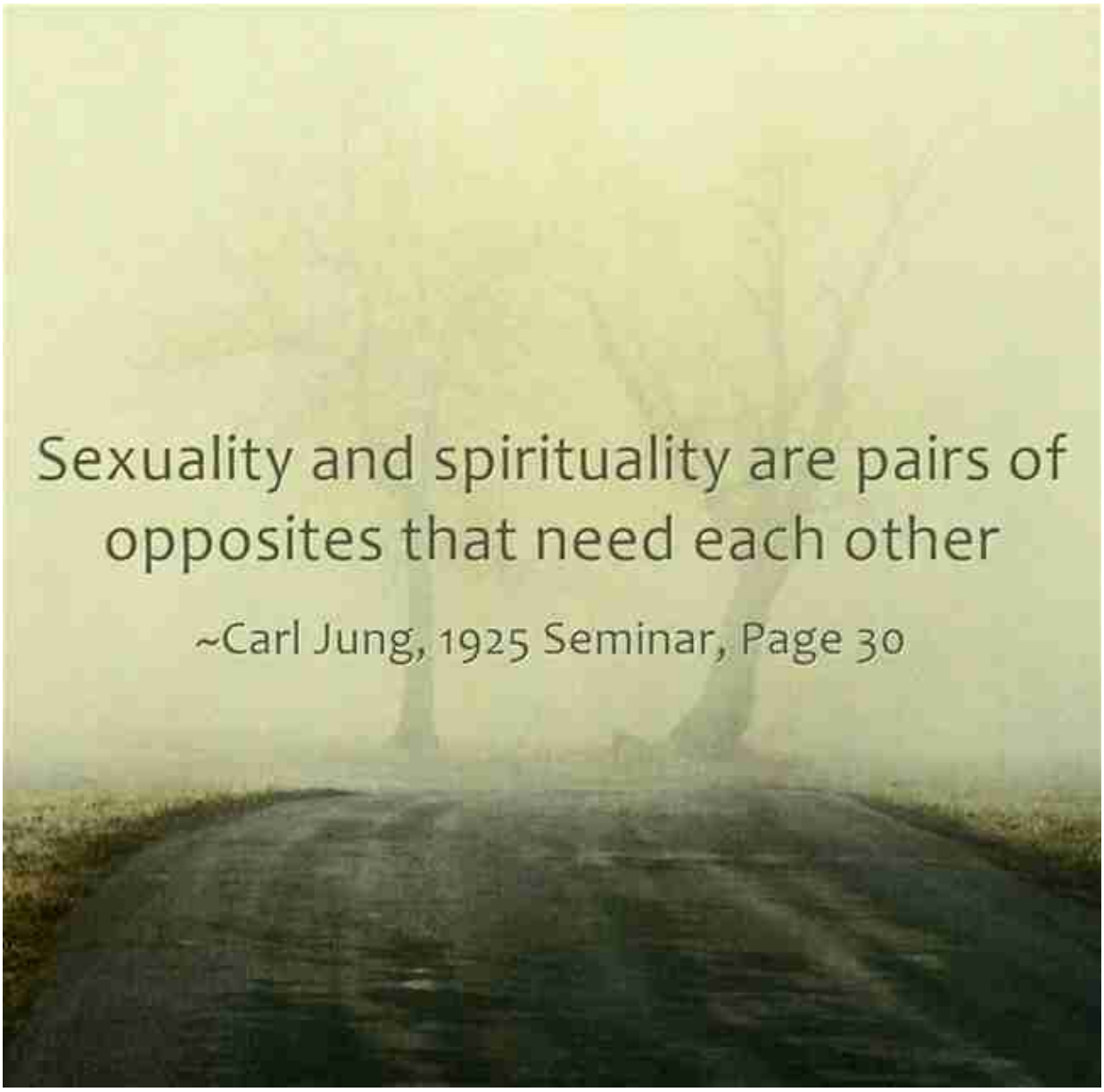
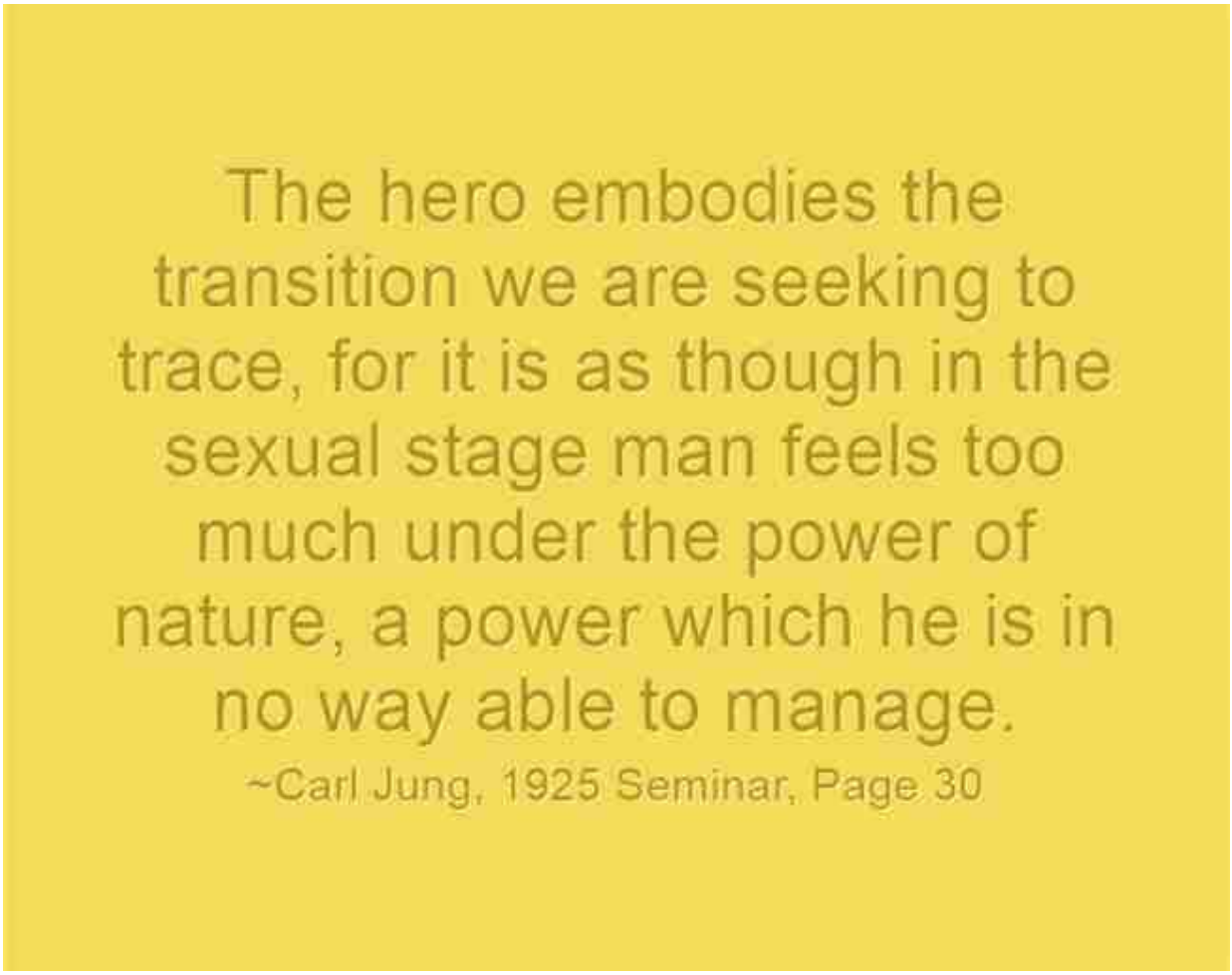


Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30


The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.
~Carl Jung, 1925 Seminar, Page 30

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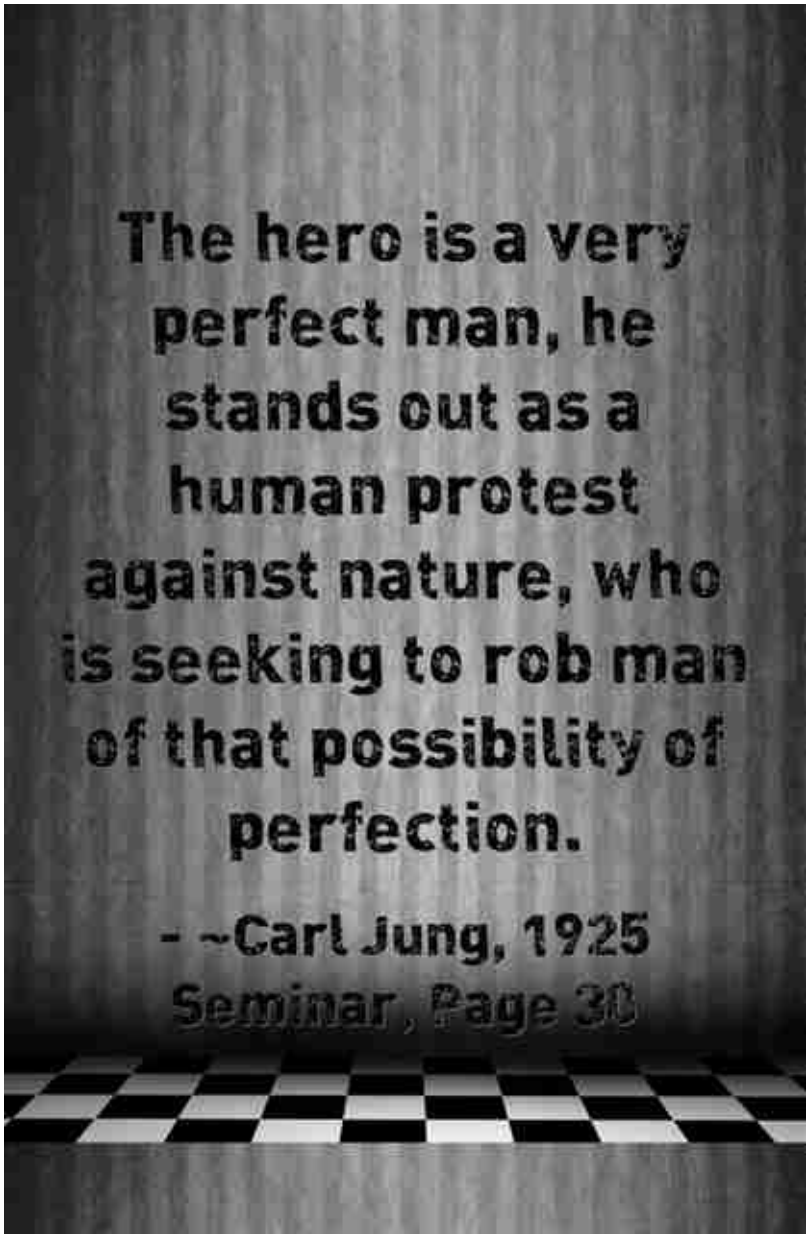
The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.
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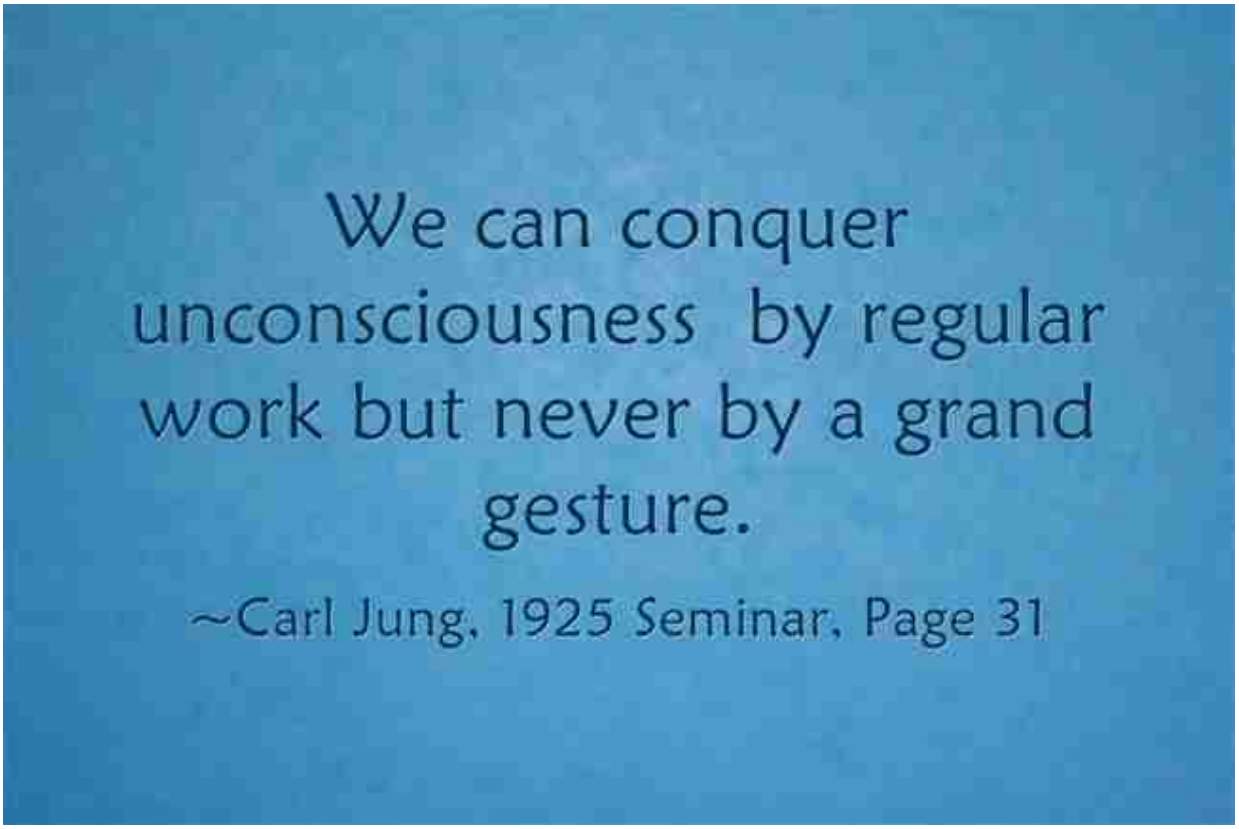

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

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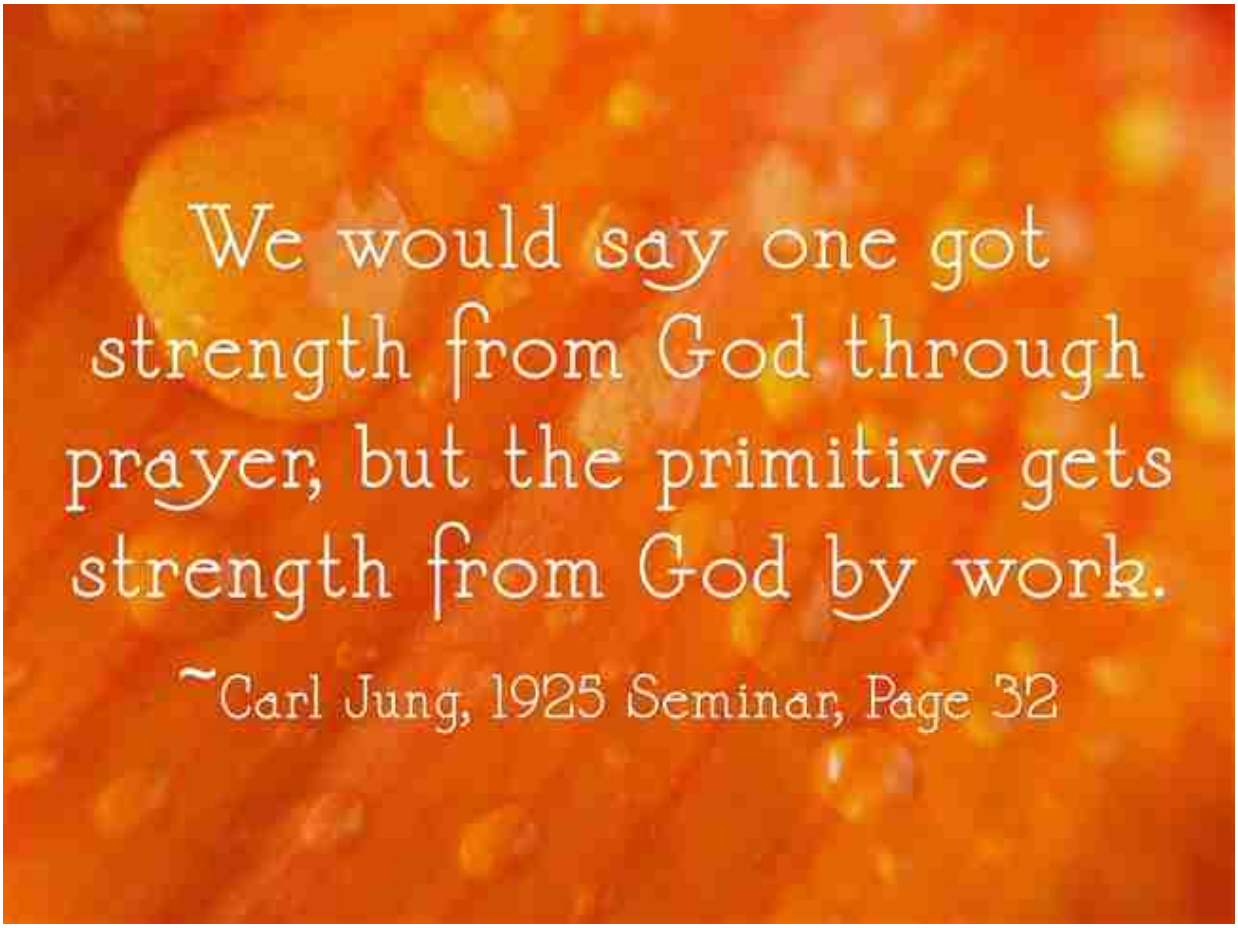
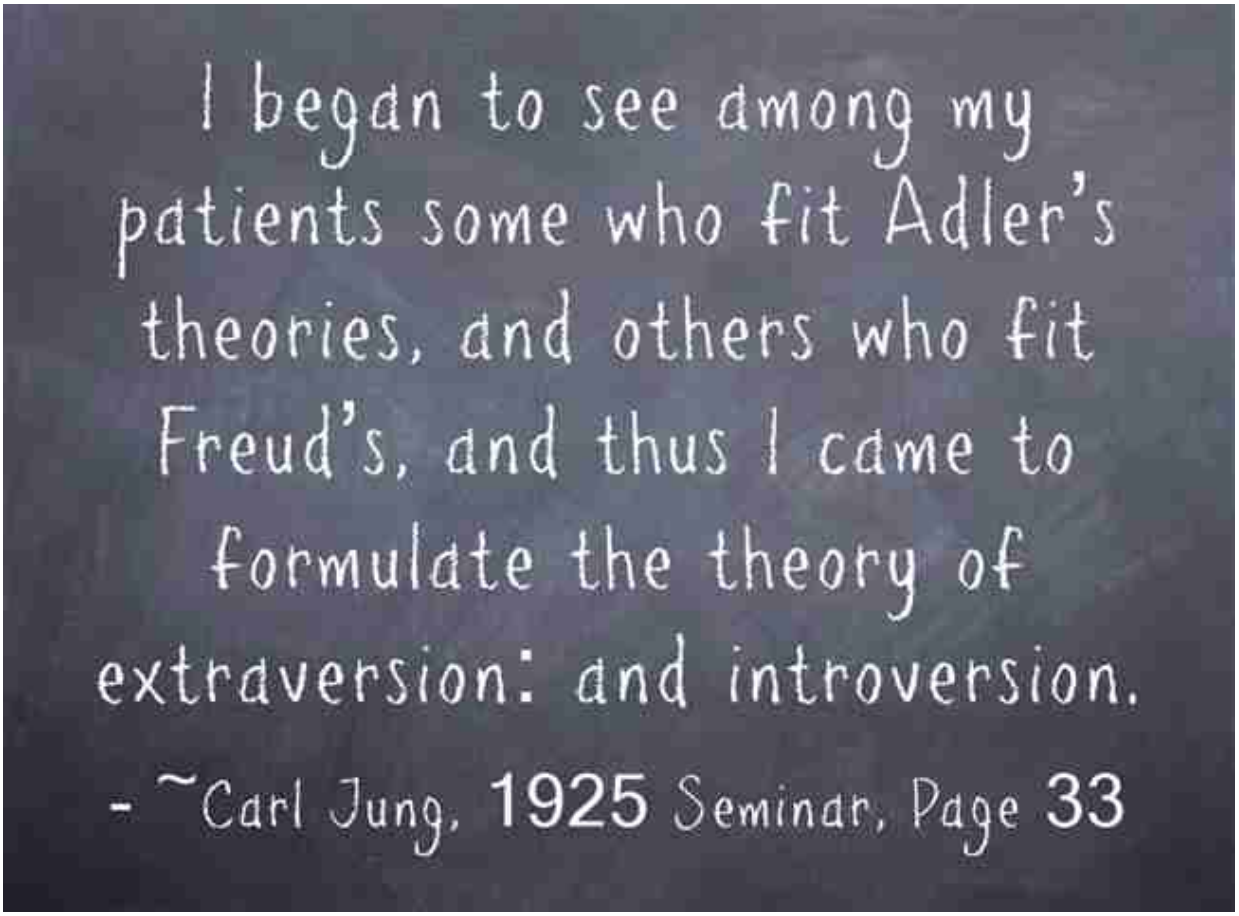

We would say one got strength from God through prayer, but the primitive gets strength from God by work.
~Carl Jung, 1925 Seminar, Page 32

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32


I began to see among my
patients some who fit Adler's
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extraversion: and introversion.
- ~Carl Jung, 1925 Seminar, Page 33

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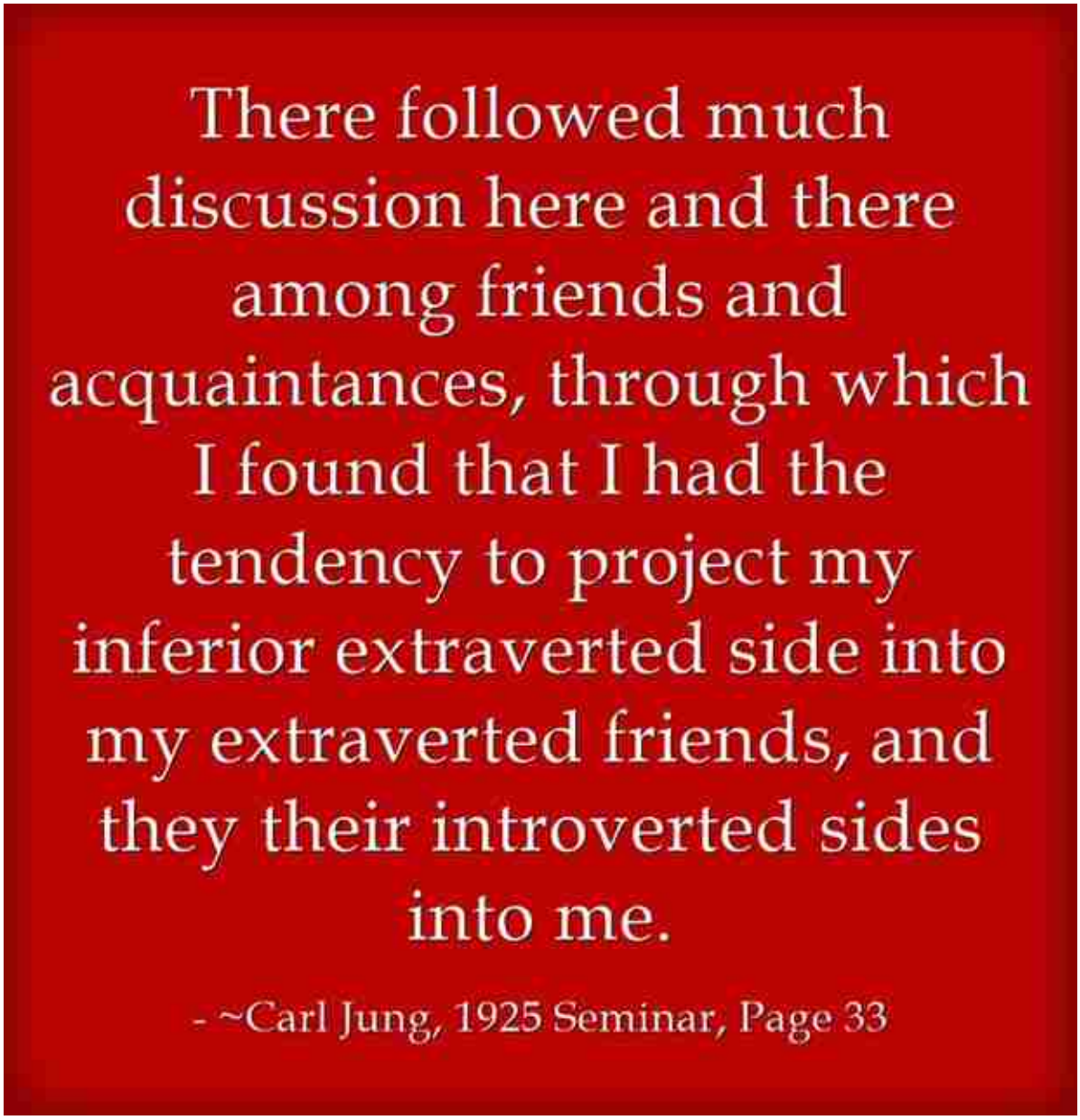
There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.
- ~Carl Jung, 1925 Seminar, Page 33

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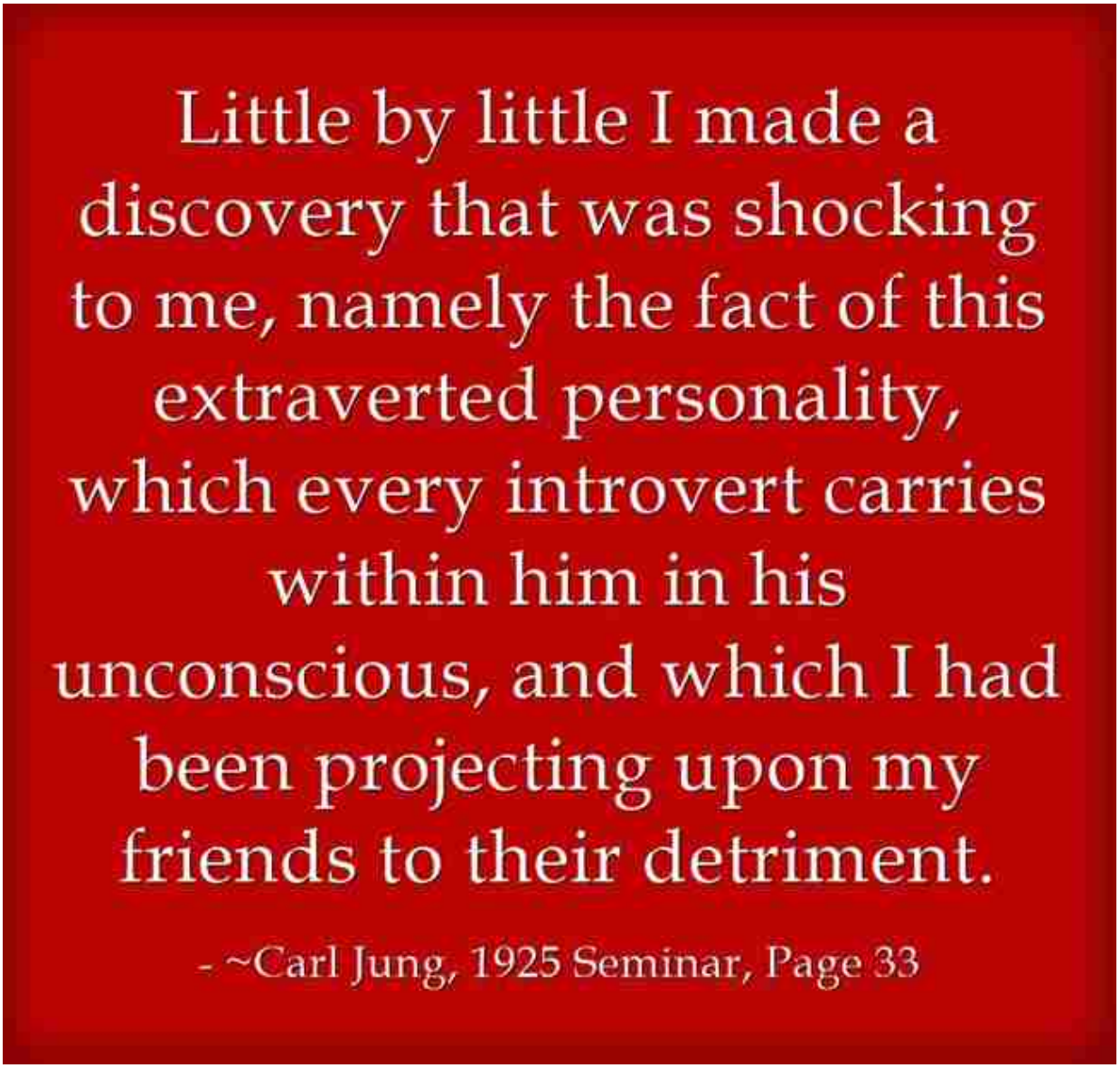
Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.
- ~Carl Jung, 1925 Seminar, Page 33

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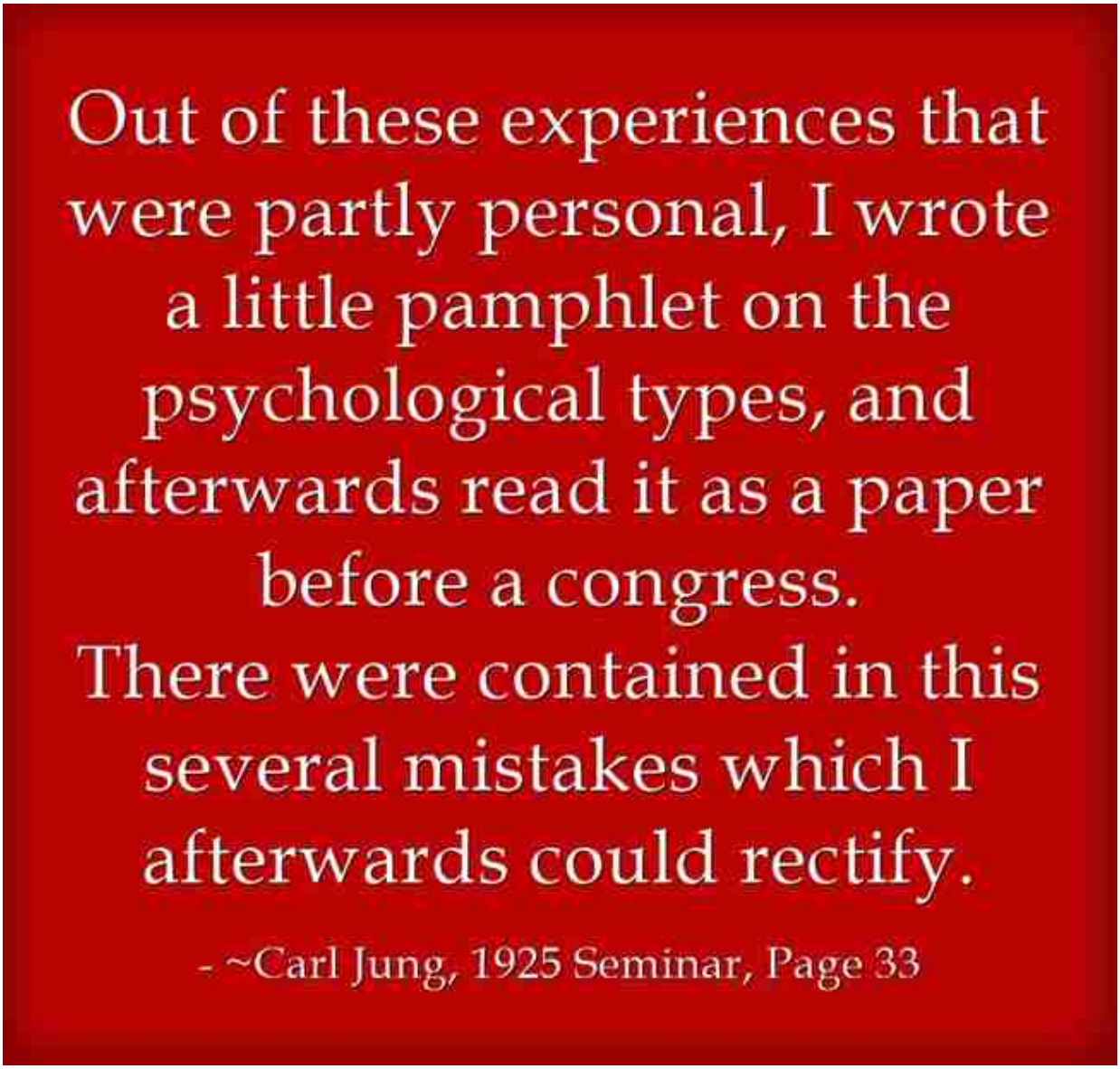
Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.
There were contained in this several mistakes which I afterwards could rectify.
- ~Carl Jung, 1925 Seminar, Page 33

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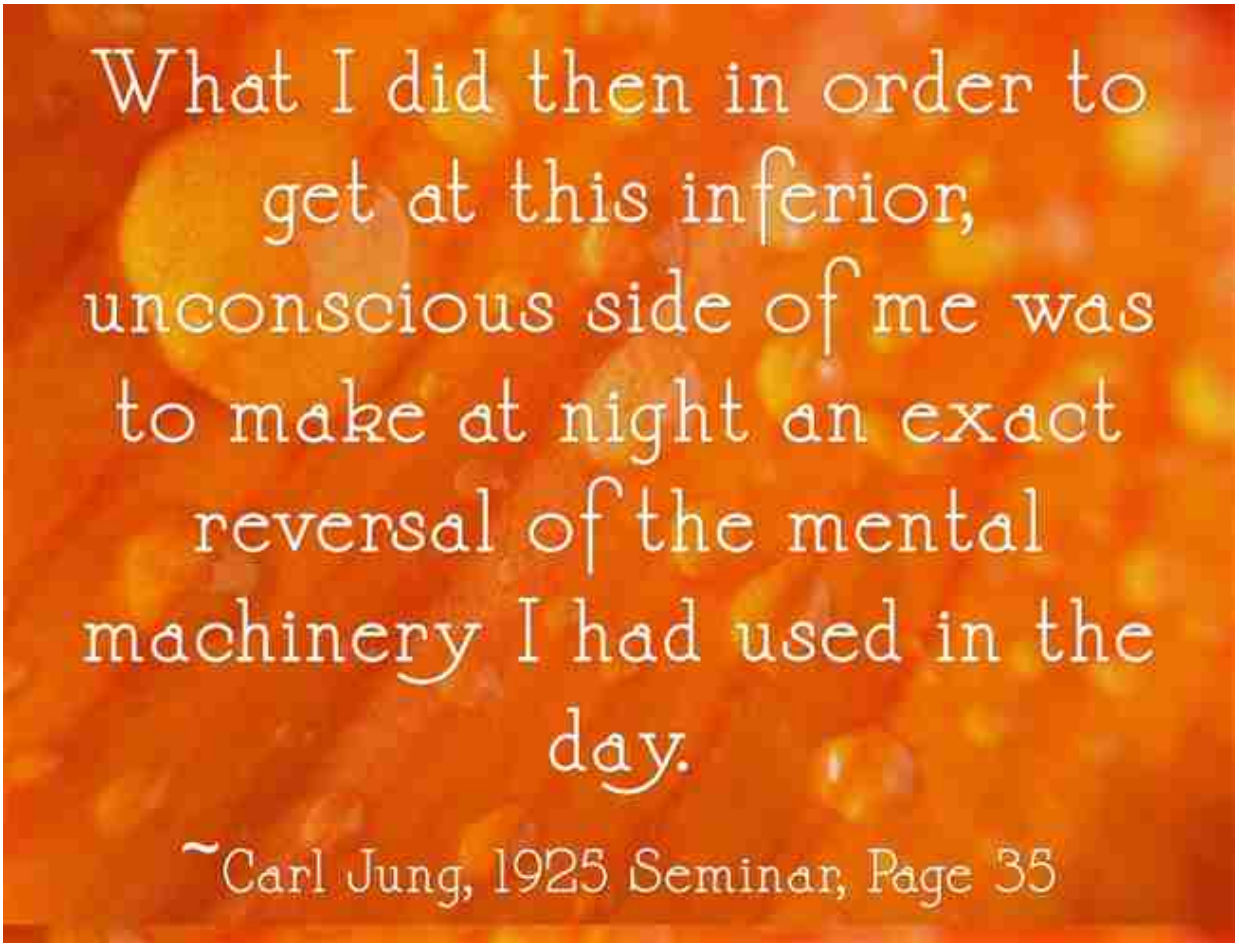
What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.
~Carl Jung, 1925 Seminar, Page 35

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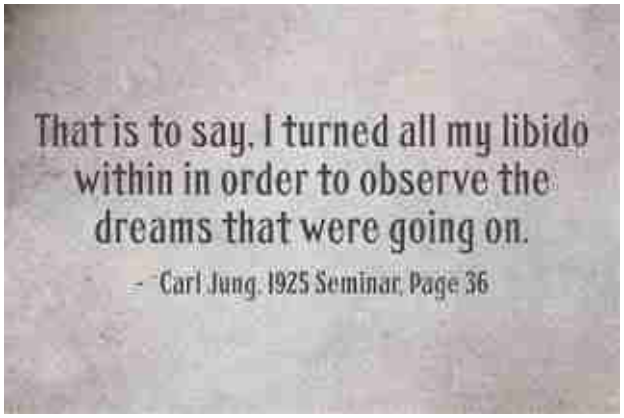
That is to say, I turned all my libido within in order to observe the dreams that were going on.
~ Carl Jung, 1925 Seminar, Page 36

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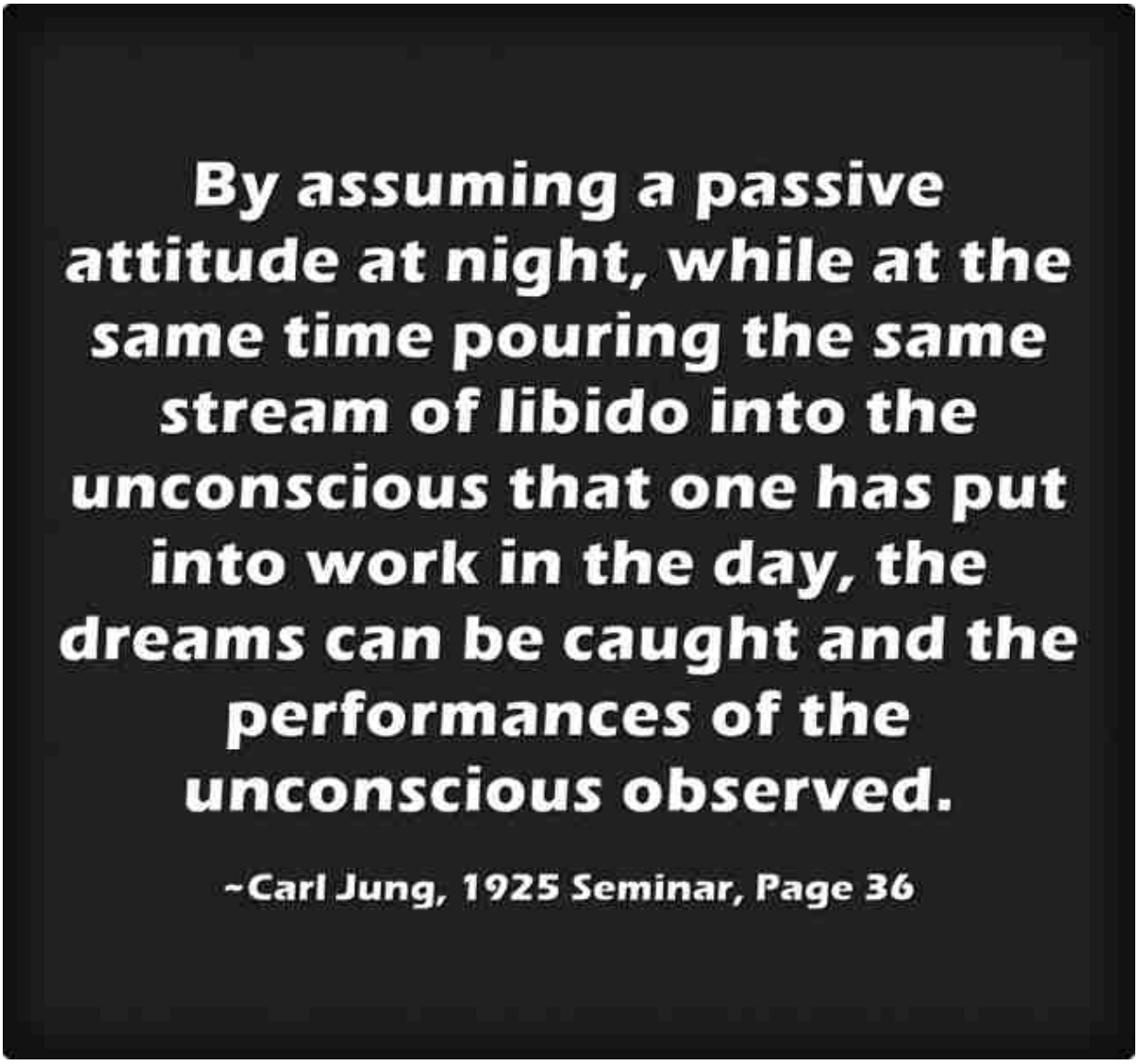
By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.
~Carl Jung, 1925 Seminar, Page 36

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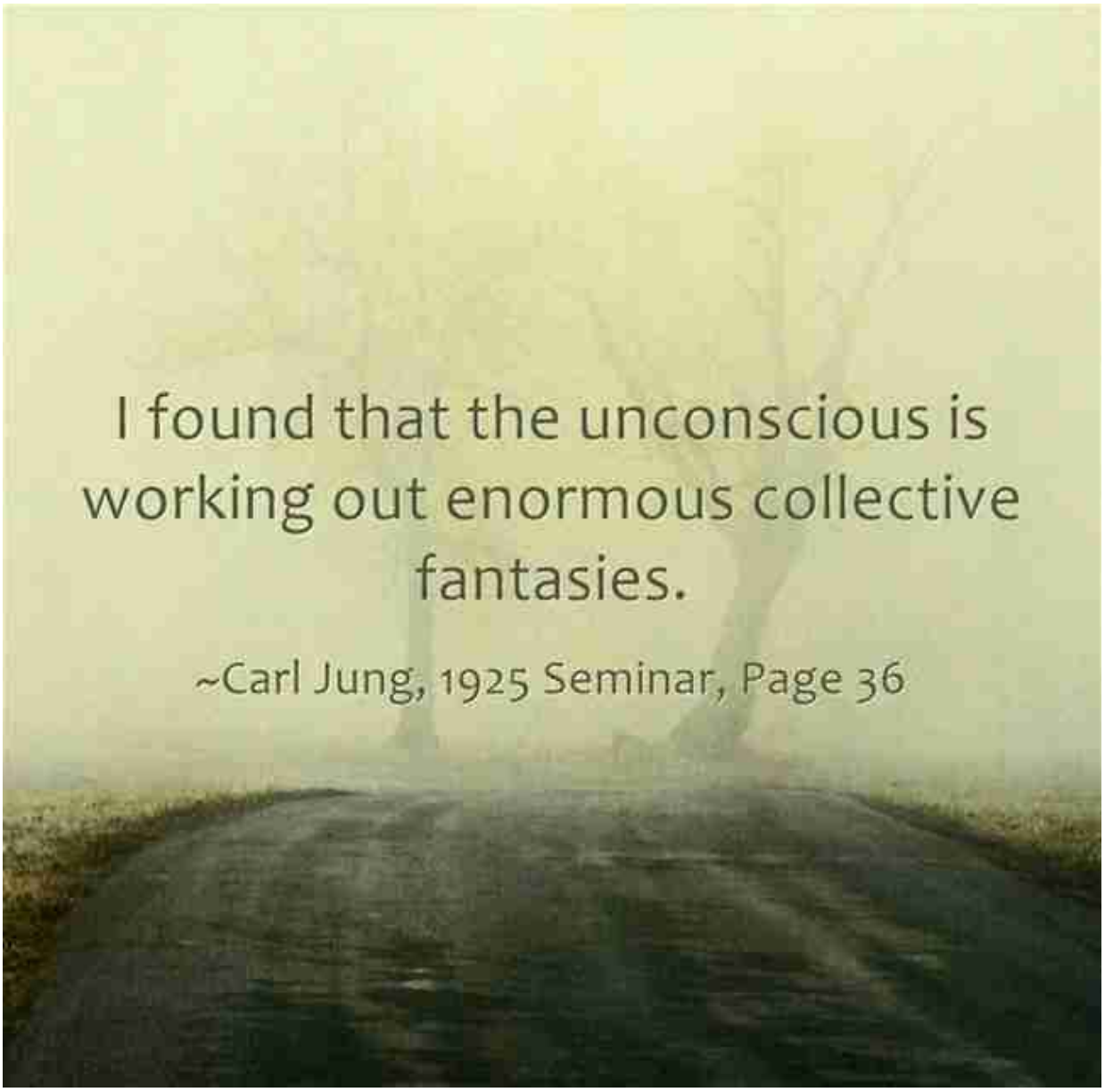
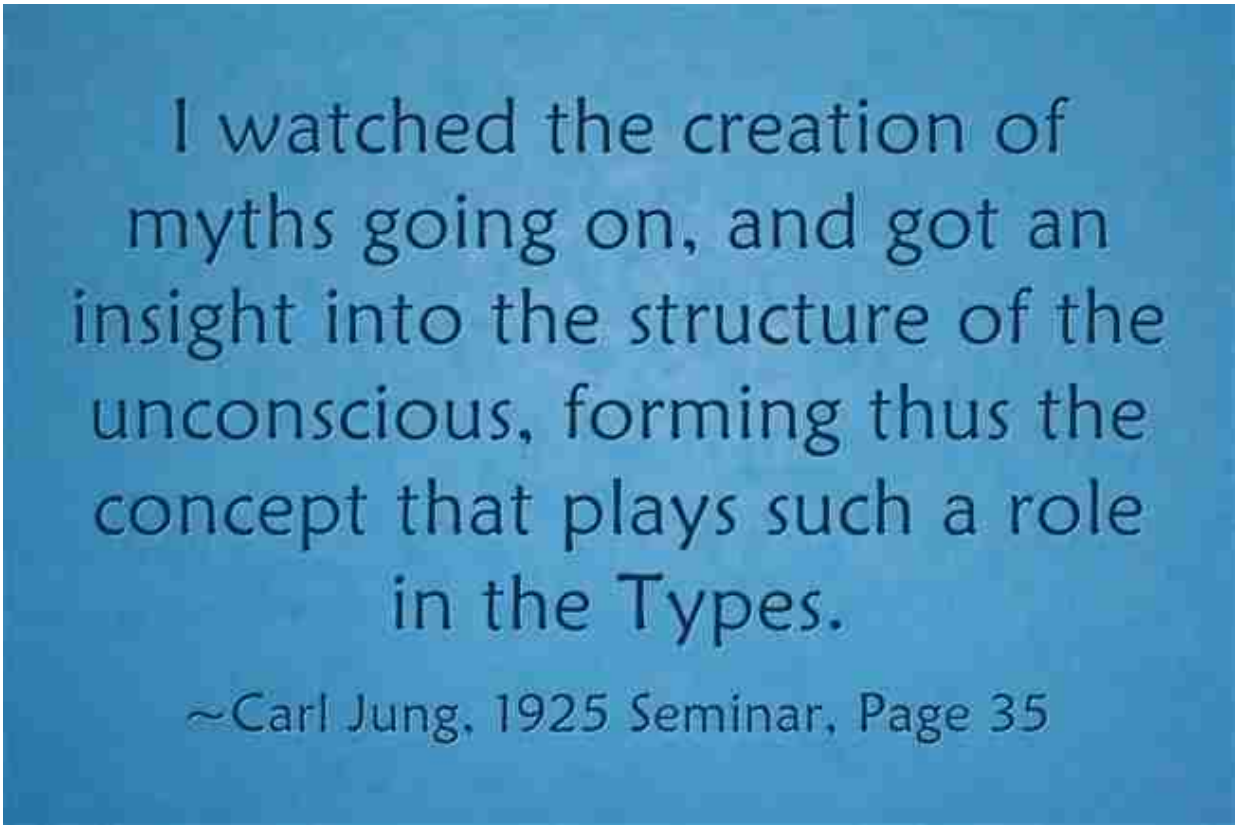


I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35


I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.
~Carl Jung, 1925 Seminar, Page 35

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Carl Jung across the web:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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2. http://1.bp.blogspot.com/-IBJBP0zFJAE/VqVCH07DGJI/AAAAAAAAadI/ZkO3M26boAQ/s1600/www.jpg

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Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. **(2016-01-25 05:57)**

To Michael A . Ledeen

Dear Mr. Ledeen, 19 January 1961

I gather from your letter that your immediate wish is to have some suggestions for your forthcoming sermon on the problem of Job.

As you yourself realize, one hour is hardly enough to deal with such a big problem satisfactorily.

I would suggest a reduction of your programme, namely that you deal with its important aspect.

It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh.

The two are Love and Fear, which presuppose an apparently irreconcilable contradiction.

Yet such an opposition must be expected wherever we are confronted with an immense energy.

There is no dynamic manifestation without a corresponding initial tension which provided the necessary energy.

If we suppose the deity to be a dynamic phenomenon in our experience, its origin must be an opposition or a paradox.

Job obviously is confronted with this problem and he even expresses his conviction that God will help him against God.

As the monotheistic tendency always tries to postulate or to construct an anthropomorphic unity of the God-image, it is strange and painful to us to admit a paradoxical or a contradictory God-image.

If we try to realize what the full acceptance of such an image means, we will soon discover why most people are afraid of it.

This problem is so difficult that its discussion will fill an hour easily.

This in spite of the fact that it is an old truth.

I was quite interested to learn from your letter that my ideas have appealed to you.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 623

Carl Jung across the web:

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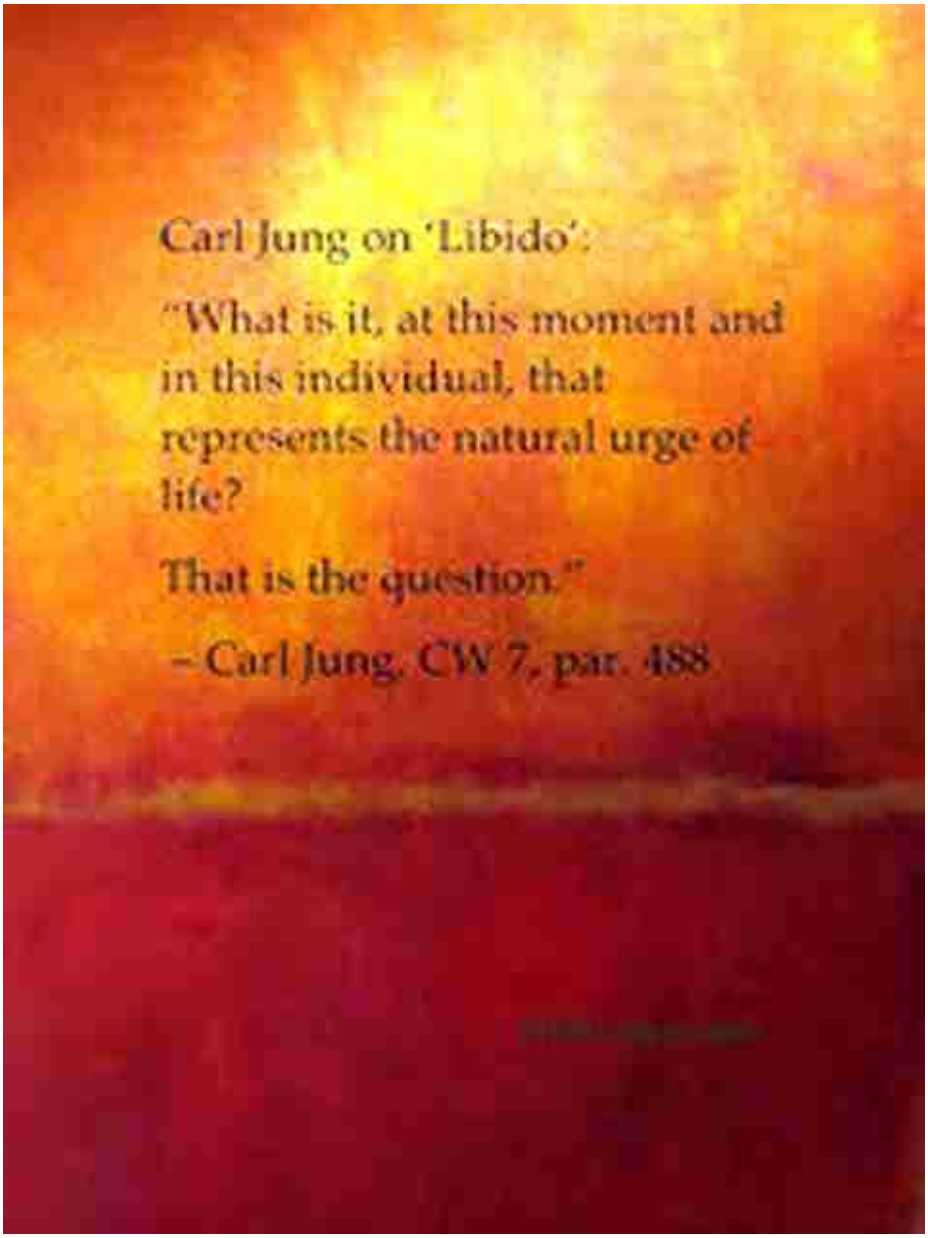
Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life? (2016-01-25 15:15)


Carl Jung on 'Libido':
"What is it, at this moment and in this individual, that represents the natural urge of life?
That is the question."
– Carl Jung, CW 7, par. 488

What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question.

That question neither science, nor worldly wisdom, nor religion, nor the best of advice can resolve for him.

The resolution can come solely from absolutely impartial observation of those psychological germs of life which are born of the natural collaboration of the conscious and the unconscious on the one hand
and of the individual and the collective on the other.

Where do we find these germs of life?

One man seeks them in the conscious, another in the unconscious.

But the conscious is only one side, and the unconscious is only its reverse.

We should never forget that dreams are the compensators of consciousness.

If it were not so, we would have to regard them as a source of knowledge superior to consciousness: we should then be degraded to the mental level of fortune tellers and would be obliged to accept all the futility of superstition, or else, following vulgar opinion, deny any value at all to dreams. Carl Jung, CW 7, Page 290.

Carl Jung across the web:

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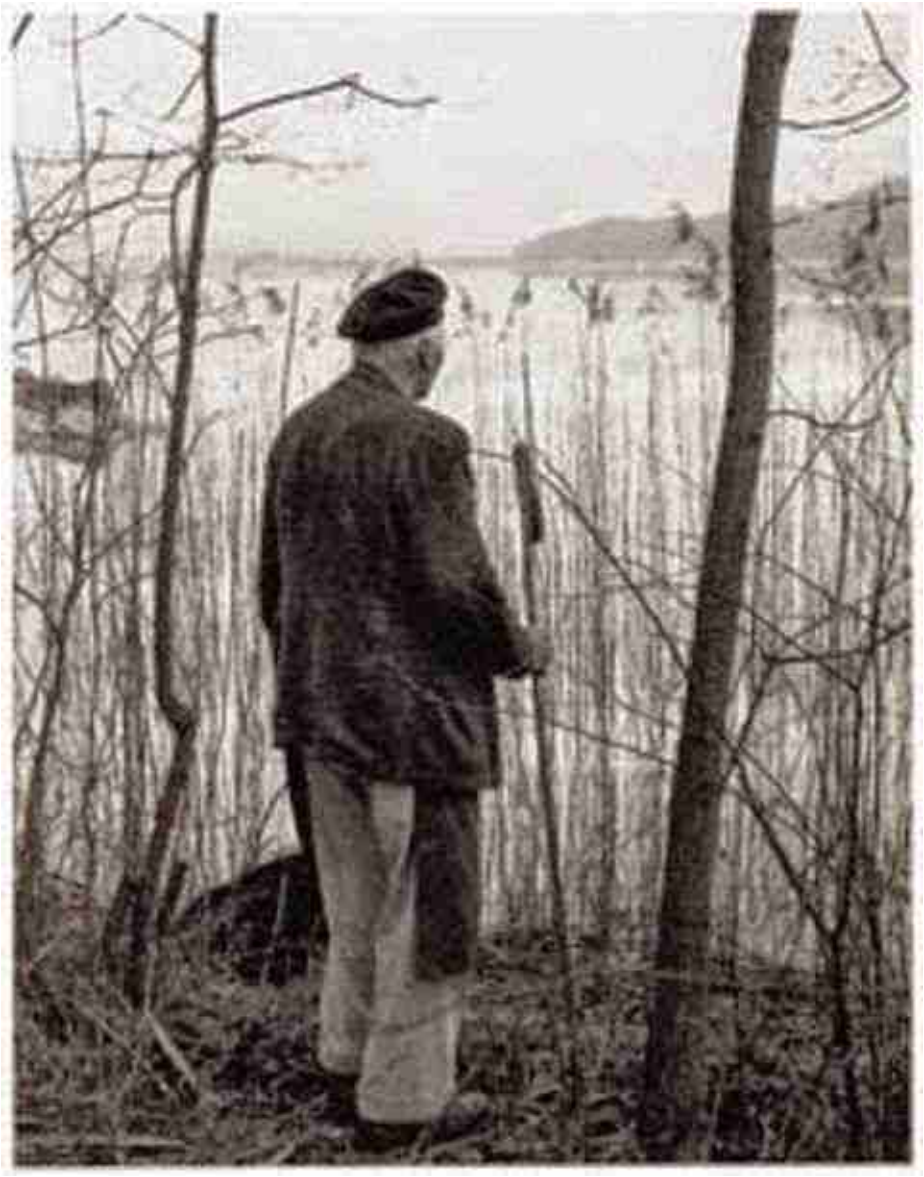
Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last. ˜British Medical Journal (2016-01-25 16:40)



I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist.

In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last."

This view meets with my approval. Carl Jung, CW 18, Page 664

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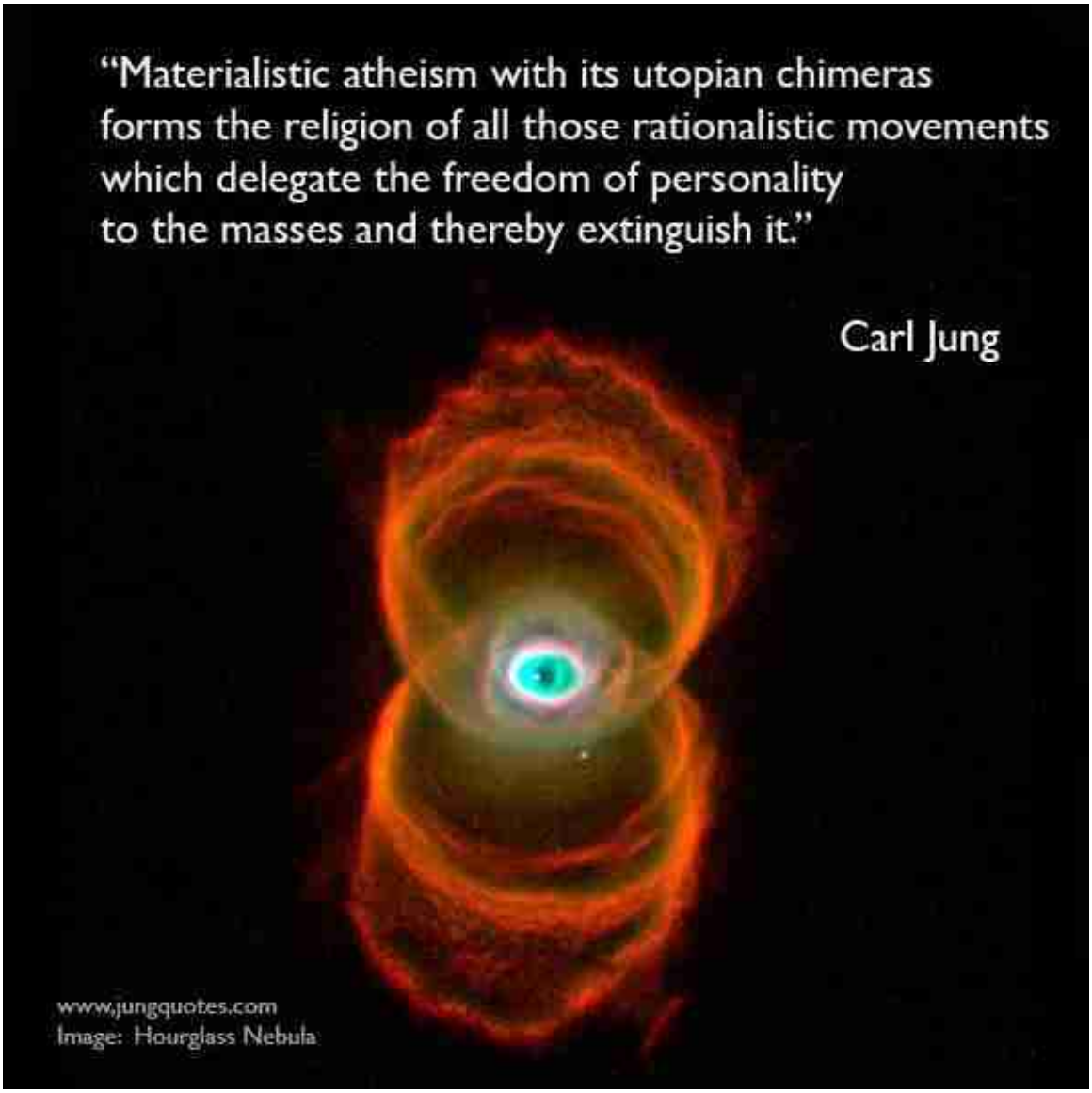
Carl Jung on "Atheist" and "Atheism." Anthology (2016-01-26 05:50)


"Materialistic atheism with its utopian chimeras
forms the religion of all those rationalistic movements
which delegate the freedom of personality
to the masses and thereby extinguish it."
Carl Jung
www.jungquotes.com
Image: Hourglass Nebula

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for "bowels" simply means contents, and in "the Unknowable One,"

Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the

whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead.

He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned.

So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo.

You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence.

It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist.

So Nietzsche's God exists somewhere and has contents but he must be careful not to mention them.

That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters.

Thev have the saving that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three.

And why?

Because a man who hates God will think of him much oftener than a man" who loves God.

So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him.

You see that explains a great deal of Zarathustra, which is a highly moral book.

If anybody should try to live that teaching, he would have astonishing experiences.

He would certainly feel himself to be a better Christian than all those before him.

He could buy a halo for his own private use and make himself the first and only saint of his private church.

It is true of course that we use that expression "the bowels of ... "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below.

But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above.

All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,' but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 72– 73.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be.

In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is.

As Kant said, that word is is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it.

If you say you possess a hundred dollars, they don't necessarily exist.

But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites shmv that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition
of man.

And because it has occurred everywhere, it always comes back again in one form or another.

If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation.

So when Nietzsche declares that God is dead, instantly he begins to transform.

With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what.

He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change.

Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement.

And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things.

Also one can say it is the original mother.

Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god.

And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us.

We are caught in those powers.

If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make

them, because you thus provoke the unconscious.

Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever.

But I tell you it does make a difference in reality, only you won't connect it with things.

You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed.

As he did not realize, for instance, that thinking is a most exhausting creative process.

He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, ": but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."'

That is generally so; we don't connect psychological and physical conditions.

You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it.

The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman.

And what is the best proof that he does not realize it? Carl Jung, Nietzsche's Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it.

That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism.

I should not call atheists serious: they don't see that they are still theists in denying God.

I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine.

Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible.

And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us.

For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed
by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds.

That is the attitude of very intelligent people.

They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist.

Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over
the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism.

Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche's Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them.

They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls.

Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God.

That is the only difference: an atheist is just as Catholic as those within the walls.

So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately enough, it is the common fate; even the atheist who is always shouting up to God, "I don't believe that you exist!"-even such a man is already on the way to lose the church entirely.

You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. . Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image
was a spirit who required man's spirit.

This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness.

The important thing is what he talks about, not whether he agrees with it or not.

The other definition of God therefore asserts: "God is spirit."

The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy

Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead.

The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus."

In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians.

The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist.

He was of too positive a nature to tolerate the urban neurosis of atheism.

It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation.*

Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, submission or devotion which a God would demand from man.

Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible.

If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind.

Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a morphine addict, and hence whether "God" shall act as a beneficent or a destructive force.
Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist.

In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenon

of the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined.

Speaking for myself, the question whether God exists or not is futile.

I am sufficiently convinced of the effects man has always attributed to a divine being.

If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts.

When people say that they believe in the existence of God, it has never impressed me in the least.

Either I know a thing and then I don't need to believe it; or I believe it because I am not sure that I know it.

I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

Carl Jung across the web:

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Carl Jung on "The Shadow" **(2016-01-26 10:20)**

The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that

for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.
Psychological Types (1921). CW 6: P.III

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.
The Integration of the Personality. (1939)

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration.
"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.
"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.
"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the

clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness ?
Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.
Psychology and Alchemy (1944). CW 12. P.74

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.
"The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

It is the face of our own shadow that glowers at us across the Iron Curtain.
Man and His Symbols. In CW 18: P.85

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.
"The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than

anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.
"Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.
Depth Psychology and a New Ethic. (1949). In CW 18. P.17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge.
Aion (1951). CW 9, Part II: P.14

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.
"Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality.
"Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.
"A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that

the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional resuppositions.
"Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

Carl Jung across the web:

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Carl Jung: I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it. **(2016-01-27 05:04)**

To Roger Lass

Dear Mr. Lass, 11 February 1961

It seems to me-to judge from your expose-that you have a correct idea of my leading thoughts.

Only, in par. 6, I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

I find that this "choice" is in many cases rather a fate than a voluntary decision.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

They are, as a matter of fact, dominants up to a certain point.

That is the reason why one is confronted with an archetype, because we cannot undo it by merely making it conscious.

It has to be taken into account and that is the main task of any prolonged analysis.

The deviation from the dominants causes a certain dissociation, i.e., a loss of vitality, what the primitives call "a loss of soul."

The primitive has a very keen realization in this respect.

I would mention the story of a primitive Negro who had been invited to be driven in a car.

After half an h our he asked the people to stop.

He stepped out and stretched himself on the ground.

They asked him whether he was sick, and he said "no," he felt all right, but he had just to wait for his soul that had remained behind, as they went too fast for it.

I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it.

Your expose is perfectly clear otherwise and it can serve you well in your further investigations.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 625-626

Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings. **(2016-01-28 05:00)**

Anonymous

Dear Sir, 14 February 1961

It is very difficult to answer your question.

I should give you the same answer as Shri Ramana Maharshj, but I see too much the difficulty of the practical application.

If you want to do something useful, it only can be there where you live, where you know the people and circumstances.

In nosing around among them you will find a possibility to help.

It is certain that you will find one, but not rarely the unconscious blindfolds you, because it does not want you to find an application of your energies to external circumstances.

The reason for such a resistance lies in the fact that you need some reconstruction in yourself which you would gladly apply to others.

Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings.

Thus, if you should find no obvious possibility, it means that you have to cultivate your own garden first.

It is like water in a valley.

It cannot flow and it stagnates, but if you have a lake on a hill you cannot keep it from overflowing.

It may be that you need to raise your own level.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 626-627

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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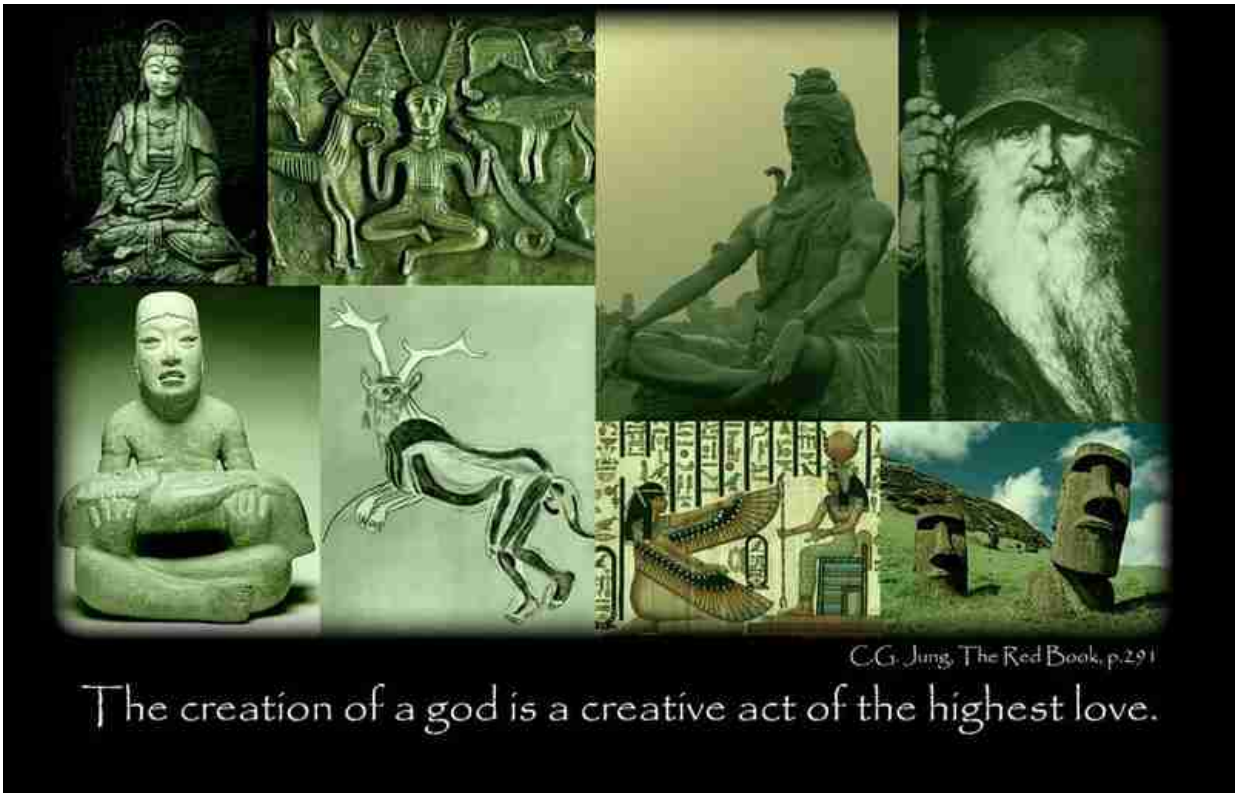
Carl Jung: But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. **(2016-01-28 05:55)**



The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh.

The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

The God needs all this for his genesis.

But when he has been created and hastens away into unending space, we need the gold of the sun.

We must regenerate ourselves.

But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below.

This is a great and dark mystery.

Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man.

But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation

of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

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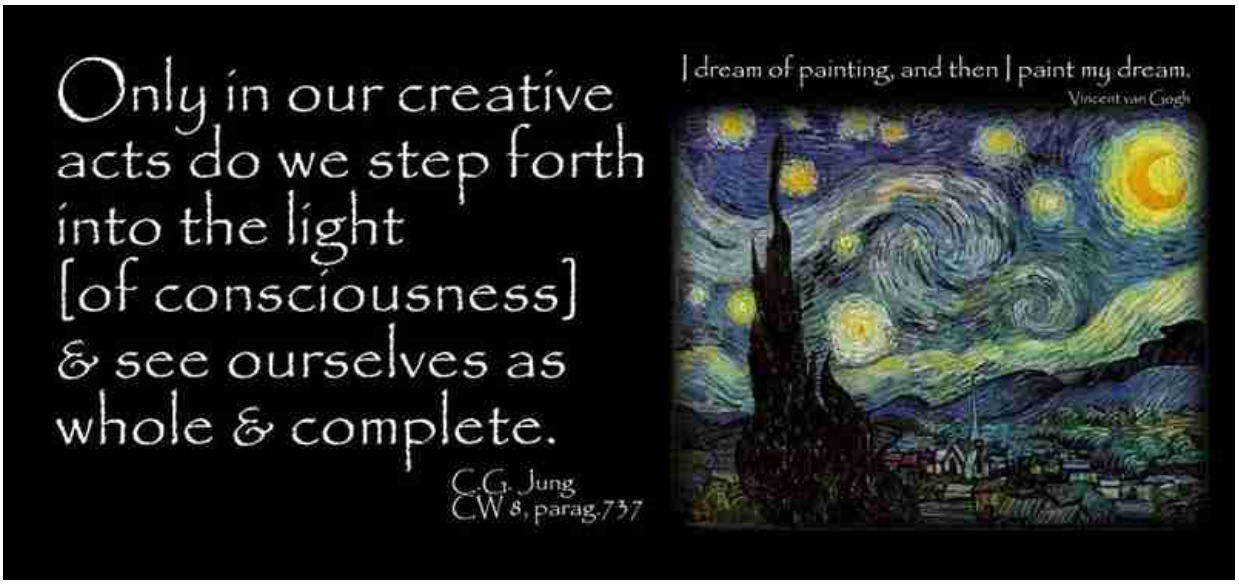
Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete.
(2016-01-28 13:48)


Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.
C.G. Jung
CW 8, parag.737
I dream of painting, and then I paint my dream.
Vincent van Gogh

Nevertheless, we are beginning to feel the consequences of this atrophy of the human personality.

Everywhere one hears the cry for a Weltanschauung; everyone asks the meaning of life and the world.

There have been numerous attempts in our time to put the clock back and to indulge in a Weltanschauung of the old style—to wit, theosophy, or, as it is more palatably called, anthroposophy.

But if we do not want to develop backwards, a new Weltanschauung will have to abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our minds, and not a magical name with which we can conjure up real things.

A Weltanschauung is made not for the world, but for ourselves.

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Para 737.

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Dr. Jung a victim of sexual assault as a boy. **(2016-01-28 14:23)**

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has something of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped. Carl Jung, Freud/Jung Letters Vol. 1, Page 95.

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Carl Jung: In reply to your question about levitation I myself have never observed the levitation of a living body. **(2016-01-29 04:50)**

To Walter Schaffner

Dear Herr Schaffner, 16 February 1961

In reply to your question about levitation I myself have never observed the levitation of a living body.

But apparently such things do happen.

On the other hand I have seen objects moving that were not directly touched and moreover under absolutely satisfactory scientific conditions.

One could describe these movements as levitation if one assumes that the objects moved by themselves.

But this does not seem to have been the case, since all the objects that apparently moved by themselves moved as though lifted, shaken, or thrown by a hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

These phenomena have nothing to do with the "will," since they occurred only when the medium was in a

trance and precisely not in control of his will.

They seem to fall into the category of poltergeist manifestations.

The experiments here mentioned were conducted in the Psychiatric Clinic at the Burghblzli in Zurich and not at the Federal Polytechnic.

Frankly, I see no connection between these phenomena and Ufos.

Unfortunately the latter phenomenon, if it exists at all, is complicated in the highest degree by fantasies and downright fraud.

I must caution you against people like Desmond Leslie and George Adamski.

Although I have been studying the Ufo phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of Ufos.

I cannot even say whether they exist or not.

Whether so-called levitation is in some way connected with antigravity is an unanswerable question.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 627-628

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Popular Carl Jung Quotations and Quotations attributed to but never uttered by Dr. Jung (2016-01-29 10:43)

Note: There is no documented evidence that Dr. Jung ever said: “Show me a sane man and I will cure him for you.”

Note: Dr. Jung did not say: “You meet your destiny on the road you take to avoid it.” This was actually said by Jean de La Fontaine, Book VIII, Fable 16.

Note Dr. Jung: did not say: “There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

Dr. Jung did not say: The privilege of a lifetime is being who you are." The actual source is Joseph Campbell "A Joseph Campbell Companion: Reflections on the Art of Living."

Note: There is no documented evidence that Dr. Jung ever said: "What you resist persists?"

Note: There is no documented evidence that Dr. Jung ever said: "Whatever is rejected from the self, appears in the world as an event."

Popular Dr. Jung Quotations with sources:

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, Memories Dreams and Reflections, Page 247.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.

Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung; Civilization in Transition; Page 587.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On

the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung, MDR, Page 277

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung; "Archetypes of the Collective Unconscious," vol. 9, pt. 1, Collected Works, ed. William McGuire (1959).

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Pages 236-237.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, Memories Dreams and Reflections, Page 154.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

… the experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Carl Jung across the web:

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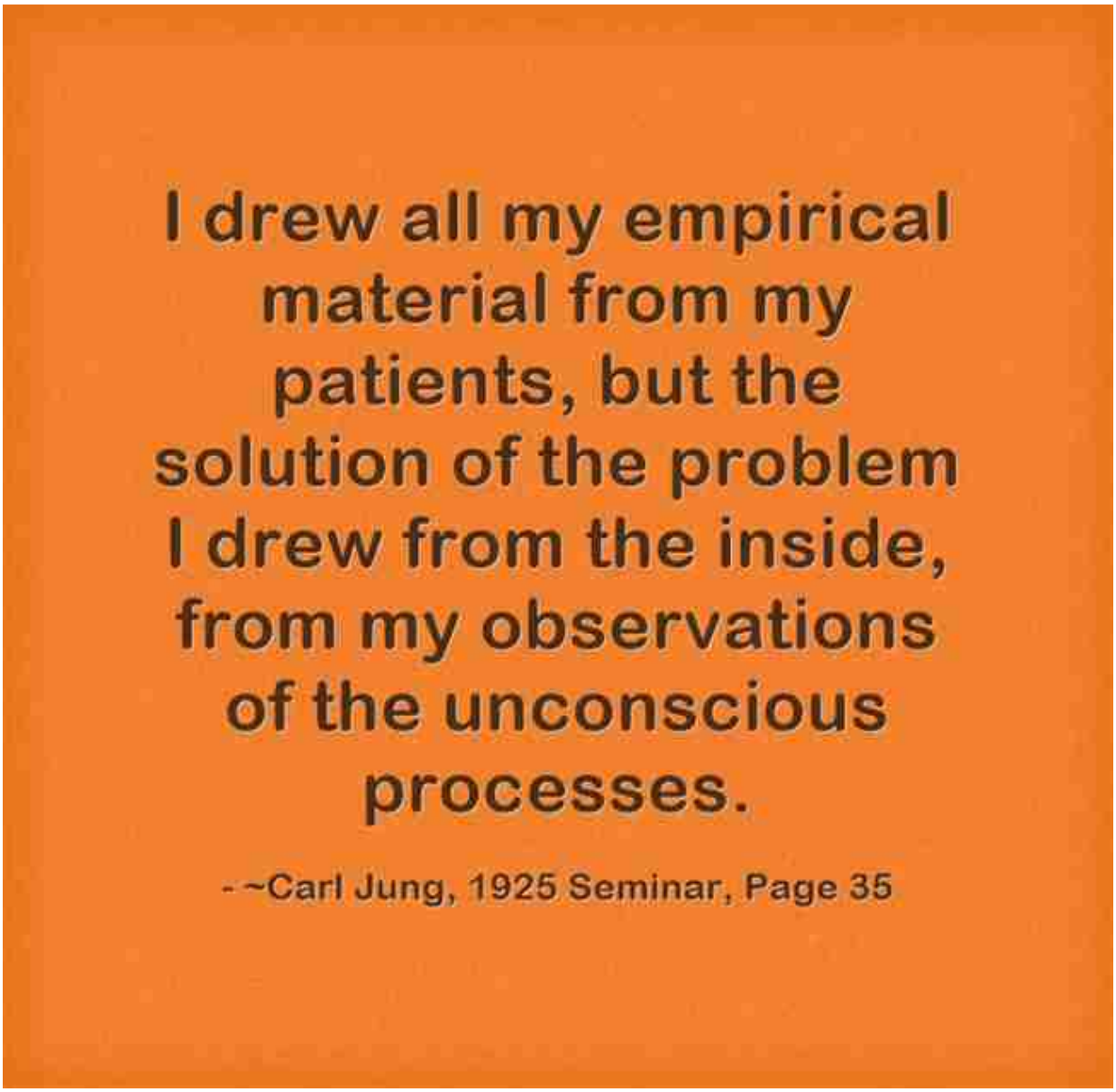
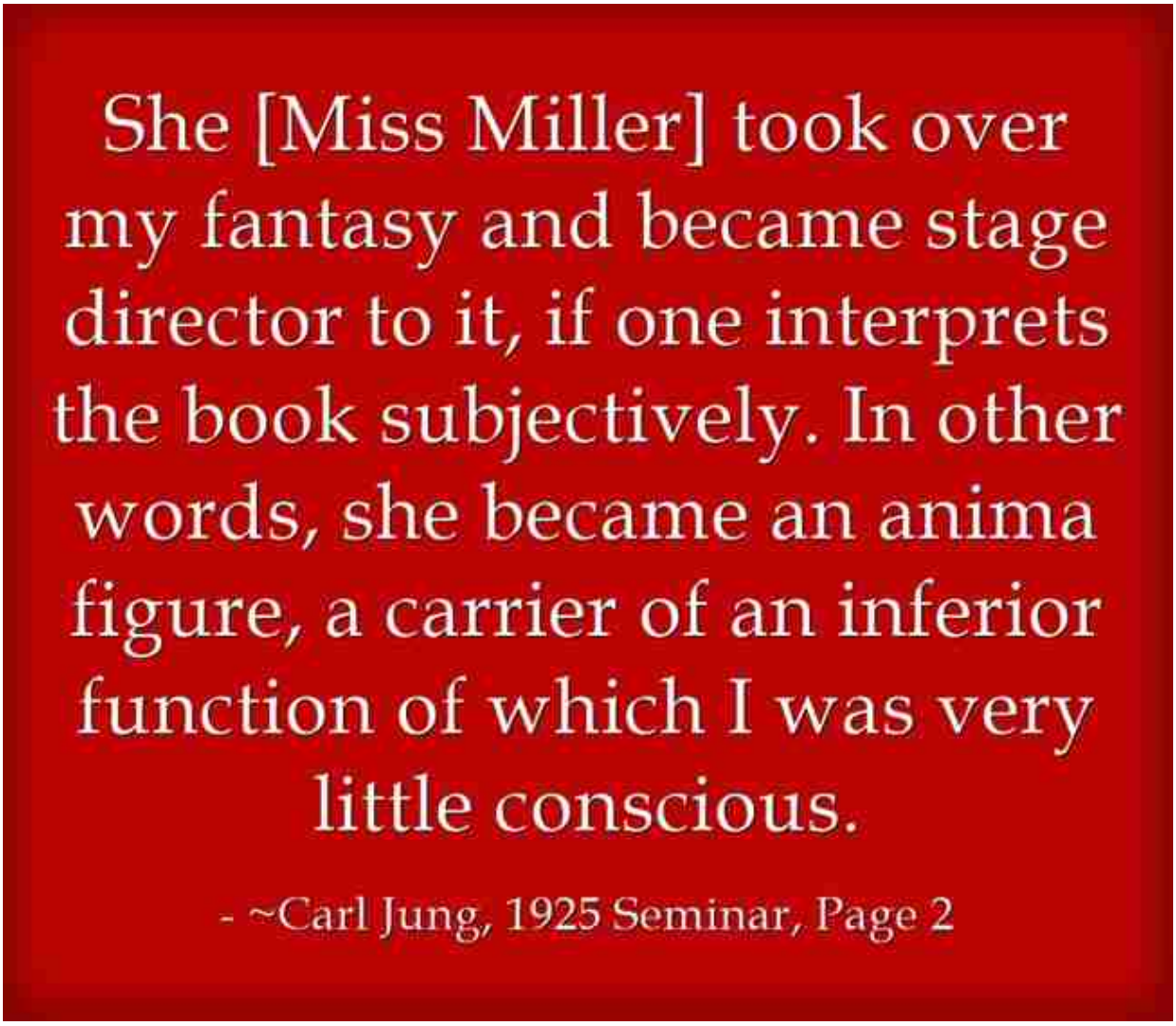
Some Carl Jung Quotations XVIII **(2016-01-29 15:34)**


I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.
- ~Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35


She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.
- ~Carl Jung, 1925 Seminar, Page 2

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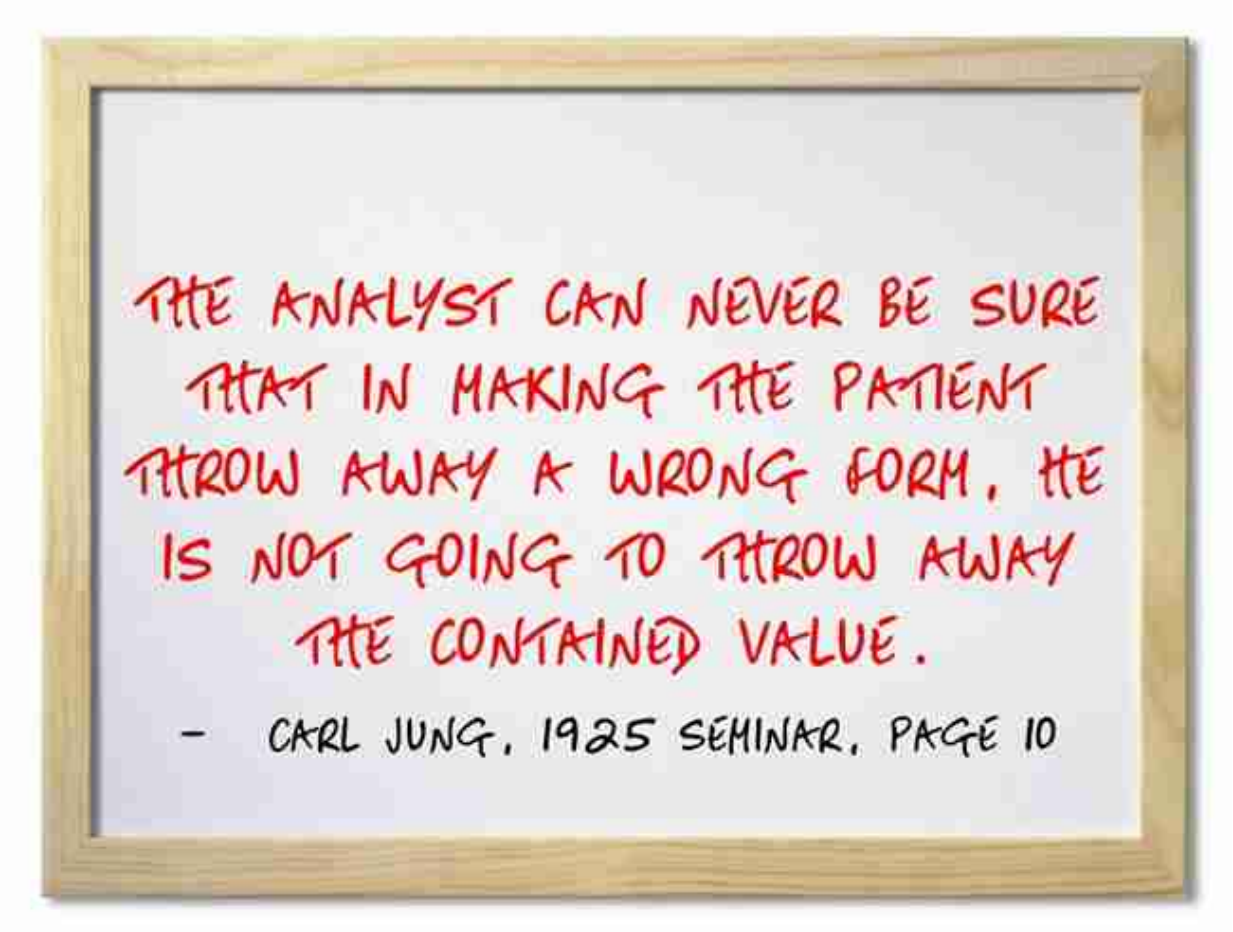
THE ANALYST CAN NEVER BE SURE
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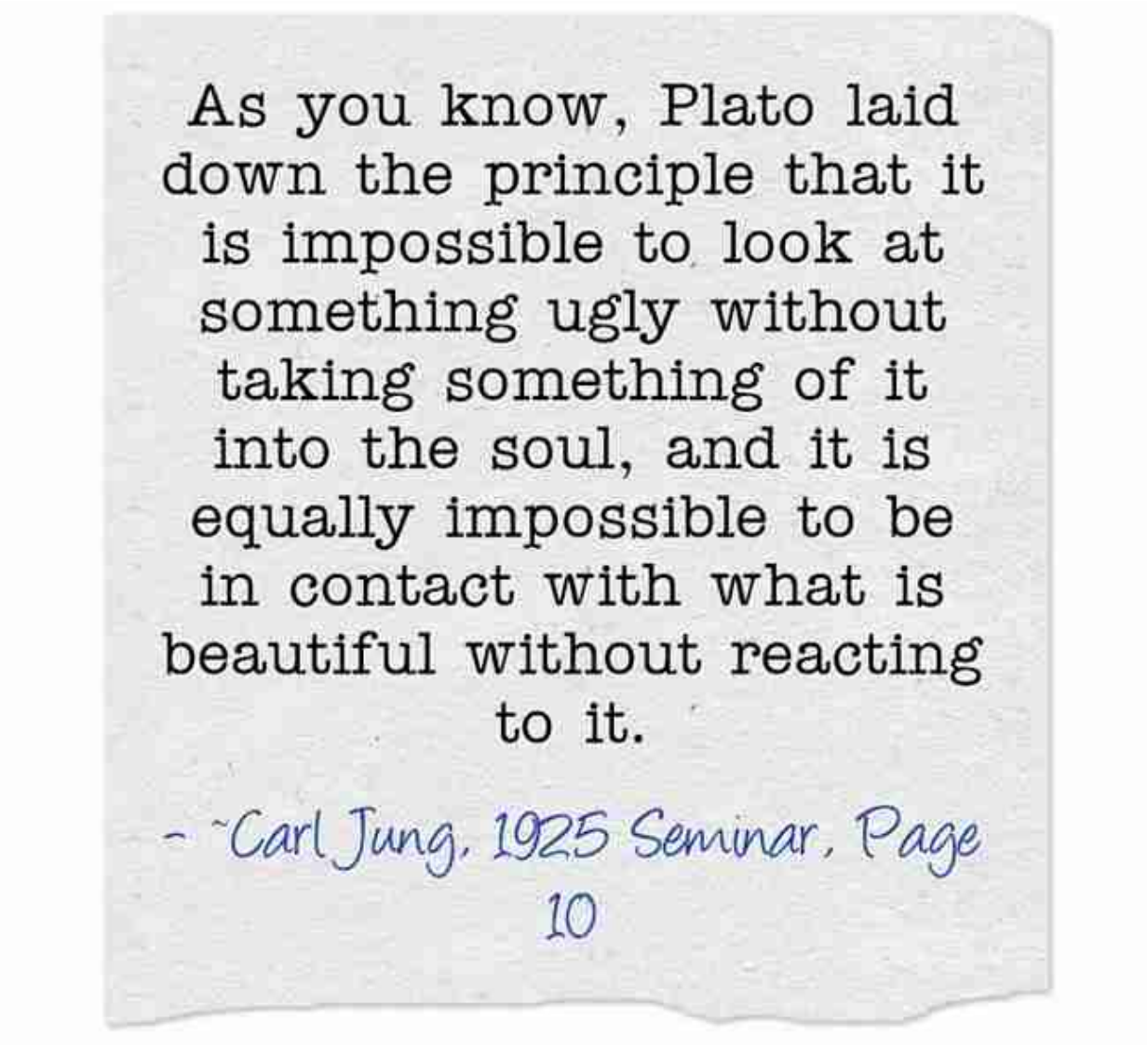
IS NOT GOING TO THROW AWAY
THE CONTAINED VALUE.
- CARL JUNG, 1925 SEMINAR, PAGE 10

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10


As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.
- ~Carl Jung, 1925 Seminar, Page 10

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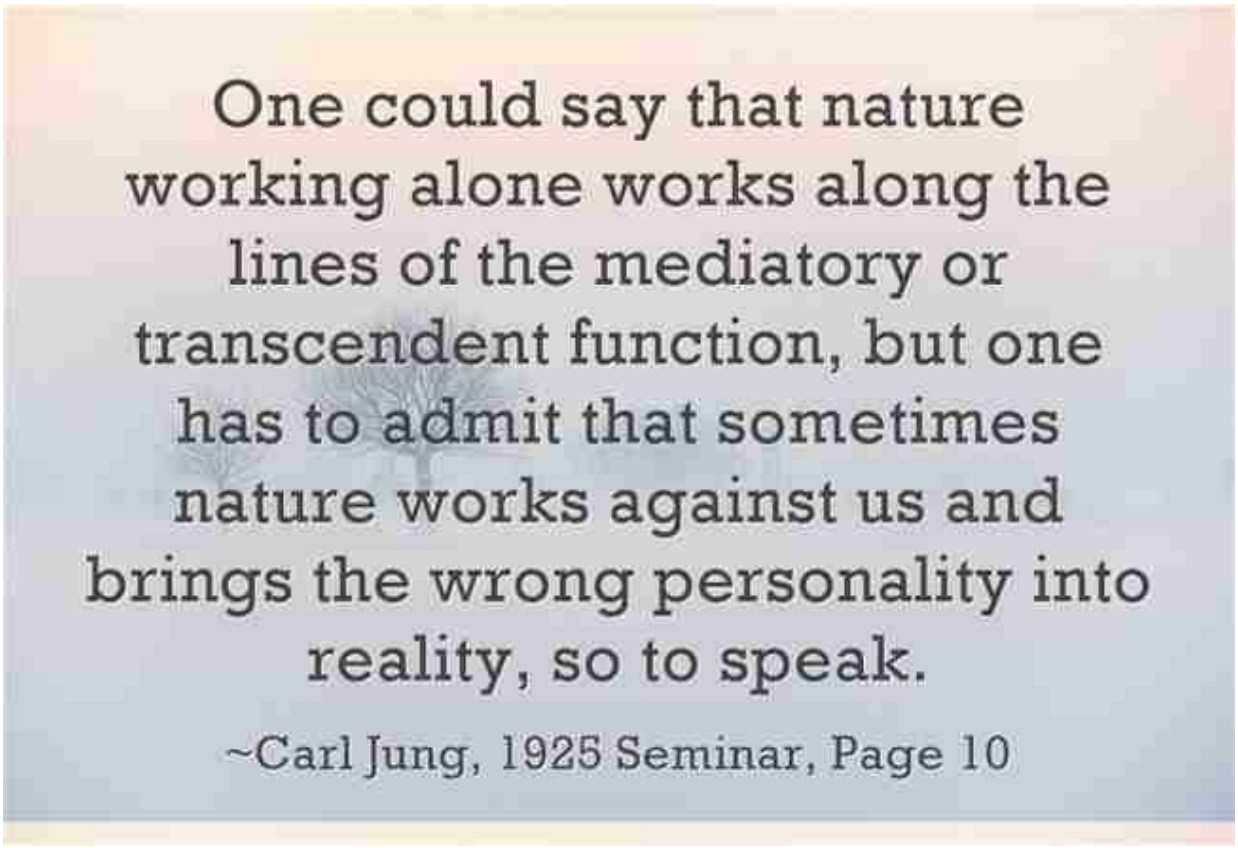
One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.
~Carl Jung, 1925 Seminar, Page 10

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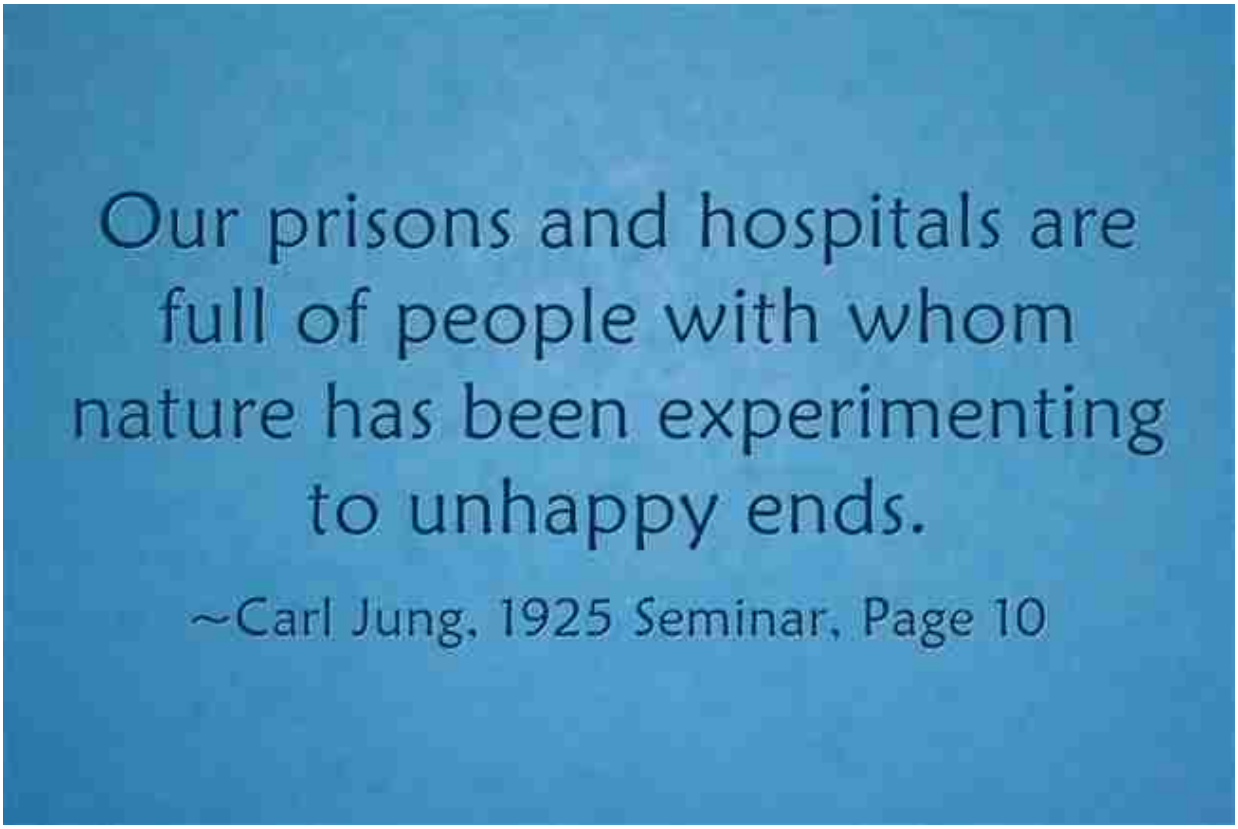
Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.
~Carl Jung, 1925 Seminar, Page 10

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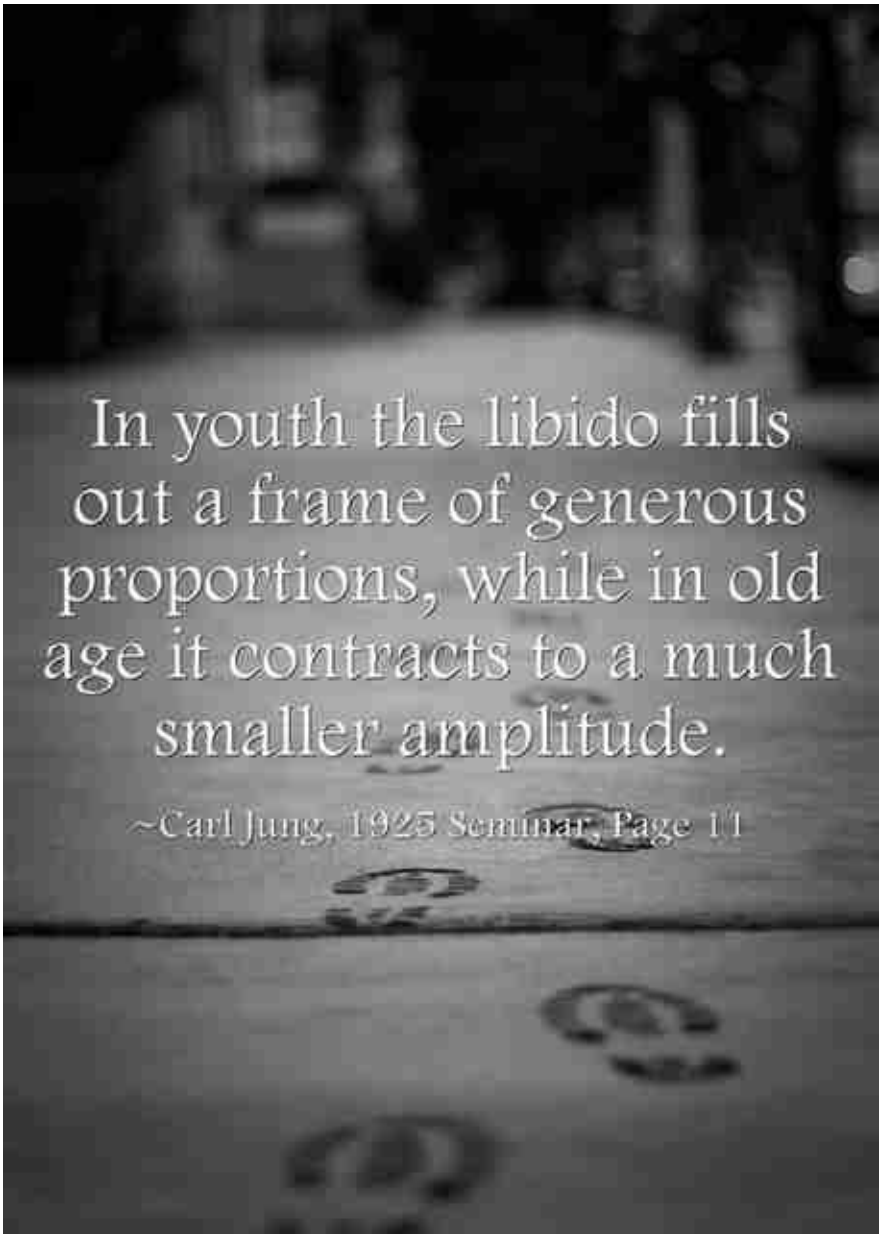
In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.
~Carl Jung, 1925 Seminar, Page 11

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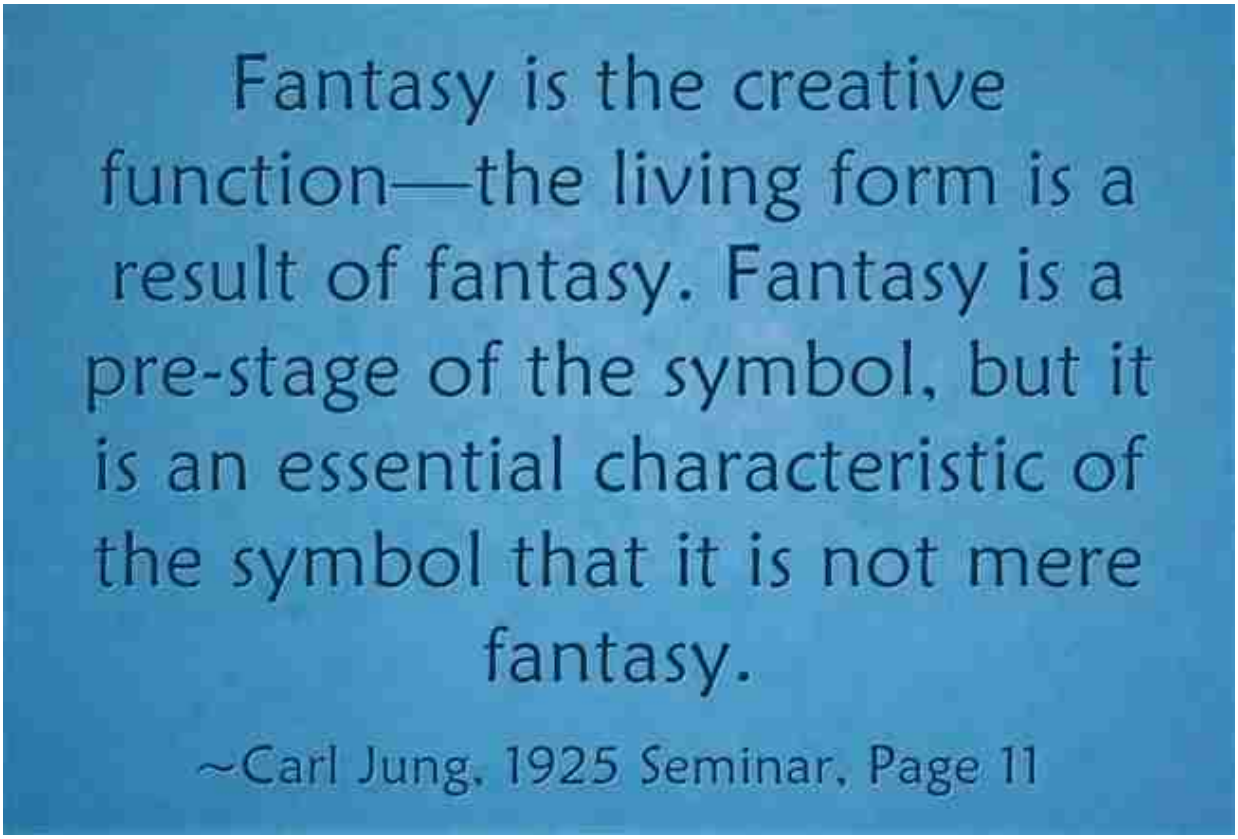
Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.
~Carl Jung, 1925 Seminar, Page 11

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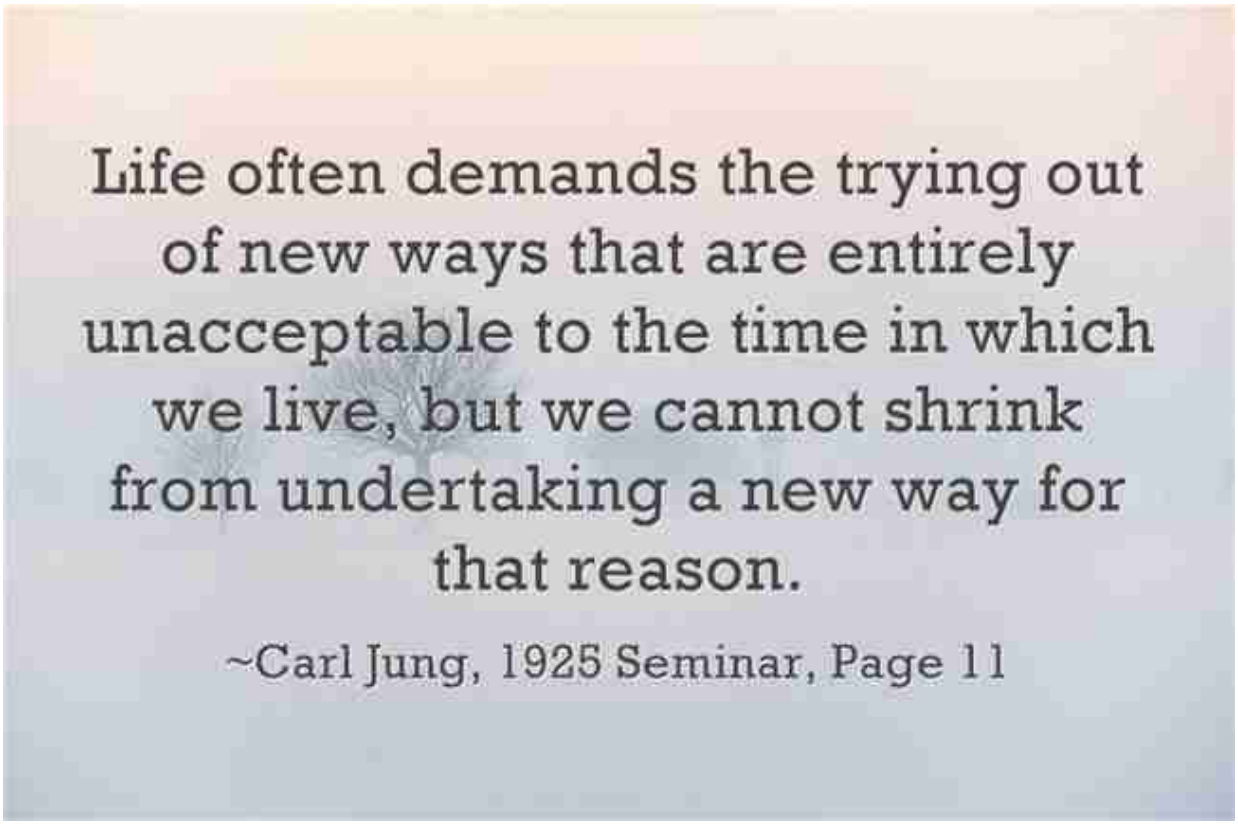
Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.
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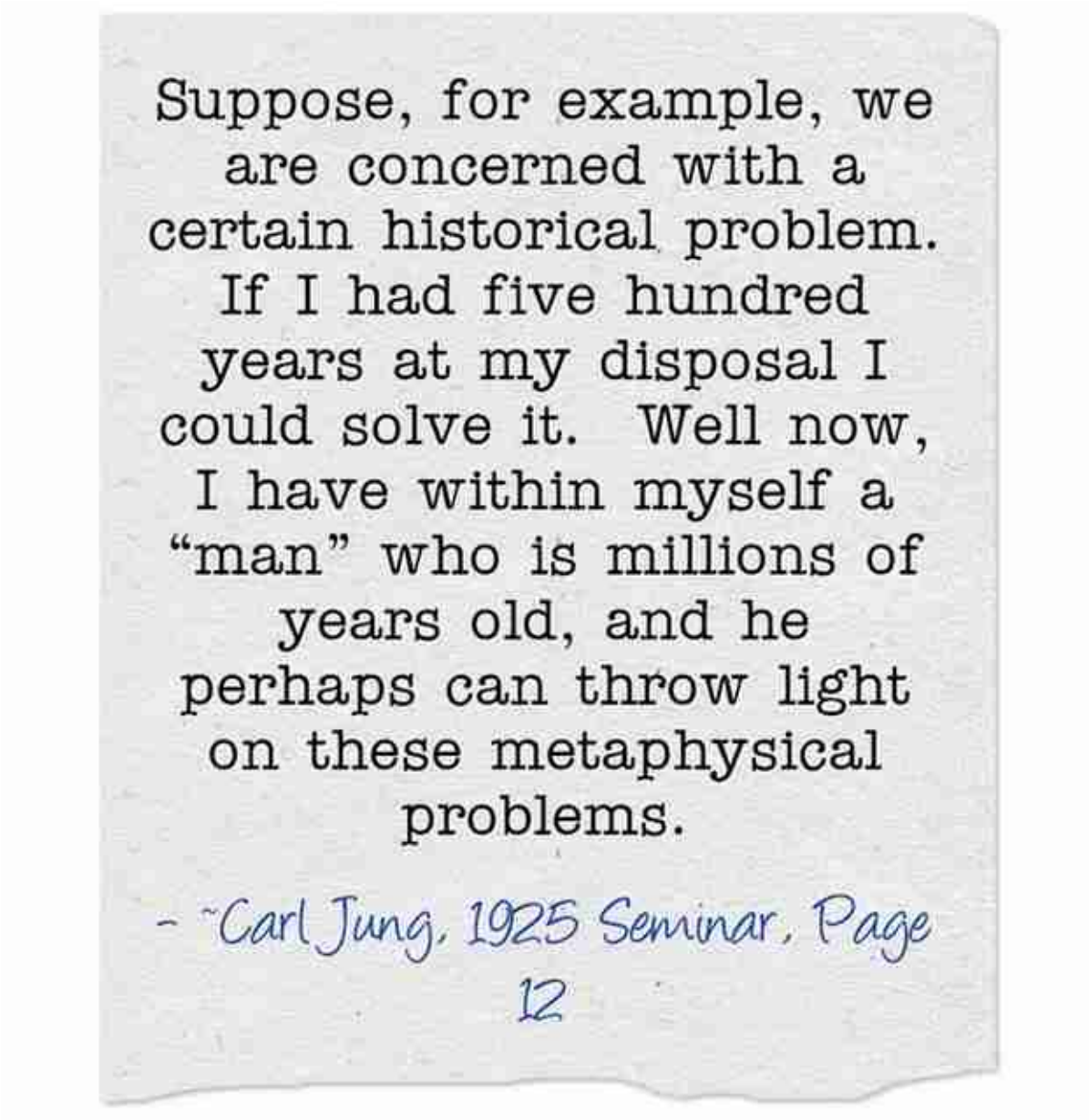
Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.
- ~Carl Jung, 1925 Seminar, Page 12

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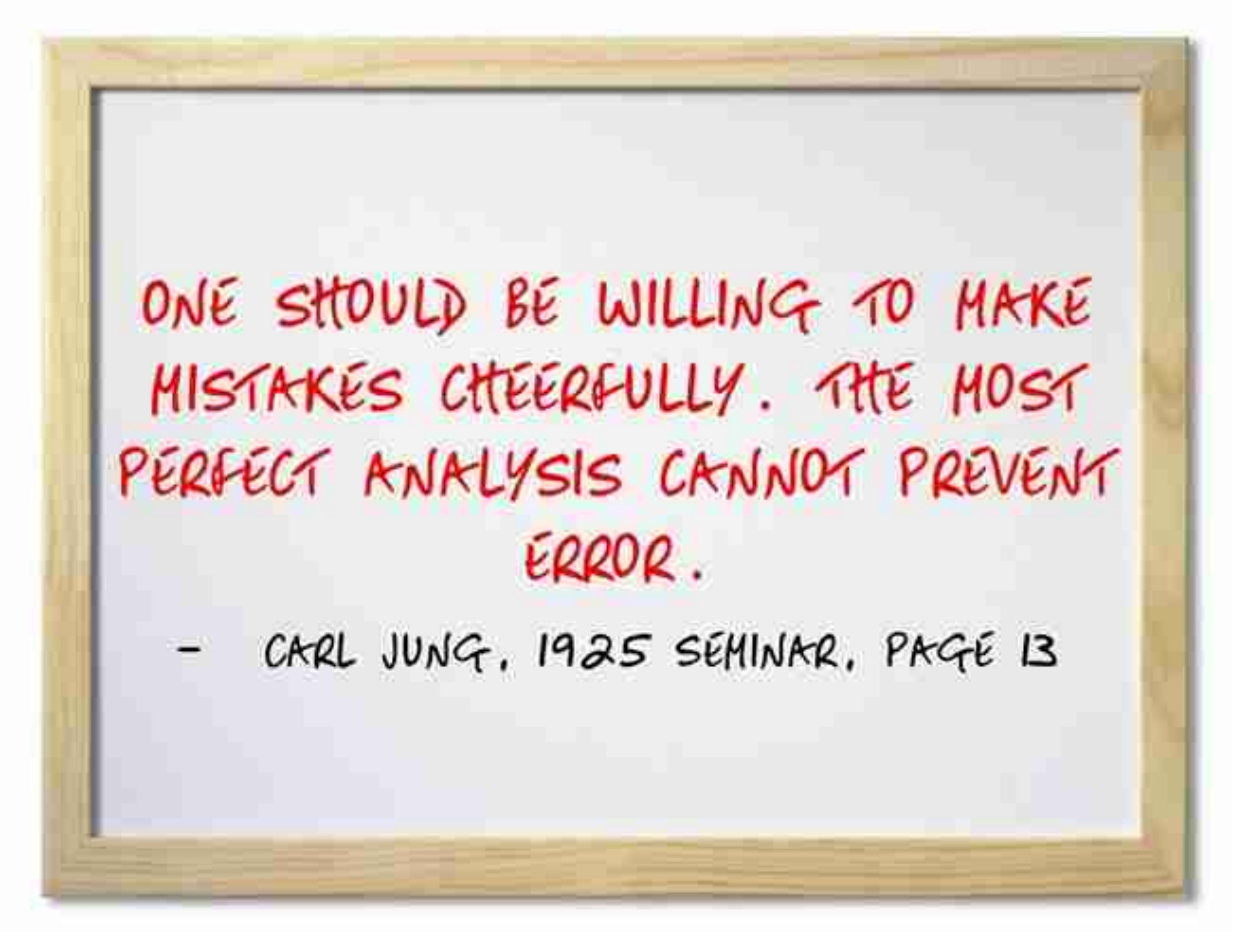
ONE SHOULD BE WILLING TO MAKE MISTAKES CHEERFULLY. THE MOST PERFECT ANALYSIS CANNOT PREVENT ERROR.
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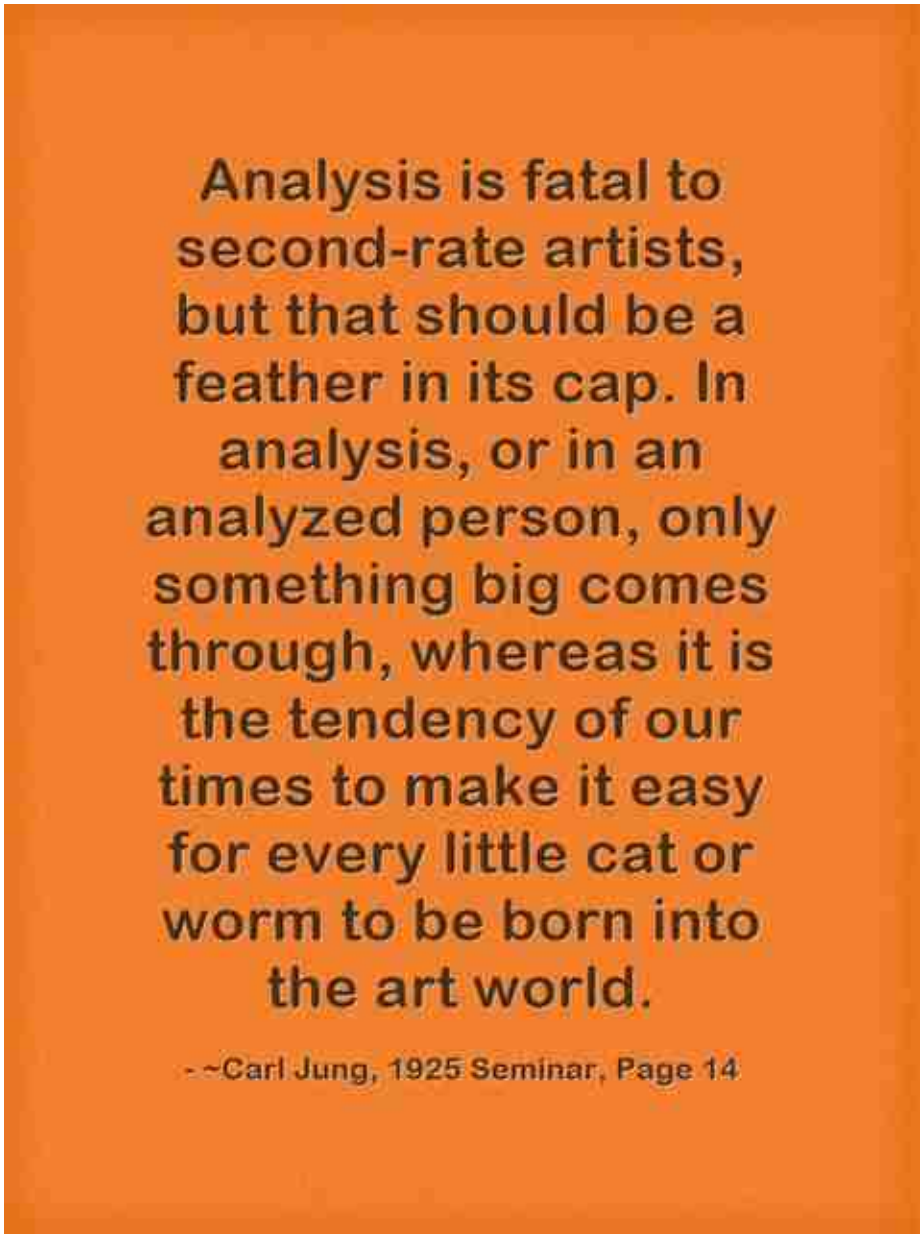
One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13


Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.
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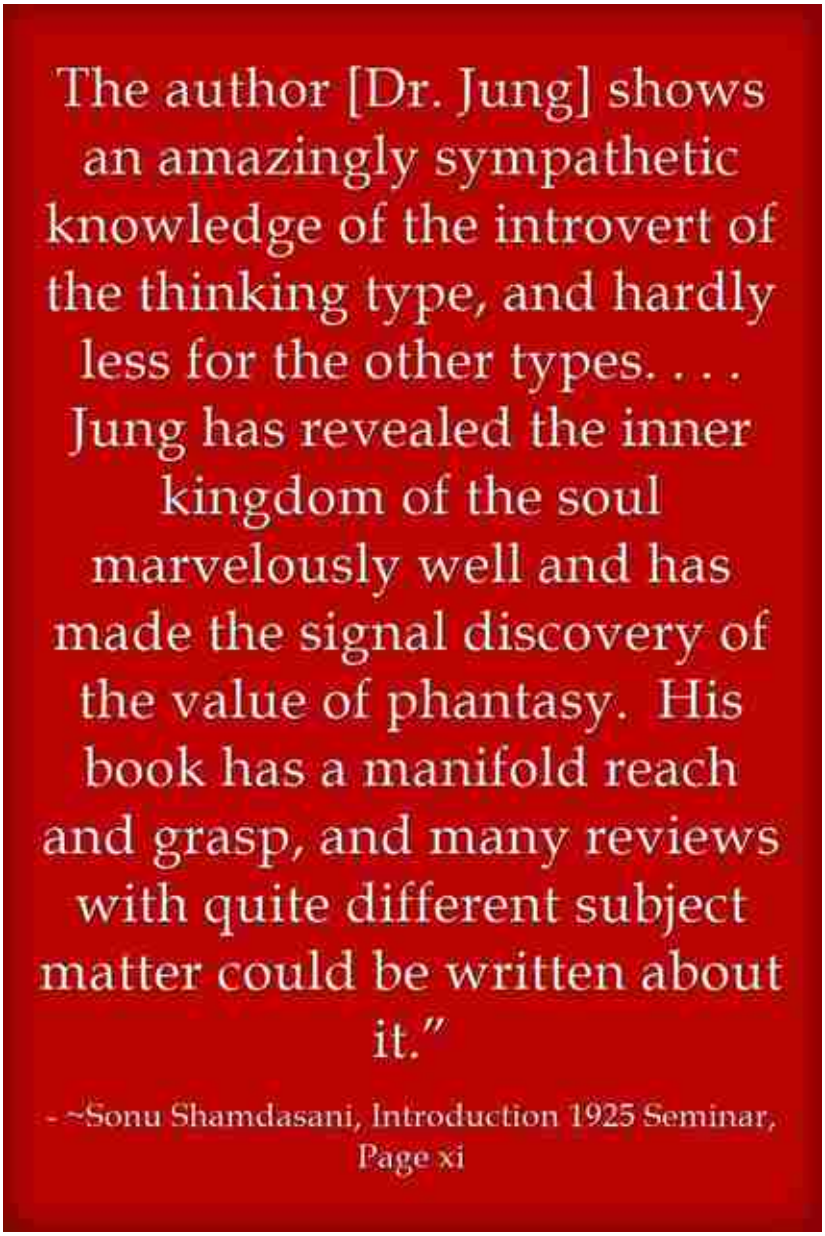
The author [Dr. Jung] shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."
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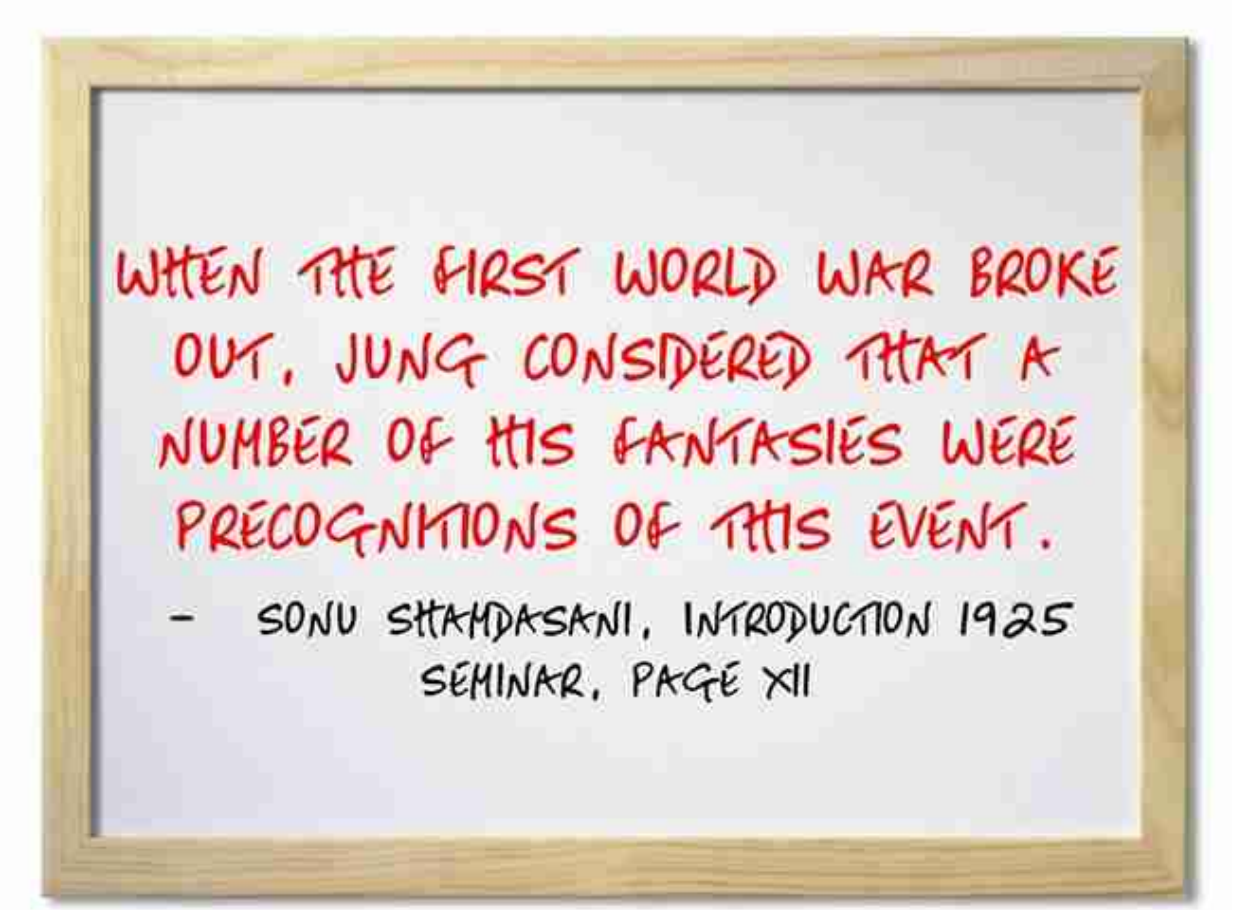
WHEN THE FIRST WORLD WAR BROKE OUT, JUNG CONSIDERED THAT A NUMBER OF HIS FANTASIES WERE PRECOGNITIONS OF THIS EVENT.
- SONU SHAMDASANI, INTRODUCTION 1925 SEMINAR, PAGE XII

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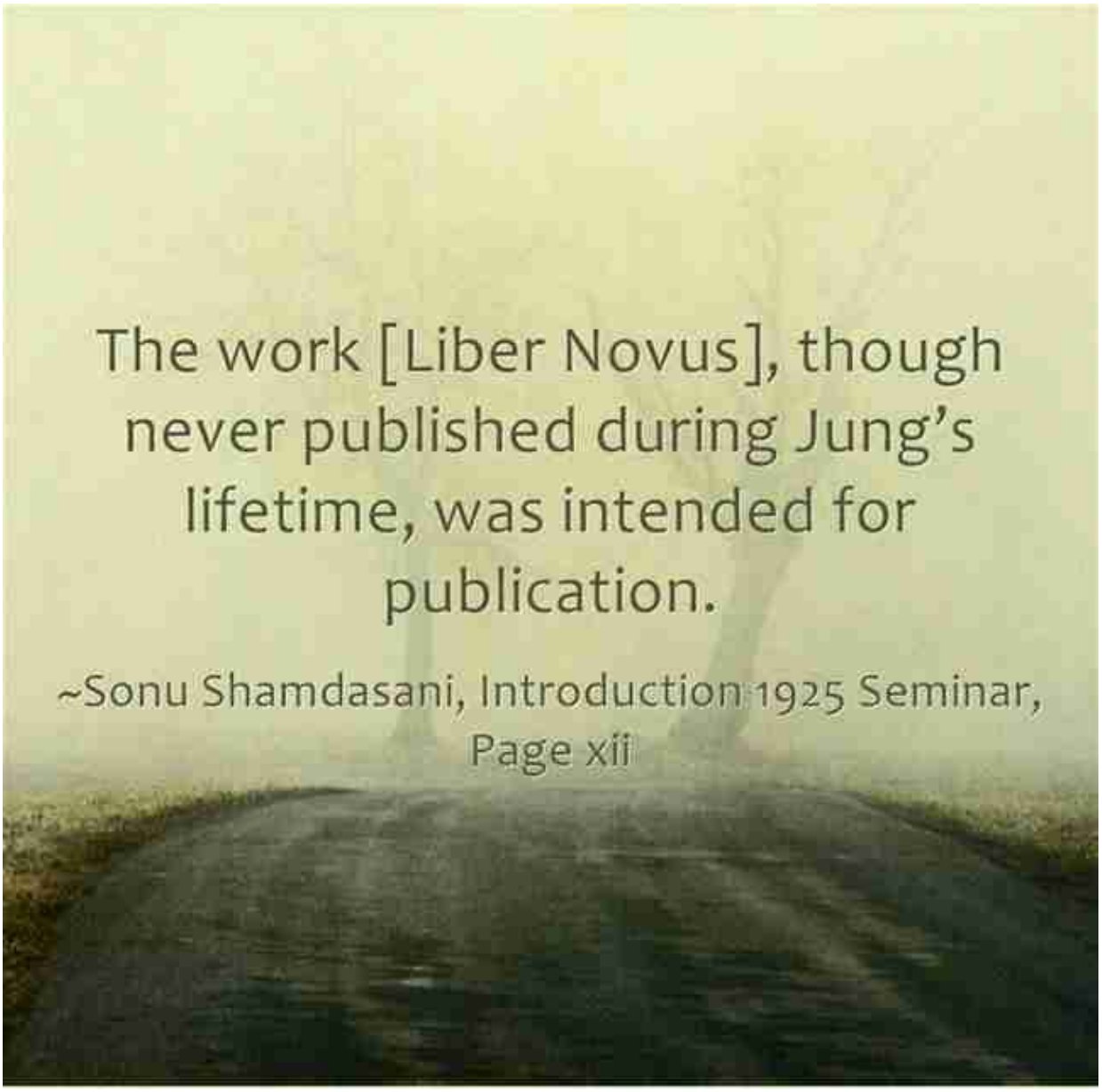
Sonu Shamdasani, Introduction 1925 Seminar, Page xii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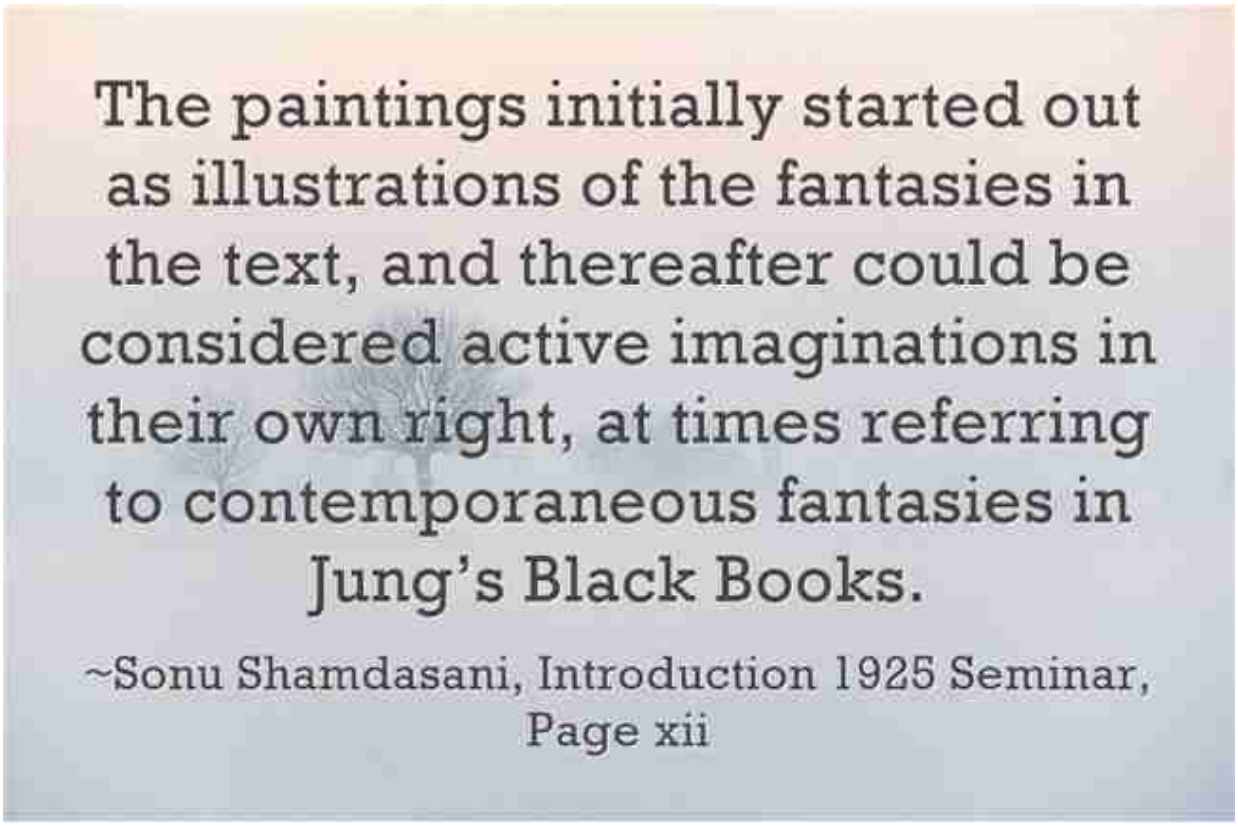
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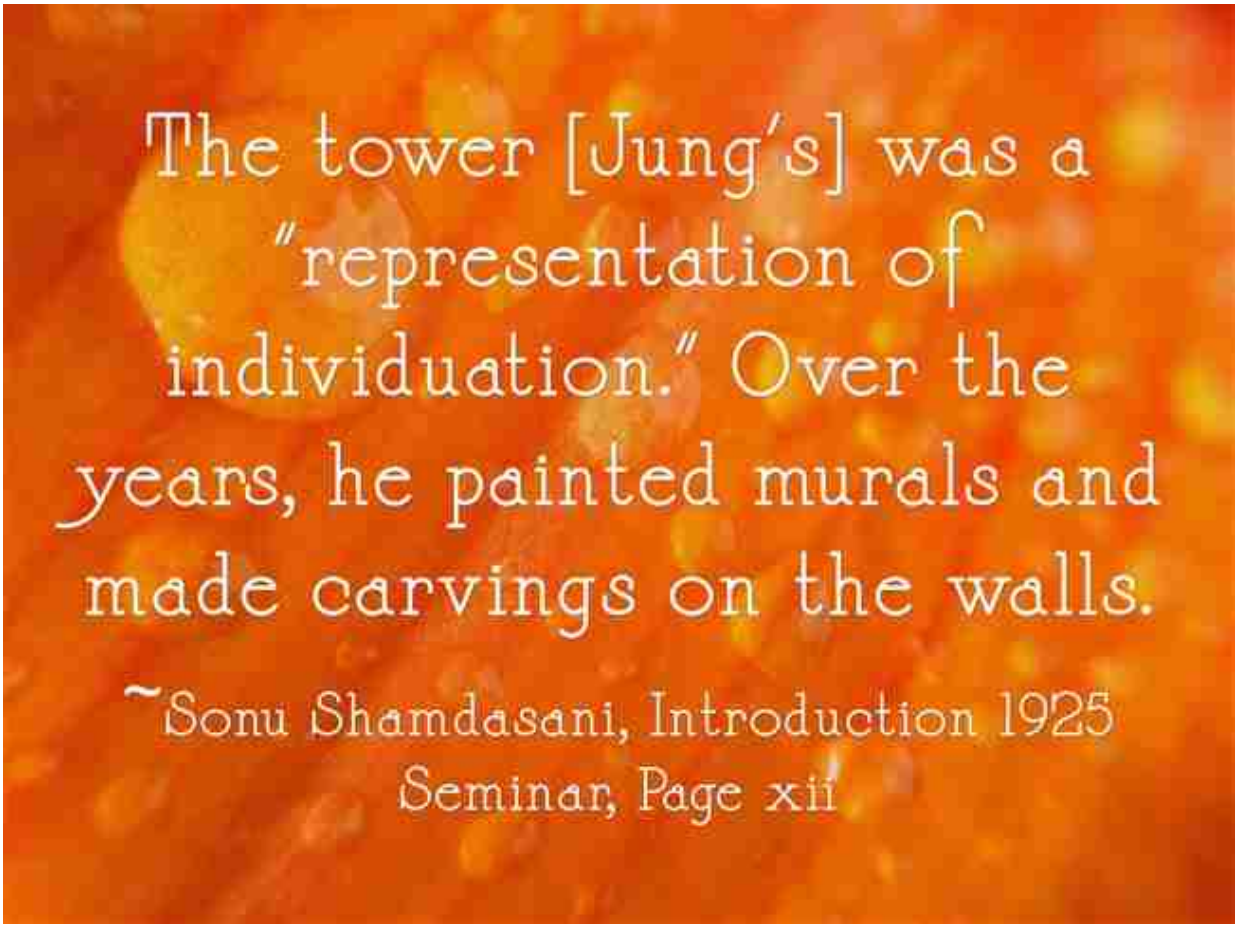
The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls.
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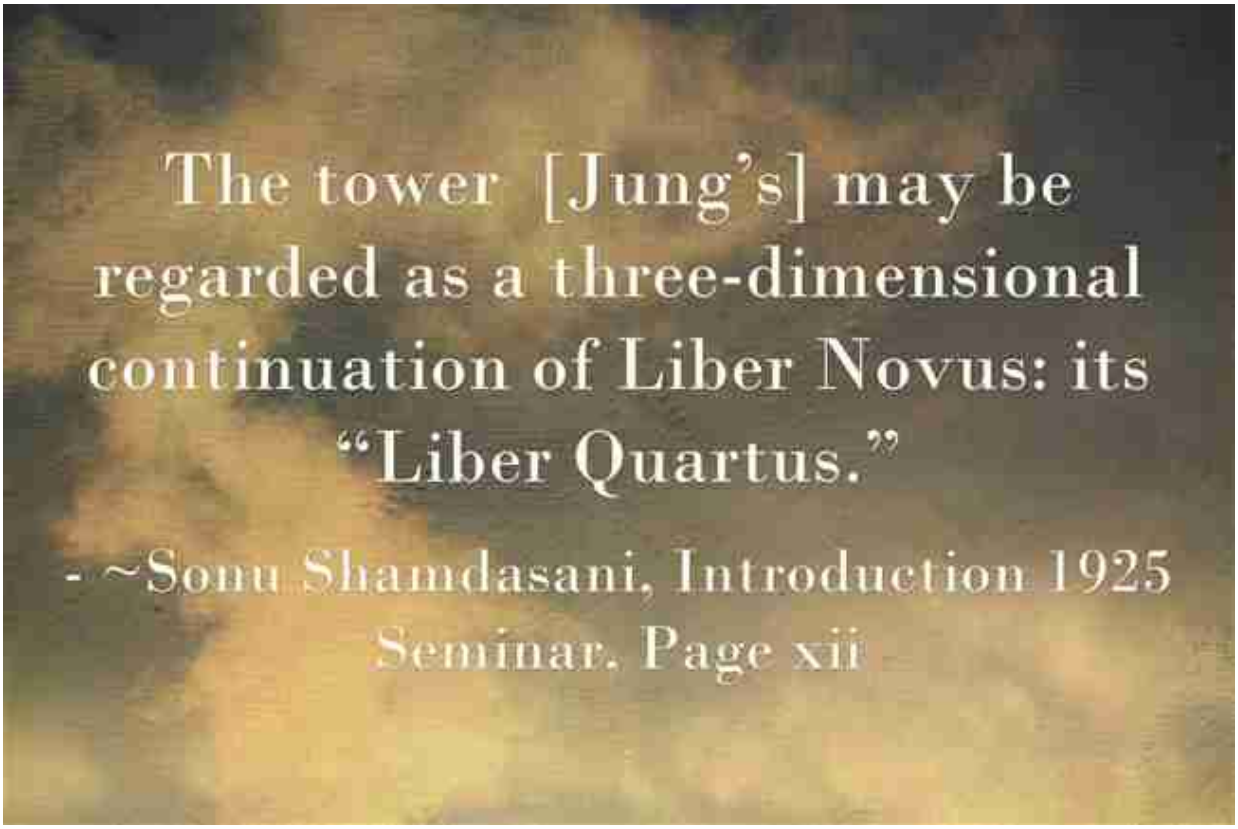
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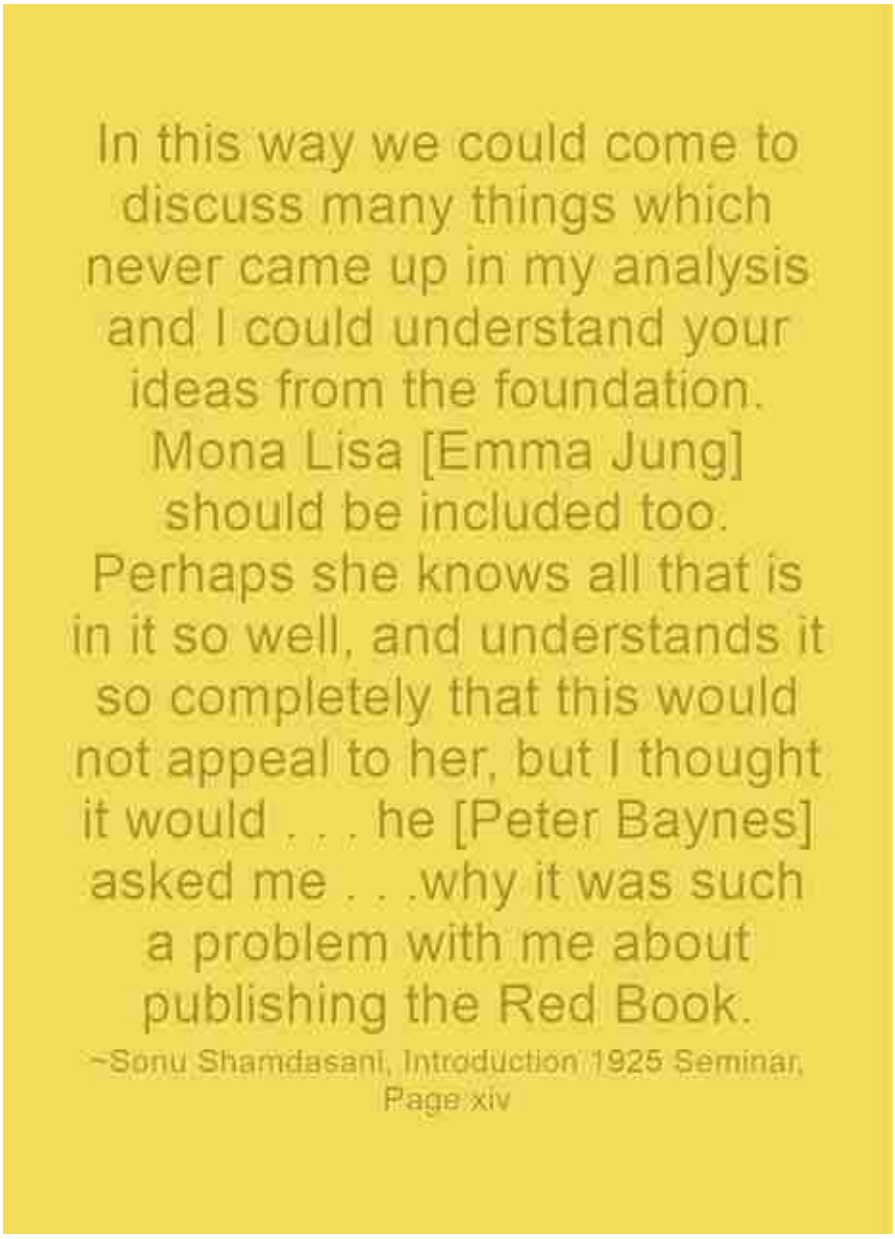
In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.
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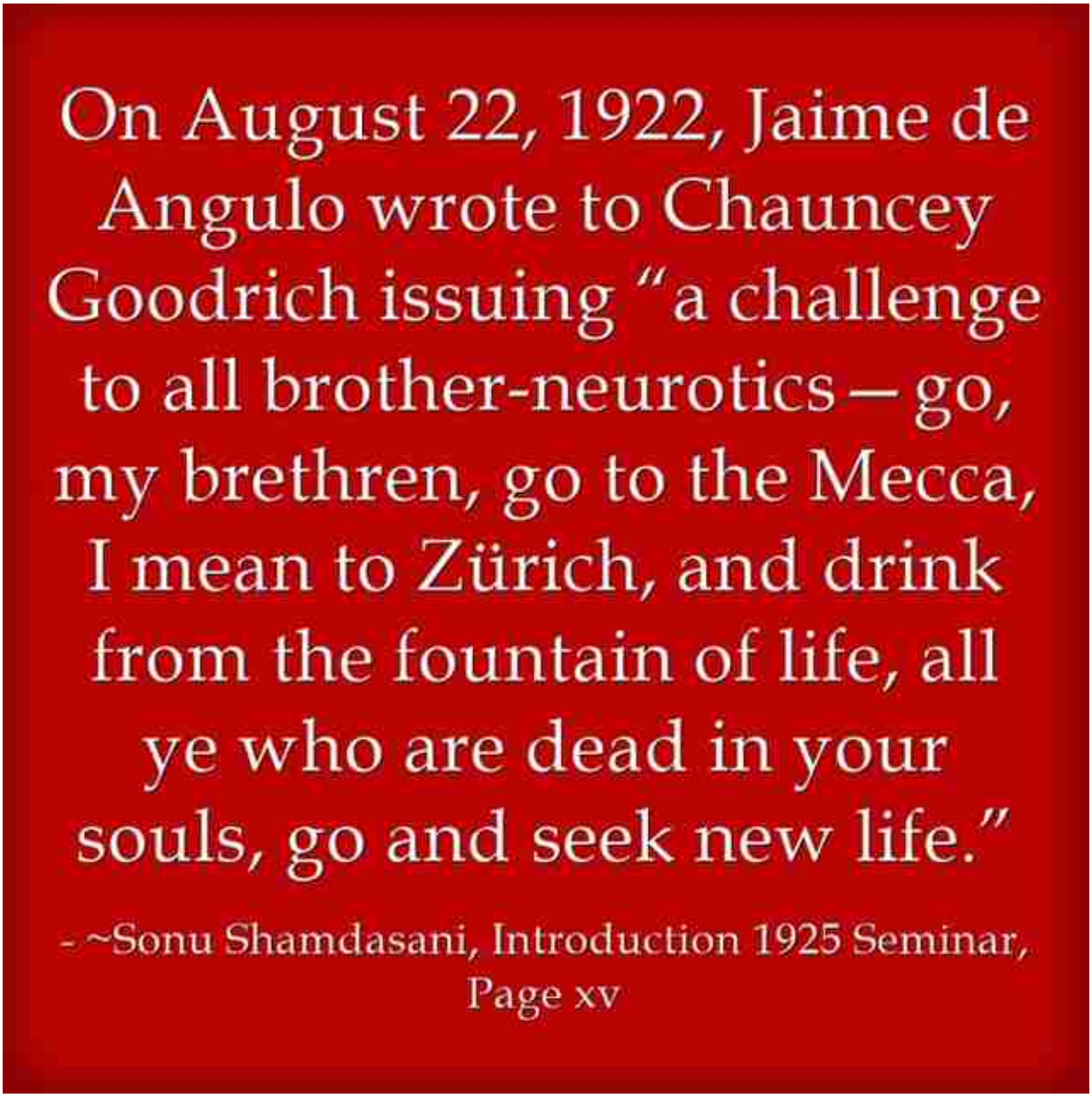
On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life."
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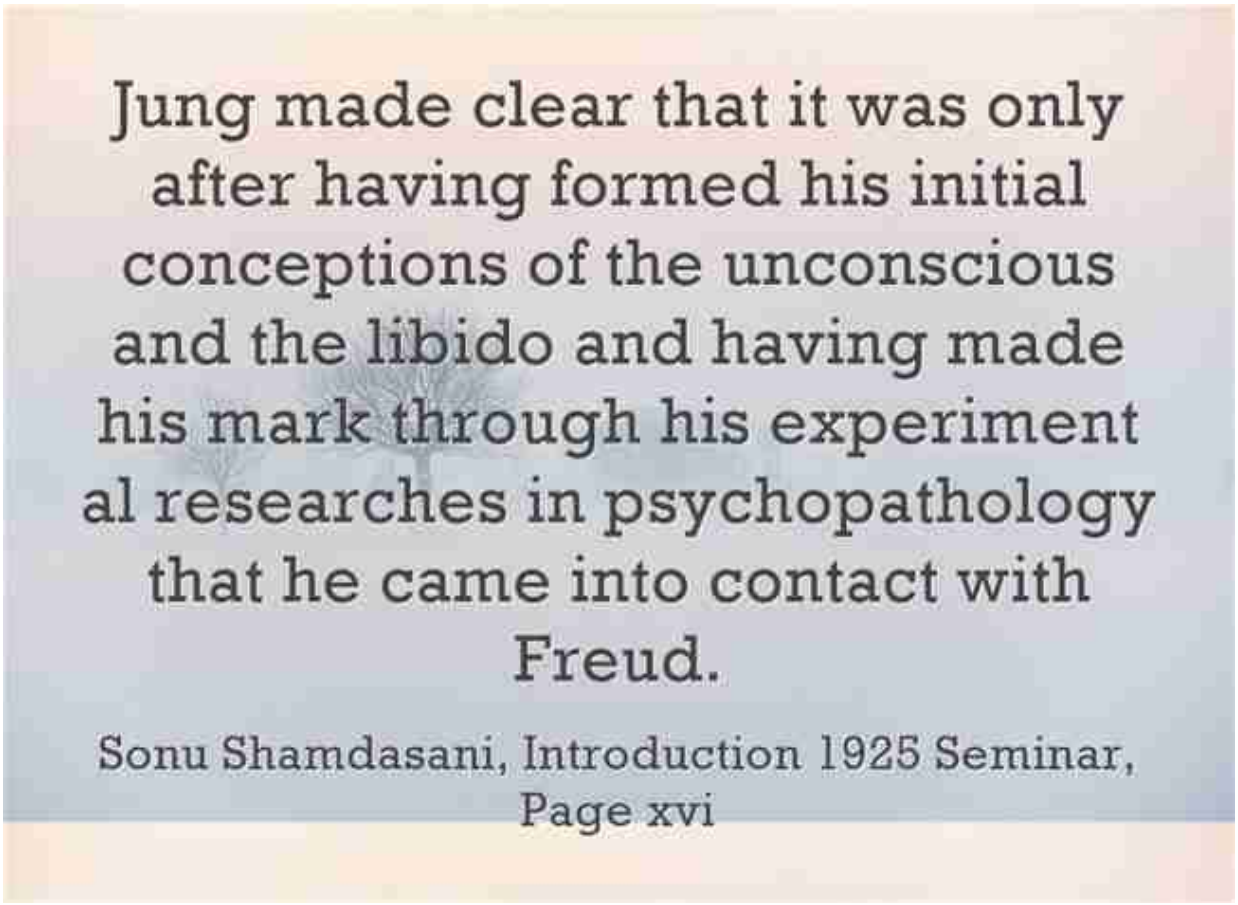
Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud.
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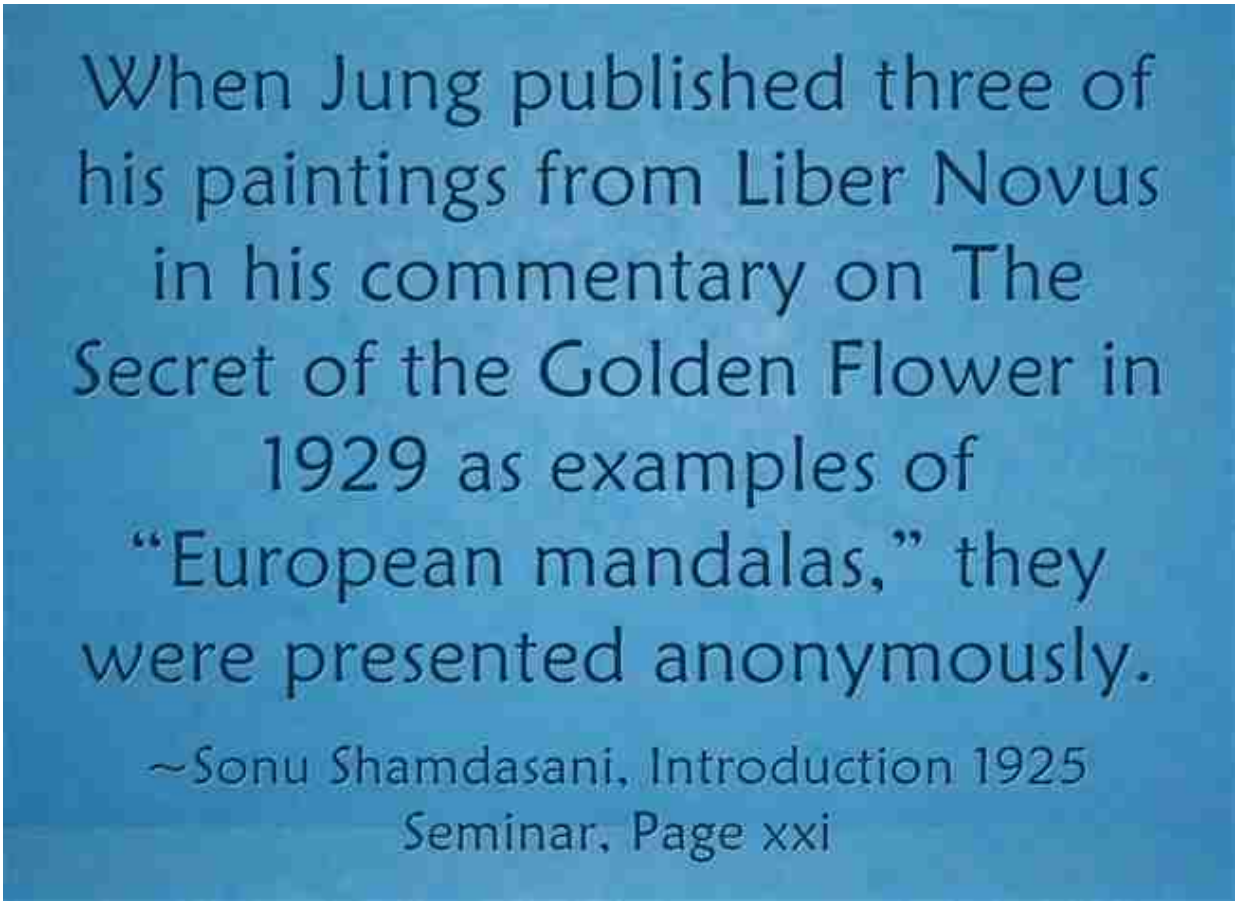
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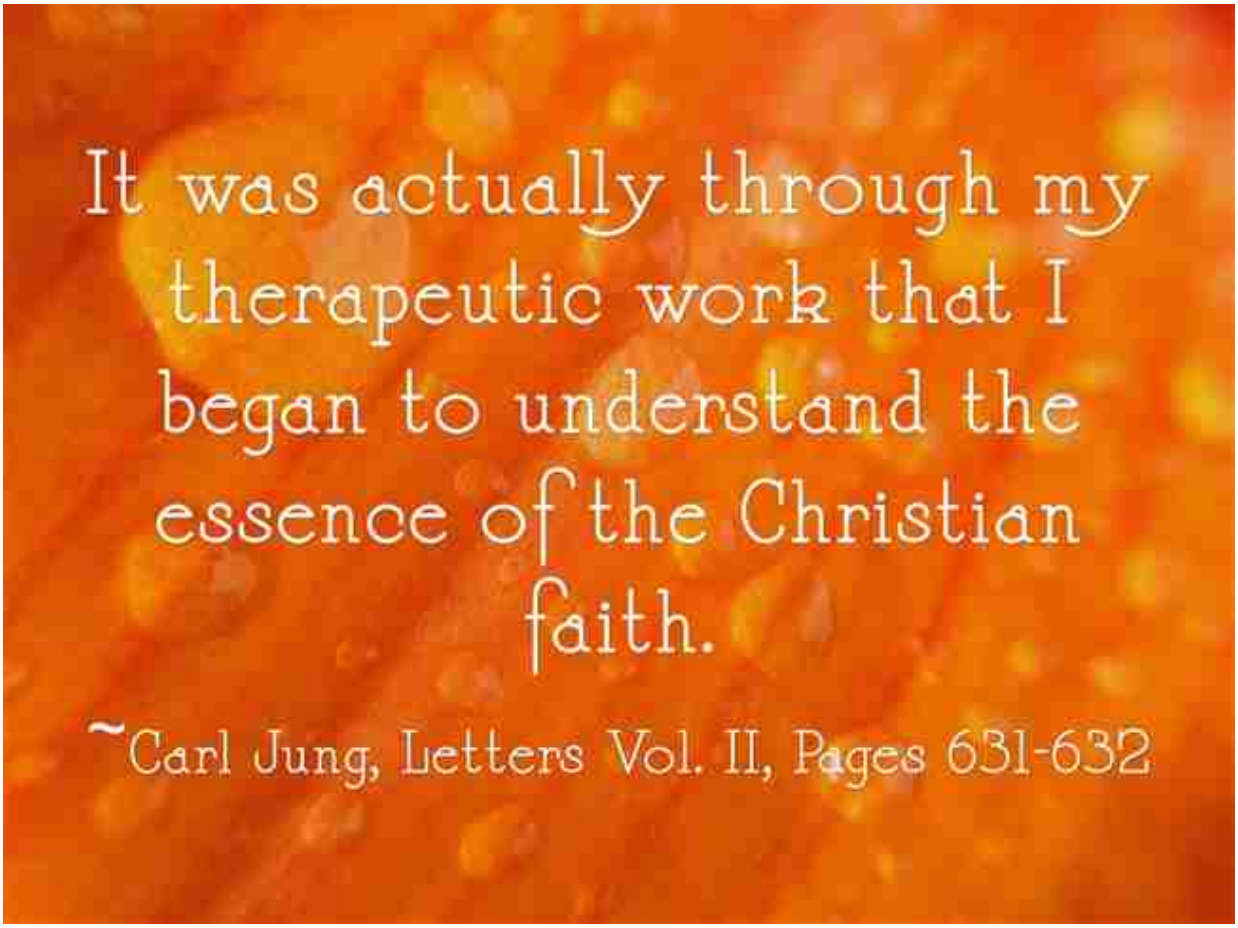
It was actually through my therapeutic work that I began to understand the essence of the Christian faith.
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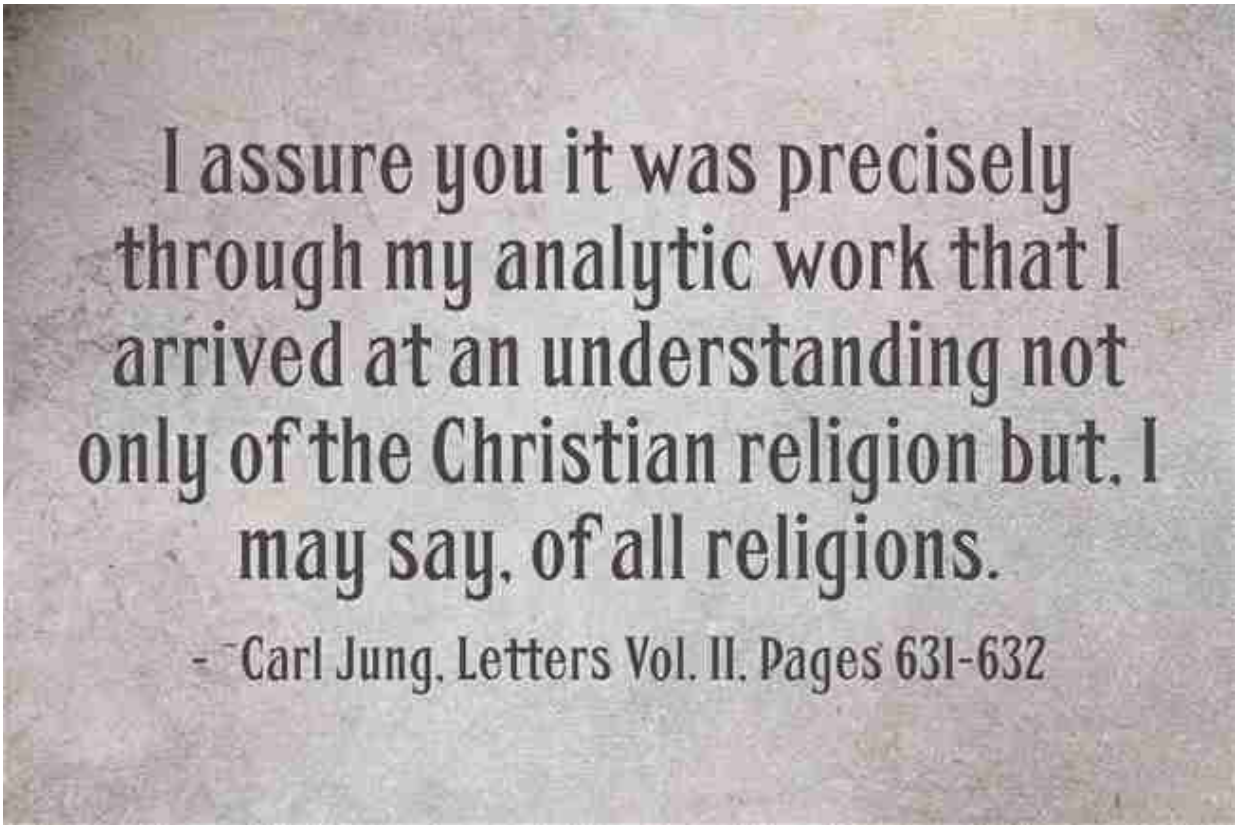
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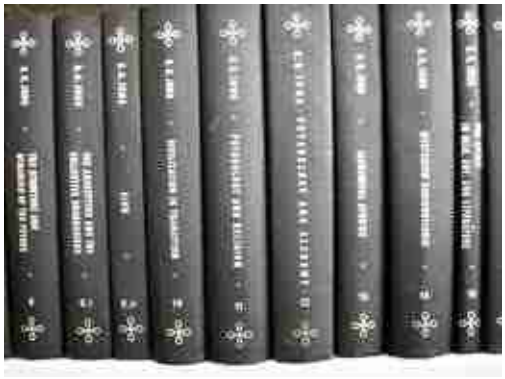
Carl Jung: I wouldn't wish any of my publications undone and I stand by everything I have said. (2016-01-30 04:32)



To: G. Kruger

Dear Sir, 17 February 1961

Please excuse my delay in answering your letter.

At my age I can no longer hurry.

I can answer it only with unsatisfactory brevity.

A detailed answer would go far beyond the framework of a letter.

I must therefore confine myself to your direct questions.

Your first question is: what do I regard as my specific contribution to modern psychology?

I consider it senseless to air my views in this matter.

I have set it all down in my books, and if anyone finds something commendable in them, he can form his own judgment.

Your second question is: how do I evaluate my works, and are they out of date, etc.?

To this I can only reply that every single book was written with all the responsibility I could muster, that I was honest, and have presented facts which in themselves are not out of date.

I wouldn't wish any of my publications undone and I stand by everything I have said.

Not being a philosopher, I have no general conception of the psyche.

I am an empiricist, as anyone can discover for himself if he takes the trouble to study my writings.

The many aspects I have worked out have naturally given rise to various changes in my formulations; these are not contradictory in themselves but are perfectly understandable if one knows the material.

Your third question concerns the use of foreign words.

You won't find any scientific study that is not obliged to make use of foreign words, not only in its technical terminology, where no equivalent concepts existed before, but also in its style, which for unavoidable reasons has to be a specialist language and is not meant to serve the aesthetic purposes of a literary presentation.

It is untrue that I and my pupils have no clue as to the meaning of modern art.

B ut there is no point in discussing our views because the psychological facts involved are still not understood by the public.

Nobody bothers to devote serious study to my contributions to scientific psychology.

The medical man lacks the time and training, and the philosophical or academic psychologist lacks practical knowledge of the material.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief.

He prefers simple childlike faith and backs out of every discussion.

Thus I stand isolated between the faculties and can only hope that someone seriously follows up this line of

research, which until now has happened in only a very few cases.

The theologians who have come to grips with my ideas are Prof. Haendler and Prof. Hans Schar.

Both are Protestants.

In general, Catholic theologians are much more interested than the Protestant ones in the psychological approach.

There are a number of Anglo-Saxon publications, most of which, however, misunderstand the empirical viewpoint for lack of the necessary epistemological premises.

Klee's work is well known to me.

We psychotherapists can gain access to this kind of painting because for decades we have been familiar with the pictures our patients have produced of the contents of the unconscious, as I showed long ago in my essay on Picasso.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 628-630

Charles A. Lindbergh on Meeting Carl Jung **(2016-01-31 04:54)**

[Introduction]: In the summer of 1959, Charles A. Lindbergh (1902-1974) and his wife Anne Morrow Lindbergh were spending their vacation in Switzerland.

They went to see Mrs. Lindbergh's publishers, Kurt and Helen Wolff, who were residing at that time in Zurich.

Kurt Wolff had persuaded Jung to work with Aniela Jaffe on the composition of his autobiography, and the Wolff's saw Jung from time to time in order to discuss the work in progress.

On August 2, the Wolffs invited the Lindberghs to go along with them on a visit to Jung at his Bollingen retreat. In a letter of December 11, 1968, to Helen Wolff, Lindbergh set down his recollection of the visit.

Jung had become interested in the phenomenon of flying saucers, or unidentified flying objects, in the early 1950's, had replied to written questions by Georg Gerster on the subject in 1954, and published his own book in

1958.

In a statement that Jung issued to United Press International in August 1958, after the report had been spread by the press that he believed the "Ufos" to be physically real, Jung stated:

"This report is altogether false. . . . I cannot commit myself on the question of the physical reality or unreality of the Ufos since I do not possess sufficient evidence either for or against. I therefore concern myself solely with the psychological aspect of the phenomenon. . . . "

[Charles A. Lindburgh] . . . I looked forward, especially, to the possibility of listening to Jung talk about "flying saucers," for I knew he was deeply interested in them.

I recall Jung talking about the depths of the lake at our side, and relating these depths to the human subconscious.

We were sitting together in a small room, you, Kurt, Jung, Anne, and I. Finally, the conversation shifted to "flying saucers."

I had expected a fascinating discussion about psychological aspects of the numerous and recurring flying saucer reports.

To my astonishment, I found that Jung accepted flying saucers as factual.

On the one hand, he didn't seem in the least interested in psychological aspects.

On the other, he didn't seem at all interested in factual information relating to the investigation of flying-saucer reports.

When I told Jung that the U

He asked me how I accounted for recent flying saucer reports in Europe—especially a series of sightings along an apparently straight line of flying-saucer flight.

He referred to Donald Keyhoe's book about flying saucers.

I told Jung that, while I had not seen Keyhoe in recent years, I had known him intimately many years ago.

(Keyhoe accompanied me, in another plane, when I made a three-month tour of the United States in the "Spirit of St. Louis," in 1927, under the auspices of the Daniel Guggenheim Fund for the Promotion of Aeronautics. He and I usually occupied the same suite of rooms at the hotels where I stopped.)

his book, cited alleged reports that the British De Havilland Comets which disintegrated in air had been reported hit by "unidentified flying objects."'

I said that I had been in close contact with the De Havilland Company and its engineers at the time, because Pan American Airways had on order and option a number of Comets, and I was a consultant
to Pan American in this field.

I told him that the cause of disintegration was fuselage rupture resulting from fatigue and inadequate basic design, and that in my conferences with De Havilland personnel and other engineers

concerned, no mention had ever been made of "unidentified flying objects."

I also mentioned to Jung the high-level Pentagon conference cited by Keyhoe, again in the early chapters of his book, to substantiate his claims about the reality of flying saucers. Keyhoe wrote that this conference had been called because of the alarm caused by flying saucers and their sightings, that it was highly secret, and that the officials attending the conference felt the situation was so alarming
and serious that the information discussed should be withheld from public knowledge.

I told Jung I had been working closely with the Air Force, as a consultant, at the time, and that Pentagon officials were not alarmed by reports on flying saucers, but astonished at the stories they read about
flying saucers in the newspapers.

The conference was called as a result of the plea, "For God's sake, somebody tell us what it's all about." It was not a secret conference.

So far as I could judge, Jung showed not the slightest interest in these facts.

I then described a discussion on flying-saucer reports I had carried on with General Spaatz (an old friend and Chief of the United States Air Force).

I had, laughingly, asked Spaatz how I could persuade one of my sons that the flying-saucer reports he had read in a Reader's Digest article were not true.

Spaatz, in his dryly humorous way, had replied: "Slim, don't you suppose that if there was anything true about this flying-saucer business, you and I would have heard about it by this time?"

To this, Jung replied: There are a great many things going on around this earth that you and General Spaatz don't know about.

Thereafter, I departed from the subject of flying saucers.

I can't believe that Jung was as uninterested in either psychological aspects or facts relating to flying saucers as the Bollingen meeting made it appear to me.

I wonder if there wasn't some reason that day for his not wanting to talk about the subject, even though I can't explain in my own mind what it would be.

I was fascinated by Jung.

One intuitively feels the elements of mysticism and greatness about him—even though they may have been mixed, at times, with elements of charlatanism.

I liked Anne's not unadmiring description of Jung as "an old wizard."

In the highest sense, he seemed like that to me in the wizard setting of lakeside Bollingen.

And in this instance, the "Old Wizard" just didn't open his mind to me on the subject of flying saucers.

It was a great experience for us, that visit with you and Kurt to Bollingen, one Anne and I are deeply grateful for and will never forget.

Jung was such an extraordinary man, surely one of our time's great geniuses.

My admiration and respect for him remain, and I continue to find tremendous stimulation in his writings; but I approach his statements and conclusions with even greater caution than in the past.

I realize I have used the term "fact" loosely, as though the physical and psychological could be completely separated, as though the real and the intangible have no relationship in essence.

In a sense, every concept forms its own reality, and with this sense in mind, I think a more interesting discussion might have taken place with Jung. Charles Lindbergh, C.G. Jung: Interviews and Encounters, Pages 406-409

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1.2 February

Carl Jung answers: “can we assume that individual consciousness continues after death?” (2016-02-01 05:36)

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer.

To put it briefly, it’s a question of conscious immortality.

This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it’s as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one’s previous births because of this karma’s transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India.

For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end.

The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship.

That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over

the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity.

But we can assume with great probability that something of our psyche goes on existing.

Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness.

But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare.

For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is

all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis.

Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity

within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it.

Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung across the web:

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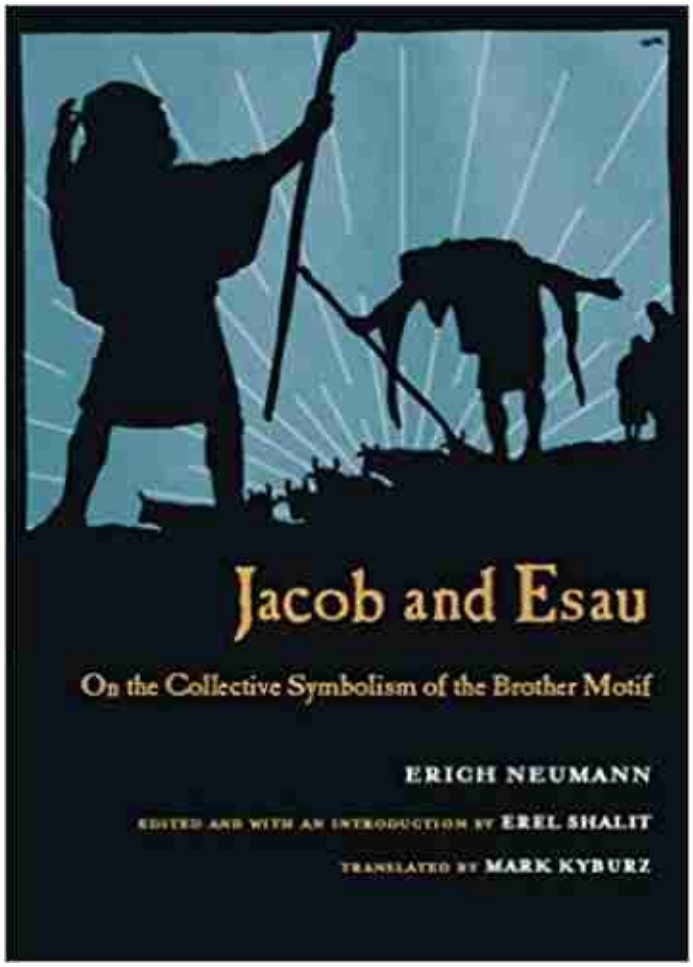
A new Book by Erich Neumann: Jacob & Esau: On the Collective Symbolism of the Brother Motif (2016-02-01 13:59)


Jacob and Esau
On the Collective Symbolism of the Brother Motif
ERICH NEUMANN
EDITED AND WITH AN INTRODUCTION BY EREL SHALIT
TRANSLATED BY MARK KYBURZ

In 1934, Erich Neumann, considered by many to have been Carl Gustav Jung's foremost disciple, sent Jung a handwritten note: "I will pursue your suggestion of elaborating on the 'Symbolic Contributions' to the Jacob-Esau problem . . . The great difficulty is the rather depressing impossibility of a publication." Now, eighty years later, in Jacob and Esau: On the Collective Symbolism of the Brother Motif, his important work is finally published.

In this newly discovered manuscript, Neumann sowed the seeds of his later works. It provides a window into his original thinking and creative writing regarding the biblical subject of Jacob and Esau and the application of the brother motif to analytical psychology.

[1]

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1. http://www.amazon.com/Jacob-Esau-Collective-Symbolism-Brother-ebook/dp/B01B99T5VK/ref=sr_1_8?s=books&ie=UTF8&qid=1454292522&sr=1-8&keywords=erich+neumann

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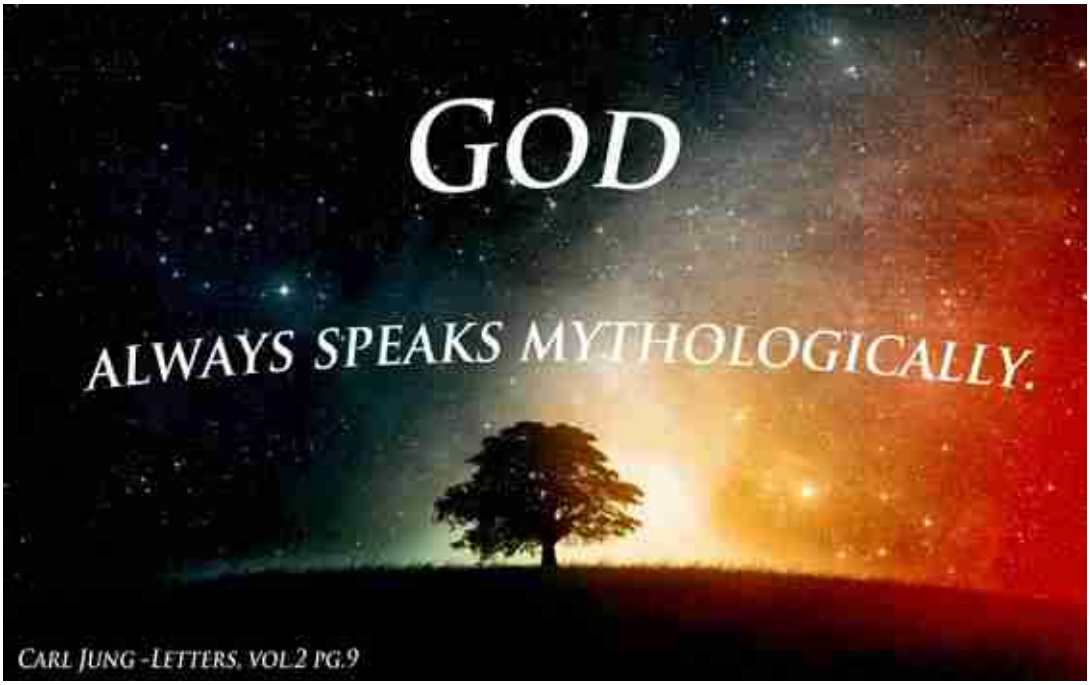
Carl Jung: Strictly speaking, a myth is a historical document. **(2016-02-02 04:54)**



Question 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 400o B.C.

What preceded it?

Total darkness.

We just don’t know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God’s son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn’t be found, some invented ones were added—there had to be 14 of them.’

Well, in the case of God’s son Christ, who was of course infinitely more exalted than Pharaoh, there had to be

3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption. Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-373.

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Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon, (2016-02-03 04:34)

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it! Carl Jng, C.G. Jung: Interviews and Encounters, Pages 374-375.

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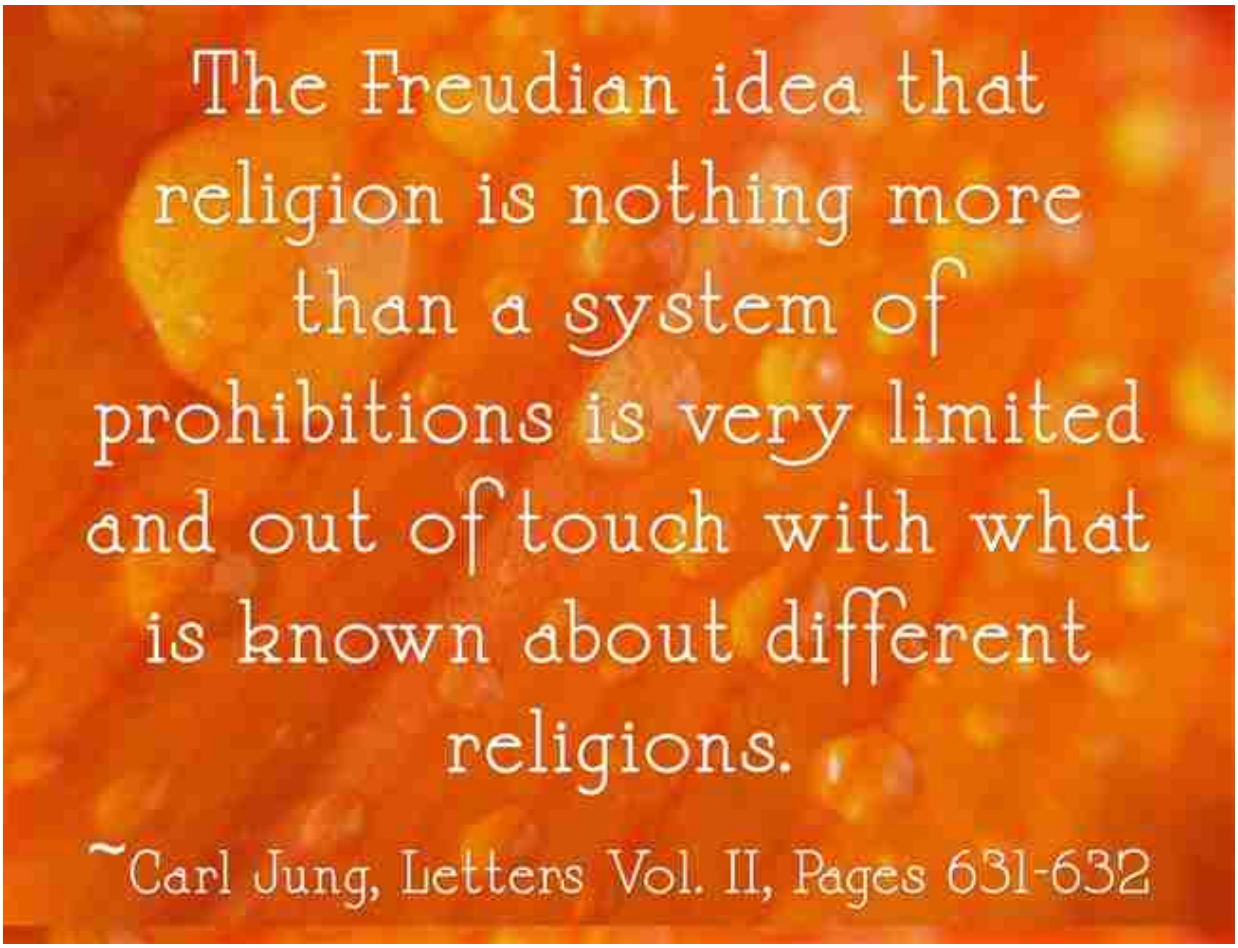
Some Carl Jung Quotations XIX (2016-02-03 15:43)


The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.
~Carl Jung, Letters Vol. II, Pages 631-632

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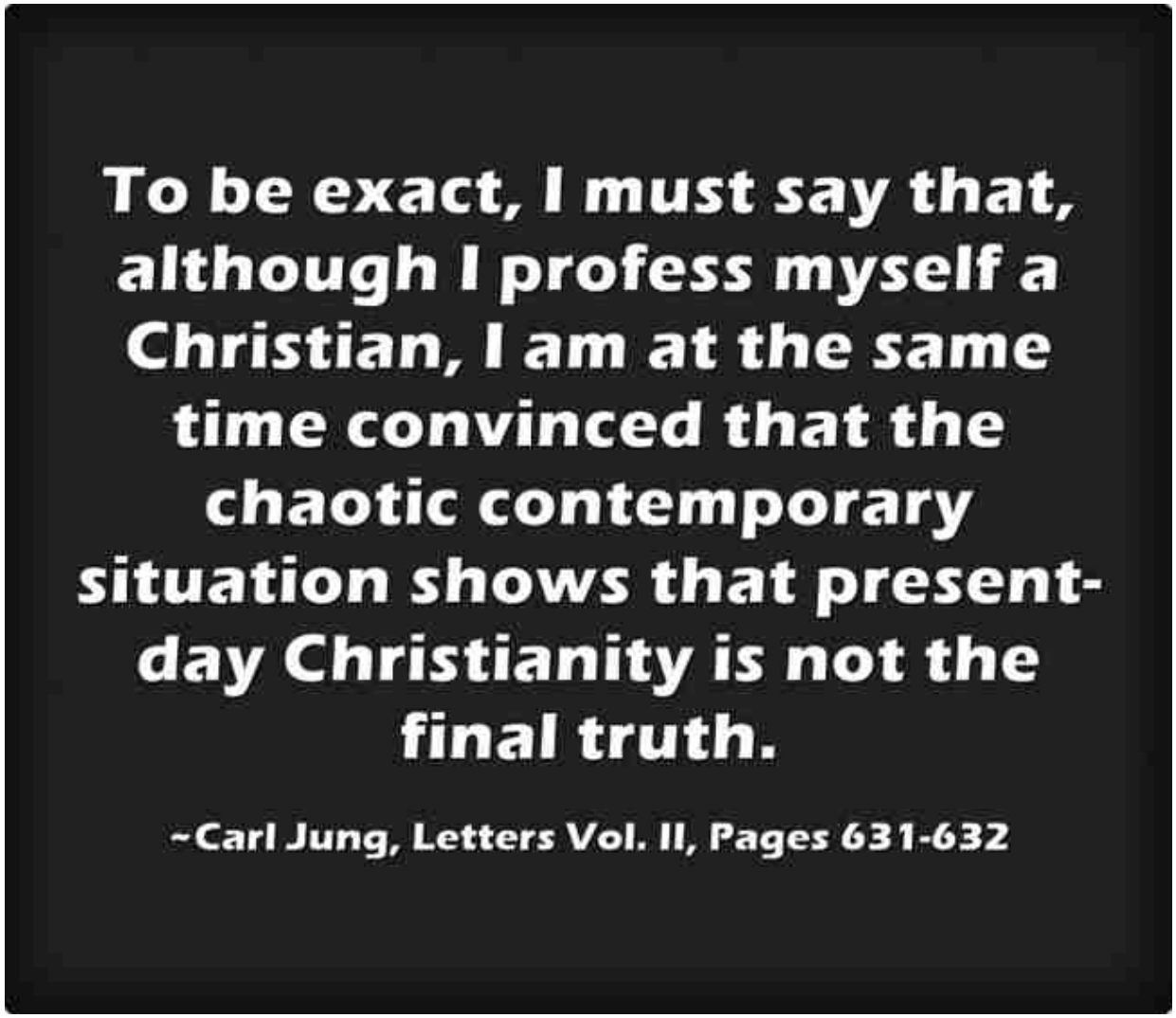
To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.
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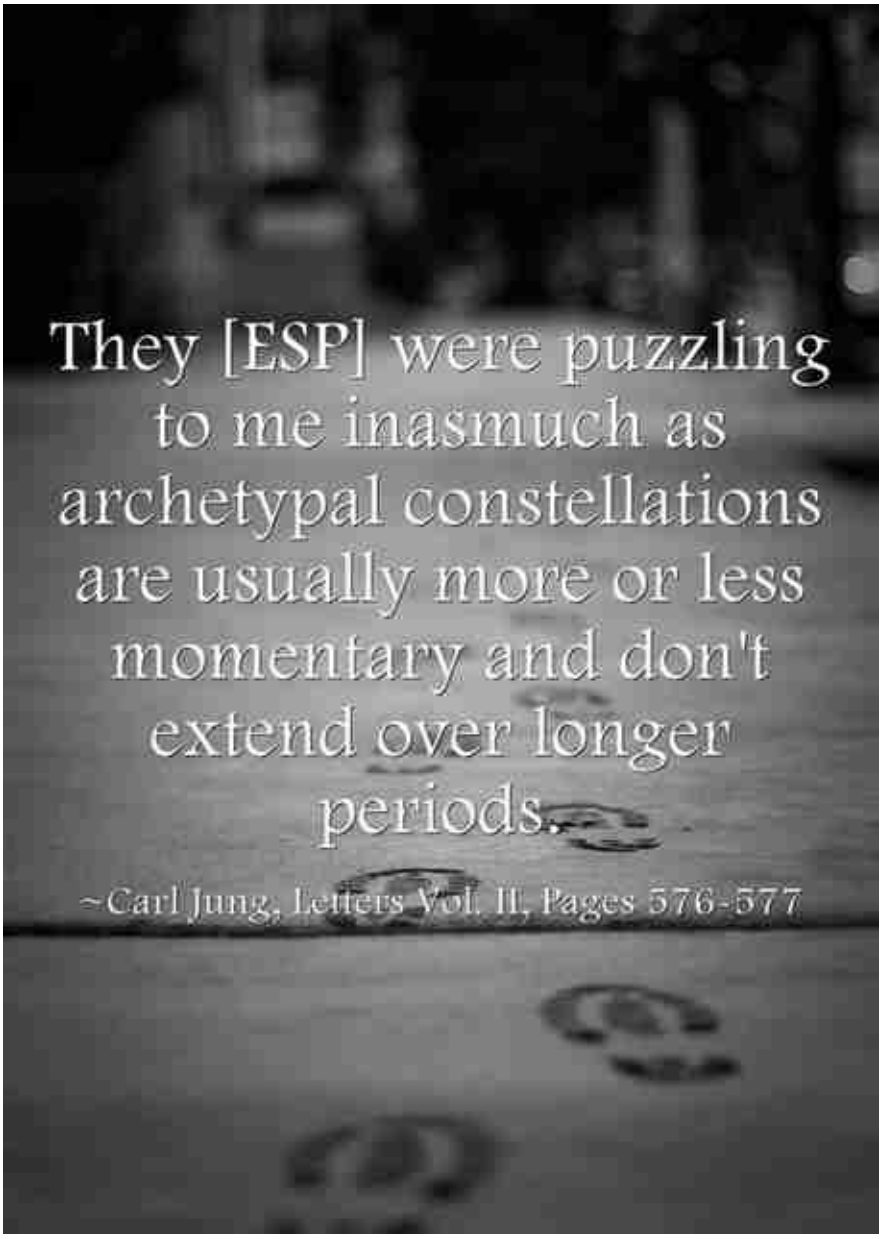
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.
~Carl Jung, Letters Vol. II, Pages 576-577

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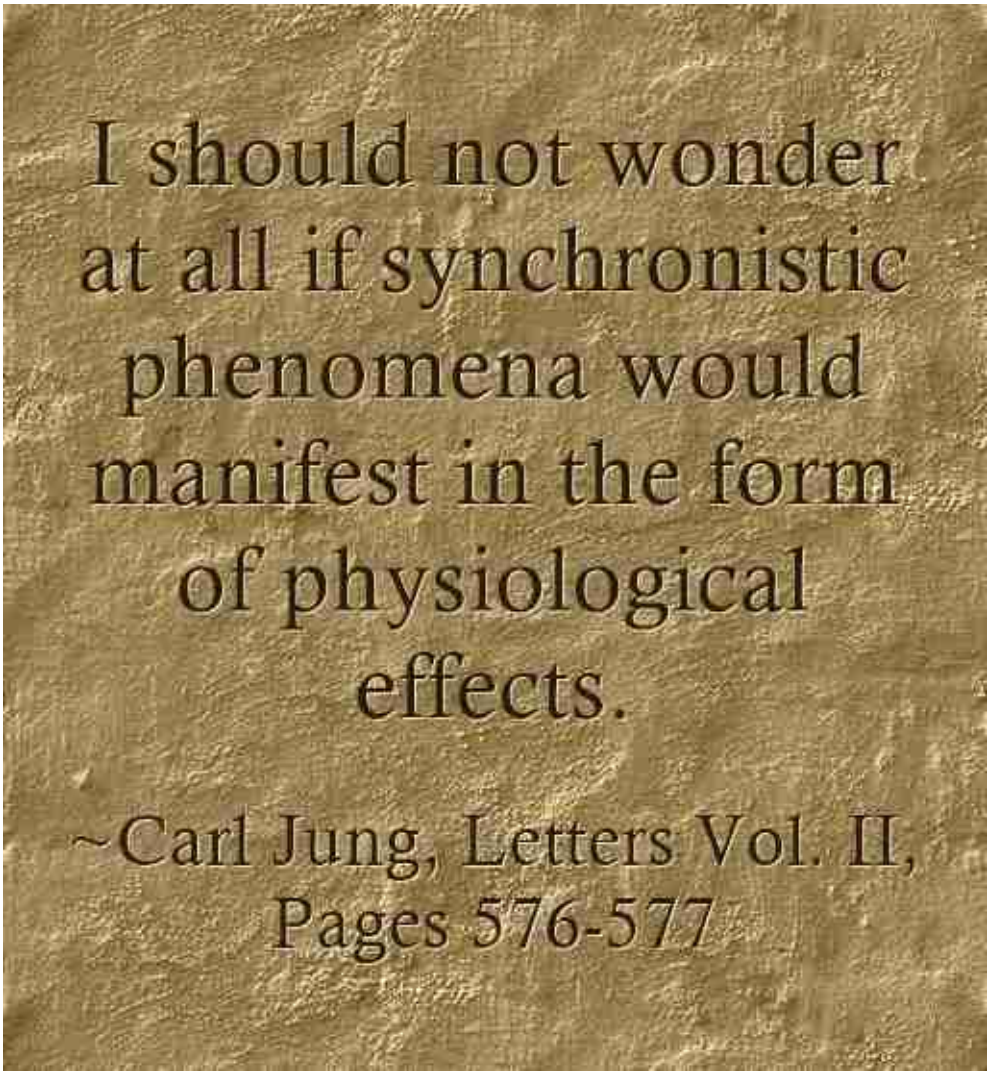
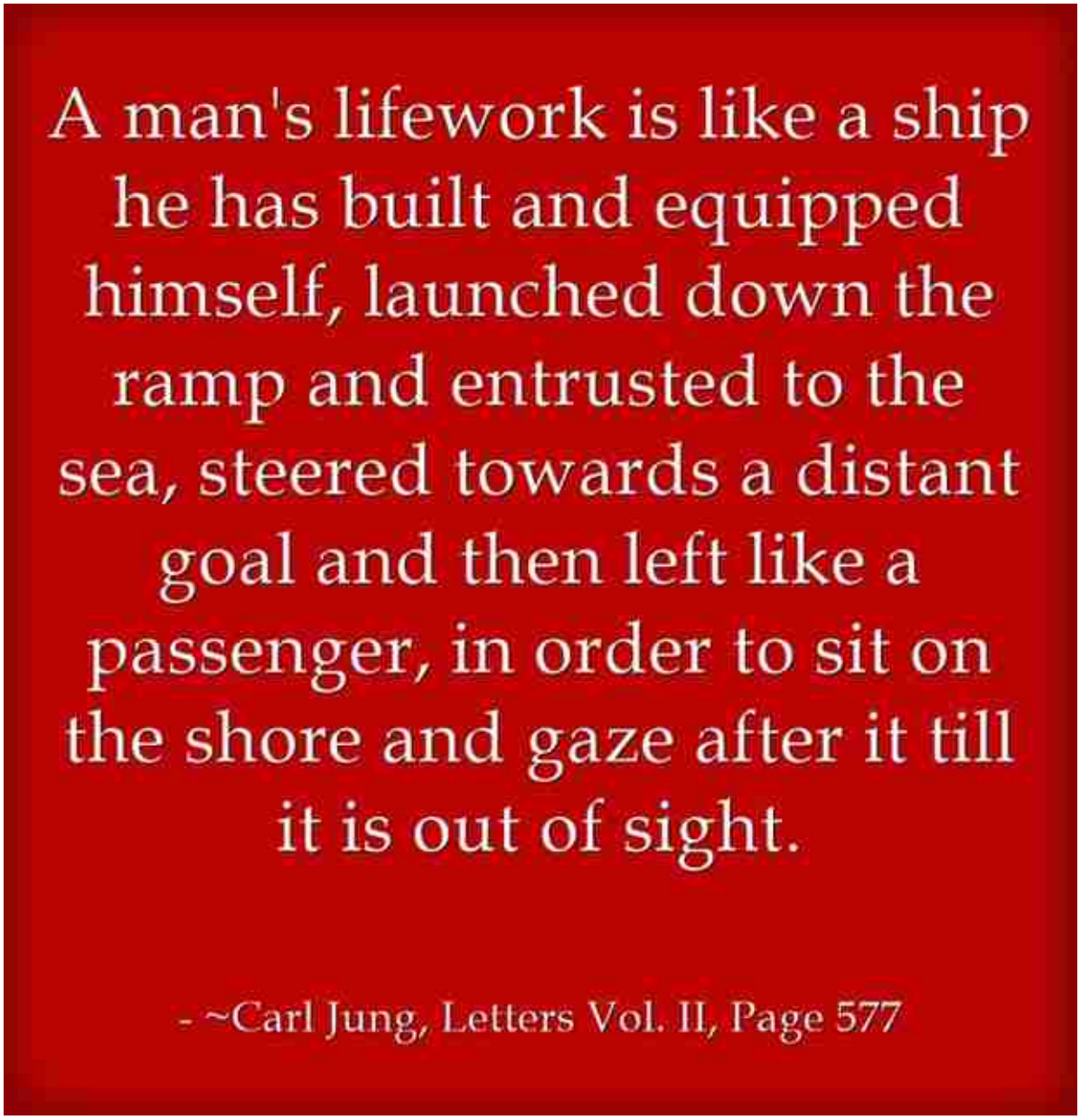


I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Pages 576-577


A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.
- ~Carl Jung, Letters Vol. II, Page 577

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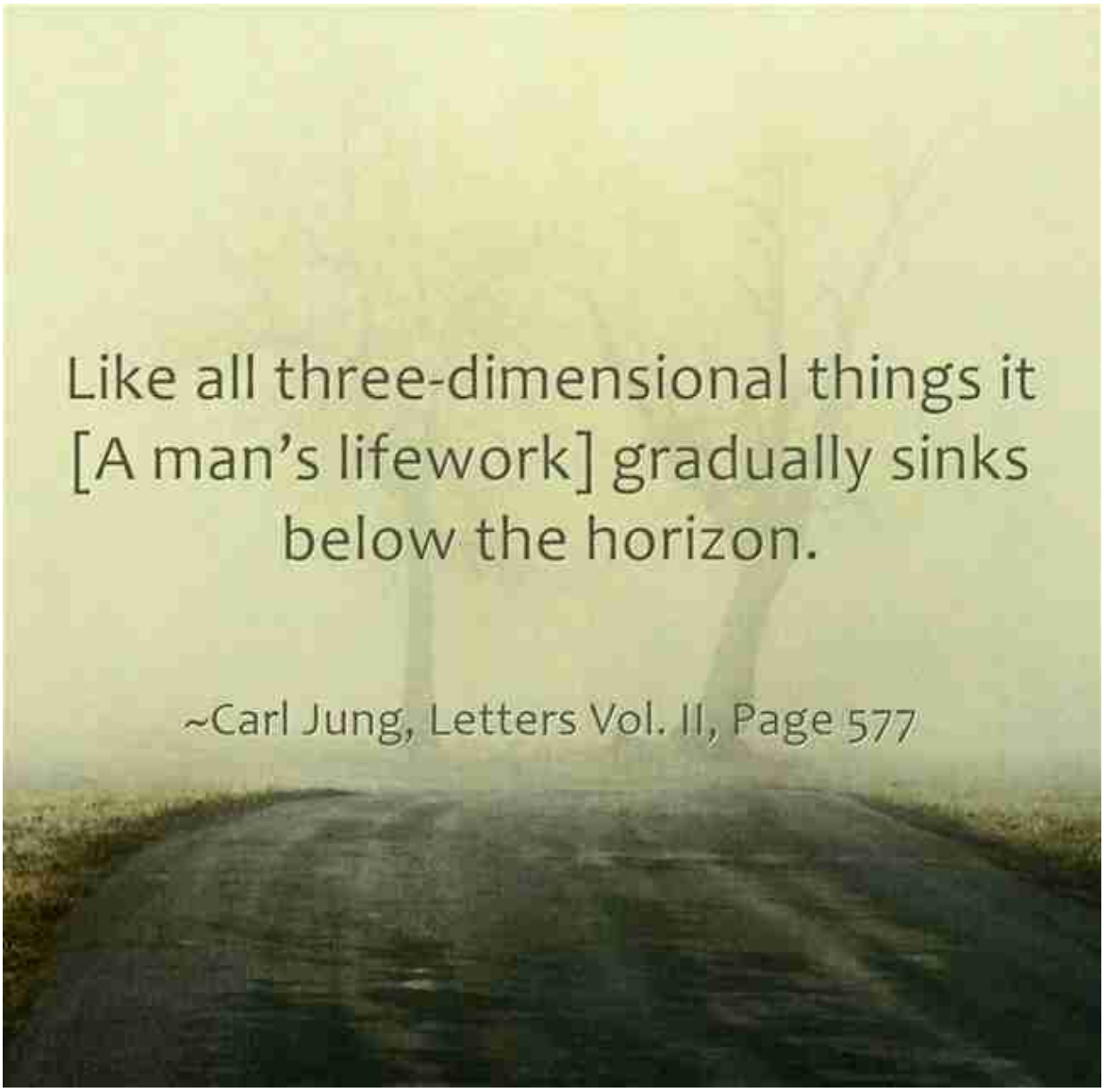
C.G. Jung Letters Vol. II, Page 577


Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon.
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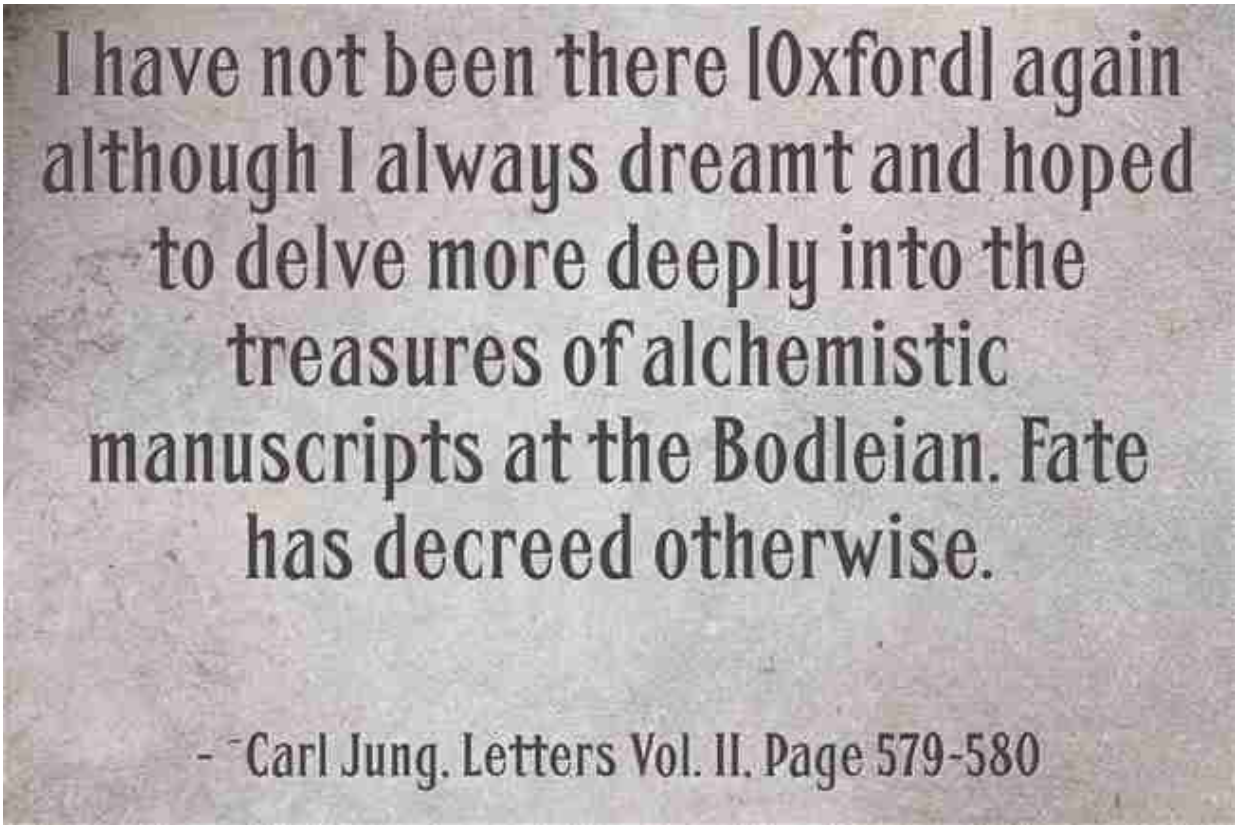
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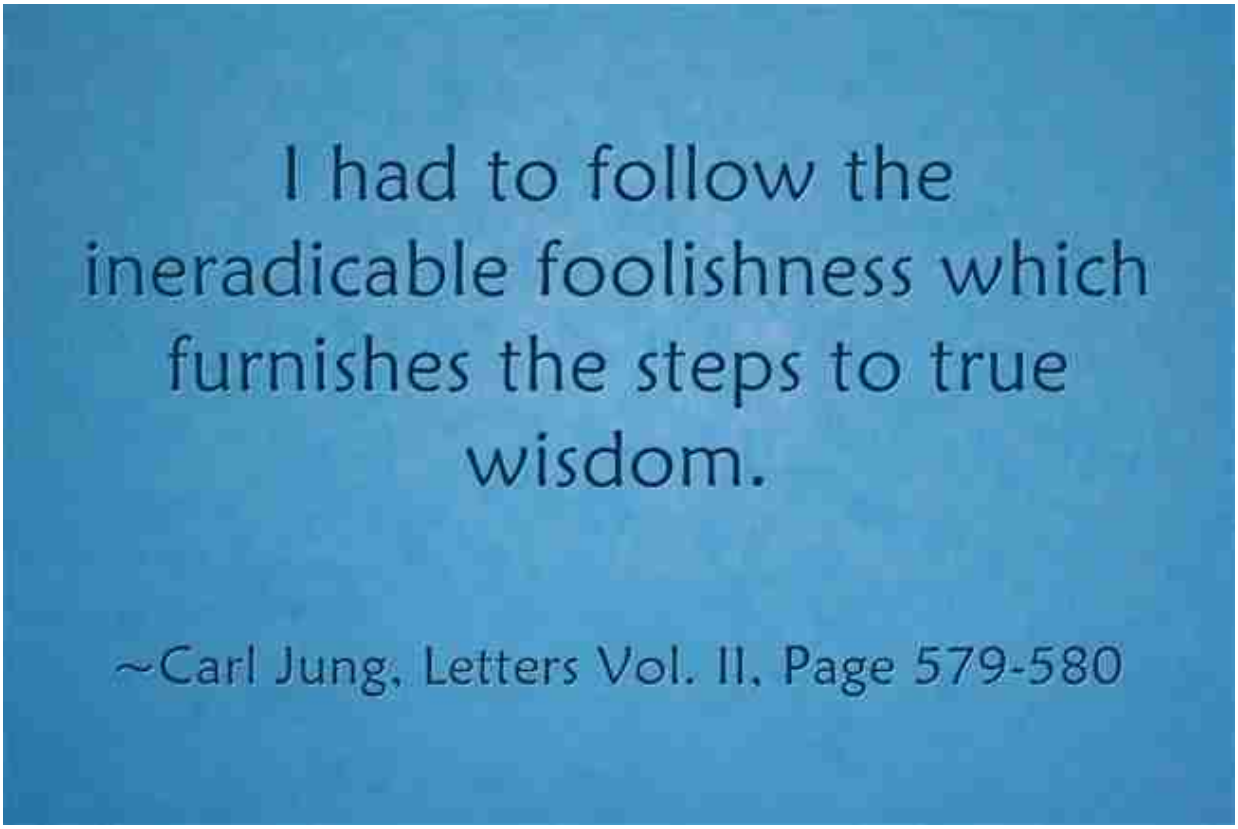
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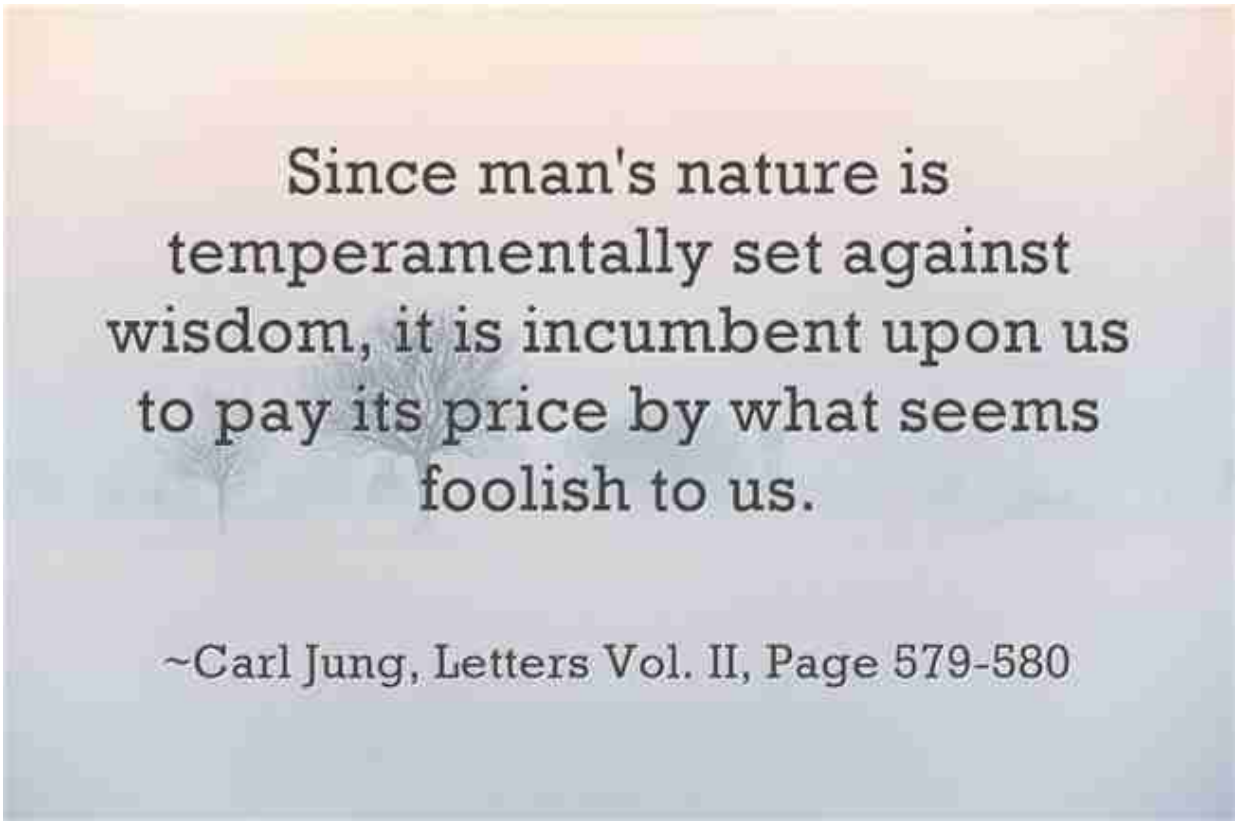
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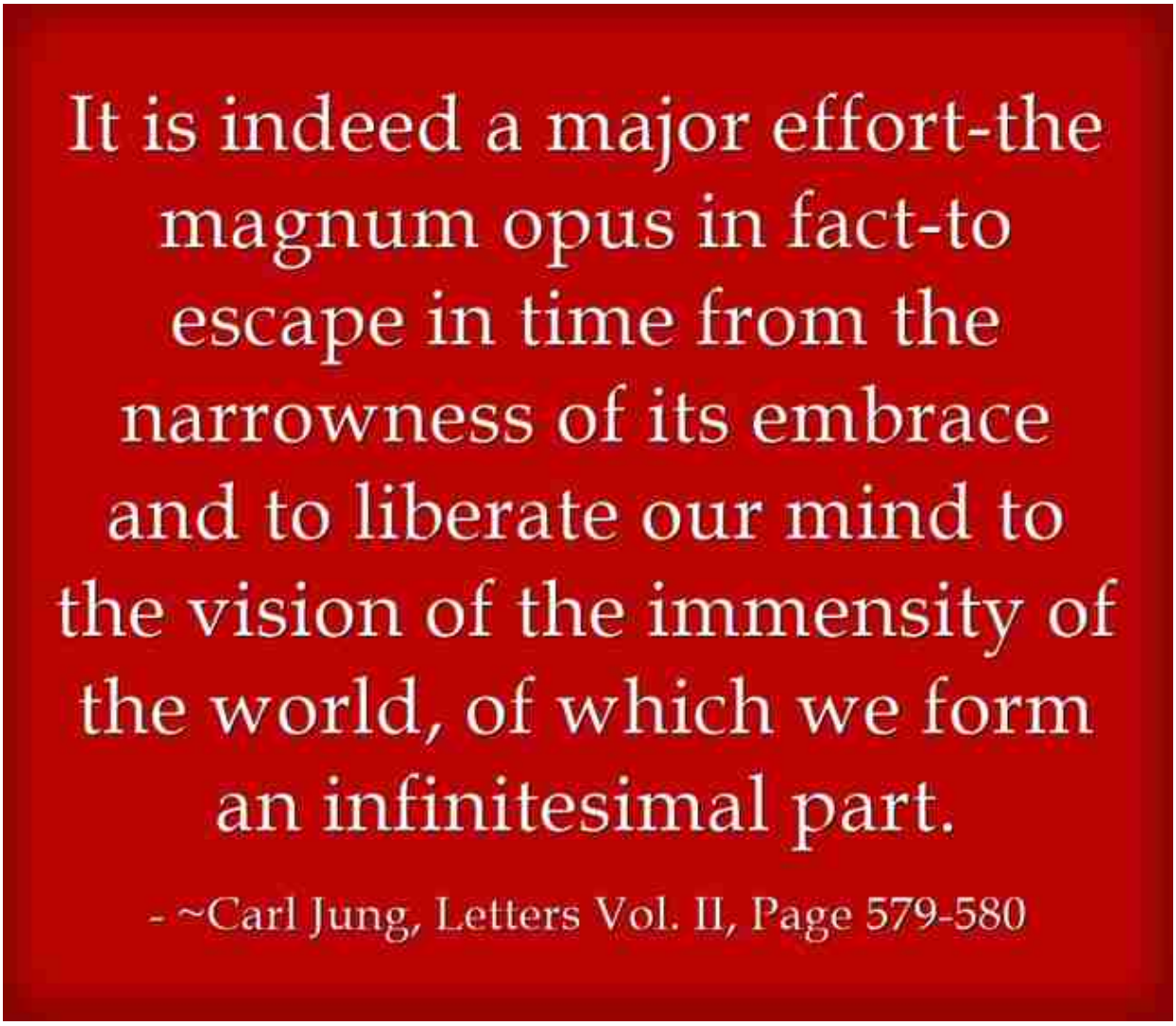
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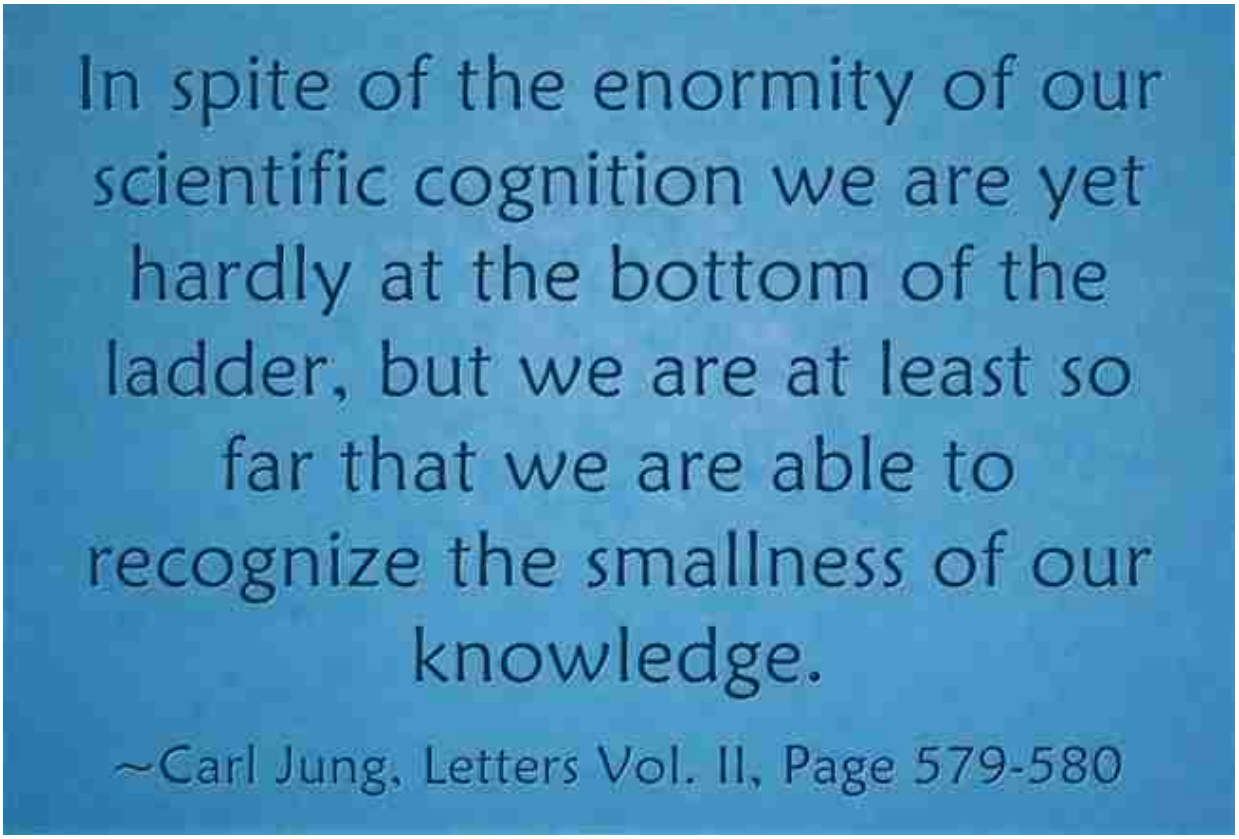
- ~Carl Jung, Letters Vol. II, Page 579-580

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Pages 579-580


In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.
~Carl Jung, Letters Vol. II, Page 579-580

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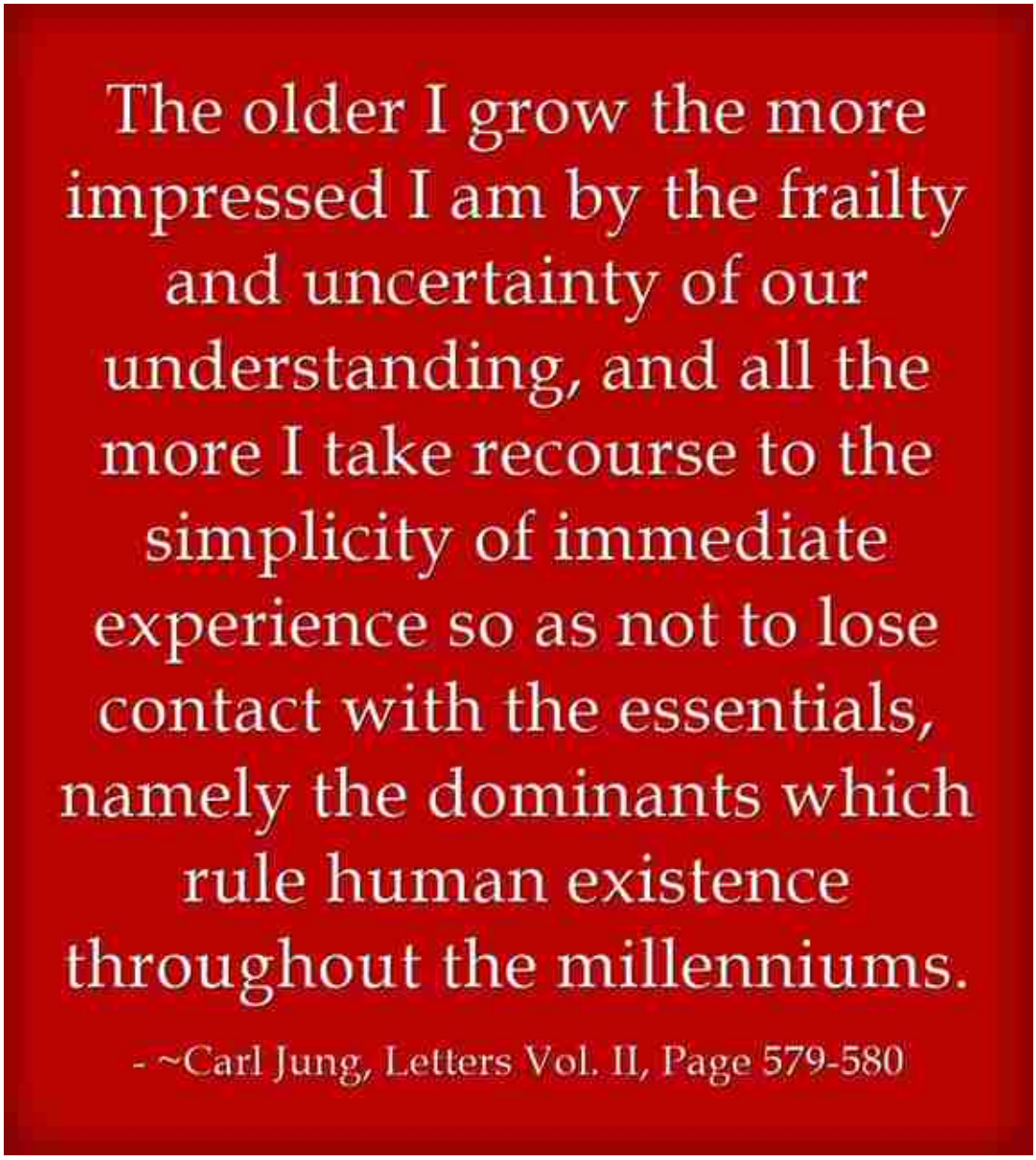
The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.
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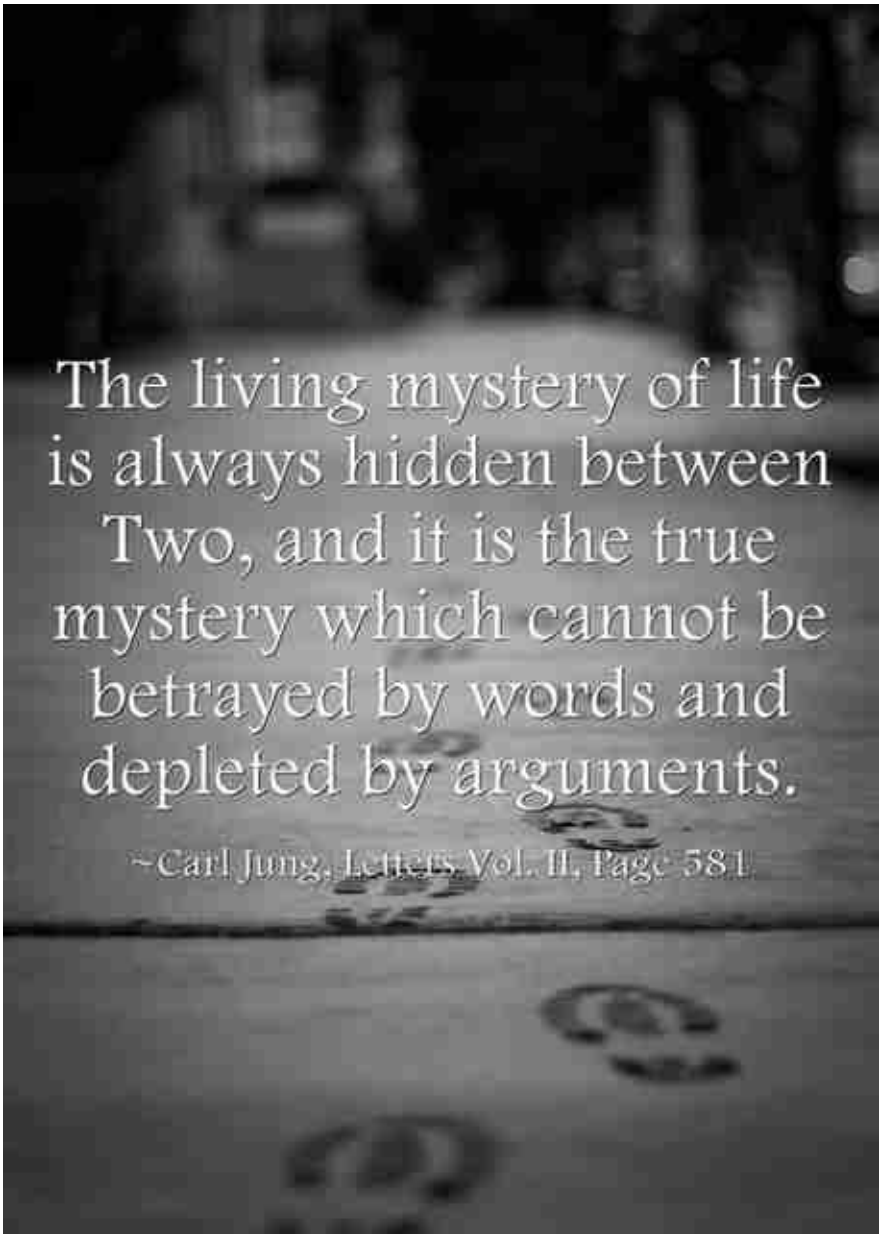
The living mystery of life
is always hidden between
Two, and it is the true
mystery which cannot be
betrayed by words and
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~Carl Jung, Letters Vol. II, Page 581

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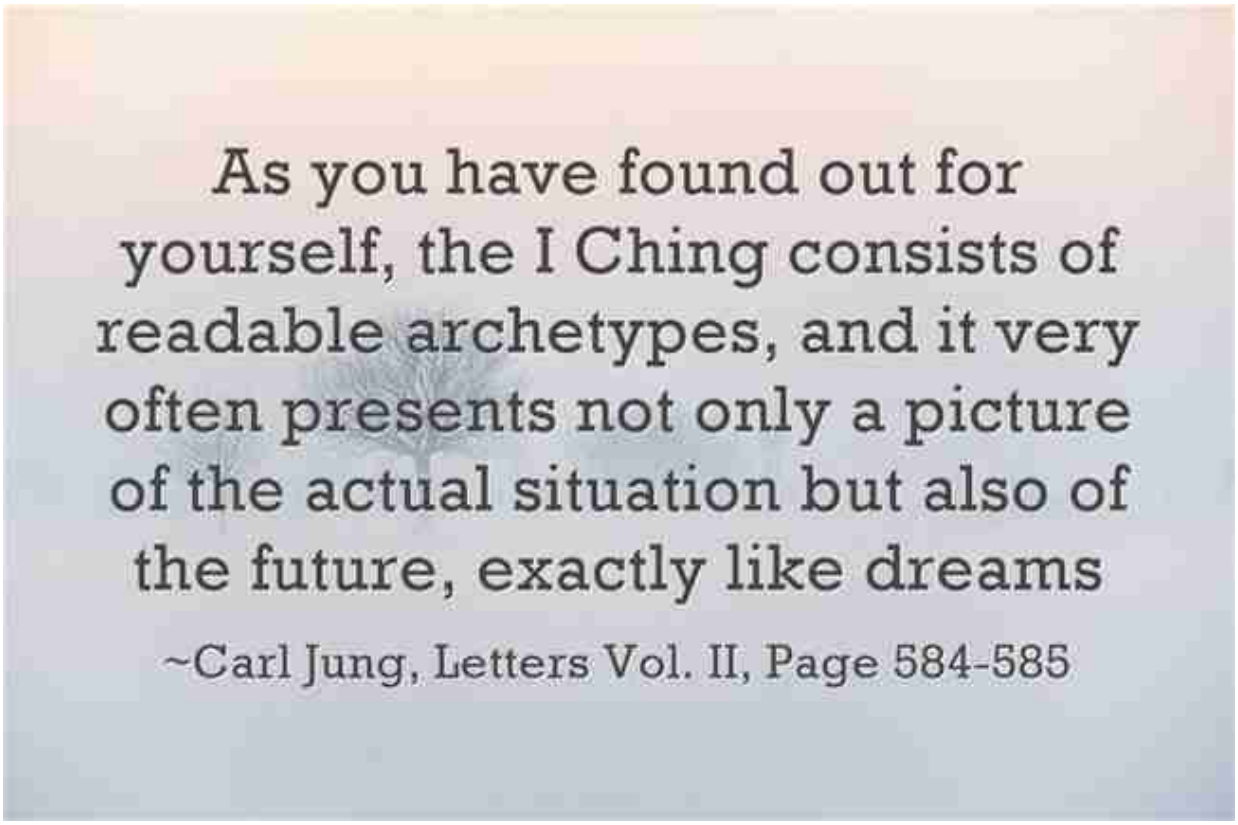
As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams
~Carl Jung, Letters Vol. II, Page 584-585

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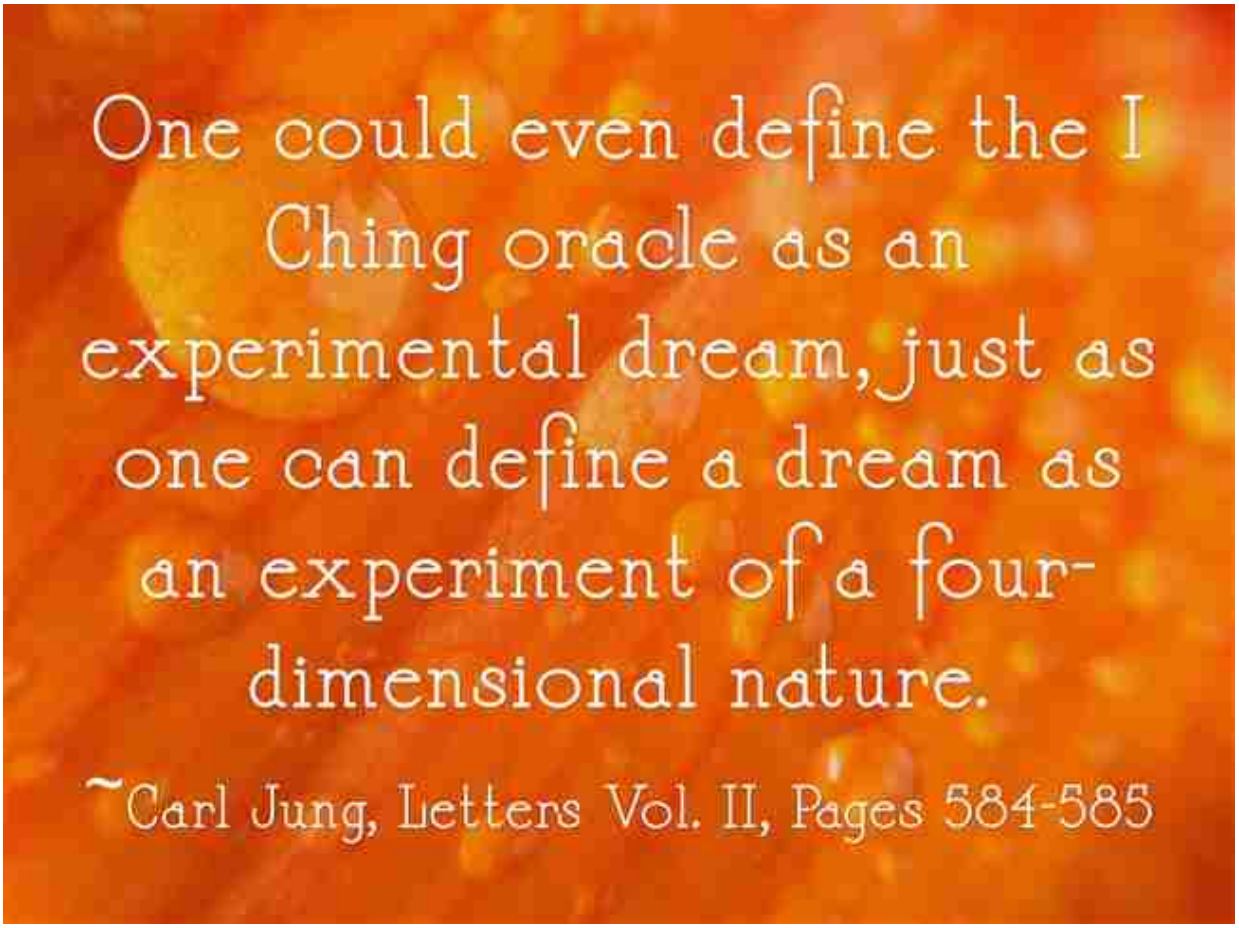
One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.
~Carl Jung, Letters Vol. II, Pages 584-585

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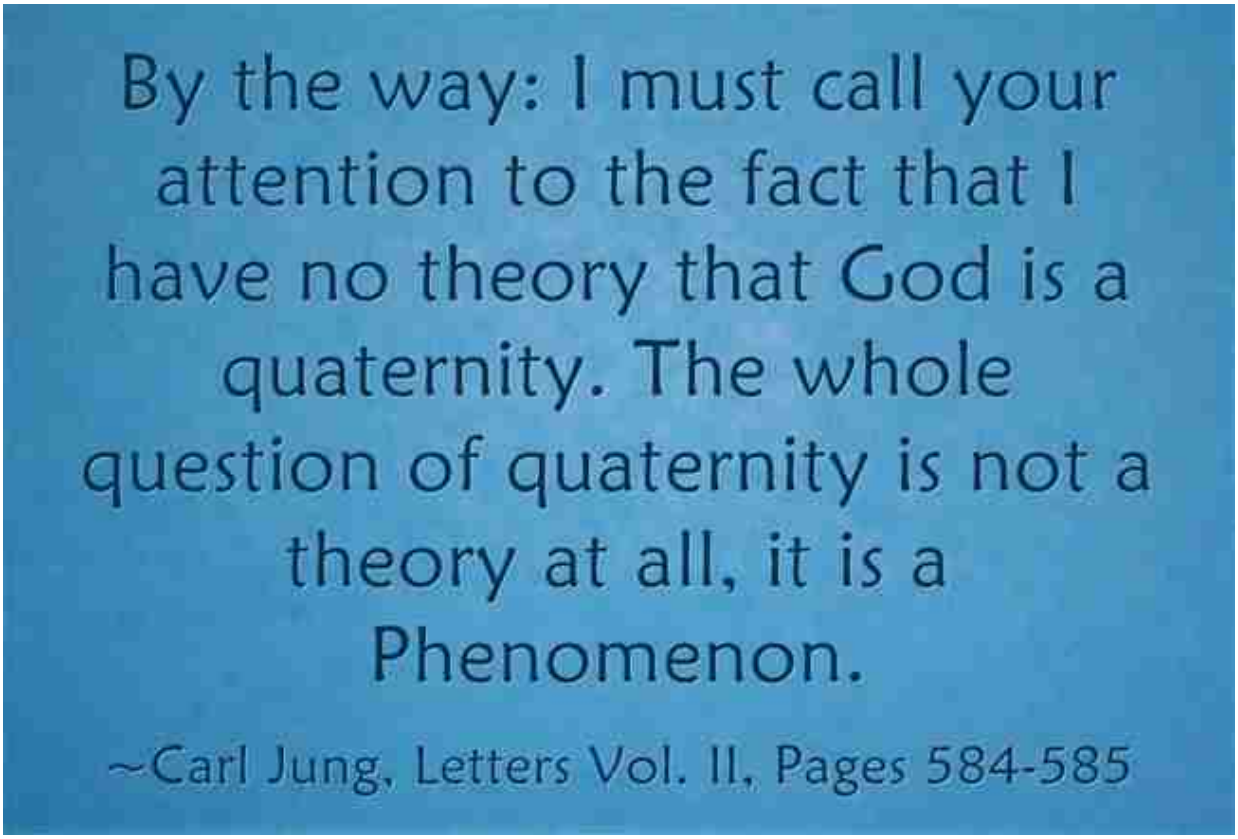
By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all, it is a Phenomenon.
~Carl Jung, Letters Vol. II, Pages 584-585

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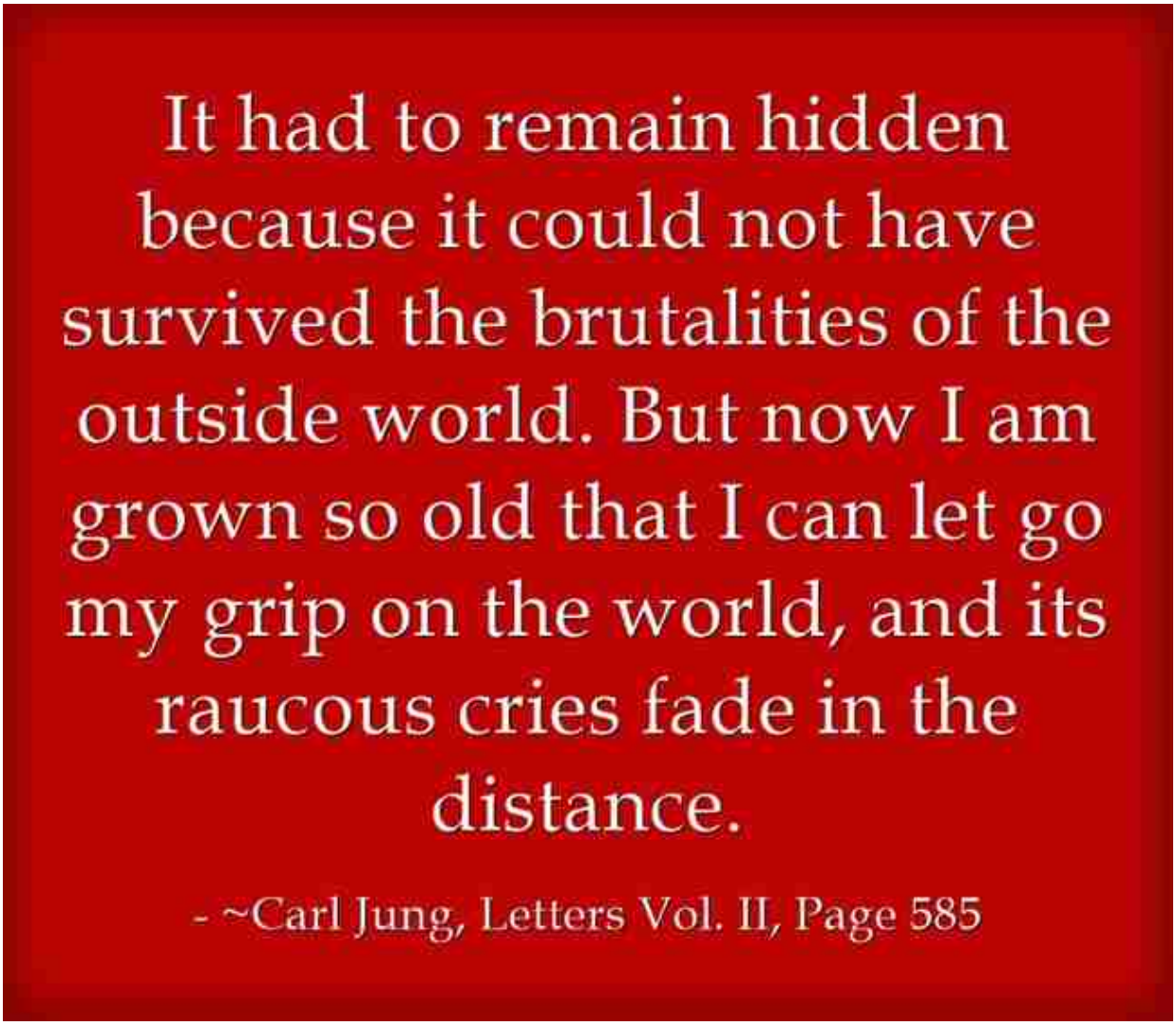
It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.
- ~Carl Jung, Letters Vol. II, Page 585

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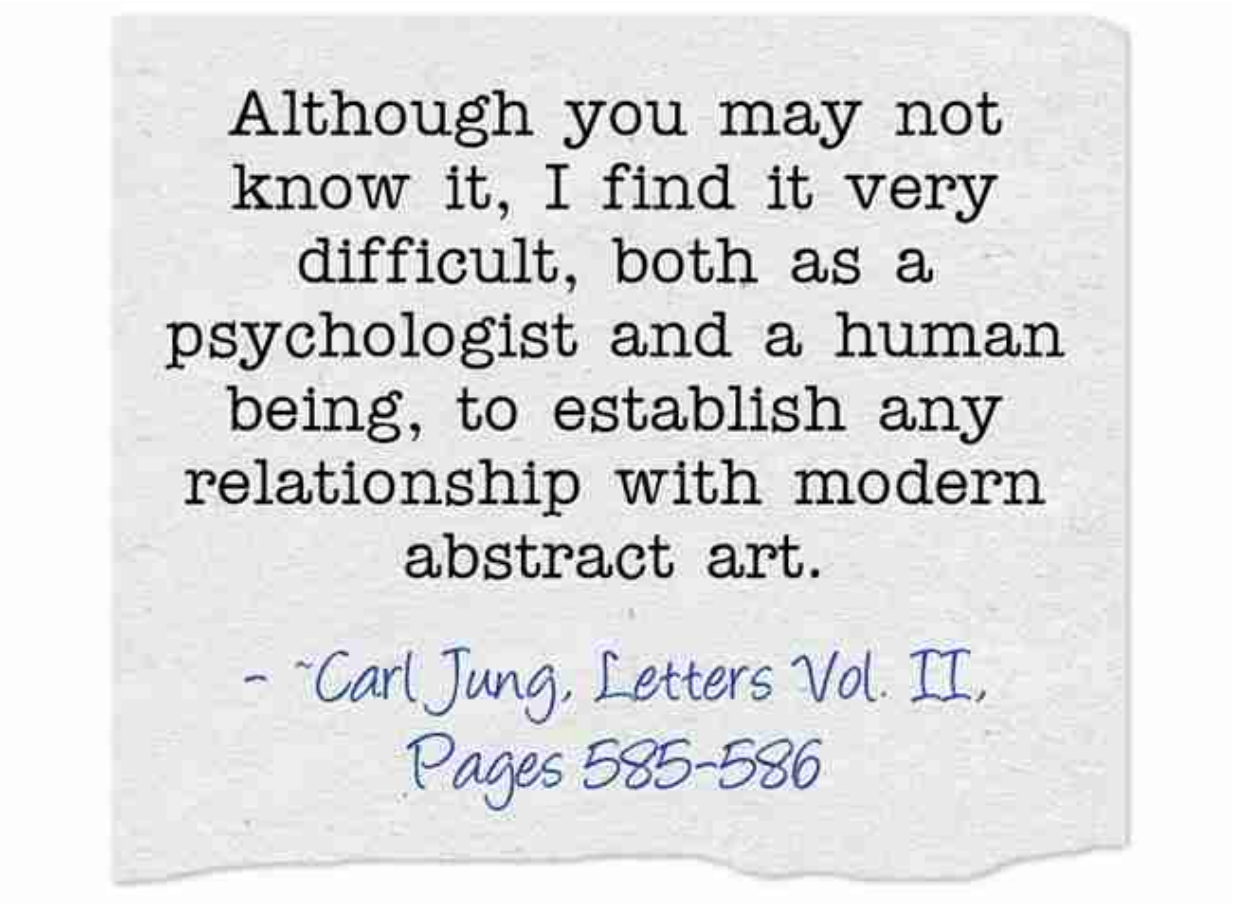
Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.
- ~Carl Jung, Letters Vol. II, Pages 585-586

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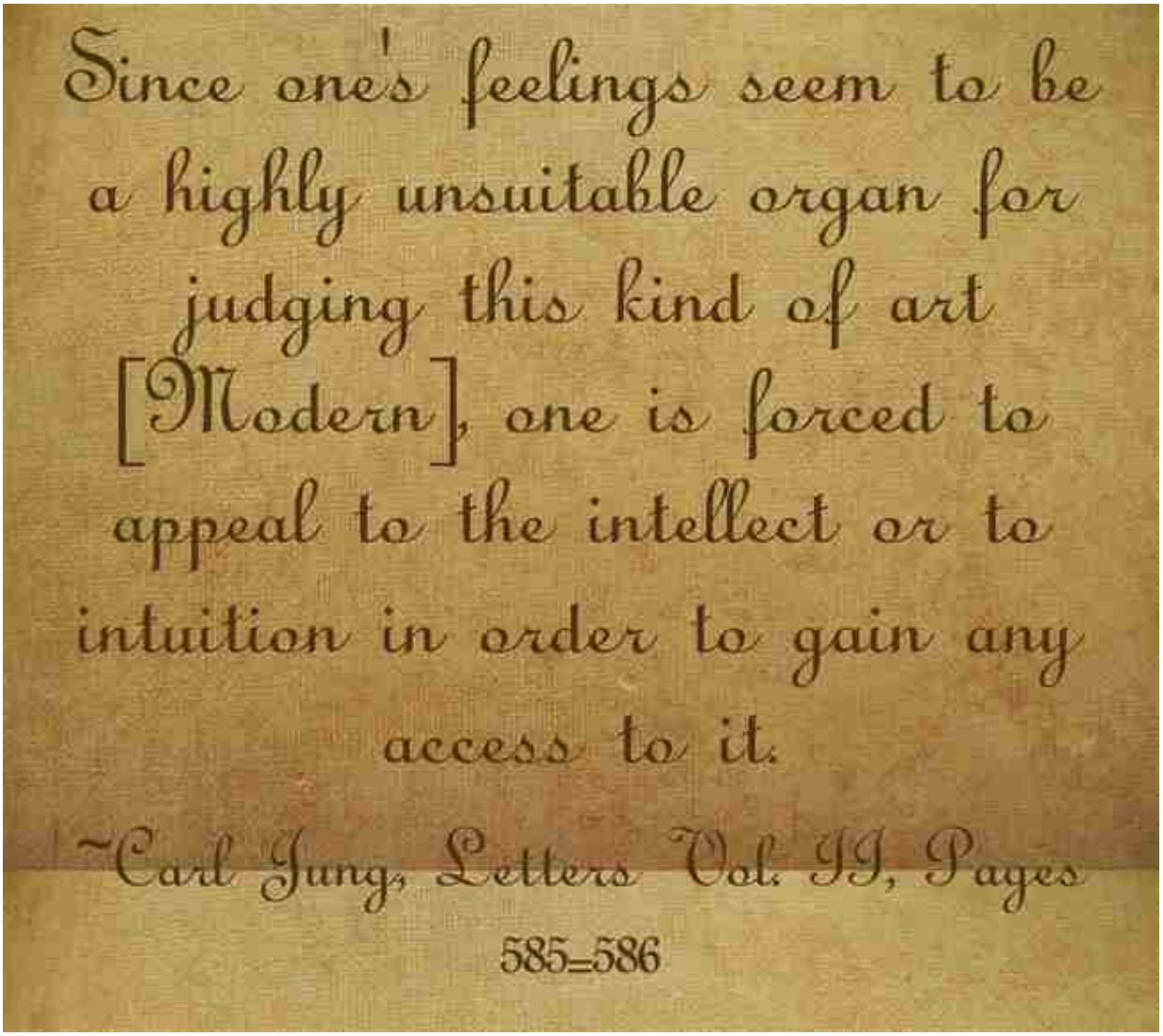
Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.
~Carl Jung, Letters Vol. II, Pages 585-586

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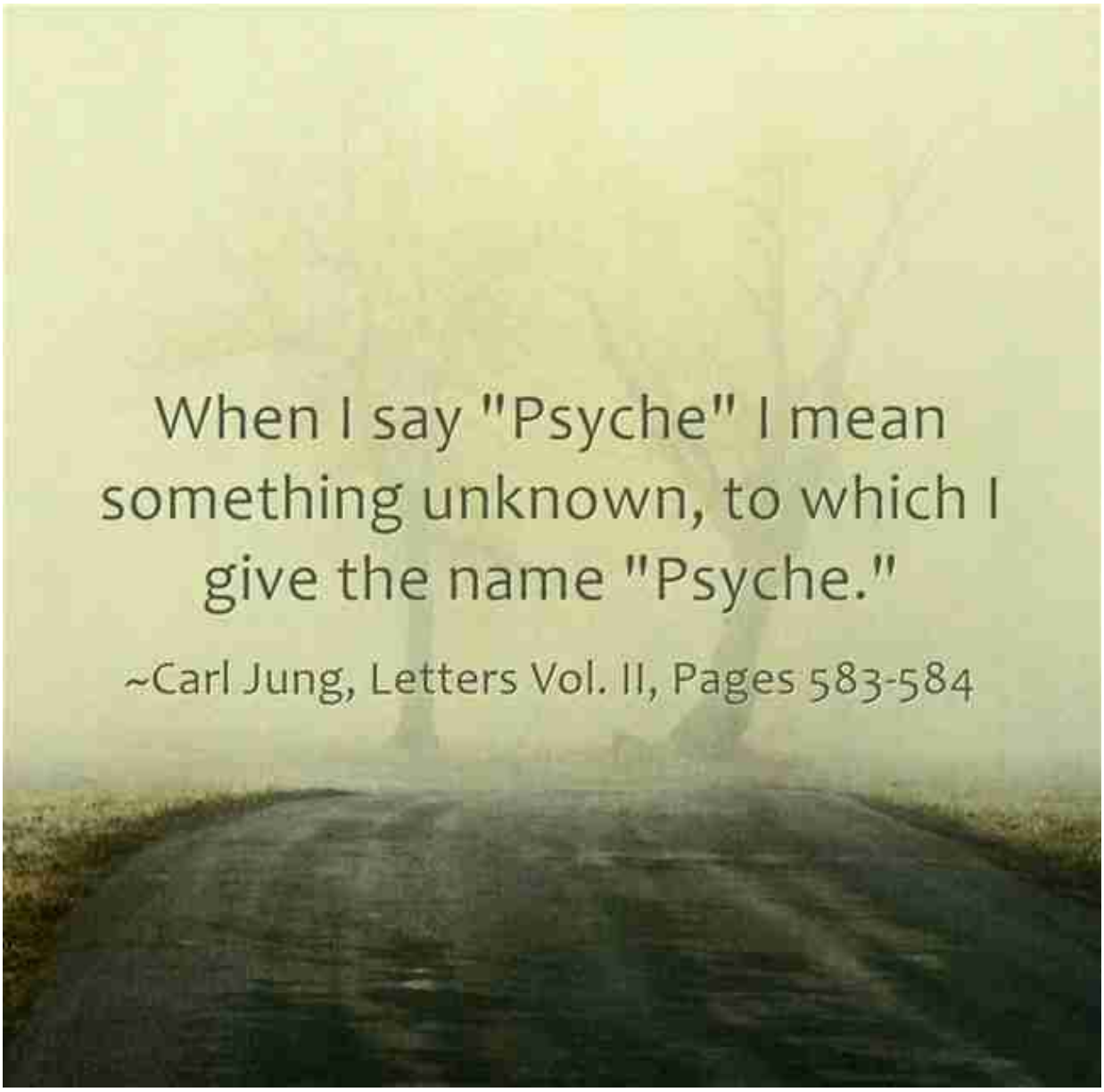
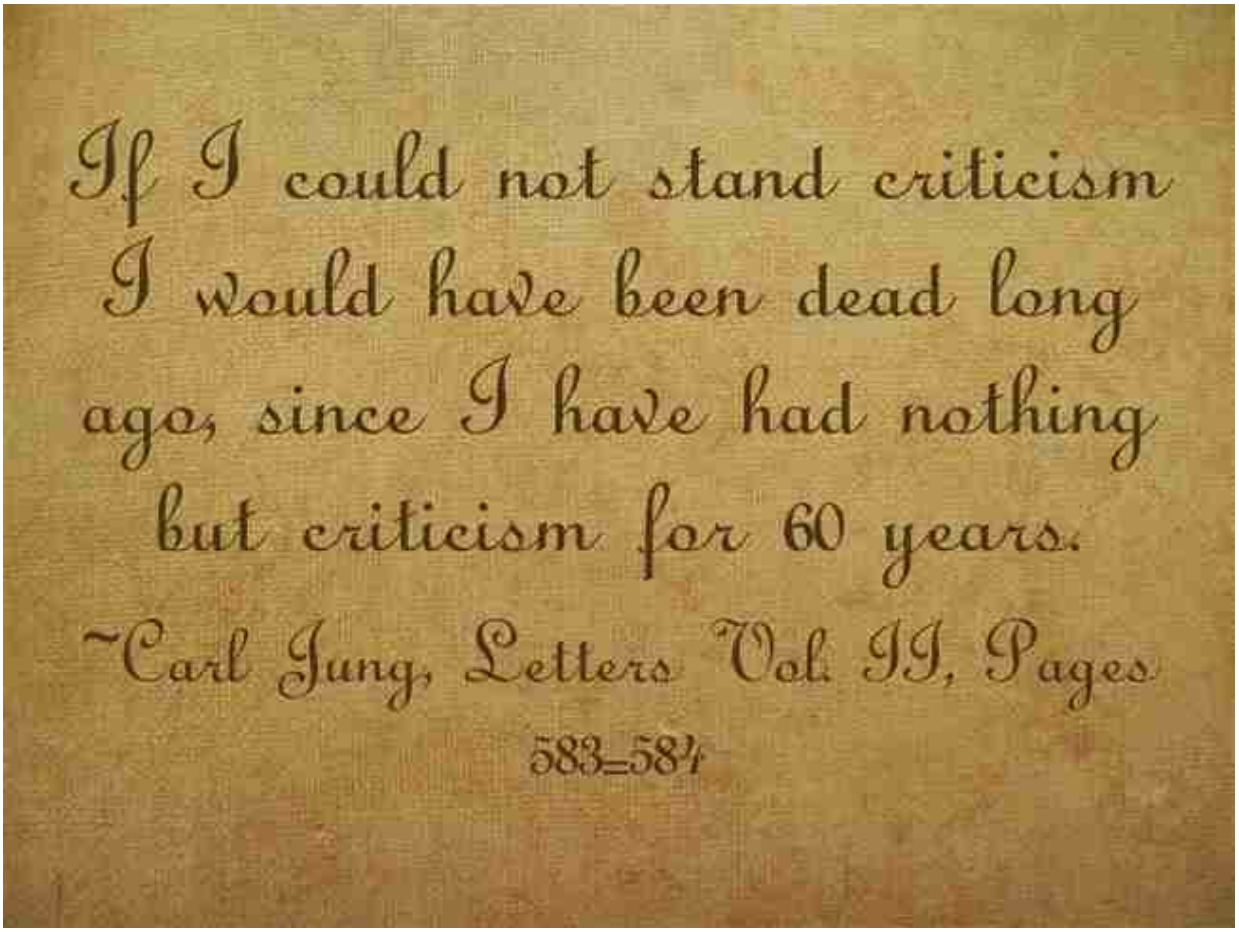


When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Pages 583-584


If I could not stand criticism
I would have been dead long
ago, since I have had nothing
but criticism for 60 years.
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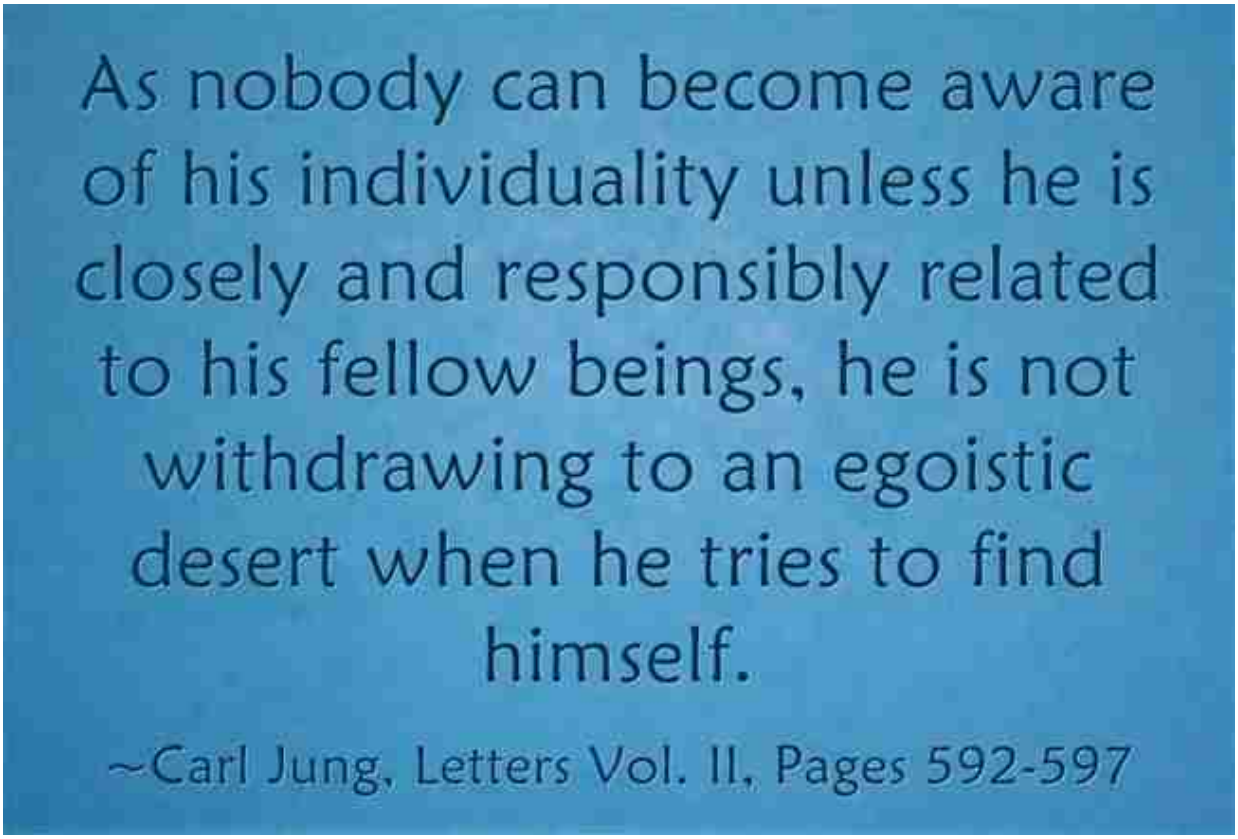
As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.
~Carl Jung, Letters Vol. II, Pages 592-597

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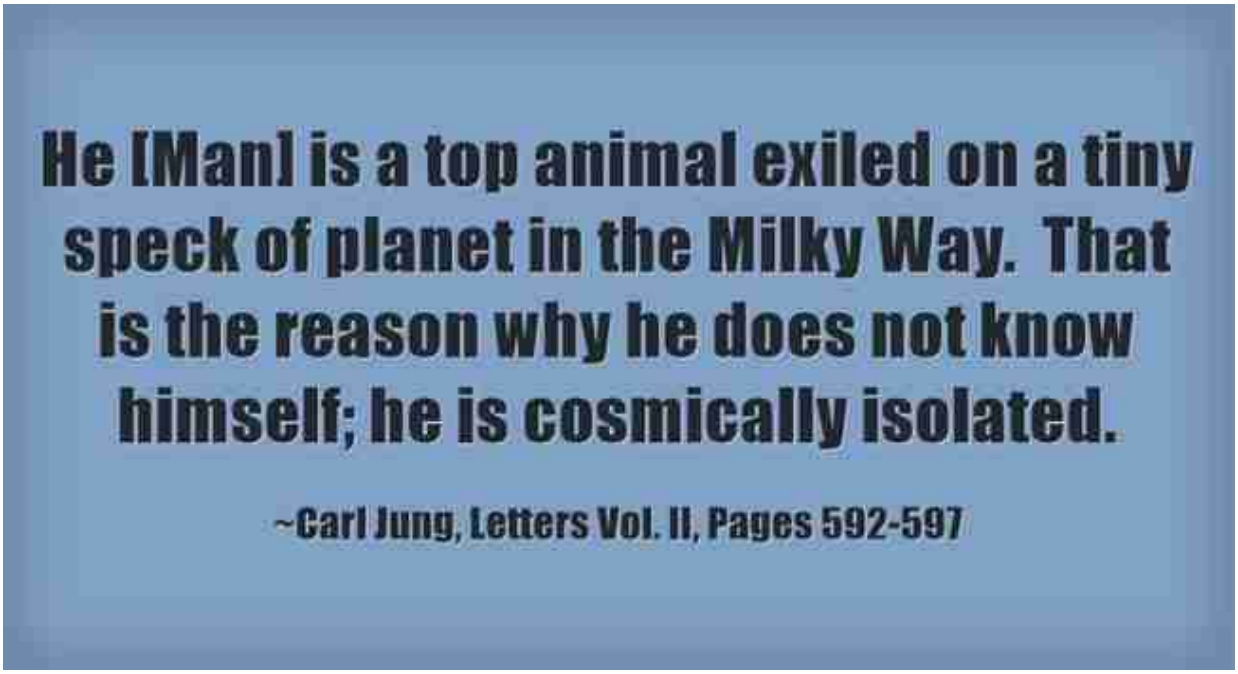
He [Man] is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated.
~Carl Jung, Letters Vol. II, Pages 592-597

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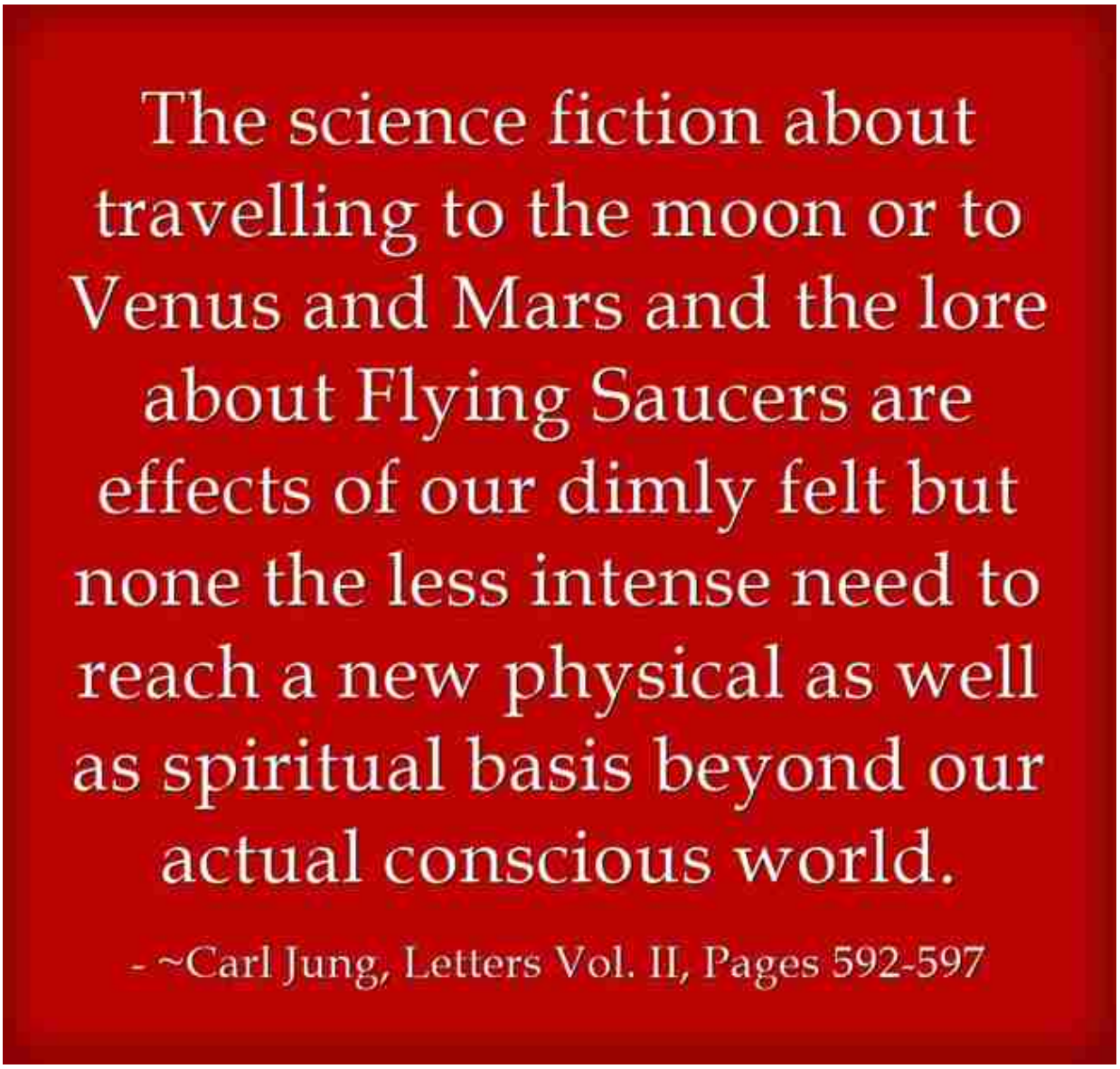
The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.
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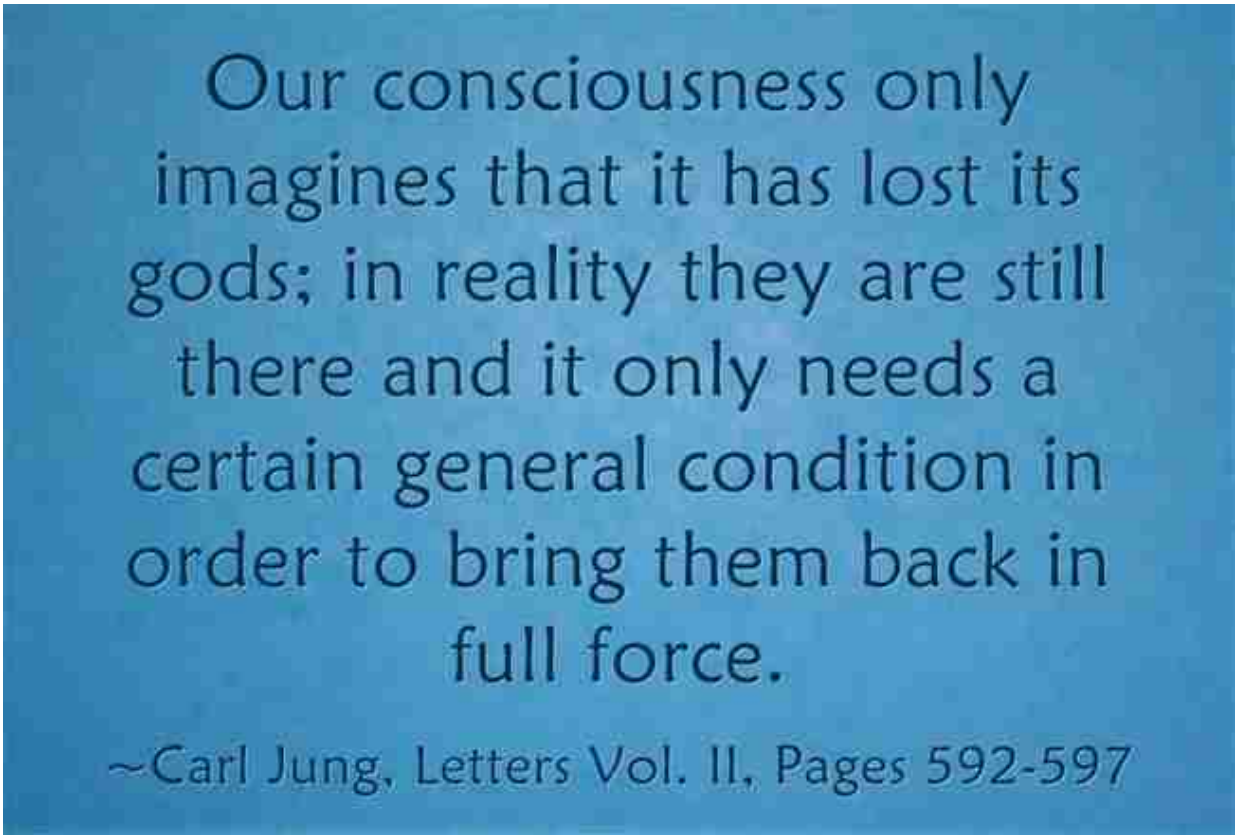
Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.
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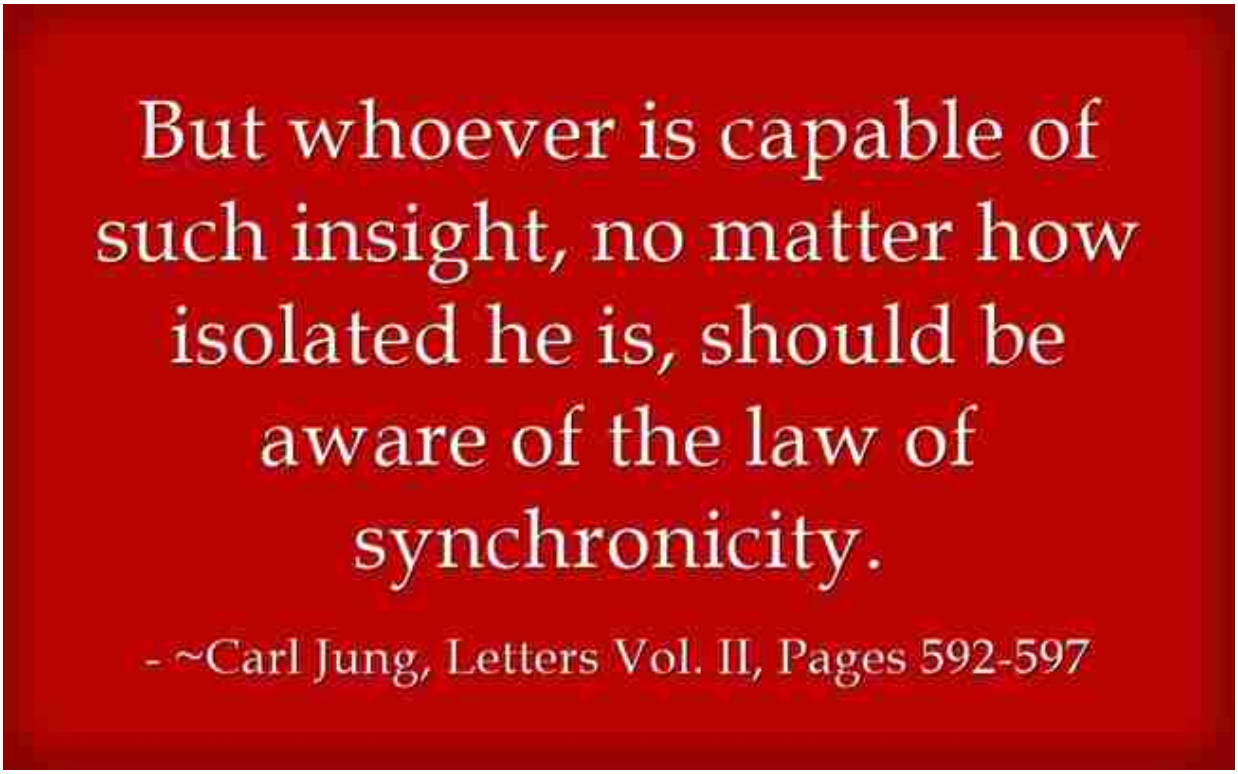
But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

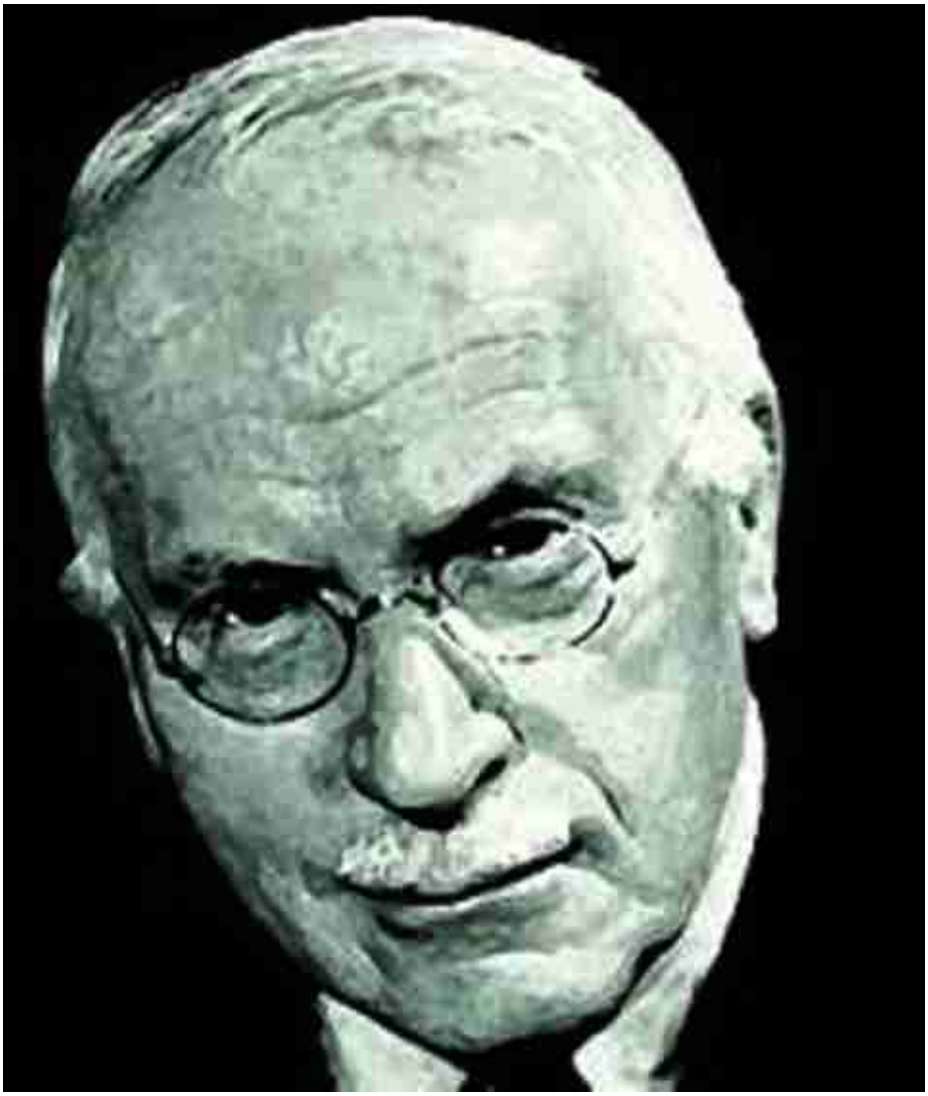
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung response to: Will you not answer a few questions about the most important accusations against you, (2016-02-04 04:21)



[Carl Jung response to: Will you not answer a few questions about the most important accusations against you,]

ON THE ATTACK IN THE "SATURDAY REVIEW OF LITERATURE"

In 1948 the Bollingen Foundation, which had been formed three years earlier, donated funds at the request of the Library of Congress to establish an annual prize in poetry. The Library named it the Bollingen Prize in Poetry and designated the Fellows in American Letters of the Library as its jury of award. In February 1949 the Library announced that the first annual award had been made, on the recommendation of the Fellows, to Ezra Pound. Pound at that time was under indictment for treason, being charged with propagandistic activities in support of the enemy during the War; and, having been judged insane by a medical board, he had been confined in a government mental hospital.

At first, the reactions to the award were relatively mild, but in June, a poet and critic, Robert Hillyer, published two articles in the Saturday Review of Literature that arbitrarily dragged Jung into the controversy, through the Foundation's interest in his work, and presented him as a Nazi and anti-Semite and part of a conspiracy to prepare for "a new authoritarianism." The affair has been well documented in a booklet, The Case Against "The Saturday Review of Literature," published by the magazine Poetry (Chicago), in October 1949.

Carol Baumann, an American pupil of Jung's residing in Switzerland, felt that it was "high time that Jung's own voice be heard, and I therefore asked for an interview." It was published in the Bulletin of the Analytical Psychology Club of New York (a mimeographed private publication), December 1949.

Carol Baumann: (Dr. Jung received me in his garden at Kusnacht, and we sat at a round stone table in the shade of a circle of great trees. I had already sent Dr. Jung a list of the quotations which had been cited against him, and he glanced through these again.)

Dr. Jung: When people have jumped to false conclusions they often prefer to cling to their prejudices. There is little use in answering people who wish to misunderstand, for they are
not interested in ascertaining the objective truth.

Dr. Baumann: Yes, but many readers are mystified by the general uproar. Will you not answer a few questions about the most important accusations against you, to make your viewpoint clear to those who are really interested in learning the truth?

Carl Jung: It must be clear to anyone who has read any of my books that I never have been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation,
or rearrangement of what I have written can alter the record of my true point of view.

Nearly every one of these passages has been tampered with, either by malice or by ignorance.

Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.

Let us take the most important misquotation (SRL, June i) : "The Jew is a relative nomad, never has had and never will have his own culture. . . . The Aryan unconscious is a higher unconscious than the Jewish."

It is significant that when the full context is read, these phrases acquire exactly the opposite meaning from that attributed to them by the "researchers."

These mistranslated phrases have been taken from a paper entitled "On the Present Situation of Psychotherapy," which appeared in the Zentralblatt fur Psychotherapie (Vol. 7, Nos. 1 and 2).

An extensive presentation of the main points in this paper has been printed in a thirty two page article by Dr. Ernest Harms: "Carl Gustav Jung—Defender of Freud and the Jews" (Psychiatric Quarterly,
April, 1946).'

In order to evaluate the meaning of these questionable phrases, I will give you the whole paragraph in which they appear:

"In consequence of their more than twice as ancient culture, they (the Jews) are vastly more conscious of human weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and tolerant neighborhood with their own defects, while we are still too young to have no illusions about ourselves. . . . The Jew, as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are. . . .

The Jew, as relatively a nomad, never has produced, and presumably never will produce a culture of his own since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore, the Jewish race as a whole has, according to my experience, an unconscious which can only conditionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism."

Since this article was to be printed in Germany (in 1934) I had to write in a somewhat veiled manner, but to anyone in his senses the meaning should be clear.

I had to help these people. It had to be made clear that I, an Aryan outside Germany, stood for a scientific approach to psychotherapy.

That was the point!

I cannot see anything in the least anti-Semitic in this statement.

It is simply an appraisal of certain psychological differences in background, and in point of fact it is complimentary to the Jews to point out that they are in general more conscious and differentiated than the average Aryan, who has remained close to barbarism!

And it is an historical fact that the Jews have shown a remarkable ability to become carriers of the cultures in all lands where they have spread.

This shows a high degree of civilization, and such adaptability is a matter for admiration.

Some people show a funny kind of resentment when one speaks of differences in psychology—but one must admit that different nationalities and different races have different outlooks and different psychologies.

Take the difference between the French and the English, or for that matter, between the English and the Americans!

There is a marked difference in psychology everywhere.

Only an idiot can not see it.

It is too ridiculous to be so hypersensitive about such things.

They are facts of experience not to be ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-195

Carol Baumann: What can you say about the quotation: "The American presents to us a strange picture: a European with Negro mannerisms and an Indian soul"?

Carl Jung: This must be taken from a popular interview back in 1930 or thereabouts.

The psychology of the unconscious does not lend itself to popular treatment.

It is too easily misunderstood—all the more so when journalists try to make a sensational splash.

Such an isolated bald statement naturally reads like blatant nonsense to anyone familiar with the workings of the unconscious mind.

Before one can make any sense out of such a statement one needs to know how we can be influenced through the unconscious.

I can just as well speak of the primitive contents of the European unconscious.

There is no critical slur in these things. Indeed, for a wide awake person, the primitive contents may often prove to be a source of renewal.

The American unconscious is highly interesting, because it contains more varied elements and has a higher tension, owing to the melting-pot and the transplantation to a primitive soil, which caused a break in the traditional background of the Europeans who became Americans. On the other hand,

Americans are in a way more highly civilized than Europeans, and on the other hand their wellspring of life energy reaches greater depths.

The American unconscious contains an immense number of possibilities.

I cannot pretend to have attained a comprehensive view of it, and even that view which I have can not be compressed into a few sentences for an interview.

Carol Baumann: Mr. Hillyer claims that in 1936 you said that "Hitler's new order in Germany seemed to offer the only hope of Europe."'

Dr. Jung: Many Americans asked me what I thought about Hitler and his ideas, in the autumn of 1936, and I always expressed concern for the future of Europe.

It is not true that I ever admired Hitler. However, in the early years, before the power devil finally took the upper hand with Hitler, he brought about many reforms and to a certain extent served the German people constructively.

I may have said something of this kind as well as talking of the dangers ahead, which I had already written about.

If I state an historical fact people immediately jump to the conclusion that that implies admiration!

The mockery of it!

My whole life work is based on the psychology of the individual, and his responsibility both to himself and his milieu.

Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul.

Such a widespread phenomenon has well-nigh destroyed our civilization, and the danger is by no means over yet!

Hitler became the mouthpiece of all the undercurrents seething in the German people.

This fact was aptly expressed by the oft-repeated phrase that Hitler followed his intuition with the false "assurance and accuracy of a sleepwalker"—until he came to the edge of the precipice from which there was no escape. In my paper on "Wotan"' I described how the wind god of old provided a very apt picture of the force which seized on the German people, stirring up the long-buried barbaric past.

I wrote this article in 1936 as a warning for those who could understand its implications.

When the unconscious of a whole people is stirred to such an extent, and there is no conscious and responsible leader to canalize the released forces, then the devil takes hold and the destructive forces rush headlong to their final destruction, but only after half destroying the world around them.

That is the tragedy.

Anyone who takes the trouble to read what I wrote both before and during the war will find my real views concerning mass psychology and its dangers, but my warning voice was not heard.

Carol Baumann: Can you say anything about the work of your Jewish followers?

Dr. Jung: There is plenty of evidence of their friendly collaboration with me.

Dr. Gerhard Adler, in London, has continually defended me against the accusation of anti-Semitism.

Dr. Ernest Harms, in America, as I already mentioned, painstakingly wrote up the true history of my connection with the Zentralblatt.

He, incidentally, studied with both Freud and myself, but does not count himself as belonging to either school.

Dr. Erich Neumann, of Tel Aviv, has written several books based on his study of my psychological views.

There are many others I might mention, and, as you know, there is a large group of Jewish pupils here in Zurich.

Carol Baumann: The fact that you accepted the editorship of the Zentralblatt far Psychotherapie and the honorary chairmanship of the International Society for Psychotherapy, in 1933, has greatly influenced Americans against you. Could you say something about this?

Dr. Jung: An objective review of the facts concerning this critical period in the history of European psychotherapy, and the motives which led me to try to save an international scientific organization of physicians, has been written by Dr. Harms, as I just said.

I can add little to what he has written.

However, I may sum up that when I, as a Swiss, accepted this position it was my aim to preserve a spirit of scientific cooperation among all European doctors in face of the Nazi anti-Semitism then first raising its head.

It was impossible to fight the Nazi intolerance openly without endangering the position of all German doctors, and of German Jewish doctors in particular.

But I did what I could as quietly as possible, and succeeded in getting a special paragraph adopted by the international society, whereby German Jewish physicians (who were barred from membership in the
German branch society) could individually become members of the international organization.

Thus they were able to become full members with equal rights.

Later, when through the influence of the Nazis, Dr. M.H. Goring (a cousin of Hermann Goring) became co-editor of the Zentralblatt, and other Nazi doctors were foisted upon us (in 1936 and ’37) my position gradually became untenable.

During this fateful time the Nazis played double with my name.

On the one hand, my name was placed on their black list on account of various things I had written which they could not swallow, as, for instance, my lecture on the "Theory of Complexes," held in Bad Nauheim in May 1934, in which I paid tribute to Freud.

Still later, my Swiss publisher received news that my books were banned and destroyed.

On the other hand, the Nazis were only too pleased to publicize my name, as a Swiss feather in their caps, in an effort to prop their waning reputation in the eyes of the world.

Many false and conflicting rumors were circulated about me: that I was anti-Semitic, that I was a Jew, that I was Hitler’s doctor, etc., etc.

The fact that my name became associated with Goring’s on the Zentralblatt editorial board naturally put me in an increasingly false position, especially when he printed his famous pronouncement about Mein Kampf.

This was inserted in the Zentralblatt without my consent, and I had not laid eyes on the manuscript before it appeared in print.

Of course this statement represented the point of view of the German society only, never of the international society as a whole.

Since the Zentralblatt was published inside of Germany, the Nazis enforced their influence whenever they could.

The task which I had accepted, namely the preservation Alf a non-political international society, finally became too heavy a burden and in fact an impossible undertaking.

In the meantime, I attempted to do my duty in this respect as any other decent man would have done in my place.

Several times I wanted to withdraw and I attempted to resign, but at the urgent request of the English and Dutch representatives, who begged me "for the sake of the whole organization to stay on,"

I stayed on. You cannot quit people when they are in a hole.

It has helped many people that I stuck to my post.

One can say it was a foolish idealism which caused me to stand by, but it seemed to me unfair to all the people clinging to me to leave them in the lurch.

My standpoint was: I'm not a rat which runs from a sinking ship; and so I did not actually resign until the end of 1939, when the war began and I could be of no further use.

Then all international communications were disrupted.

I have never desired to get involved in political events, but as a troubled Swiss onlooker and a conscientious psychological observer, I have naturally had certain reactions to the disturbing events of the time we live in.

I might add that in 1941 I delivered a lecture before a meeting of Swiss psychotherapists entitled "Psychotherapy Today"' in which I condemned the totalitarian state at a time when the victorious
panzer divisions were barely sixty-five miles away, and I knew the Nazis planned to make short work of me when and if they crossed the Swiss border. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-200.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: OSS Secret Agent 488 **(2016-02-04 16:07)**

[Carl Jung's letter to Allen W. Dulles]

To: Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.

A better propaganda appeals to the moral strength and not to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations.

General Eisenhower certainly should be congratulated.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Carl Jung: Interview on Radio Berlin in 1933 (2016-02-05 04:56)

AN INTERVIEW ON RADIO BERLIN

On June 21, 1933, Jung accepted the presidency of the Oberstaatliche Arztliche Gesellschaft fur Psychothera-

pie (International Medical Society for Psychotherapy), which united national societies in Denmark, Germany, Great Britain, Holland, Sweden, and Switzerland and had its headquarters in Zurich.

Though Jewish and other anti-Nazi members had been expelled ,from the German national society, Jung as president enabled them to become members of the International Society.

Thus has Jung's leadership been defended by his followers, while his adversaries have attacked his participation in a Society that had links with Nazi Germany.

The issue has been, and still is, warmly debated.

A document of the time is an interview with Jung by Dr. Adolf Weizsacker, a German neurologist and psychiatrist who had previously been his pupil.

It was recorded and broadcast by Radio Berlin on June 26, 1933.

On the same date Jung began a seminar on dreams, given to a group of analytical psychologists in Berlin, which continued for five days. Its members included at least four analysts who subsequently left Nazi Germany; Gerhard Adler, who settled in London; and James Kirsch, Hilde Silber (Kirsch), and Max Zeller, who settled in Los Angeles, California.

A transcript of the lectures that Jung gave in the seminar and of the radio interview has long been extant in mimeographed form.

Today we have particular pleasure in welcoming to our studio the most progressive psychologist of modern times, Dr. Carl Gustav Jung of Zurich. Dr. Jung is at present in Berlin giving a course of lectures, and he has kindly expressed his willingness to answer a number of questions bearing on contemporary problems.

From this you will see that there is a school of modern psychology which is fundamentally constructive.

We all know very well that psychology and analysis for their own sakes have rightly become suspect nowadays.

We are tired of this continual probing and breaking down along intellectual lines, and it is fortunate for us that there is one psychologist who approaches the human psyche in an entirely different way from the other well known psychologies or psychotherapies, especially Freudian psychoanalysis.

Dr. Jung comes from a Protestant parsonage in Basel.

That is important.

It puts his whole approach to man on a different footing from that of Freud and Adler.

The crucial thing about this psychology is that Dr. Jung does not tear to pieces and destroy the immediacy of our psychic life, the creative element which has always played the decisive role in the history of the German mind, but approaches it with deep reverence and does not devalue it, letting himself be guided in the practical treatment of conflicts or neuroses by the positive and constructive forces which lie dormant in the unconscious psychic life of every man and can be awakened.

Hence his psychology is not intellectual but is imbued with vision; it seeks to strengthen the positive forces in

man and does not stop at triumphantly laying bare the negative elements, since that brings nothing really new into the life of the individual or of the community.

Permit me now, Dr. Jung, to put a number of questions to you and to ask you to answer them, which you can as a Swiss, with a certain detachment, and as a psychologist, with great experience of the human psyche.

I would like to ask you, first, whether there is in your psychological experience a decisive difference between the psychic situation of the Germans and that of Western Europeans and wherein this difference consists?

The fact of the matter is that we are at the moment surrounded by the deepest misunderstandings, and it would interest us to hear, quite briefly, what you think might be the cause of these misunderstandings, and whether the differences between our nature and theirs are so great as to make these misunderstandings comprehensible to us.

Dr. Jung: There is indeed an enormous difference between the psychic attitude of the Germans and that of Western Europeans.

The nationalism that Western Europeans know seems to them a kind of chauvinism, and they cannot understand how it is that in Germany it has become a nation-building force, because nationalism for them still means their own brand of chauvinism.

This peculiarity of the Germans can be explained only by the youthfulness of the German nation.

Their enthusiasm for the reconstruction of the German community remains incomprehensible to Western Europeans because this necessity no longer exists for them in the same degree, since they achieved national unity in earlier centuries and in other forms.

Question: Yes, and now I would like to ask a second question which is extraordinarily important for us, because the new turn of events in Germany is being led by the younger generation.
How do you explain the assurance of German youth in pursuit of their visionary goal, and what is the significance of the fact that the older generation cannot quite rid themselves of a kind of reserve even though they would very much like simply to affirm what is happening? What in your view should be done in order to bridge over this hopeless gulf between the generations, which deepens still further the cleavage in our German nationhood? What is the cause of it all?

Dr. Jung: The assurance of German youth in pursuit of their goal seems something quite natural to me.

In times of tremendous movement and change it is only to be expected that youth will seize the helm, because they alone have the daring and drive and sense of adventure.

After all, it's their future that's at stake.

It is their venture and their experiment.

The older generation naturally takes a back place and they should possess enough experience of life to be able to go along with this necessary course of events.

They too had their time, once.

The gulf between the older and younger generation is due precisely to the fact that the older generation did

not go along with the times and, instead of foreseeing it, was overtaken by the storm of a new epoch.

But that is not by any means specific of the Germans.

It is something you can observe in all countries at the present time.

The older generation have immense difficulty in finding their way about in a new world.

Political changes go hand in hand with all sorts of other changes in art, philosophy, in our religious views.

Everywhere the wind of change is blowing.

And I come very much into contact with people of the older generation who have confessed to me that they have little real understanding of the new time and the utmost difficulty in finding their way about.

Many of them even turn directly to me for advice for with a little psychology one can understand these things.

With a little psychological knowledge, too, it would have been possible to foresee the changes.

But the older generation has, I am bound to say, committed the unforgivable , mistake of overlooking the real man in favor of an abstract idea of man.

This error hangs together with the false intellectualism that characterized the whole nineteenth century.

Question: Thank you, Dr. Jung. We have now heard something of your attitude to the more general problems of the situation as a whole. I would like now to ask some more specific questions about your psychology. What in your view is the position of psychology in general at the present day? What is its task in such a time of activity?

Dr. Jung: It is just because we live in an active and responsible time that we need more consciousness and self-reflection.

In a time like ours, when tremendous political and social movements are afoot, I as a psychologist am very often turned to, as I have said, by people who feel the need for psychic orientation.

This need reflects a sound instinct.

When general confusion reigns, as it does in Europe today, when there is a widespread splintering of opinions, there instinctively arises in us a need for a common Weltanschauung I would say, which allows us to take a unitary view of things and discern the inner meaning of the whole movement.

If we do not succeed in getting this view, it may easily happen that we are as it were unconsciously swept along by events.

For mass movements have the peculiarity of overpowering the individual by mass suggestion and making him unconscious.

The political or social movement gains nothing by this when it has swarms of hypnotized camp followers.

On the contrary there is the danger of equally great disillusion on awaking from the hypnosis.

It is therefore of the greatest value for mass movements to possess adherents who follow not from unconscious compulsion but from conscious conviction.

But this conscious conviction can be based only on a Weltanschauung.

Question: And you think, if I understand you correctly, that such a Weltanschauung can in certain cases best be acquired with the help of psychology—your psychology—so that people can stand firm inwardly in order to work successfully and surely in the outer world, because otherwise their unconscious impulses, moods, and I don't know what, can obtrude themselves in their outward activities.
You see, the fact is that in Germany today psychology is suspect in many quarters precisely because it is concerned with the self-development of the so-called individual, and so they suspect this
famous parlor individualism or individualism deluxe of belonging to an age which is now really over for us. So I would like to ask you: How, just at the present time, when the collective forces of the whole community have taken the lead in molding our way of life, how are we to assess the efforts of psychology in the practical role it would have to play for the whole of life and the whole community?

Dr. Jung: The self-development of the individual is especially necessary in our time.

When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose.

Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement.

As Hitler said recently, the leader must be able to be alone and must have the courage to go his own way.

But if he doesn't know himself, how is he to lead others?

That is why, the true leader is always one who has the courage to be himself, and can look not only others in the eye but above all himself.

Now I come to something quite specific. What difference—though I have already stressed this a little at the beginning—what difference is there between a psychology like yours, imbued with vision, and the psychologies of Freud and Adler, which are built entirely on an intellectual basis?

Dr. Jung: It is, you see, one of the finest privileges of the German mind to let the whole of creation, in all its inexhaustible diversity, work upon it without preconceptions.

But with Freud as well as with Adler a particular individual standpoint—for instance, sexuality or the striving for power—is set up as a critique against the totality of the phenomenal world.

In this way a part of the phenomenon is isolated from the whole and broken down into smaller and smaller fragments, until the sense that dwells only in the whole is distorted into nonsense, and the beauty that is proper only to the whole is reduced to absurdity.

I could never take kindly to this hostility to life.

Question: I am particularly grateful to you, Dr. Jung, for that answer I think it will act on many of us like a liberation. In conclusion, I still have a question that is of particular concern to us today, and that is the question of leadership. From your psychological experience, have you anything to say about the idea of personal leadership and of a leading elite that is now acknowledged in Germany, in contradistinction

to an elected government dependent on the opinion of the masses as evolved in Western Europe?

Dr. Jung: Today we are living in a time of barbarian invasions, but they take place inwardly in the psyche of the people.

It is a breaking of the nations.

Times of mass movement are always times of leadership.

Every movement culminates organically in a leader, who embodies in his whole being the meaning and purpose of the popular movement.

He is an incarnation of the nation's psyche and its mouthpiece.

He is the spearhead of the phalanx of the whole people in motion.

The need of the whole always calls forth a leader, regardless the form a state may take.

Only in times of aimless quiescence does the aimless conversation of parliamentary deliberations drone on, which always demonstrates the absence of a stirring in the depths or of a definite emergency;
even the most peaceable government in Europe, the Swiss Bundesrat, is in times of emergency invested with extraordinary powers, democracy or no democracy.

It is perfectly natural that a leader should stand at the head of an elite, which in earlier centuries was formed by the nobility.

The nobility belies the law of the nature in the blood and exclusiveness of the race. Western Europe doesn't understand the special psychic emergency of the young German nation because it does not find itself in the same situation either historically or psychologically.

Commentator: Thank you, Dr. Jung, for answering these questions so readily, and also for the gist of your answers, which will surely be of the greatest import for many of our listeners. The fact is that we are living today in a phase of reconstruction where everything depends on inwardly consolidating what has been achieved and building it into the psyche of the individual. For this purpose we need, if I may express
my personal opinion, leaders like you, who really know something about the psyche, the German psyche, and whose psychology is not just intellectual chatter but a living knowledge of human beings.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 59-66

Footnotes:

1. Jung's statements and speeches as president of the Society and its various international congresses and editor of its organ, Zentralblatt fur Psychotherapie and ihre Grenzgebiete (Leipzig), are printed in
an appendix to CW 10.

For historical accounts, see Ernest Harms, "Carl Gustav Jung—Defender of Freud and the Jews," Psychiatric Quarterly (Utica, N.Y.), April 2946, and Aniela Jaffe, "C. G. Jung and National Socialism," in her From the Life and Work of C. G. Jung, tr. R.F.C. Hull (New York, 1971).

Also see Jung's letter to James Kirsch, 26 May 1934, in Letters, ed. Adler, vol. r, and below, "On the Attack in the Saturday Review of Literature," pp. 192ff.

2. For a firsthand account of the seminar by another of its members and a discussion of Jung's "dim view of the new government and the prospects for Germany" during that visit to Berlin, see Barbara Hannah, Jung: His Life and Work (New York, 1976), PP. 209-21 3.

Carl Jung across the web:

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Carl Jung: The pilgrim's way is spiked with thorns everywhere, (2016-02-05 15:25)

To the Rev. John A. Sanford

Dear Mr. Sanford, 10 March 1961

Thank you very much for kindly sending me your sermon.

I have read it with interest and pleasure.

It is a historical event, as you are so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard if you are only humble enough.

The example you give is very beautiful and meaningful, as it shows the benevolent intention and the meaningful allusion to a continuation of our existence-two important postulates of the Christian creed.

The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants.

Even if confession is a relatively poor version of the cura the Catholic Church knows at least the function of the directeur de conscience, a highly i mportant function which is unknown to the Protestants.

I admire your courage and sincerely hope that you will not become too unpopular for mentioning a topic so heartily hated and despised by most of the theologians.

This is so at least over here.

There are only single individuals who risk the fight for survival.

The pilgrim's way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 630

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Carl Jung: THREE VERSIONS OF A PRESS CONFERENCE IN VIENNA (2016-02-06 05:11)

Jung was invited to lecture at the prestigious Kulturbund, in Vienna, on February 22, 1928, and a day or two earlier he was interviewed—simultaneously, it appears—by several representatives of the Vienna press.

On February 21, different reports appeared in as many newspapers, and three of them are given here.

Though certain themes recur in each article, the reporters seized on different aspects of Jung's comments and expressed them in different terms.

The reports are complementary, each supplying details the others lack, but it is doubtful whether any of them reproduced Jung's actual words.

The Kulturbund was a cultural society that sponsored lectures by many European writers, scientists, and political figures, and the invitation to lecture had come from its executive vice-president, Jolande Jacobi (189o-1973).

In 1938, after the Nazi occupation of Austria, Dr. Jacobi emigrated to Zurich, became a leading pupil of Jung, and was one of the founders of the C. G. Jung Institute.

I. THE REALM OF THE UNCONSCIOUS

Dr. Jung: Coming back to Vienna again after some eighteen years' absence' is coming back to the city from which the fame of Sigmund Freud has radiated into the world.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

Vienna also means for me re-encountering a doctor whose theories have very close and important connections and affinities with my own system.

I mean Dr. Bernhard Aschner, whose Konstitutionslehre and Humoralpathologie have a psychic analogue in my system of psychoanalysis.

In the nineteenth century, the century of technology and exact science, we strayed very far from the intuition of earlier periods in history.

Purely intellectualistic, analytical, atomistic, and mechanistic thinking has, in my opinion, landed us in a cul de sac, since analysis also requires synthesis and intuition.

The humoral pathology of Aschner, who, incidentally, has rediscovered medical techniques based predominantly on intuition through his translation of Paracelsus, is for me a proof that the most important insights into body and mind can be gained by ways that are not purely rationalistic.

It is difficult for me to outline the special features of my teachings in a few words.

For me the essential thing is the investigation of the unconscious.

Whereas Freud holds that in order to cure the neuroses, all as you know he derives from sexual roots, it is sufficient to make the unconscious conscious, I maintain that it is necessary to coordinate with consciousness the activities streaming out of the matrix of the unconscious.

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them.

In the case of a neurotic businessman, for example, I might be able to show that his neurosis due to his unfulfilled artistic inclinations.

By examining his dreams, I shall now find out what his special gift is, and the most satisfying cures can be obtained if you can get the neurotic businessman—to stick to this example—to write poems, paint pictures, or compose songs.

It maybe that artistically speaking these works are completely worthless, but for their creator they have an immense subjective value.

Developing fantasy means perfecting our humanity.

In this connection I regard religious ideas as of the most importance, by which I do not, of course, mean any particular creed.

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

My travels into the interior of Africa and to New Mexico gave me an opportunity to make a thorough study of

the manifestations of the unconscious among primitive peoples.

I was able to convince myself that religious ideas are inborn in them, and that religions should not be regarded in any sense as neurotic products, as is now asserted in certain quarters.

I still remember two natives with whom I climbed a mountain ten thousand feet high in East Africa.

During the night they were trembling with fear, and when I asked the cause of their agitation, one of them answered: "Everything is full of spirits."

On Wednesday evening I am going to speak in the Kulturbund on "The Structure of the Psyche."'

I shall discuss the nature of thinking, feeling, of sensation and intuition, of the will, of instinct, and of the fantasies arising out of the unconscious.

I hope this will lead to some conclusions about the cure of neurosis.

When you consider that various forms of neurosis, especially fatigue neuroses in big cities, are steadily increasing, and remember what a burden of painful feelings, how much unhappiness, how many suicides the neuroses have on their conscience, you will begin to appreciate the value of combatting them.

2. IN QUEST OF THE SECOND EGO

It is my opinion that sex does not play the all-powerful role in psychic life that Freud and his followers attribute to it.

Sex is after all only a glandular product, and it would be wrong to describe the brain as a mere appendage of the sex glands.

In my conception of dreams and their significance for the sick psyche I am not at one with Freud, either.

As you know, the great Viennese investigator calls the dream a wish-fulfilment.

Wishes that in the waking state were for some reason or other repressed into the pit of the subconscious are supposed, in his view, to find their way back into consciousness in the dream and to determine the content of the dream-images.

In my view the dream is a compensation, a completion of the waking state.

Suppose I am in a disagreeable situation and ought to worry about it. In the waking state for some reason or other I don't, and then I will worry about it in the sleeping state.

My dream will be this worrying I didn't do.

The doctor curing a neurosis according to Freud's method tries to dig up the wishes and tendencies buried in the subconscious of the patient and to bring them into the clear light of consciousness in order to destroy them.

My method is different.

The repressed tendencies that are made conscious should not be destroyed but, on the contrary, should be

developed further.

An example will make this clear.

In everyone some kind of artist is hiding.

Among, savage peoples this is evident from the fact that the warrior decks his spear with feathers or paints his shield.

In our mechanized world this urge for artistic creation is by the one-sideded work of the day and is very often the cause of psychic disturbances.

The forgotten Artist must be fetched up again from the darkness of the subconscious, and a path cleared for the urge for artistic expression—no matter how worthless the paintings and poems may be that are produced in this way.

My friend the great English writer H. G. Wells has drawn a wonderful picture of this state of affairs in a novel.

The hero of his story Christina Alberta's Father' is a petty businessman, completely imprisoned in his prosaic surroundings and his business.

But in his few leisure hours another ego gradually emerges from his subconscious.

He fancies he is the re-embodiment of the Babylonian ruler Sargon I, the reincarnation of the king of kings.

Some kind of Sargon, in various disguises, is hiding in everyone of us.

The fact that he cannot get out of the subconscious and is unable to develop himself is often the cause of severe psychic disturbances.

The unconscious search, by people who are imprisoned in our narrow machine-world, for the other ego, for completion, is also the reason for their flight back to the primitive.

One need only remember the tremendous enthusiasm for ancient Egypt at the time when the tomb of Tutankhamen was discovered.

Thirty or forty years ago the tomb would have been a matter of interest only for a few hundred scholars, and would have left the public at large, who still found everything Egyptian distasteful, completely indifferent.

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do.

All this is still more evident in America.

There American millionairesses marry Indian chieftains.

That's just it.

We are, in a sense, cultural cripples.

3. BACK TO THE JOYS OF THE GOLDEN AGO

The world had become impoverished in beauty, and people harked back to the Romans, to their nature-bound thinking, reminding themselves of those distant ages when every bush harbored a shrine, when those most marvellous figures of fantasy, the gods, were nothing other than perfect human beings.

After this epoch, the Renaissance, they began remembering the ancient Greeks, Rousseau preached the return to Nature, and the classicists (among them Schiller) the return to the sun of Homer.

And in our century we want to go still further back into the past in our hounded age there rise up before our wistful eyes epochs when man communed with clouds and sun, wind and tempest, the
Golden Age of humanity, as it is still sporadically reflected in the primitive, becoming more radiant the further we climb exploringly the genealogical tree of the present races, back to the ancient Egyptians and Babylonians, to the Biblical tribes and their forebears.

It is not for nothing that the recent excavations in Egypt and Mesopotamia have aroused such interest, it is not by chance that our civilization was so ready for Negro songs and dances.

We all, long to go home to the joys of the Golden Age, which let us be natural, graceful, and conscious of our strength, delivered from the bane of our time, the neuroses.

The aetiology of the neuroses is the great divide between my theory and that of Sigmund Freud, from whom I parted company some fifteen years ago because of this opposition.

My sojourns among the natives of East Africa and the Pueblo Indians of New Mexico proved to me that the causes of neurosis do not necessarily lie in the repression of the sexual instinct; the repression of any other primary instinct, say of hunger, can produce it just as well.

Freud’s way and mine also diverge very widely in the matter of dream interpretation.

Whereas he will always look for sexual causes, I trace the origin of dreams back to age-old mythological influences.

Deriving from our remotest ancestors, there slumber in all of us subconscious memories which awaken at night and seek to compensate the false attitude modern man has towards nature.

A schizophrenic in my clinic once explained to me that there was a tube in the sun from which it blew out the wind.

Many years later a papyrus was discovered that told the scientific world for the first time of an age-old myth about the wind from the sun tube, a myth that had not only been recorded in the ancient
papyrus but also inherited from generation to generation in the deepest layers of the conscious mind.

Then, in a single case, the enchained fantasy was allowed to burst forth, at first in inexplicable form.

What fell below the threshold of consciousness during the day both in our own lives and those of our ancestors awakens in dreams to posthumous reality.

Proper education is the best safeguard against psychic illness in its manifold forms, which we call neuroses.

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

If that doesn't help, try to awaken the hidden artist who slumbers in every man.

Give him a chance to bring to light the pictures he carries unpainted within himself, to free, the unwritten poems he has shut up inside him, and yet another source of psychic disturbances is removed.

Even though the work he produces will hardly ever amount to anything technically and artistically, it has helped to cleanse and release his psyche.

The play of fantasy is also helped by religion, an indispensable auxiliary for the psychologist.

Catholicism in particular, with its ceremonial and liturgy, gives fantasy a priceless support, for which reason I have found in my practice that believing Catholics suffer less from neurosis and are easier
to cure than Protestants and Jews,

For the need of religion, for its validity as a primary instinct of mankind, there are abundant proofs reaching back to the dawn of time.

Then it was part of man's unconscious, now it is part of his conscious, psychic diet; to it the doctor must turn when he tries to lead the patient back to himself, to rid him of all the psychic trash that has been pumped into him, to leave more room for the free play of fantasy, to cultivate his open and hidden talents, to make him more balanced, to guide him by the great saying of the Greek poet: Become what
you are.

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

Out of the many cultural cripples one-sided cerebral thinking has produced, the psychoanalyst who approaches them not merely as medical specimens but as human beings should be able to bring them closer to nature, make them more natural, as nature wanted them to be and as they faced life thousands of years ago.

If the gifts we are endowed with break down before the tasks of life, if they wither away or run riot, we have only our flight from nature to blame, from the Golden Age of our furthest ancestors that returns to us
only in dreams, a flight that leads to suppressed naturalness and to oppressive over-civilization of the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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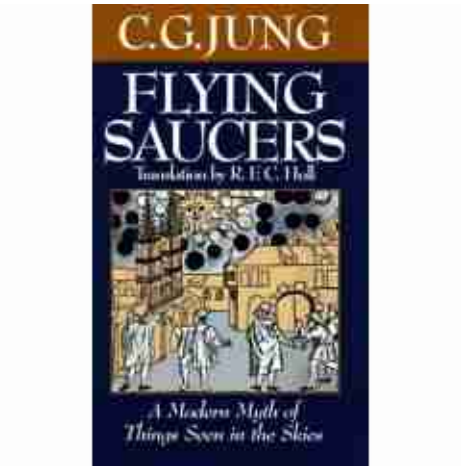
Carl Jung: Have you ever met any people who have seen Ufos (2016-02-07 05:05)



QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

Dr. Jung: I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn’t, although he carried his camera with him, “as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband’s attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 389-391

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Carl Jung on the Second Half of Life. **(2016-02-07 10:50)**

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from every-

thing he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 106-108.
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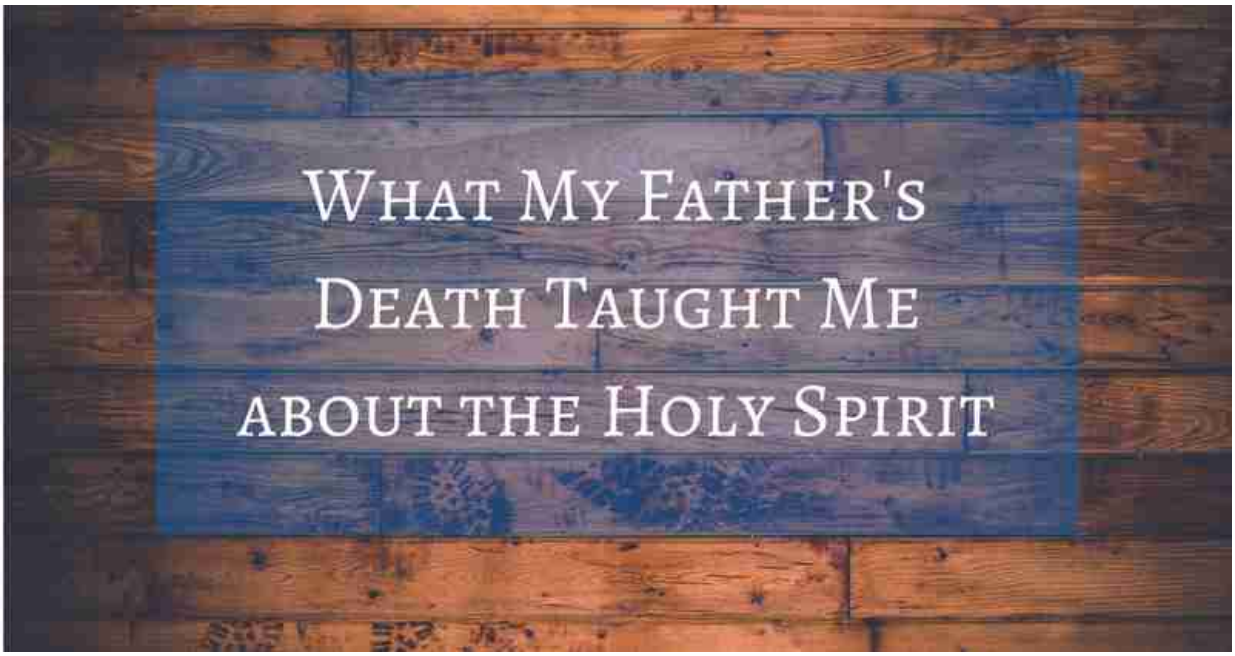
Carl Jung answers Can I help the spirit of my dead father... (2016-02-08 05:00)



QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't

think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's striving towards a goal.

Yes, but that still doesn't prove anything.

It's like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't make him immortal.

He has that need, but you can find many people who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 383-386.

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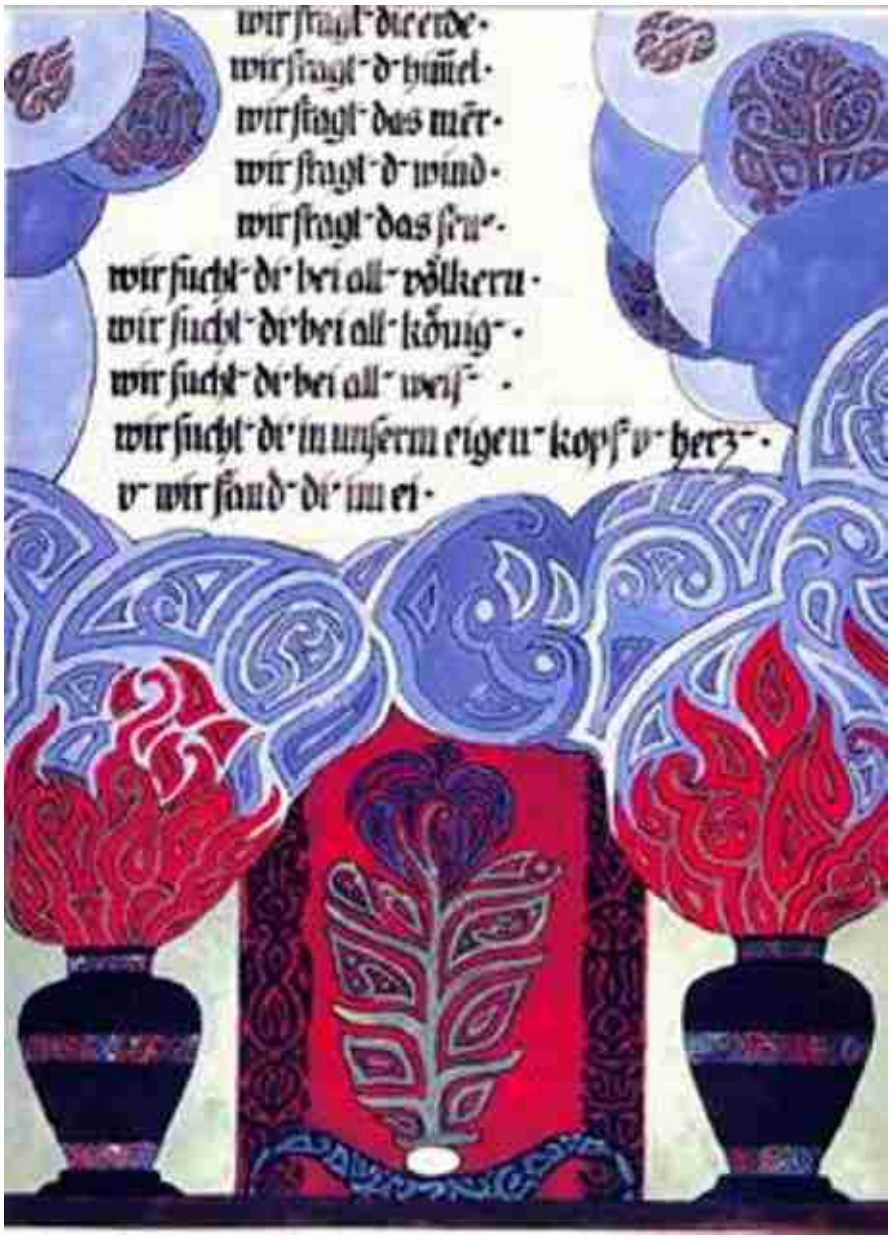
Carl Jung answers is a connection between dual predestination and synchronicity (2016-02-09 05:05)


wir fragt die erde
wir fragt d' himel
wir fragt das mer
wir fragt d' wind
wir fragt das fur
wir fuchl di bei all völkern
wir fuchl di bei all köng
wir fuchl di bei all weis
wir fuchl di in unserm eigen kopf v herz
v wir fand di nit

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 387-380.

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Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium,
(2016-02-10 04:50)

DOCTORS ON HOLIDAY ON THE RIGI By Dr. Esther Harding

Introduction: The founding of the C. G. Jung Institute in April 1948 brought many of Jung's friends and pupils to Zurich. (For Jung's address on the occasion, see CW 18, pars. 1129ff.)

In June, for the first time since before the War, Esther Harding (see above, p. 25) and her friend and colleague Eleanor Bertine, traveled from New York. Dr. Bertine (1887-1968), American by origin and training, shared with Dr. Harding the leadership of the Jungian movement in the eastern United States.

After returning from abroad, her Report from Zurich was brought out as a pamphlet by the Analytical Psychology Club of New York, 1948.

It dealt chiefly with the organization of the Institute, but a more personal excerpt under the above title was included in Memories and Perspectives Marking the Centennial of C. G. Jung's Birth (published privately by the Club, 1975), and this version is printed here.

Dr. Harding's journal entries for her visit at the same time are given afterward.

Dr. Esther Harding: We arrived in Switzerland at the very height of rose-time.

I think I never saw so many roses in my life, garden roses and climbing roses, wild roses and tame.

One thing that strikes an American abroad, as a lot of you know, is that literally every inch of land is used, either fertilized for grazing or agriculture, or allocated to timber production, or else made into the ubiquitous gardens by which every peasant's cottage, as well as every mansion, is surrounded.

All the villages looked like blooming rose-gardens.

We well remembered, on this return, the majesty of the mountains, but we had almost forgotten the quaint loveliness of every little hamlet.

For us, of course, the country round about Kusnacht was filled with memories of steps and stages on the inner way which had been accomplished there.

It was under a particular tree that heavy thoughts had clustered like ripe fruit, yon forest had been a place of darkness of spirit, but clarification had come while swinging down the steep hill above the village just as twilight was falling.

All the sounds, too, brought repercussions from the past, the thrice-repeated ding-dong, ding-dong, ding-dong announcing train time at the station, the splash of the little lake boats pulling up to a stop just under our window, the chimes of half a dozen churches ringing the quarter hour from near at hand and from across the lake.

All were so utterly familiar, so unchanged by all the violence of the intervening years.

But the goal for which we had made the pilgrimage was, of course, to see Dr. Jung.

So we were delighted to get a call bright and early the morning after our arrival giving us an appointment for the following morning.

He had explained previously that he could no longer carry the burden of people's personal problems, but that he would be glad to talk with us about anything else we wished.

We found him looking older, of course, for the twelve years since we had been there; his hair was snow white, but he appeared well and more full of ideas and of mental vitality than ever.

He had so much to give that he seemed actually to need to give it.

Physically, we were told, he readily gets over-tired and then he goes rapidly downhill.

His illness has left him with only a small reserve, and he has to live within rather rigid limits.

But within those limits, he is magnificent.

Talking did not seem to tire him, and he poured out treasures lavishly, from what seemed to be an inexhaustible fund of wisdom.

He said that he had thought old age would be a rather dull time of decrease and inaction, but actually it was most exciting. "You just sit quietly in one place and absolutely everything comes right to your door-
step!"

The hard digging and delving that he has done all his life in pioneering this new way into the psyche seems now to be bearing fruit in the form of a great wealth of spontaneous ideas.

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

His literary output is enormous.

At present he is engaged in redoing Psychology of the Unconscious, writing another book on alchemy and one on the Self.

And of course he gives a lot of time to the Institute and to the working out of all the myriad details connected with getting it well started.

And finally, he is continually visited by scholars interested in psychology and all the numerous fields which touch upon it, men and women who bring their special points of view to him and seek something of his integrating wisdom.

So, in spite of physical limitations, he is an immensely hard worker.

He said that, a while ago when he had gone off to the mountains for a much-needed rest and vacation, he had made up his mind that he had done his bit and had about come to the end of his assignment.

So he wasn't going to have any more ideas, please.

But that very night the conception of the central theme of the book on the Self forced itself upon him, and there was nothing for it but to set to work on another big undertaking.

Dr. Jung was, as he put it, "not quite pessimistic" about the inevitability of the destruction of our civilization.

He found some indications—quite slight clues, to be sure—in the dreams of all sorts of people and in the particular way that certain things have happened, which suggest that this moment, with its upheaval and disorder, may be truly the transition to a new order, as we have all been hoping for so long.

He said that the uprush of brutality, which he had observed so generally in dreams of Germans before the War, was giving way to constructive symbols of a new phase.

One rather interesting astrological fact, he noted, is that the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below.

This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

Of course he made no claim to be a prophet, but merely an observer of whatever indications there might be.

At the end of the morning, Dr. Jung proposed that we join him for a long week-end trip, Thursday to Monday, on the Rigi.

We had heard that he was planning a holiday and would be out of town for about a week, which we naturally took as our bad luck, never dreaming of such a windfall as this.

He knew of a charming little inn recently built on a saddle just below the summit of the mountain, and said he would ask Miss Schmid to engage the rooms for us all. Mrs. Jung had hoped to go but couldn't manage it just then.

Miss Wolff would try to get up by Saturday night.

So Thursday morning we met Dr. Jung at the railroad station.

He was carrying a fat and heavy briefcase which held the manuscript of the book he had brought along to work on.

That did not look much like a holiday to us, but fortunately it was never opened all the time we were there.

The mountain and talk claimed every minute.

Each morning, right after breakfast, we all fared forth for a tramp.

The Rigi is a fairly domesticated mountain, at least a cogwheel railroad runs up to the top from each side, and there are many trails crisscrossing the slopes, where they are not too steep.

Dr. Jung, needlessly apologetic, set the pace slow enough for us to keep up without having had a chance to get into training beforehand.

For actually he was able to do as much as we cared to.

There were benches placed here and there at particularly beautiful spots where we could sit down and divide our attention about evenly between the view and the talk.

As you may remember, the Rigi rears steeply above Lucerne across from the sharp peaks of Pilatus, with the gem-like chain of lakes of the Vierwaldstdttersee strung out at its feet. In the distance, across lower snow ranges, tower the giants of the Bernese Oberland.

Wherever you look, your eye is caught and held by something you want to be able always to remember.

Dr. Jung pointed to the sheer face of a cliff, asking, "Do you see that door ?"

We looked hard and could see nothing but unbroken rock.

Then he pointed out the line of a ledge and above it the faintest bit of roughness. It was the door of a cave in the cliff, one of many made by the Swiss army as a means of defending the mountains when they momently expected invasion.

The plan was to abandon the northern plain, where Zurich is located, and to retire into the mountains and fight there to the last ditch.

The Swiss meant it, too, and that spirit was probably what saved them.

After lunch, and there is no problem in getting all you want to eat and drink in Switzerland if you can pay for it, there was time for a little rest, then we came together again for tea and another walk, then dinner and more talk until far into the night.

And such talk!

Dr. Jung was in top form, and the conversation ranged over everything conceivable, from the sublime to the

ridiculous, from samples of his inimitable Rabelaisian wit to the meaning of faith.

He told us about his experiences under threat of invasion during the war, about the visit of Churchill to Switzerland, which was like a triumphal procession, and the talks he had had with —or perhaps I should rather say had heard from—him.

Dr. Jung spoke of the United States and its overwhelming job of world leadership.

I said that this had not been sought or wanted by our country, and I questioned whether we werereadyto carry such a responsibility.

His answer was that the United States must not stay immature now, or it will be at the peril of the whole world.

"Only you have the power, you must take the responsibility that goes with it."

He thought it most necessary that we be firm with Russia or Russia will certainly control Europe.

Like all the other Europeans I talked with, including some who had previously been far from pro-American, he was immensely appreciative of the Marshall Plan, and hoped that we would be firm and definite about laying down conditions for its operation.

I asked whether that would not bring everybody down on us, with the accusation that we were using dollars to dominate the world.

He agreed that it would, but said that such was the inevitable price of power.

"You cannot at once hold power and avoid criticism, for what you don't do, if not for what you do."

He thought we would have to accept that fact and go ahead, for the European countries could not agree among themselves.

There was too much long and bitter history dividing them.

In these long hours in the mountains, Dr. Jung reminisced about his own past experiences, his trips to Africa and to India, the long anxiety during the period of Hitler's domination.

And then, one morning, sitting in an outdoor terrace cafe looking over the deep valley with its emerald green lake and on to the snow peaks beyond, he took us to the mountains of the mind, as he told us of his latest idea of the psyche.

This is the basis of his new book on the Self and will be the culmination of his life's work, the final great step in integration of a career outstandingly devoted to the integrative processes, both in knowledge and in life.

He has found a symbol of the psychic structure which joins into an organic unity everything from the mineral world through the animal, the unconscious and ordinary consciousness up to the Anthropos, which is quality-less and so, like the old Uroboros, touches the primordial condition of Chaos with its forces constituting matter, from which the whole cycle springs again.

It all was most suggestive and exciting, but too much to take in at one telling.

Though he drew diagrams to elucidate his thought, I admit to a feeling rather like my reaction many years ago when I first contacted his work through Psychology of the Unconscious.

It was: "There speaks the master. I do not understand, but, please God, I shall before I die."

The elaboration of these new ideas will, I think, bring some light to the dim inter-region between psyche and body, as well as that between psychology and physics.

Anyway we felt that the companion with whom we sat waiting for the drinks to be brought on that mountain terrace had himself given us a drink from the cup of pure genius.

Of course the days on the Rigi were the high point of the trip.

It is impossible to be with Dr. Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room.

The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today.

One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness and back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

His talk moves back and forth from the obvious facts and events of the outer world to the subtle and irrational manifestations of another to which he grants an exactly equal validity and weight.

That this is no mere lip service, no mere intellectual point of view, is shown in the freeing effect he produces upon practically everybody, not too congealed by the fear that this man may somehow be going to crack up his well-tailored persona and reveal matters too disturbing to be welcome.

But, though Dr. Jung's talk is rich in references to experiences which are ordinarily explained by a priori interpretations from the realms of mysticism or superstition, he is utterly sure-footed in keeping to the line that differentiates the facts which you experience—the observed data—from what you think about them and the names you call them by.

He himself is frequently thinking about them, rescuing them from the scrapheap of mere fantasy and superstition and seeking an explanation for them consonant with the findings of modern psychology.

Certainly he does not hesitate to incur the criticism, once seriously levelled against him by a psychologist at the New School, to the effect that "Jung is more concerned with religious phenomena than is compatible with scientific respectability!"

He even strayed so far into "scientific disrespectability" as to tell us about a magician whom he knows personally and who has talked freely to him.

The man is a Swiss peasant who lives up in the hills above Bollingen, conscientiously practicing his profession.

He trusted Dr. Jung, and told him willingly many stories of his successes with magic, producing in evidence a drawer full of testimonials and letters of appreciation from "grateful patients."

He even brought out his greatest treasure, a book of spells for making magic in the name of Baldur, or of Venus, or of other thoroughly pagan gods.

This little volume, believe it or not, he claimed had been presented to him by a monk!

Apparently these invocations of highly questionable powers had not disturbed the peace of mind of the good friar in the least. Indeed magic flourishes, very much as of yore in out-of-the-way places in Switzerland.

And not only there, one might add. I have been repeatedly asked since our return,

How does Dr. Jung really feel about the campaign against him as a Nazi sympathizer?

That question cannot be answered quite simply, even if I could be sure of interpreting his reaction correctly, for the reply would have to depend upon the level of consciousness with which the interrogation was concerned.

On the surface level it is deeply painful to him to have his name associated with the unspeakable horrors perpetrated with deliberate intent by the German government.

Such vilification as he has received, and even the simple lack of understanding it implies, of all he has stood for in his entire life and work, cannot fail to hurt a man of his sensibility.

But on another plane, it just does not touch him.

While there are undoubtedly some venomous motives at work, the whole attack can also be regarded as on more manifestation of the fact that he stirs the unconscious to such an extent that he is inevitably mythlogized as god or devil.

He has had that experience before many times, and takes it in his stride as a part of life, a phenomenon to be accepted, rather than an offense to be personally resented.

Indeed, Dr. Jung has a deep realization that, to be complete, the very godhead must include the devil, and human beings must accordingly find an adjustment to that fact and not just childishly reiterate that it oughtn't to be.

So, with respect to the attacks against himself, he pulls up his collar and goes about his business, without getting unduly involved.

But to get on with my story.

Saturday Miss Wolff arrived with her little dog.

Though badly hampered by rheumatism, from which she has been a great sufferer, she gamely came along Sunday morning when we climbed to the pinnacle of the Rigi.

Mrs. Jung, who had expected to get up that evening, was delayed by the death and funeral of a long-standing member of the Zurich Club, whom some of you will undoubtedly remember, Herr Dr. Schlegel.

Dr. Jung asked us to stay over until Tuesday in order to see her, but we had a dinner engagement with friends who had come to Zurich from southern Switzerland for a visit with us, so we had to leave before she arrived, greatly to our regret. Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung and a personal God and the concept of a divine impersonal principle (2016-02-10 09:19)

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which

is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 388-389.

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Carl Jung answers a series of questions **(2016-02-11 04:33)**

AT THE BASEL PSYCHOLOGY CLUB

On November i , 1958, Jung visited a small study group of the Psychologische Gesellschaft in Basel and answered a series of written questions, besides other questions spoken from the audience.
The event was tape-recorded and transcribed, and it is first published here, in translation. Square brackets indicate lacunae in the text or conjectural readings.

Dr. Jung: I would like to thank you for crediting me with the ability to say something sensible in spite of my advanced years.

This cannot be taken entirely for granted since I tend for the most part to be very absent-minded.

Concentrating on your difficult questions might thus end in the fiasco of my getting lost in some train of thought.

So I beg you to call me to order if it seems to you that I am wandering off somewhere into the blue.

QUESTION I:

What is the criterion that indicates whether an archetypal dream or a vision should make an obligatory demand on an individual, or be evaluated only as an expression of a general contemporary event which the dreamer has picked up and which does not address him as an individual human being?

Dr. Jung: The desired criterion here is whether the dreamer feels numinously addressed by the dream.

If not, then it doesn't concern him—and it doesn't concern me either.

At most it could initiate a theoretical bandying about of words, which of course is futile.

QUESTION 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 4000 B.C.

What preceded it?

Total darkness.

We just don’t know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God's son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn't be found, some invented ones were added—there had to be 14 of them.'

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose

birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption.

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer.

To put it briefly, it's a question of conscious immortality.

This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India.

For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end.

The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship.

That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity.

But we can assume with great probability that something of our psyche goes on existing.

Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness.

But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare.

For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis.

Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it.

Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she

herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero!

QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's striving towards a goal.

Yes, but that still doesn't prove anything.

It's like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't make him immortal.

He has that need, but you can find many people who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics!

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men.

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty.

But naturally one cannot form any such ideas of which it could seriously be said that they must be so, because their object is one which we cannot know unless we were God himself, and in so far as we are "God" we are speaking of our unconscious, being ourselves unconscious to the extent we are "God."

Thus it is that all the statements we make about God are statements about the unconscious.

It is local, it is universal, it is the One, it is the Many or the All, it is personal and impersonal because the unconscious appears to us in all these forms.

One feels personally addressed by the unconscious—or one doesn't.

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn't, although he carried his camera with him, "as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.

It is said that people who make the least fuss about these things are the most likely to see a Ufo.

A former patient, now an analyst living in the southwest of America, also observed a silvery object in the sky for about four minutes, after which it vanished at great speed.

She described it as "web-like" and as though sprayed with aluminum, so that one could make out its web-like structure.

She evidently wanted to convey that the object was lighter than metal.

Not for a moment did she doubt that it was real—it was like seeing a bus passing—with no connection whatever with any kind of psychology, so that one is absolutely flummoxed and thinks these people must have seen something real.

I have not concerned myself at all with the question of whether these things can be real and if so how.

Ufos in dreams should be treated like any other dream image, they play exactly the same role.

QUESTION' I0: Can our preoccupation with psychology and with Ufos be traced back to a decline of the belief in God, as though this left a void which the unconscious had to fill?

Yes, we feel uneasy and dissatisfied and insecure and now under modern political conditions we are naturally afraid also.

And naturally we ask, What is the matter with man’s psychology?

We cannot make anyone else responsible for what is happening in the world except man.

There lies the great danger: why is man as he is?

In our world miracles do not happen any more, and we feel that something simply must happen which will provide an answer or show a way out.

So now these Ufos are appearing in the skies.

Although they have always been observed" they didn’t signify anything.

Now, suddenly, they seem to portend something because that something has been projected on them—a hope, an expectation.

What sort of expectation you can see from the literature: it is of course the expectation of a savior.

But that is only one aspect.

There is another aspect, a mythological one.

The Ufo can be a ship of death, which means that ships of death are coming to fetch the living or to bring souls.

Either these souls will fall into birth, or many people are going to die and will be fetched by fleets of these ships of death."

These are important archetypal ideas, because they can also be predictions.

If an atomic war were to break out, an infinite multitude of souls would be carried away from the earth.

How one is to explain the Ufos in individual cases, I cannot say.

It depends on the circumstances, on a dream, or on the person concerned.

There is indeed a void in individuals now that we are beginning to discover that our belief in metaphysical explanations has grown enfeebled.

In the Middle Ages the Ufos would have been taken for divine manifestations, but we must say with Goethe: "For all our wisdom, Tegel still is haunted." Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-391

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XX **(2016-02-11 09:38)**

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.
~Carl Jung, Letters Vol. II, Pages 592-597

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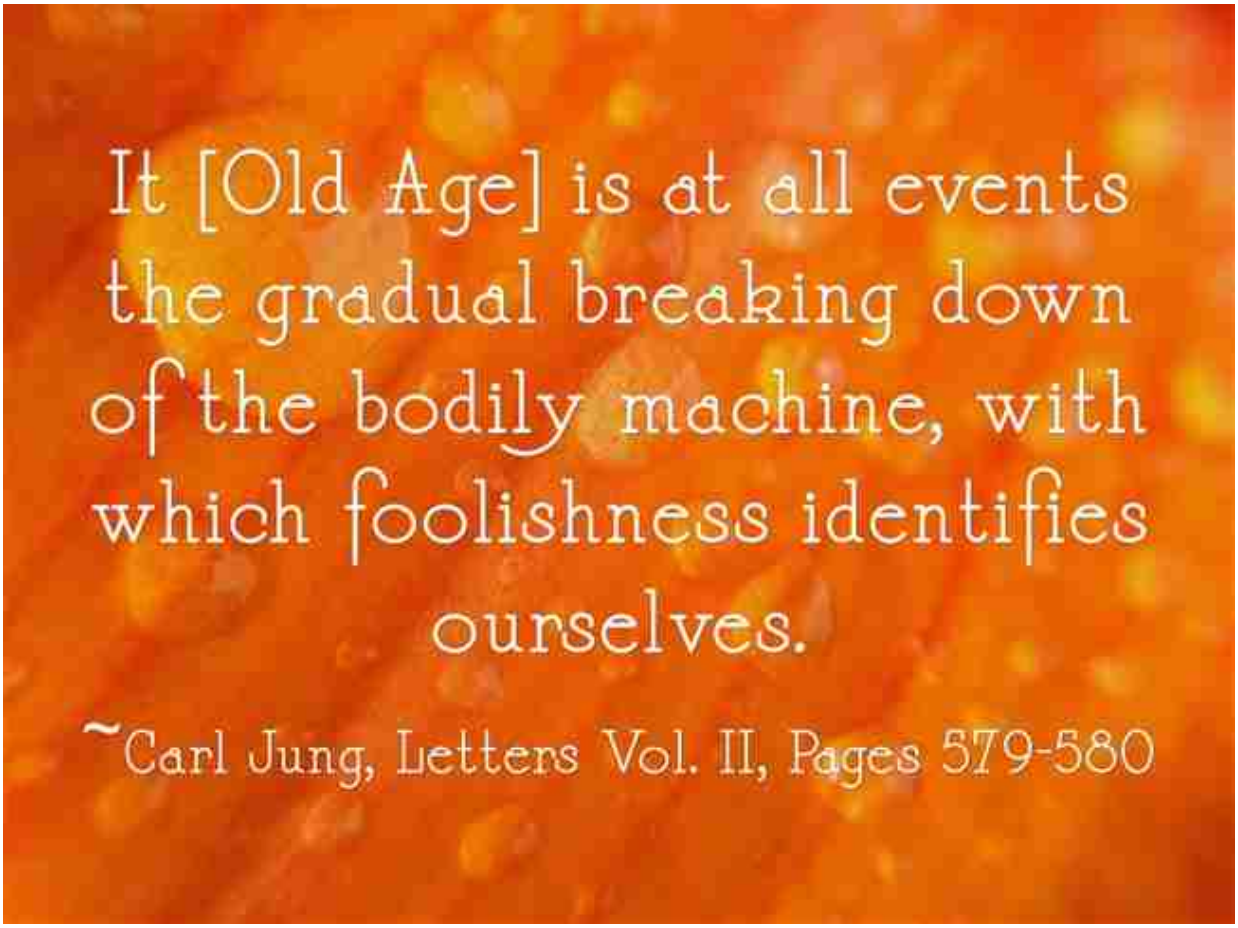
It [Old Age] is at all events
the gradual breaking down
of the bodily machine, with
which foolishness identifies
ourselves.
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"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval.
~Carl Jung citing British Medical Journal, CW 18, Page 664

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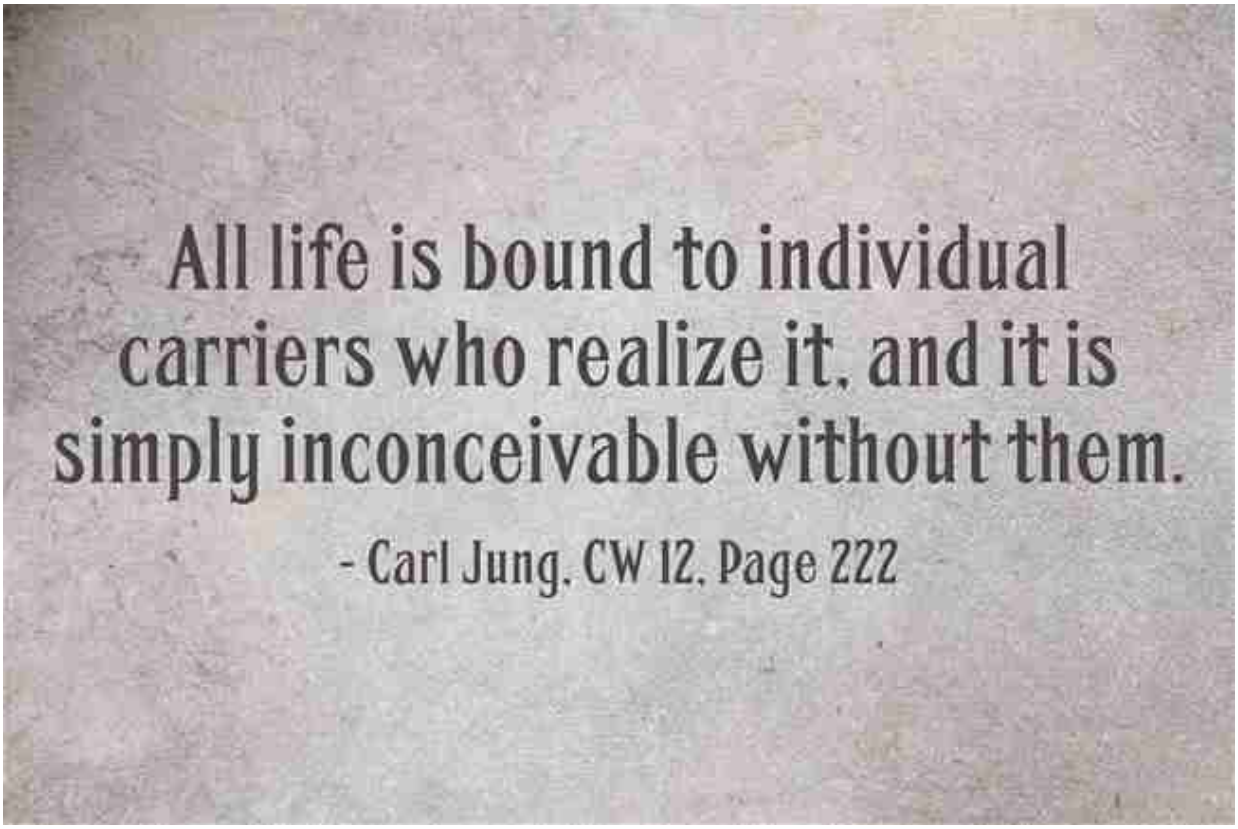
All life is bound to individual carriers who realize it, and it is simply inconceivable without them.
- Carl Jung, CW 12, Page 222

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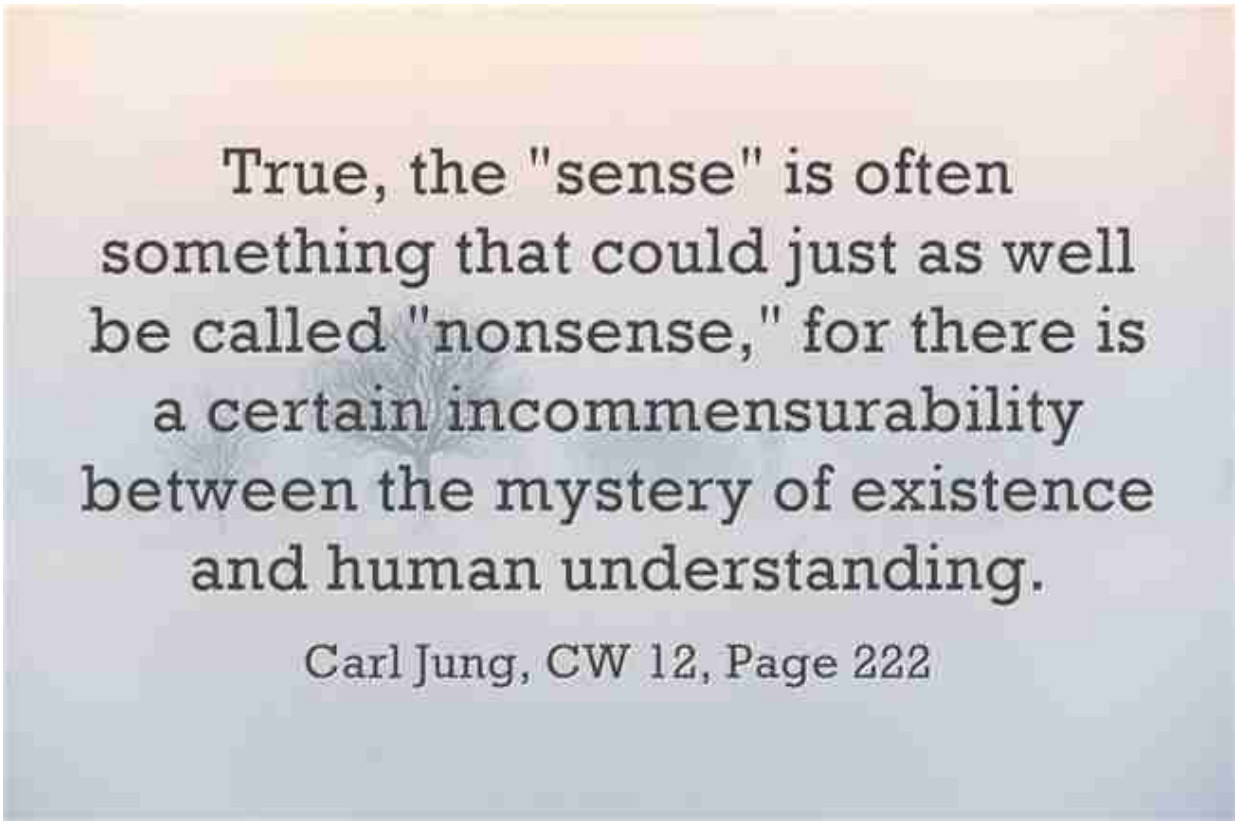
True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.
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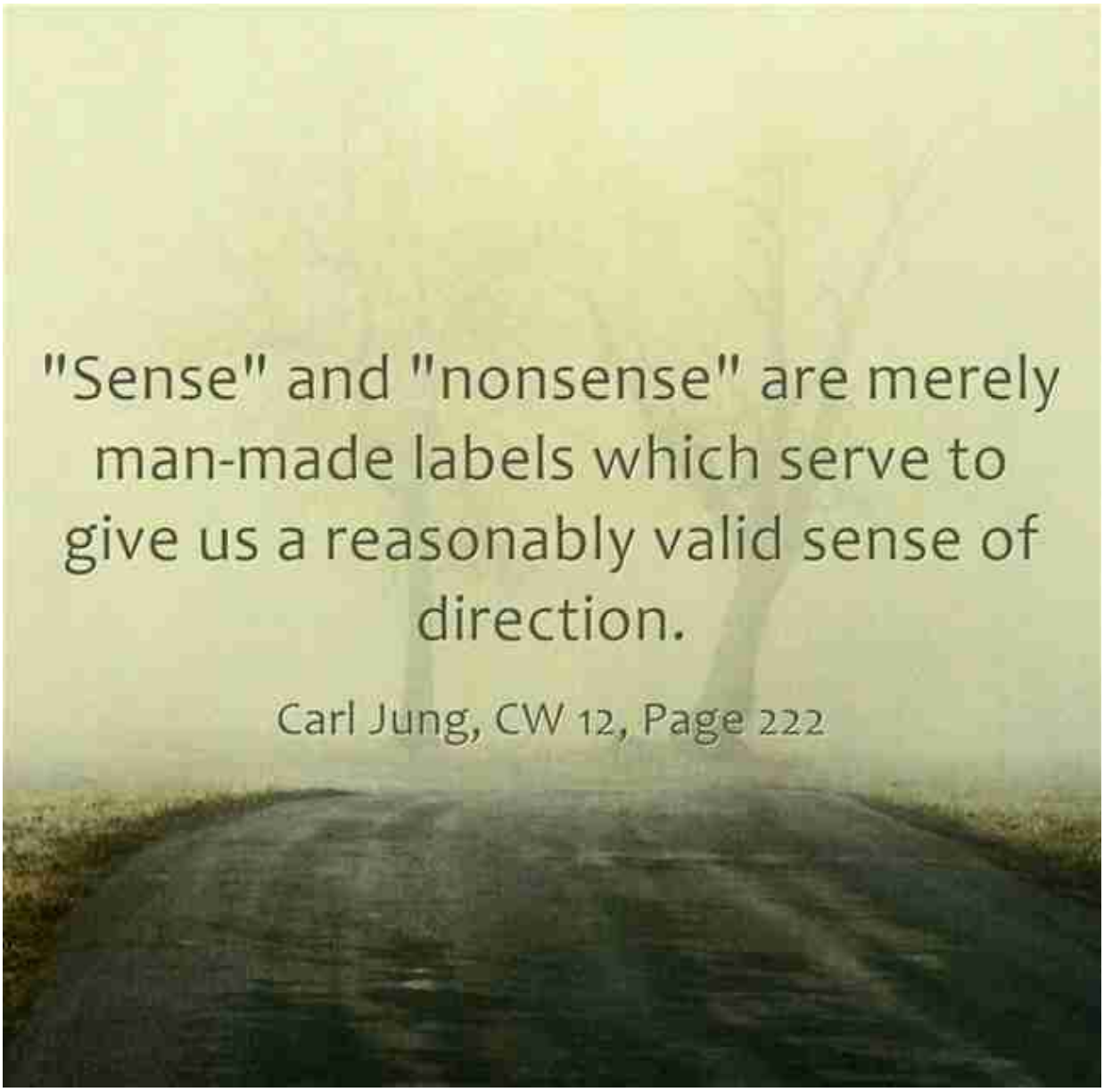
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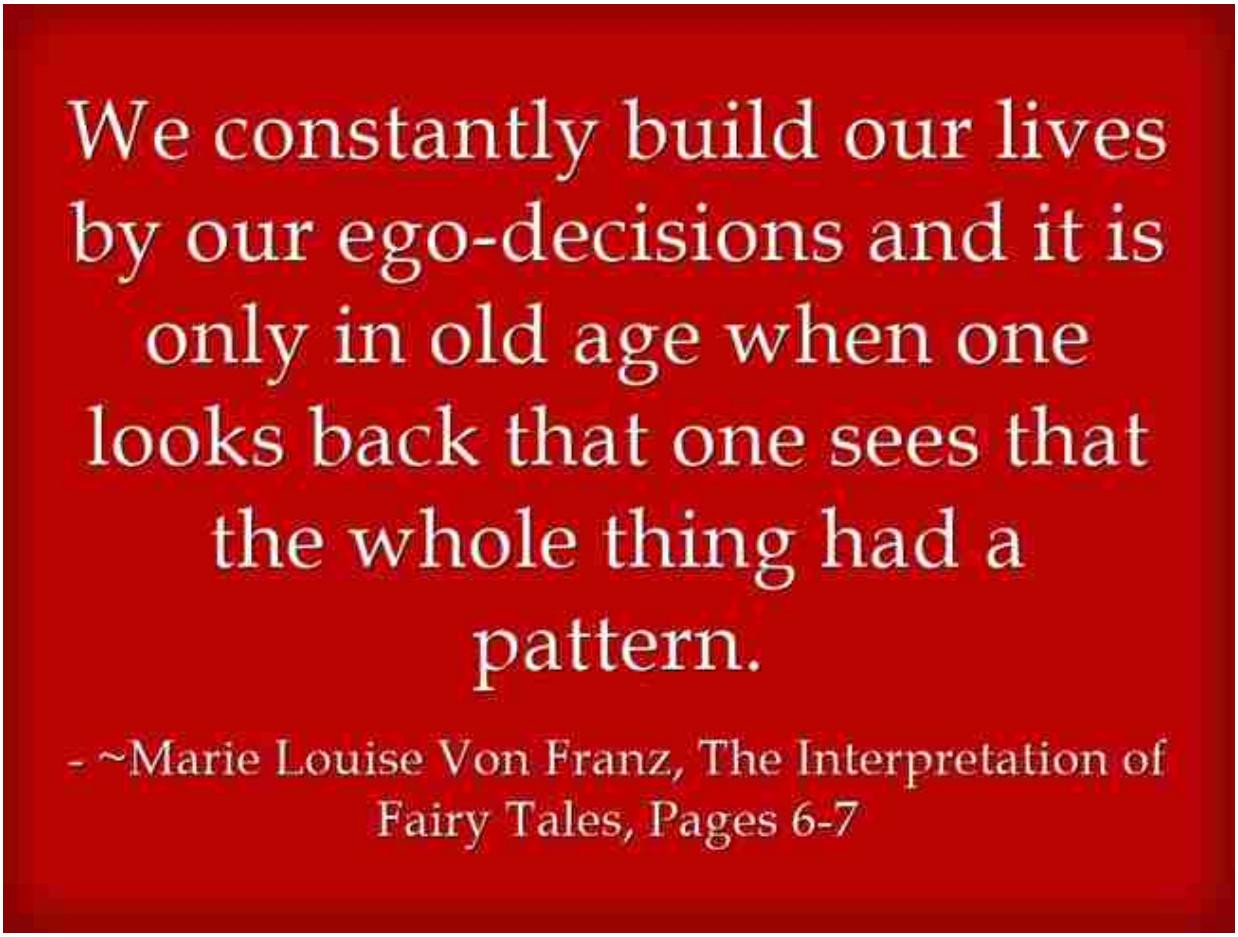
We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.
- ~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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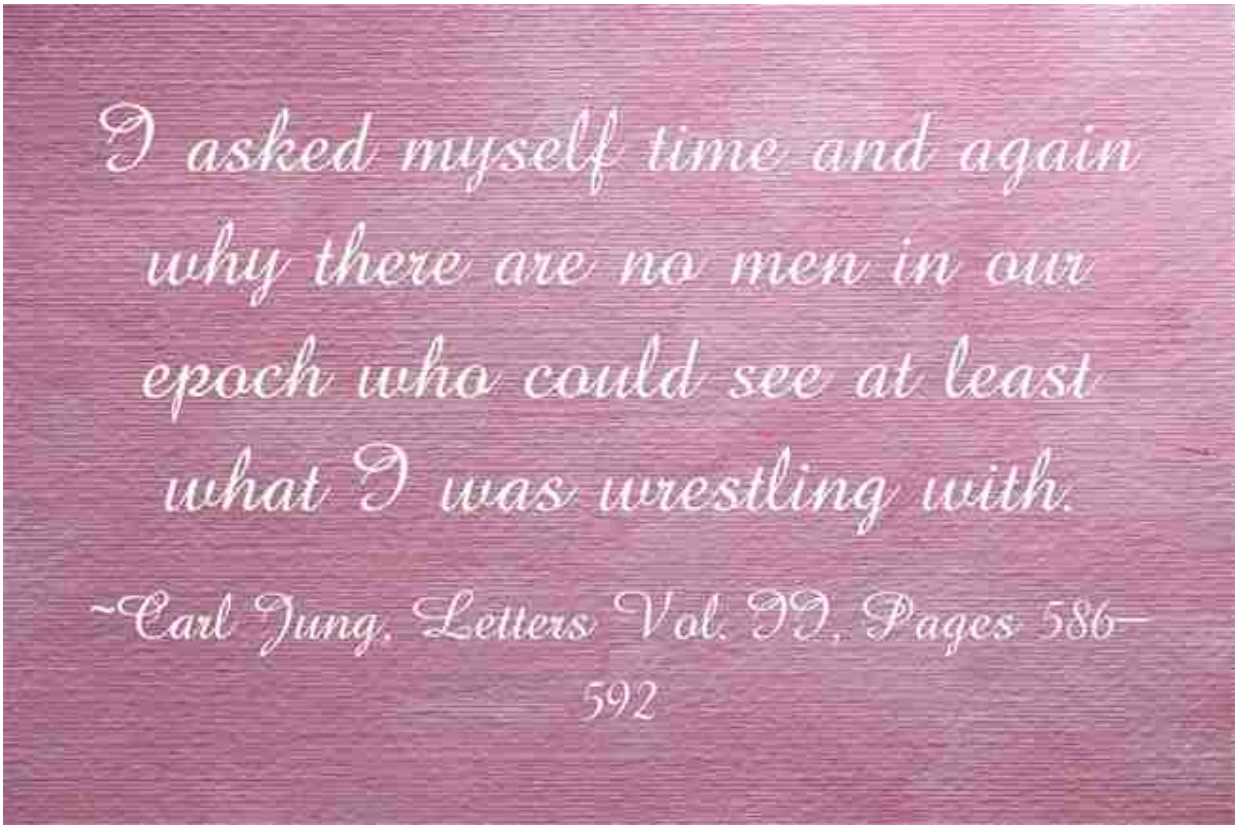
I asked myself time and again
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592

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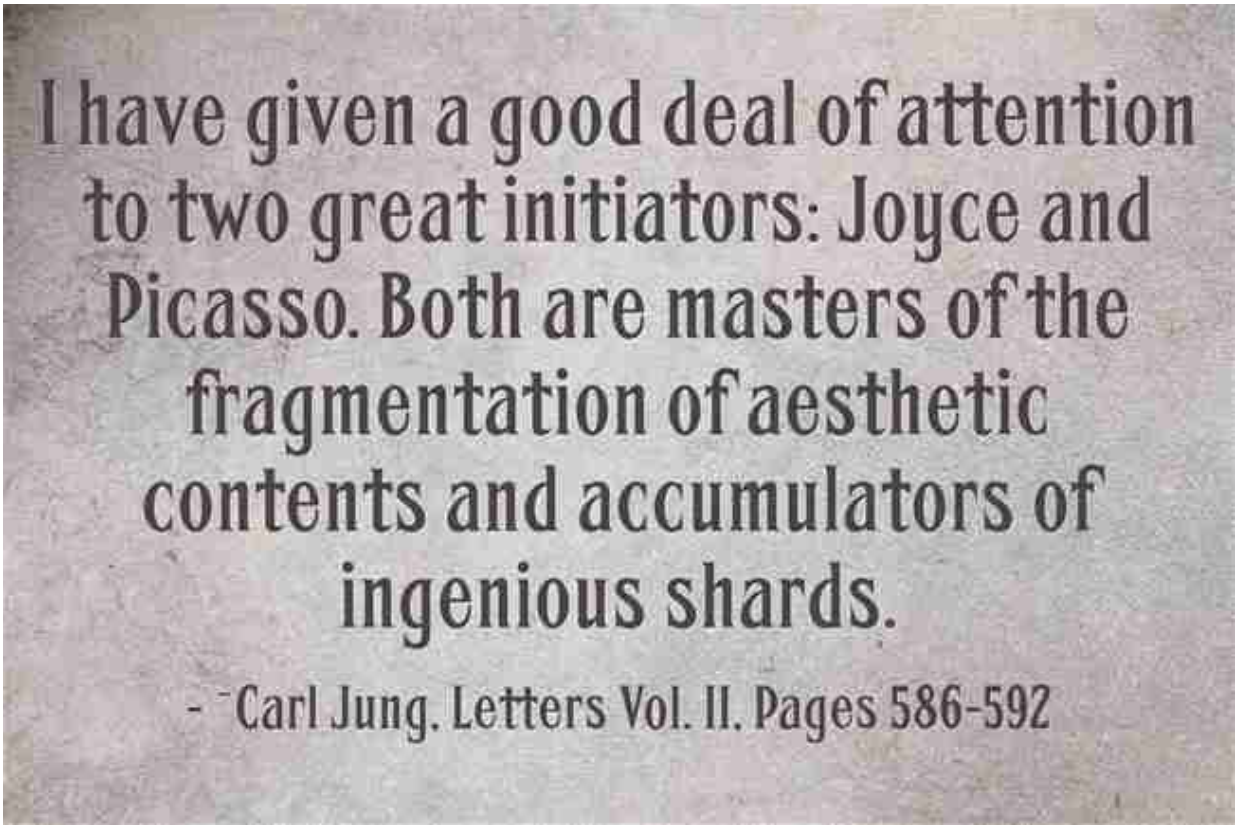
I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.
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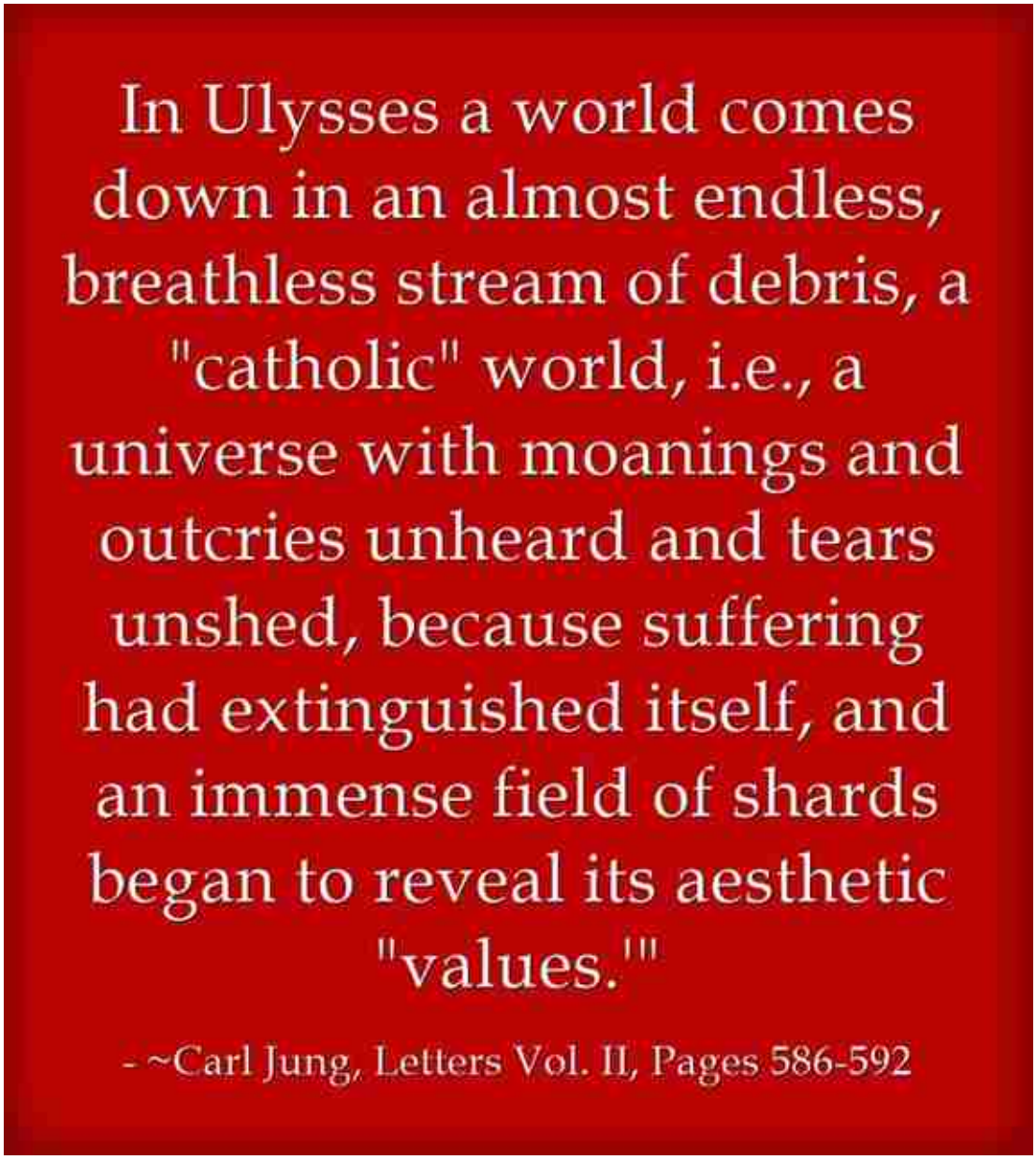
In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"
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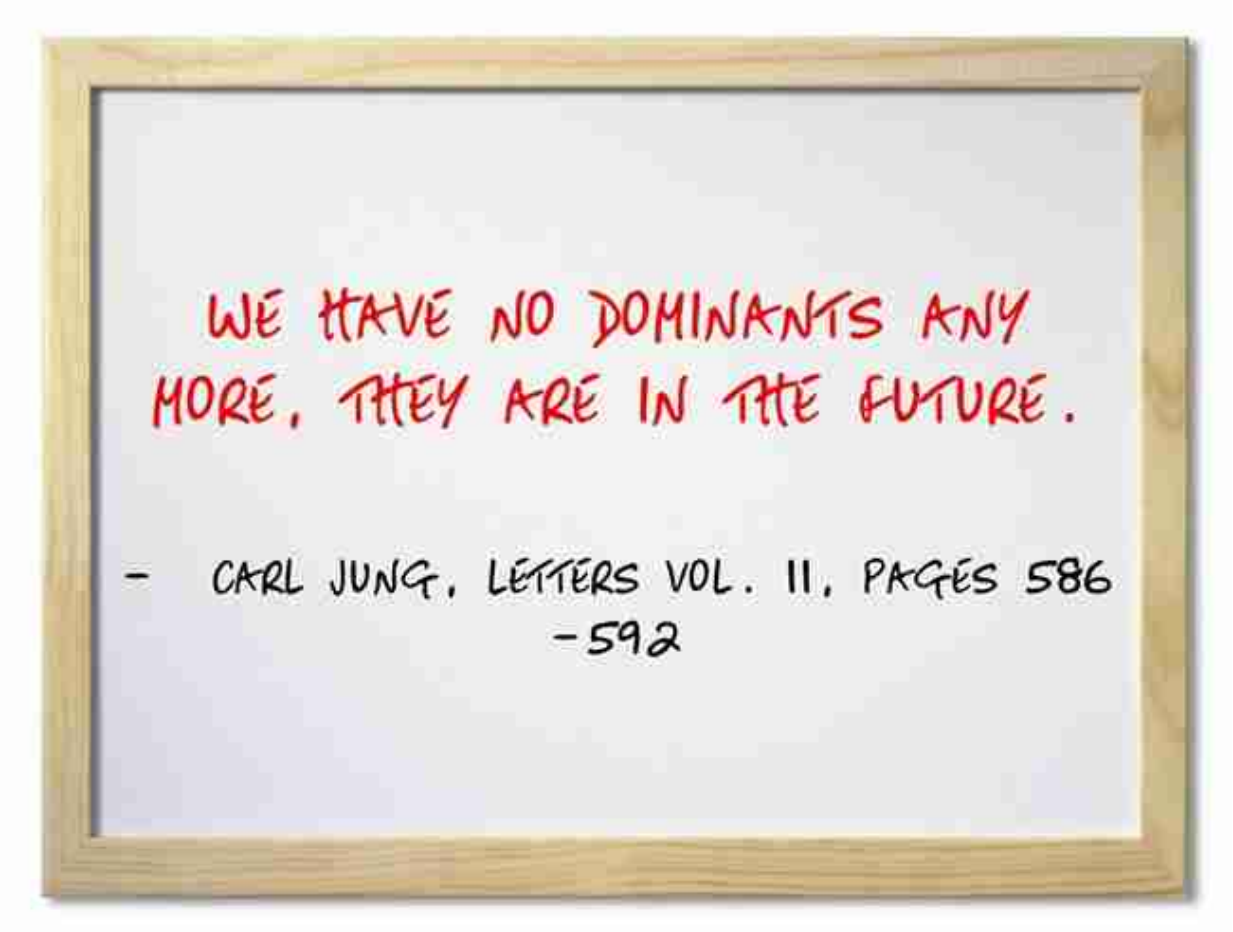

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Pages 586-592

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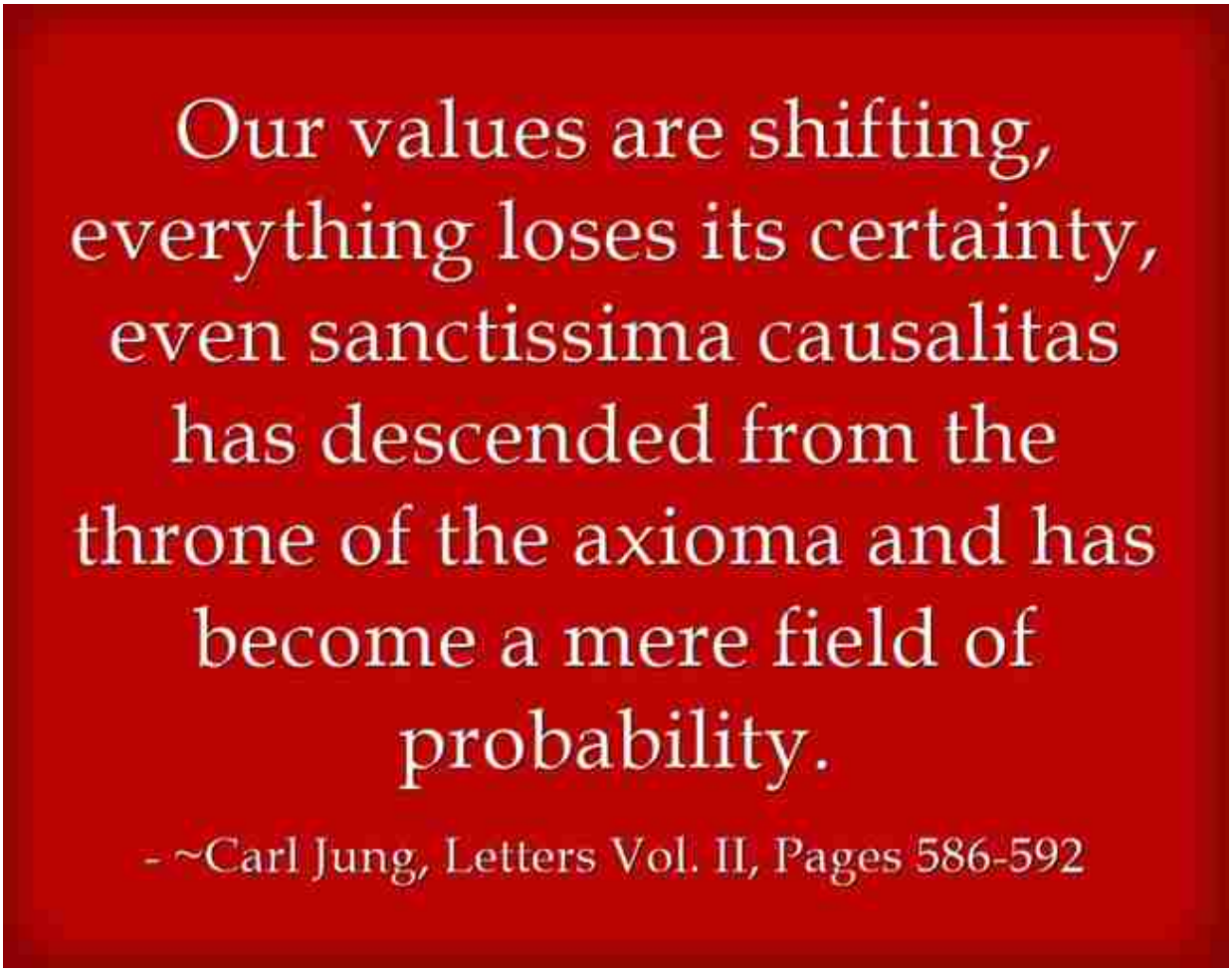
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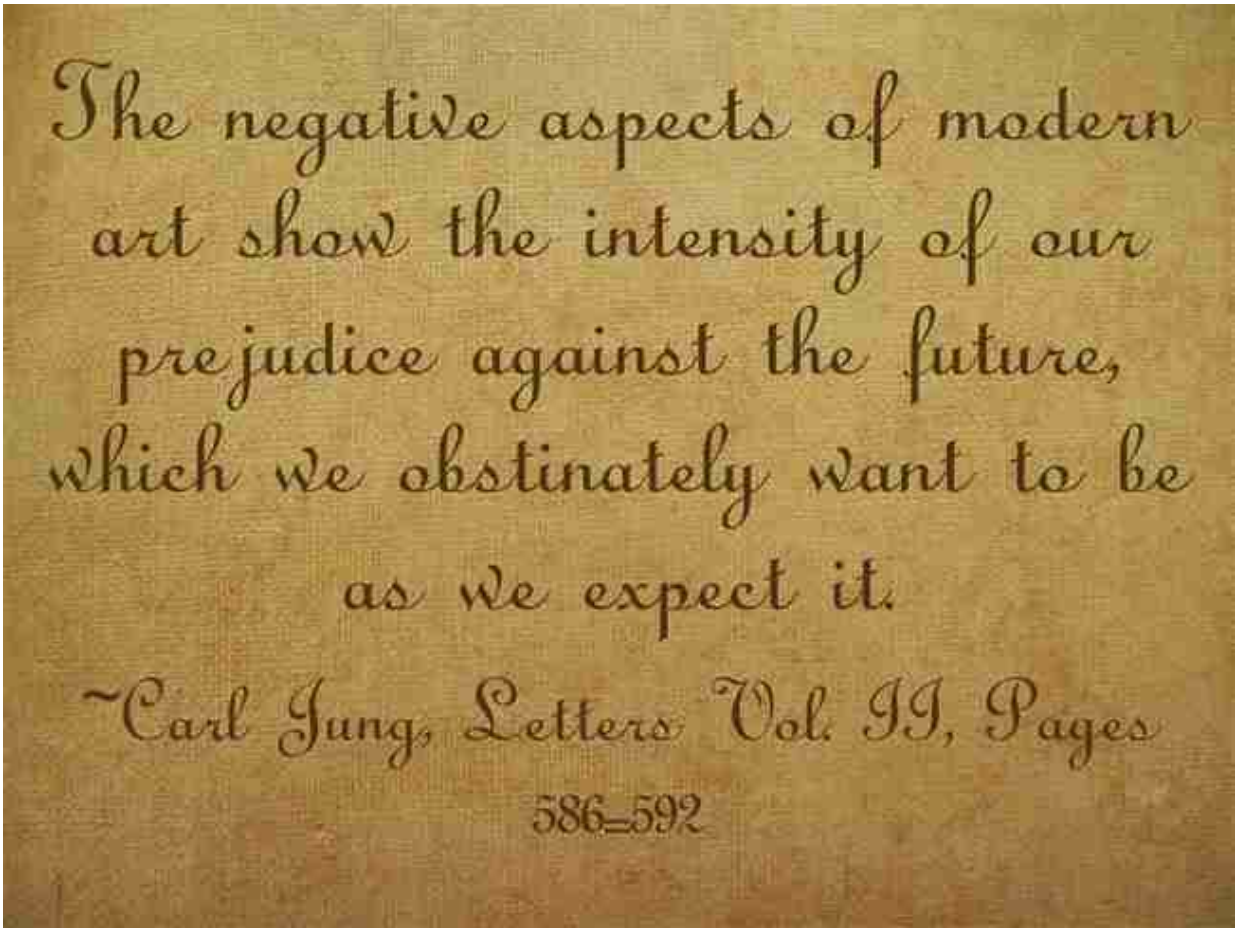
In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46


The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.
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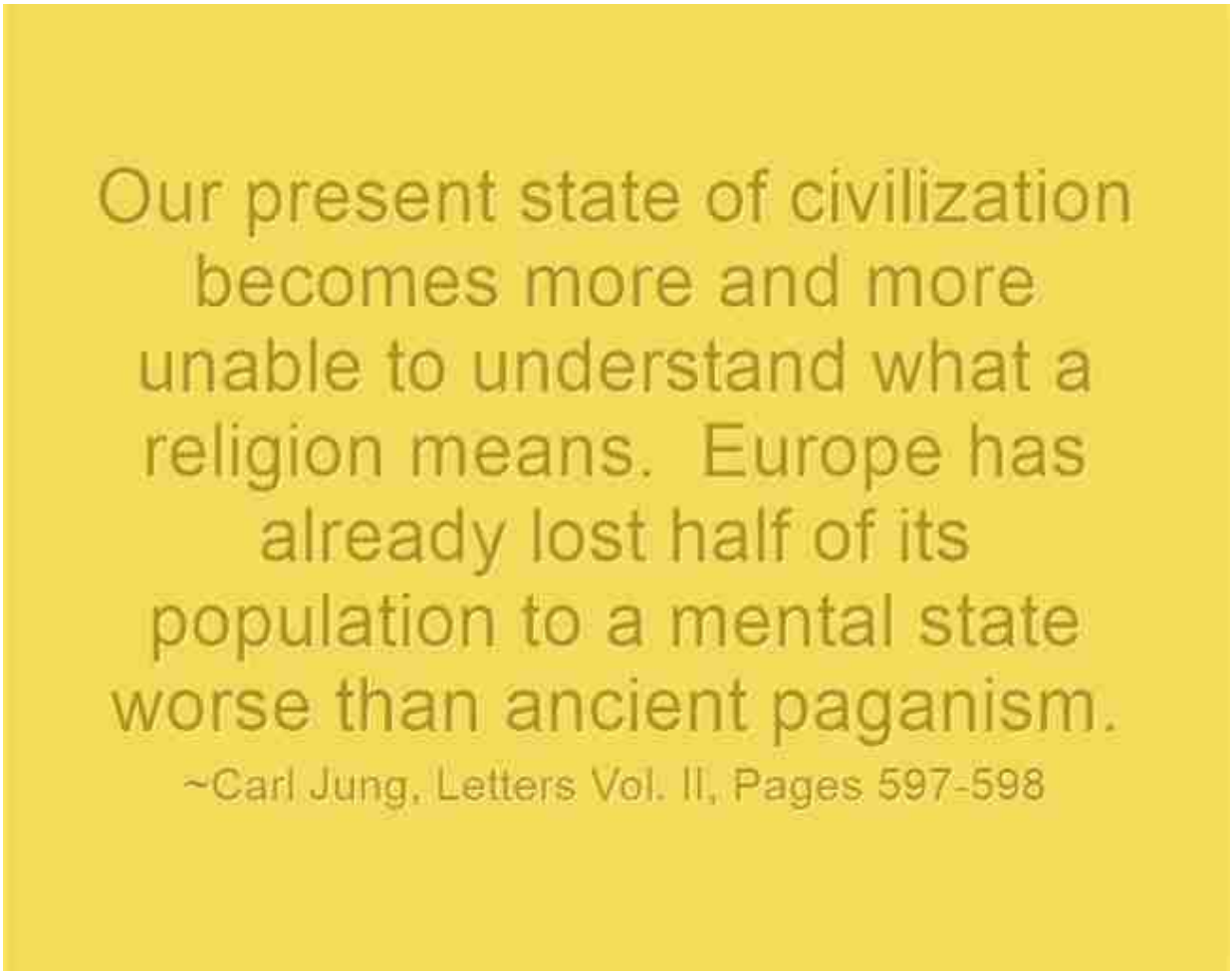
Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.
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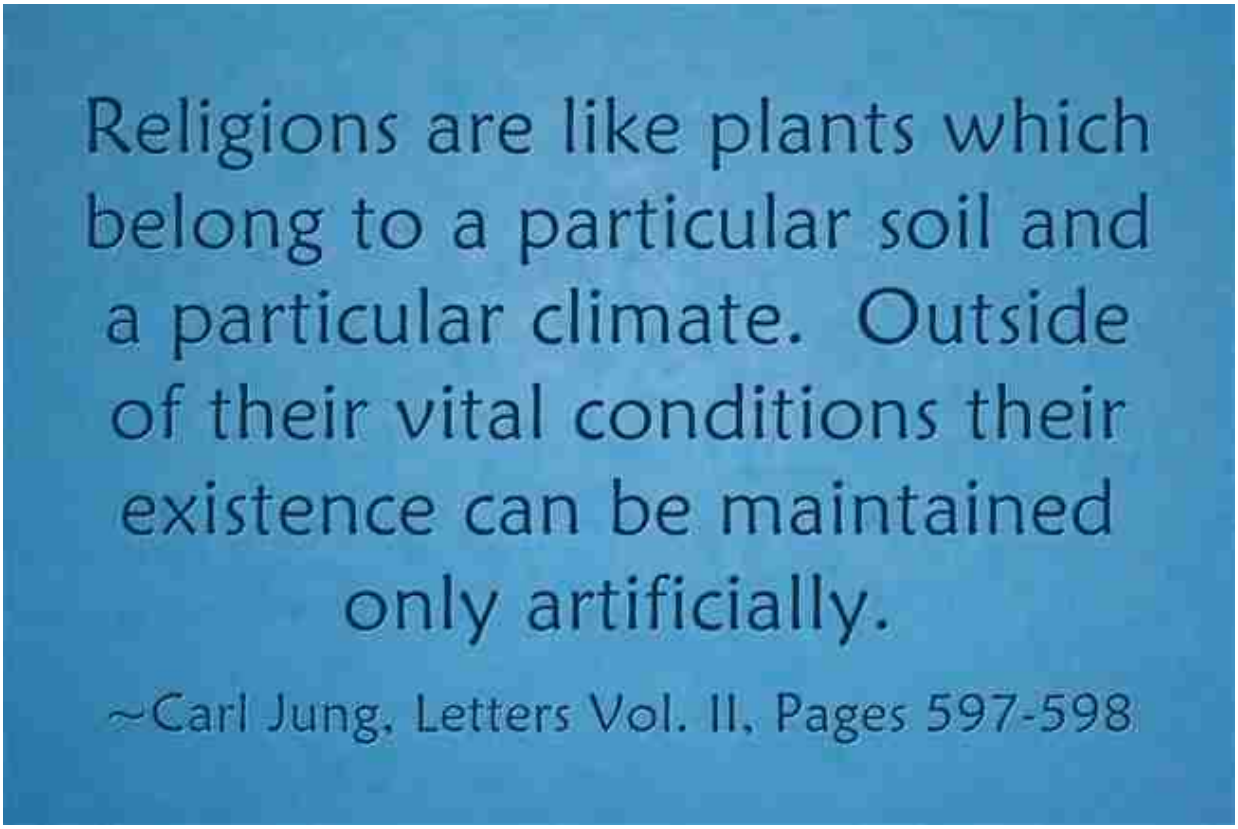
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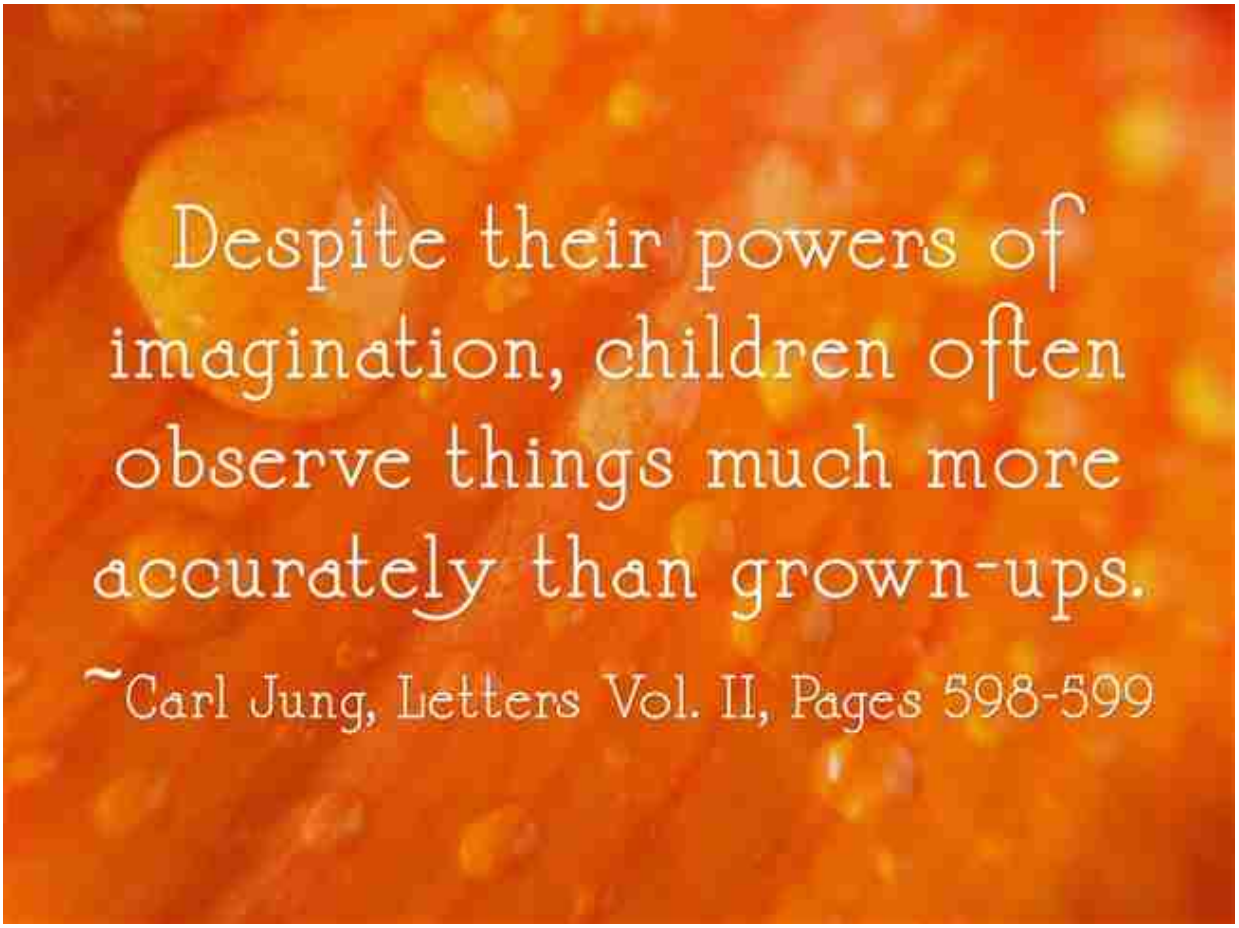
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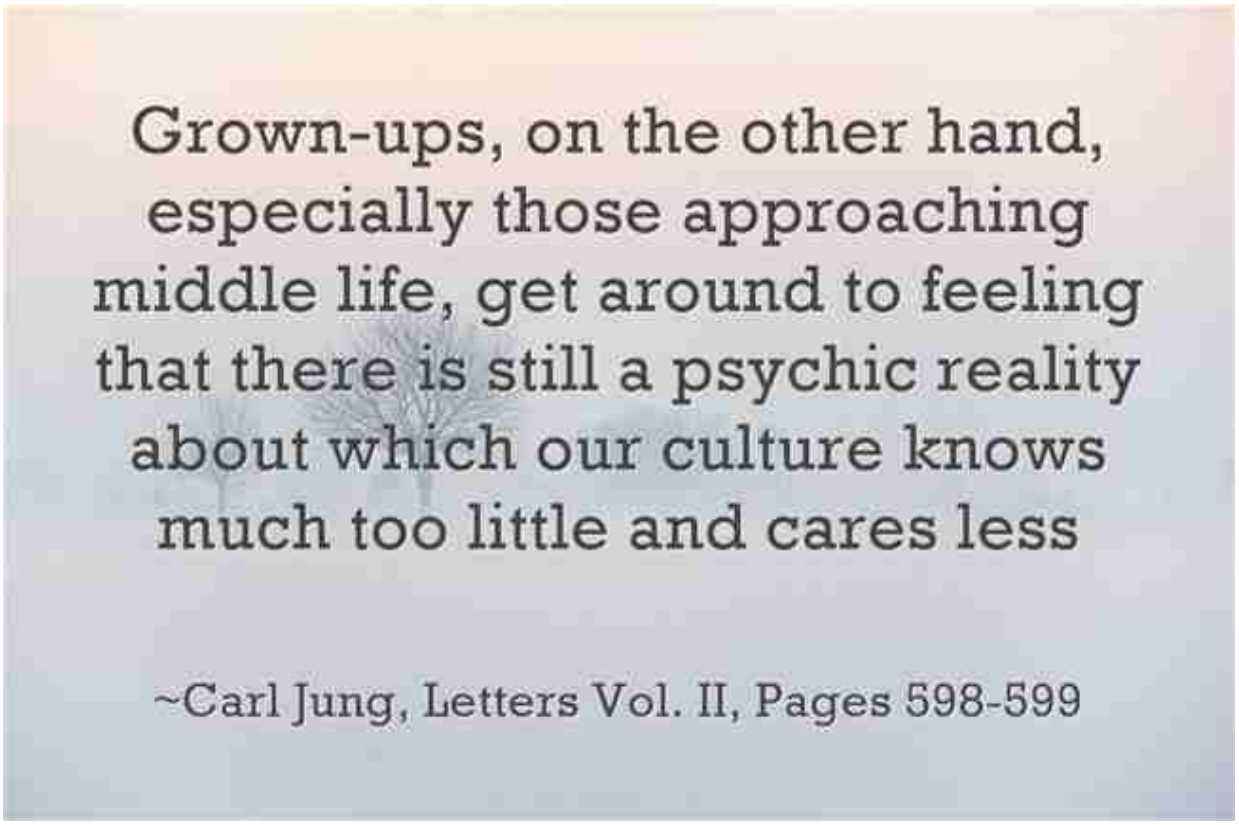
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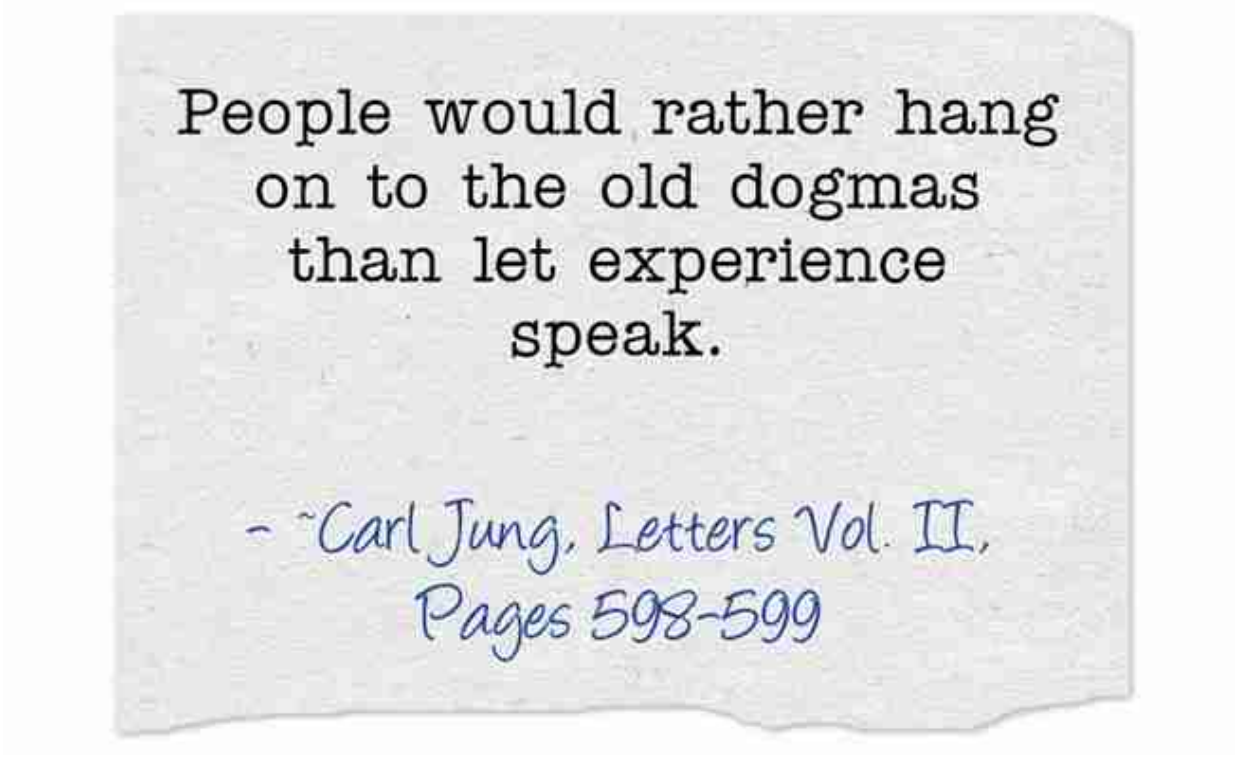
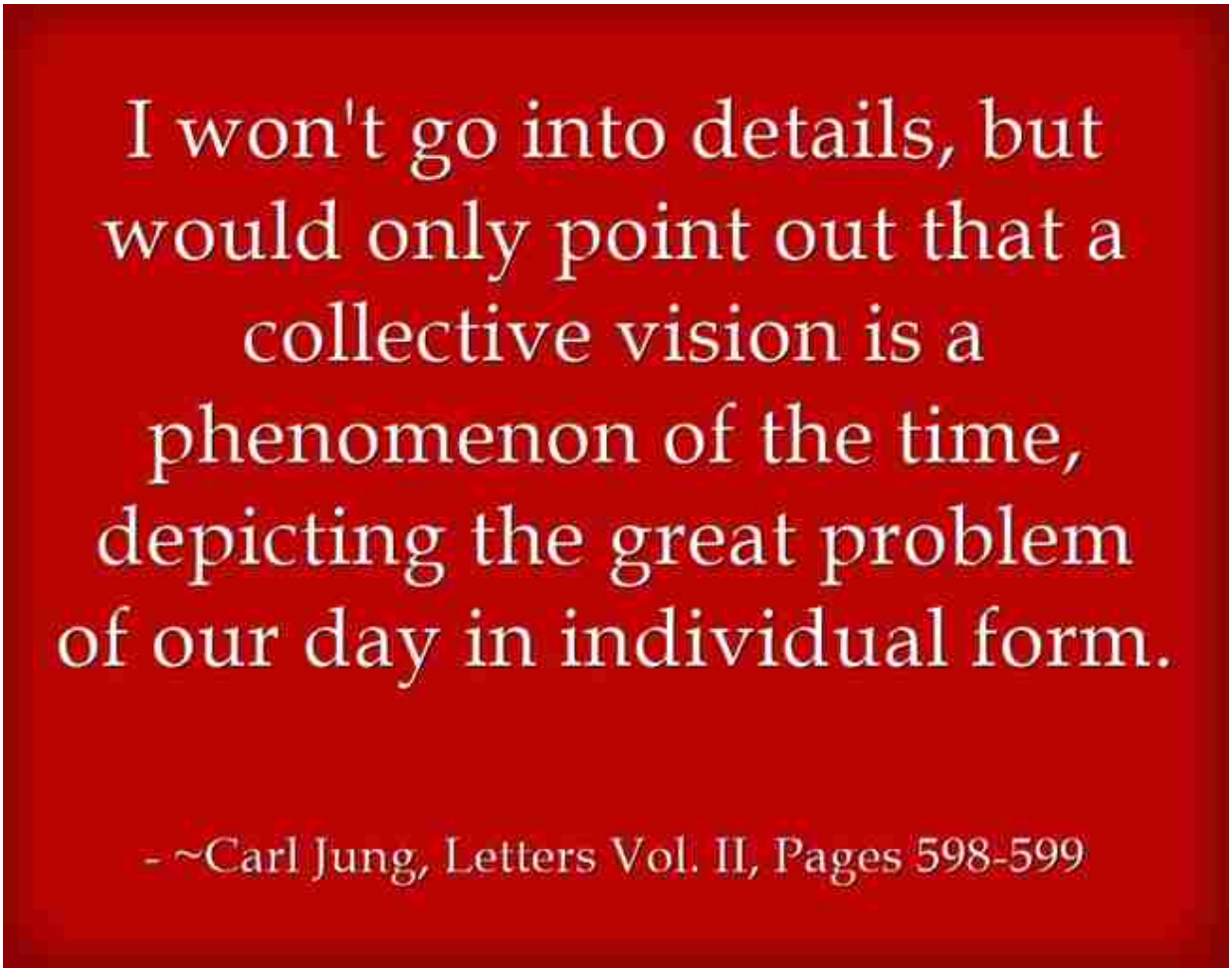


People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Pages 598-599


I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.
- ~Carl Jung, Letters Vol. II, Pages 598-599

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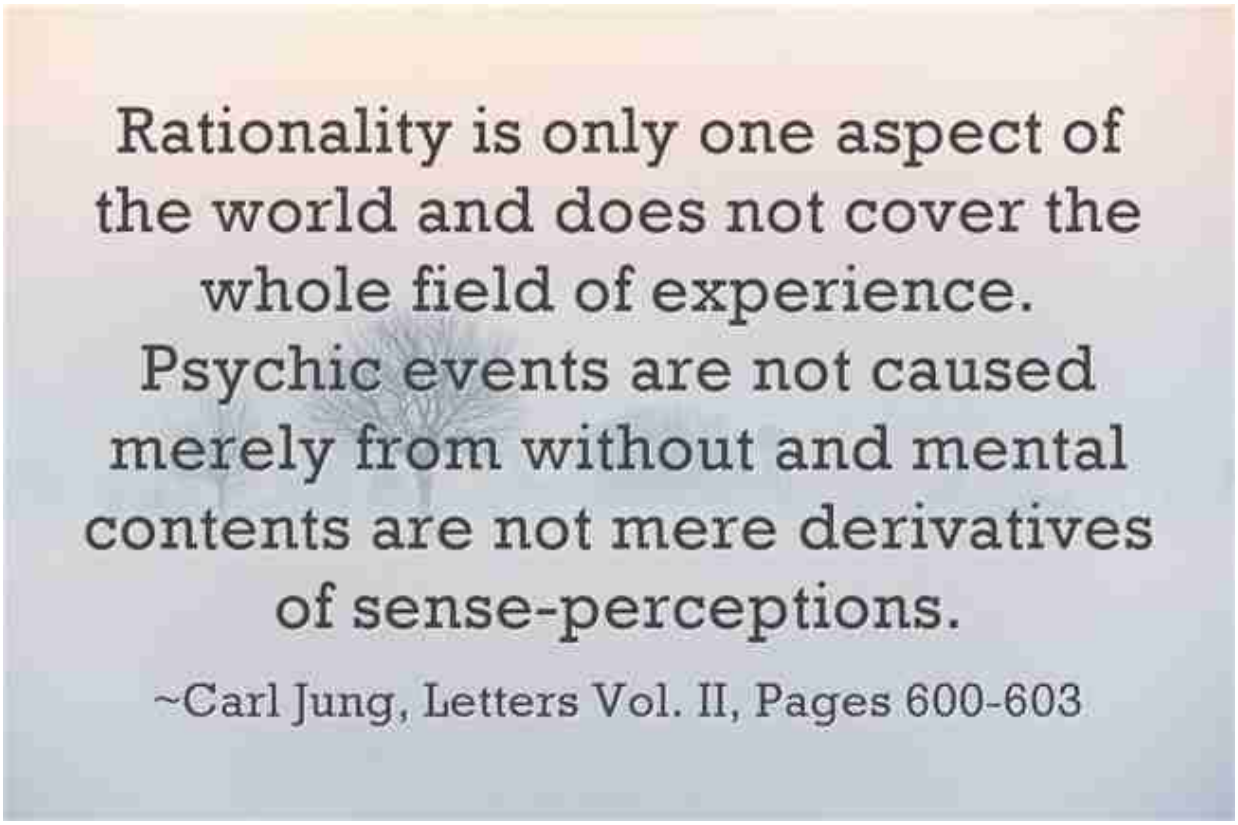
Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.
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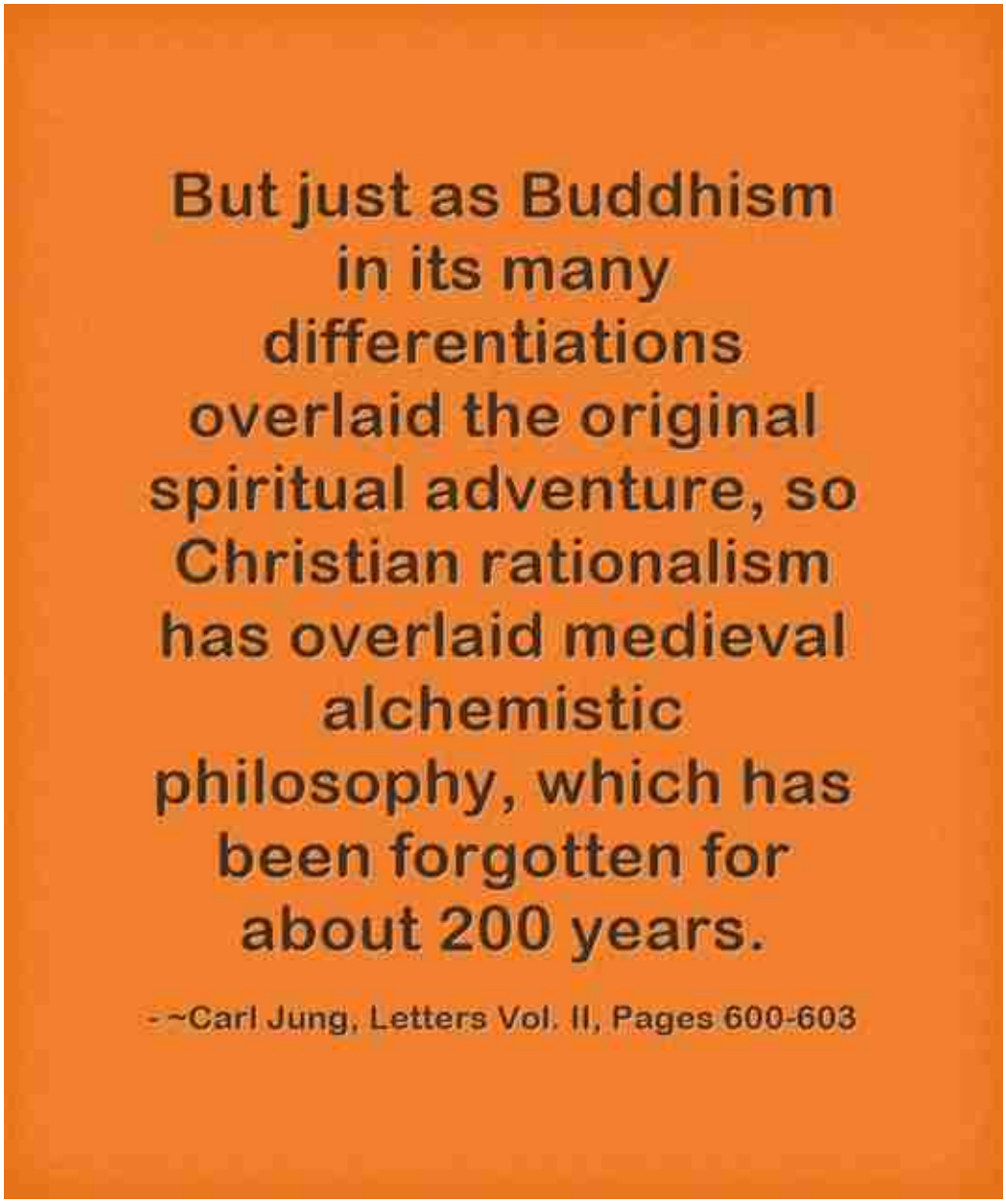
But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.
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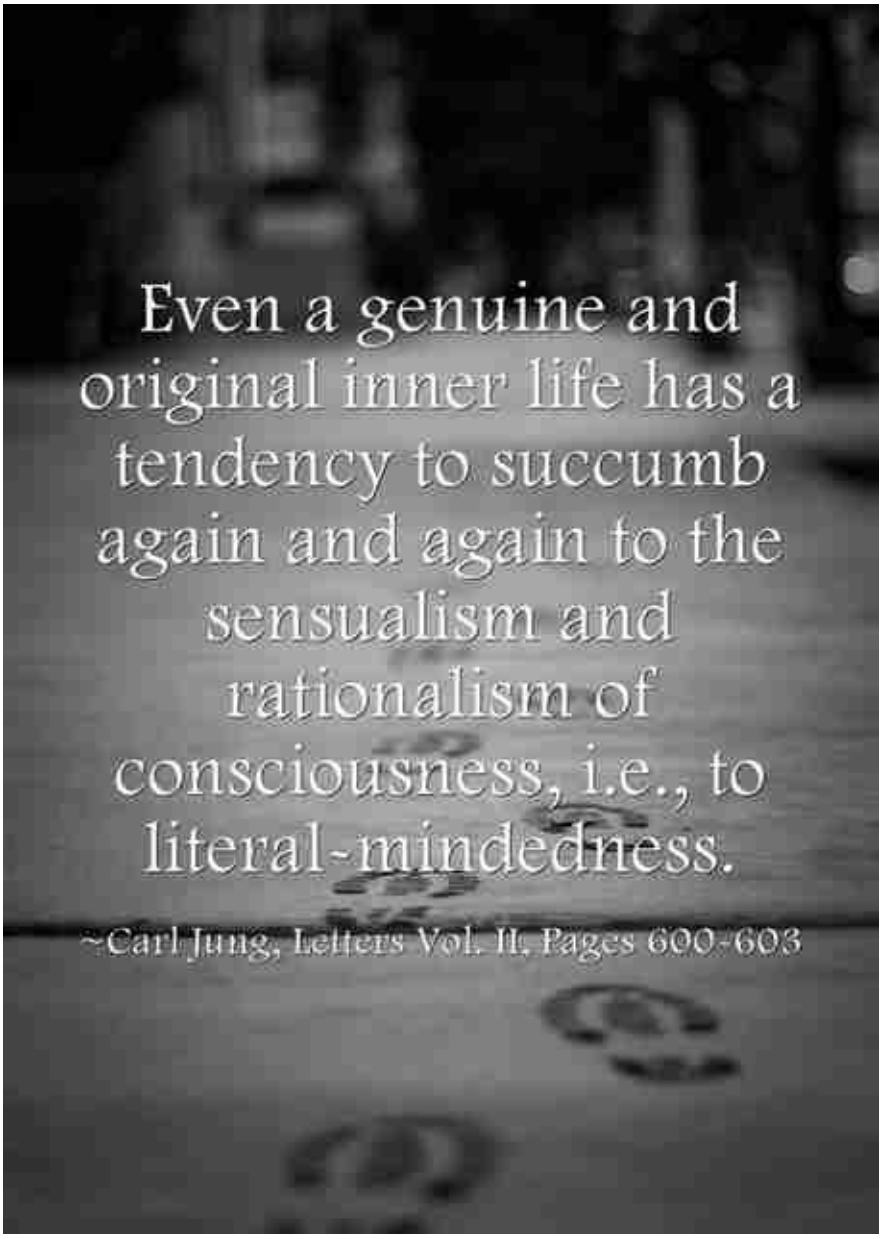
Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.
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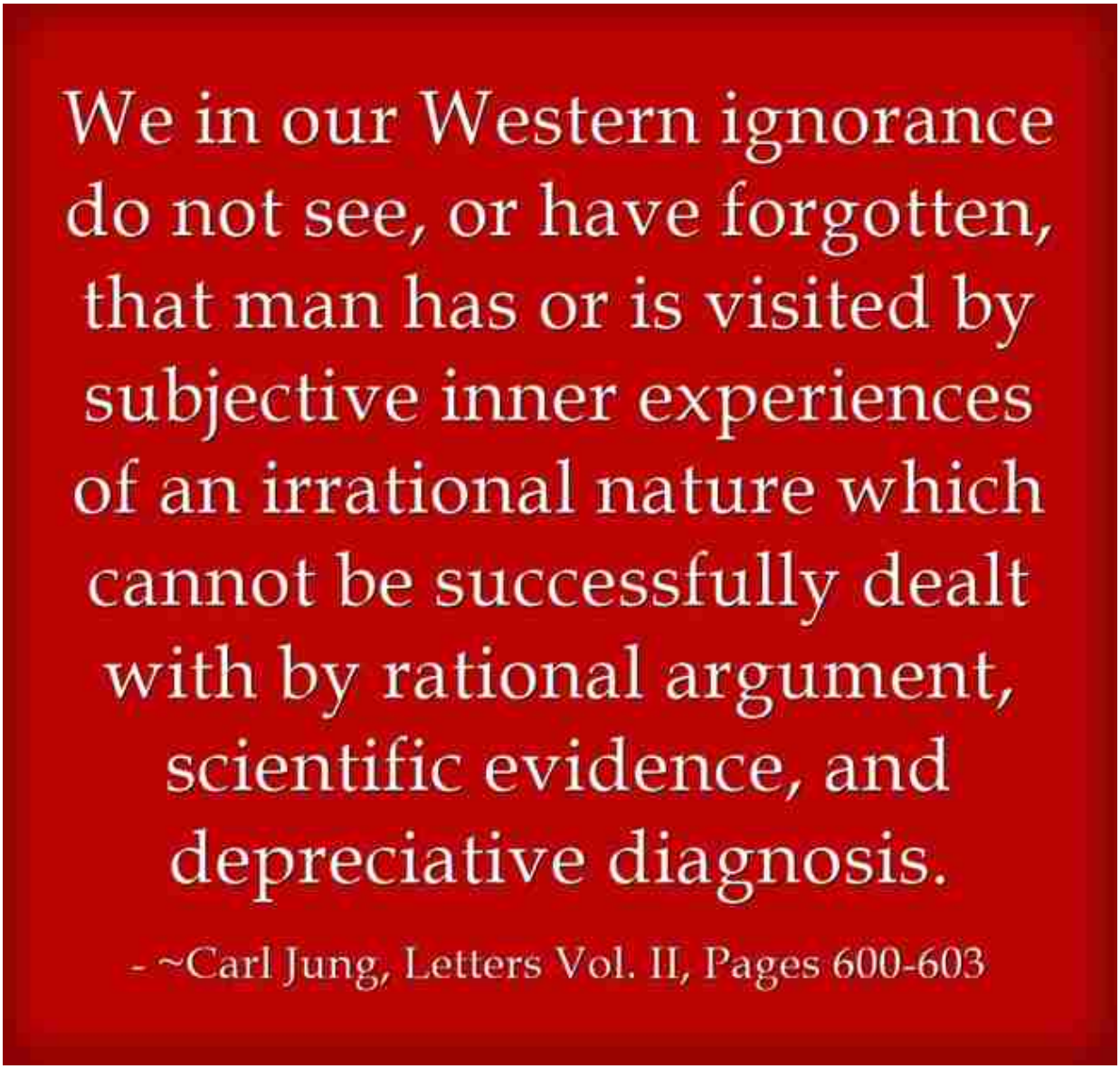
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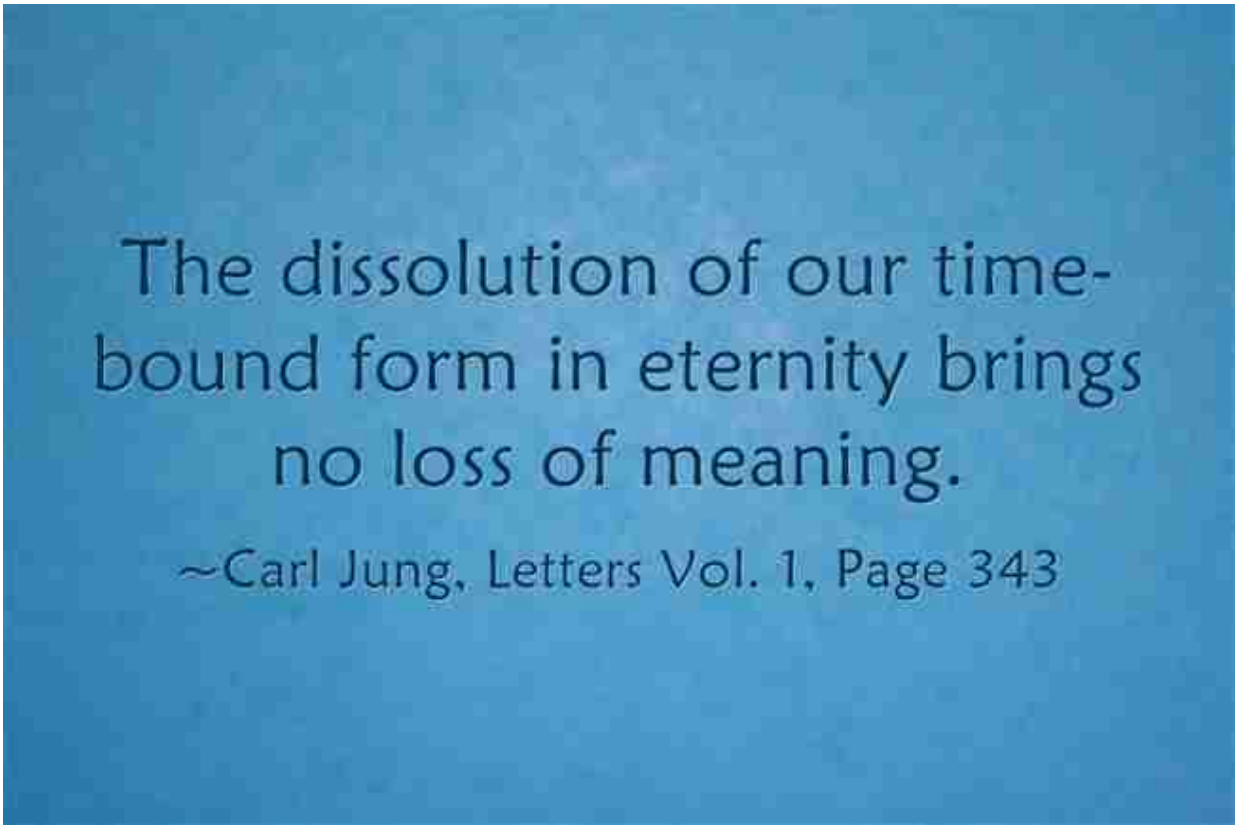

The dissolution of our time-bound form in eternity brings no loss of meaning. Carl Jung, Letters Vol. 1, Page 343.

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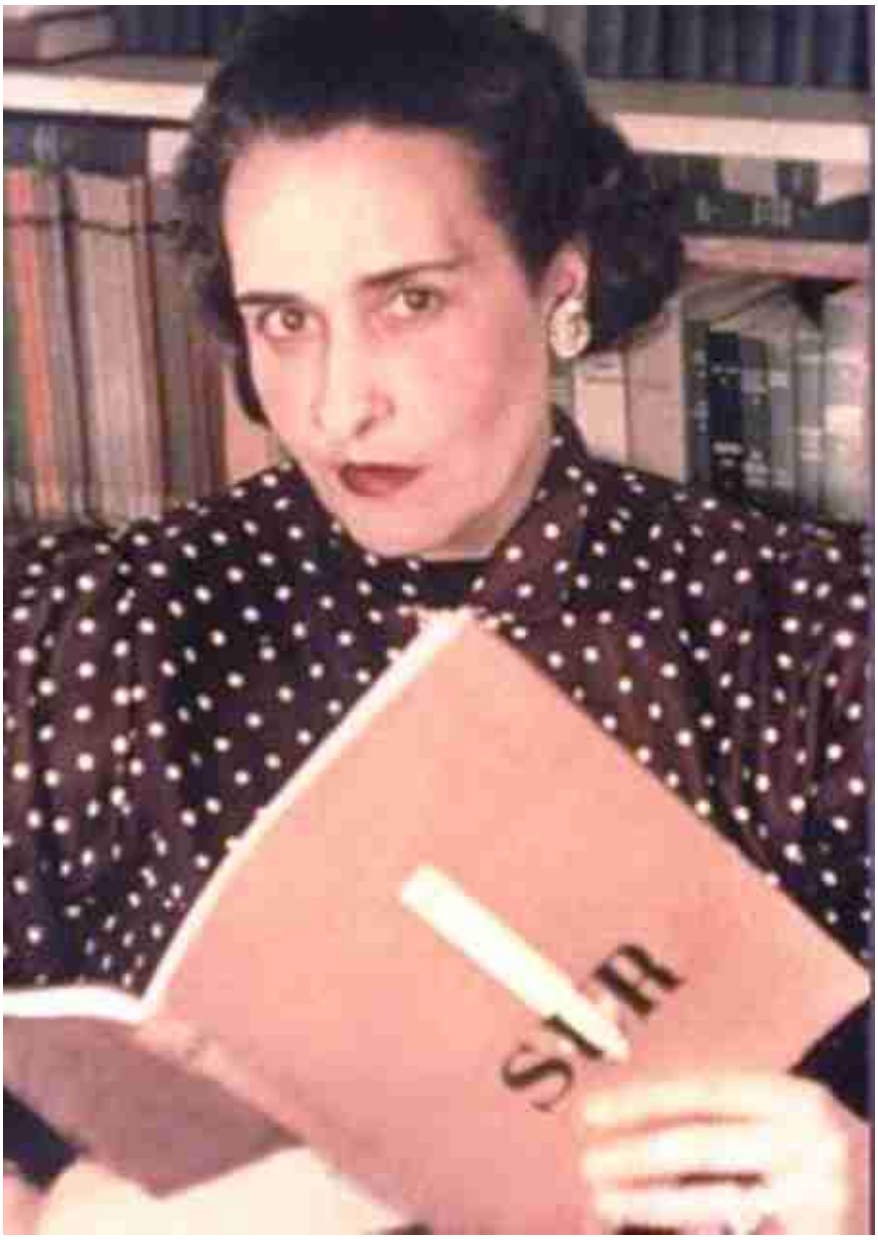
Victoria Ocampo pays Jung a visit. **(2016-02-12 05:17)**



[Victoria Ocampo pays Jung a visit.]

Introduction: The distinguished Argentine writer, publisher, and translator Victoria Ocampo had apparently not met Jung before the encounter with him, in 1934, that she describes in this extract from an article in La Nacion (Buenos Aires), March 5, 1936.

Earlier, however, she had arranged to have Jung's Psychological Types translated into Spanish by Ram6n Gomez de la Serna; it was published in Buenos Aires late in 1934, and for it Jung had written a special foreword, dated October 1934 (included in CW 6).

Jung, for his part, was acquainted with Victoria Ocampo's personality through numerous references to her in letters written to him by Count Hermann Keyserling, who, in a letter in November 1929, described a "strangely intense and at the same time unreal relationship" that had developed between them during his travels in South America.

Some of Jung's letters to Keyserling that discuss the relationship are published in Letters, edited by Gerhard Adler, vol. 1, Dec. 20, 1929, April 23, 1931, and August 13, 1931. (The first part of Victoria Ocampo's 1936 article discussed ideas provoked by Psychological Types. The entire article was collected in Domingos en Hyde Park, 1936, a volume in Ocampo's Testimonios.)

Victoria Ocampo: In October of 1934, on my return from Rome to Paris, I made a detour and stopped in Zurich to see the author of Psychological Types.

It was pouring rain that afternoon when in Kusnacht my taxi dropped me, armed with an umbrella, and disarmed by contradictory emotions, before Dr. Jung's door.

Was it because of the long hours on the train, the sudden change of temperature, the rain, the proximity of the great man? I don't know.

The fact is that I was aware of the growth and development within me of one of those inferiority complexes which make us feel and play the role of the idiot to perfection.

It was in this unhappy state that I, my umbrella, and my emotions, entered the house of the famous Swiss psychiatrist.

But my umbrella—whose fate I envied at that moment—remained in the vestibule while we (my emotions and I) had to go up a staircase.

We were requested to wait in a small study, its walls lined with books.

This interval was providential.

On several shelves, I suddenly perceived, lined up in a tight row, a regiment of detective novels.

The arrival of the dove with the olive branch could not have produced in Noah's heart greater delight than this discovery did in mine.

To me it also announced "Land!"

"Homo sum!" I thought.

In Dr. Jung's house they (he or his family) also read those completely silly stories that were read in mine or yours, and which relax you like a yawn.

I finally recovered my nerve.

True, I know through experience the weakness of certain princes of the mind for detective novels; my library, rich in this type of literature, has repeatedly been sacked by such people.

But despite this, I did not expect to find Edgar Wallace in the home of the most eminent professor of the University of Zurich.

I was enchanted.

Completely comforted, a few minutes later I entered Dr. Jung's office.

I immediately notice that he is tall, very tall.

But, strangely, my eyes, which I raise to his, do not learn from his face anything but an expression of power and intelligence which suffuses it; an intelligence which comes at me like an enormous elephant, blotting out all else.

An elephantine intelligence!

It is my feeling that that great intelligence which sees everything does not see me, that it is going to knock me down and flatten me out.

Instinctively I tend to avoid him and to throw things at him.

He catches them one by one, with that extreme, incredible adroitness of elephants ... (whether it is a matter of tearing up a tree trunk or catching a cube of sugar).

And so we start our conversation.

Suddenly he says something which I still ponder and which I believe is, of the entire interview, most worthy of repeating.

When I ask him whether he would not like to deliver some lectures in Argentina, he answers: "What for?

They could not be interested.

They would not understand.

Because they are Latins? Because they are Catholics ?"

I wished I might have immediately been given a long lecture to explain what he meant; but patients were waiting for him, with God knows what burden of complexes.

Jung accompanied me to the vestibule (where I picked up my umbrella, which I no longer envied).

His two dogs did not leave his side, and jostling them, we all went down the stairs.

One was an extravert, the other an introvert, the master of the house told me, laughing.

I did not have to ask which one was which.

As he himself confessed, Psychological Types, which I recommend to my friends both known and unknown, "is the result of almost twenty years' work in the field of practical psychology."

Huxley says that when we read Jung's books, we feel that his intuitive understanding of the human being is as profound as Dostoevsky's.

For myself, I confess that a work like Psychological Types stirred me as deeply as the Brothers Karamazov. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 82-84

[1]

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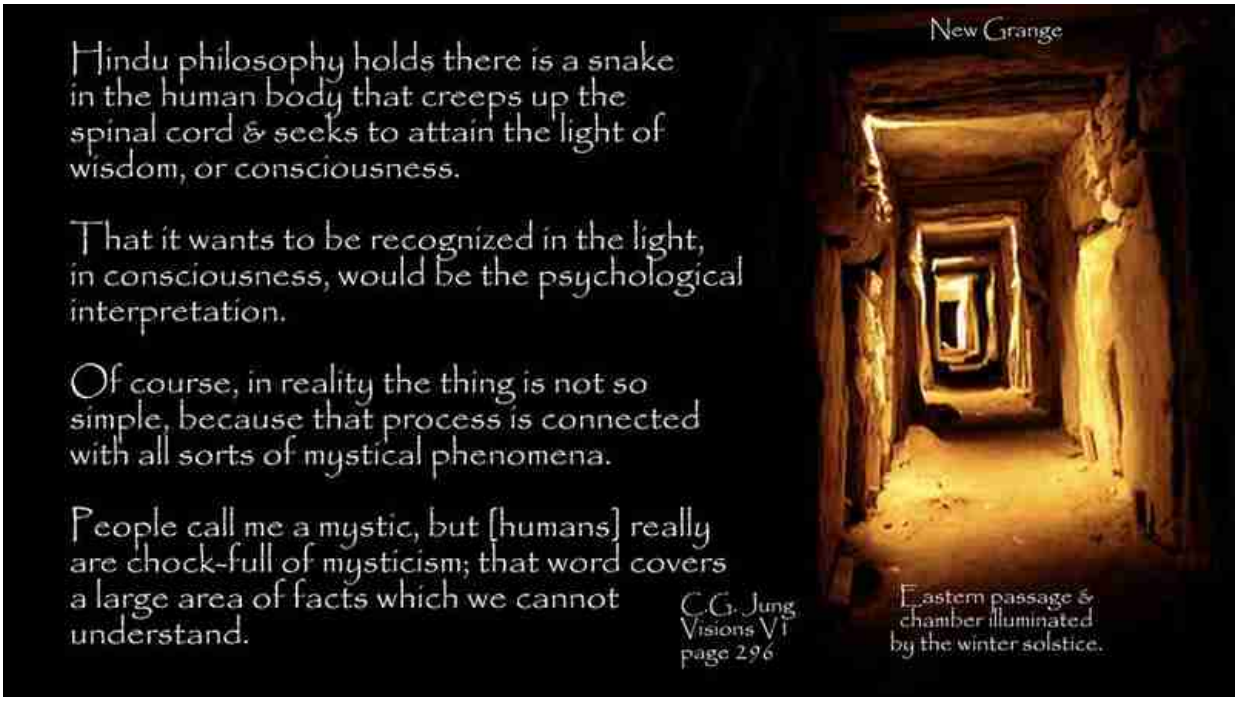
1. http://www.amazon.com/gp/product/082632004X?keywords=victoria%20ocampo&qid=1455271870&ref_=sr_1_1&sr=8-1

Carl Jung: People call me a mystic, but [humans] really are chock-full of mysticism;... **(2016-02-12 09:53)**


Hindu philosophy holds there is a snake in the human body that creeps up the spinal cord & seeks to attain the light of wisdom, or consciousness.
That it wants to be recognized in the light, in consciousness, would be the psychological interpretation.
Of course, in reality the thing is not so simple, because that process is connected with all sorts of mystical phenomena.
People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand.
C.G. Jung
Visions VI
page 296
New Grange
Eastern passage & chamber illuminated by the winter solstice.

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Carl Jung has a Visit from a young Quaker **(2016-02-13 04:49)**

A VISIT FROM A YOUNG QUAKER

Introduction: George H. Hogle, from Utah, went to see Jung at his Bollingen retreat during the summer of 1947.

He wrote up his recollection of the meeting for a memorial booklet prepared by the Analytical Psychology Club of San Francisco in 1961, and he later added more details of the conversation in a letter.

Following Jung's advice, Hogle became an analysand of the psychotherapist Frances G. Wickes, in New York.

Previously, he had worked in Wall Street, and subsequently he earned an M.D. degree at Columbia-Presbyterian and underwent psychiatric and analytical training in London.

He is now clinical assistant professor of psychiatry at Stanford University, in Palo Alto, California, and a Jungian analyst.

While training for foreign relief work with the American Friends Service Committee in Philadelphia during 1946, I met several Quakers who were also interested in Jungian psychology.

George H. Hogle: I had recently discovered medicine and now was searching for some connection between psychology and religion.

The experience of trying to help heal the wounds of war in Germany a year later sharpened my search.

During the summer of 1947, while on holiday in Zurich, I telephoned Dr. Jung's office on an impulse—here was the man who could give me the answers, I thought, not realizing it might take me several years.

His secretary informed me that he did not see people while on holiday at a hideout (Bollingen) at the other end of the lake, but since she was in touch with him she would ask him anyway.

To my delight and her surprise, the next day I was given an appointment.

After I had walked through the woods to what looked like a little fairy-tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an ax in his hand. In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself—not the dignified professor I had expected.

As we stood on the beautiful shore, he put me somewhat at ease, chatting about building his hideaway.

My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.

I had told him that I was working with the Quakers in Germany to rebuild the bridges of friendship between enemies and that the next big job, I felt, was already looming on the horizon; namely, to reach out across the Iron Curtain and make some kind of friendship with the Russians.

I felt that the Friends' approach would lessen tensions and be an example of mutual brotherhood.

He snickered, or something like that, and said he would not advise it; it would be quite impossible to work with the Russians or reach them, you could not trust them, they had broken their agreements many times.

I replied, so had we, which was, of course, not mentioned in the Western press, and that somehow we needed to get beyond that.

But he simply was adamant.

Finally, he patted me on the shoulder and, with a big smile, said, "Well, we don't have to agree about everything."

Having helped me realize he was quite human and that it was safe to show some feeling, he escorted me up to an elegant Swiss tea, which we shared with Emma Jung.

They inquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.

I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.

After tea, we were alone for about an hour, during which he dealt graciously and helpfully with my impossible inquiry as to what I should do with my life, knowing nothing about me and yet no doubt knowing much just by observing.

Instead of answering my questions he gave me other better questions to ask myself over the succeeding months.

I told him something of my belief that God is good and love, at which he inquired, "But do you think that God may also include hate and evil ?"

This rather shook me, but I explained his question to myself that he must be a Pantheist and that God includes all just as the individual self both the divine center and the shadow, that Satan must be another aspect of God. He encouraged me to go into psychology and gave me names of analysts, especially recommending Frances Wickes. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 168-170

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Carl Jung on the provisional life; where one does not exist really **(2016-02-13 15:42)**

The provisional life; where one does not exist really, they are only a spectator; so any experience is ghost-like, perfectly abstract, without a trace of realization.

I remember a very impressive case of this, a girl about 25 years old. She proved to be absolutely inaccessible.

She lived things, she did things, but she did not know what she was living.

I said: "Cannot you see what you do, damn it?"

But no, nothing touched her, so she had no relation to the world at all, she lived in a sort of mist.

Finally I said: "Well, it is no good, I cannot waste my time any longer; if you will not try to see what you are doing I must give it up."

And it happened three or four months later she shot herself, and since she was a stranger here I was called in to give evidence.

I saw the corpse.

She had shot herself through the heart in the street and had not lost consciousness for a minute or two.

The expression on her face was completely altered. For a long time I stood watching her face and asking myself: "What kind of expression is that?"

It was most extraordinary, the expression of someone who was convinced, say, that a thing was black, and to whom it was very important that it was black, but to whom one had finally prove that it was red; and it was as if she suddenly realized it was red.

It was a look full bewilderment and a sort of of pleasant surprise.

I saw what had happened: at the moment when she shot herself, while she was still alive, yet felt it was done and irrevocable, she understood what life was for the first time.

I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is.

The unconscious works sometimes with the most amazing cunning, arranging certain fatal situations, fatal experiences, which make people wake up; they are dangerous, they may cost their lives, but that simply shows how deeply unconscious people often are. Carl Jung, Visions Seminar, Pages 339-340.

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Dr. Jung gives a WARTIME INTERVIEW (2016-02-14 05:00)

[Dr. Jung gives a WARTIME INTERVIEW]

Introduction: In the summer of 1942, Switzerland was encircled by the Axis powers—on the west, France un-occupied and occupied was under Nazi control.

For the Allies it was the darkest time of the war.

The Swiss, in their neutrality, carried on an existence as nearly normal as they could.

The Eranos Conference, at Ascona, went on with plans for its annual meeting in August, on the theme "The Hermetic Principle in Mythology, Gnosis, and Alchemy."

Jung agreed to speak on an alchemical subject, "The Spirit Mercurius,"' and when the Tribune de Geneve sent a journalist to interview him on "the spiritual values of the Swiss" in June, he was deep in research.

The interviewer, Pierre Courthion, was a French-Swiss art historian and educator, who had served the League of Nations as chief of the arts section of the International Institute for Intellectual Cooperation
and had written and lectured widely on modern art.

His article, published on June 19, 1942, is somewhat abridged in this version.

Pierre Courthion: C. G. Jung lives in Kiisnacht, at the back of a garden, in a comfortable house full of Biedermeyer furniture and family pictures.

His secretary took me to a book-lined room, its tables piled with manuscripts, and I saw a very tall man coming toward me.

He was dressed in dark clothes and wore a little black silk skull cap.

Pushing aside with an enormous hand the lectern on which a volume of Berthelot's Greek texts' lay open, he offered me a seat and sat down himself in an armchair by the window.

While he was inquiring if I had had much trouble finding the place (which is secluded, at number 228 on the interminable Seestrasse, past the village and the Sonne hotel) I watched him against the light from windows through which the branches of the still-leafless trees could be seen trembling in the mist.

Jung lighted his copper-stemmed pipe and told me about his life; his travels as an "itinerant psychologist" to India, then Africa,' to study the psychology of primitive people.

From Kenya and Uganda he went to the Sudan and Khartoum, then down the Nile to investigate the influence of the African mentality on Egypt.

"In Egypt," he said, "the external appearance is Asiatic, but there is a religious influence that is entirely African."

And, Jung told me humorously, when he got back to Switzerland he realized that he had gone a long way looking for what he could have found close to home, in the Lotschenta, for example. "These
studies," he said, "are not easy.

You have to get people's confidence before they will tell you about themselves.

But what surprises!

Things you read about in Paracelsus still exist. I've met sorcerers, spell-casters.

Did you know that there are still some places in Bern or St. Gall where they make pacts with the devil and sign them with blood?

That they practice magic on cows?

In the Swiss soul, as all human souls, there are regions we do not know about. . . ."What will individuals of different types tend to do?

That's very important to know. The rest is just mechanics.

The creative instinct, the will of the creator, that is what matters.

In other words: With the devil's grandmother for a mother and the devil for a father, how does one get to be the good Lord's child?"

Jung has a laugh whose sonority is somehow intentionally reassuring.

When I asked him about the signs and symbols being studied again today, he said: "The symbol has a very complex meaning because it defies reason; it always presupposes a lot of meanings that can't be comprehended in a single logical concept.

The symbol has a future.

The past does not suffice to interpret it, because germs of the future are included in every actual situation.

That's why, in elucidating a case, the symbolism is spontaneously applicable, for it contains the future; within its zone of mystery, it comprises the individual's defense.

For example, a developing disease always has a counter-aspect: together with fever as a germ infection, there is simultaneously fever as a bodily reaction and defense.

Why, the dream is even a defense.

In explaining dreams from a causal point of view, Freud got to their primary causes.

But what interests me is why a person dreams of one thing rather than another.

If you look at a dream conscientiously you can see that some of the details in it have been changed from impressions that you had before.

Thus the dream invents an accident when it needs one, when it wants an accident.

In the end, we have to ask what the aim of the dream is from a teleological point of view.

Why does this person's unconscious wish to show him an image like that?

And here is where I learned a great deal from primitive people: the dream is a product of the imagination, a gallery of images, images of protection from some blow that is threatening; the function of the dream is to compensate the conscious attitude.

I believe that what dreams show us in vivid and impressive images are our vulnerable points.

That is why the medieval doctors asked about dreams.

So we must observe the same rule.

A Dutchman said, 'Magic is the science of the jungle,' and the Chinese claim that when we wake up troubled it is because the soul—kuei, the body-soul, which is less spiritual than the spirit and causes apparitions (ghosts) after death—is hovering above us.

The imagery of alchemy is found all over the world."

Jung's firm strength surprised me, and the modest way he had of expressing his experience of the human soul in a few words (on a scale that ranges from the greatest common sense to extreme intuition).

He spoke slowly, distinctly; then, as if perceiving my confusion in traversing this obscure psychological domain where he himself moves so easily, he stopped for a moment and got up to switch on an
overhead lamp. Its reflections made the shadows of his face look purple.

Our interview continued between two lights: the fading light of day (thick fog right up to the windows now) and the still tentative light from the lamp, filtered through its yellow shade.

In the confined space of the room, fantastic, flickering apparitions came to life.

Still illustrating the premonitions he had mentioned before, Jung said to me, "Take the tendency to commit suicide—right from the beginning.

What happens?

You don't pay attention on the street.

One day you fall down stairs.

Then there is a little automobile accident.

It doesn't look like anything.

Yet these are the preliminaries.

Chance?

Primitive people never mention chance.

That is why I say, 'Be careful when you are not at one with yourself, in your moments of dissociation.' "

Jung sat up in his big green armchair and put down his pipe, by that gesture emphasizing what he was about to say.

Weighing each word, he stated, "One must never give way to fear, but one must admit to oneself that one is afraid."

Yet knowing about a repression does not always cure it; sometimes one has to confess to it openly.

Then the doctor told me an ultra-simple tale about a hotel maid who came to him seeking treatment for the agonies of insomnia.

He explained to her about sailing a boat, how one lets oneself go with the wind.

"When you want to sleep," he told her, "go with the wind."

And in the rhythmic reassurance of being rocked the young woman found sleep again.'

"You see," he said, "nothing is more thrilling than trying to understand.

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph."

Carl Gustav Jung stood up, and it seemed to me that I was now facing another man, pale, with an arched nose, almost pointed at the tip.

He took off his cap (his forehead is higher than I expected) and led the way to another room, equally encumbered with old books and work tables, there he showed me some remarkable paintings on cloth
made by Tibetan monks.

The door onto the stairs was partially open and the big house was full of voices and laughter.

A burst of sound escaping from a piano somewhere brought us a phrase of Schumann.

My host accompanied me to the garden gate.

In the night fog we spoke sadly of the replica of servitude to which many individuals are reduced.

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

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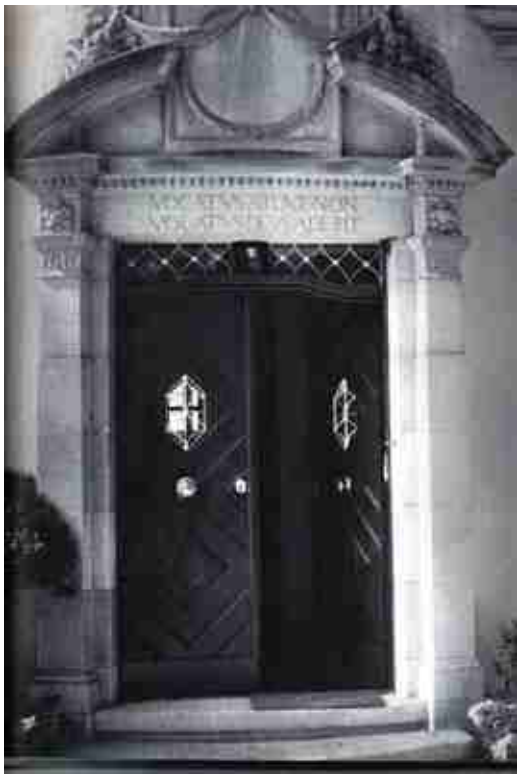
Dr. Jung and the meaning of: "Called or uncalled, God is present!" **(2016-02-14 06:27)**



Dr. Jung:

"Called or uncalled, God is present!" It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn’t the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow!

It is important to see also the negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil.

Biographies should show people in their undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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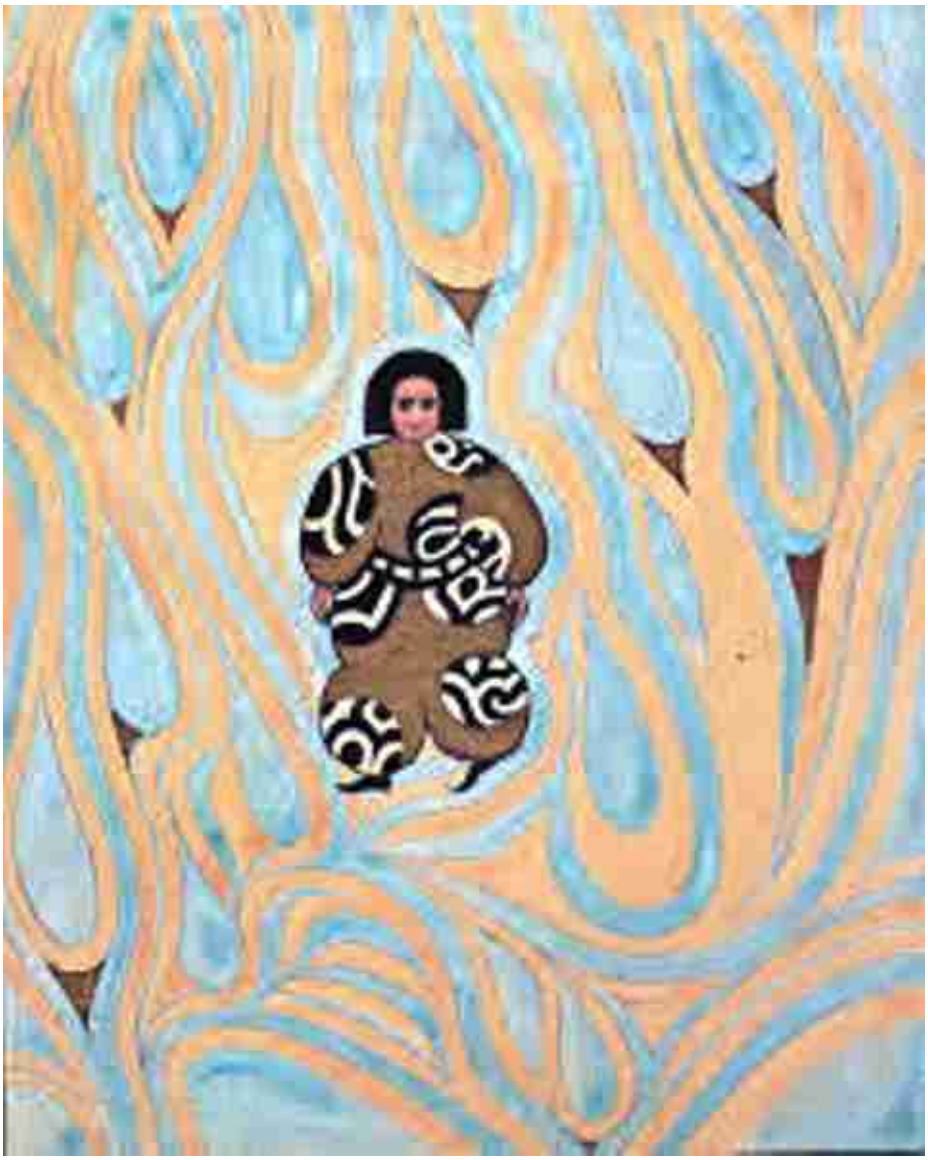
Carl Jung answers: Where do you get the incentive for your creative work, Professor? **(2016-02-14 10:37)**



Emil A. Fischer: Where do you get the incentive for your creative work, Professor?

One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right!

The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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"I realized how failure to be true to myself resulted in being false to others" Marion Woodman
(2016-02-14 11:48)

Foreword by Marion Woodman

Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eaves run. John Keats, "To Autumn."

This ode by Keats echoed through my thoughts like an old friend as I walked for the first time to the C.G. Jung Institute
on Gemeindestrasse in Zurich.

It was the fall of 1974. I had landed at the airport at 8 a.m. and was stunned by jet lag.

Further stunned by being addressed in German, I managed to register at the front desk and then sought refuge in the library.

"What madness possessed me to come here?" I asked myself.

Then a book with a bright yellow jacket almost leaped off the bookshelf. It was Striving Toward Wholeness by Barbara Hannah.

I suddenly realized it was about the Brontës, and about their problems as P.K.'s (Preacher's Kids).

Within half an hour, I knew that the author of that book was the right analyst for me.

When I asked for Miss Hannah's phone number, I was assured that she was a very old lady, certainly not taking any new analysands.

So I wrote her a note thanking her for the unique insights her book had opened to me.

The next afternoon the phone rang.

It was Miss Hannah inviting me to tea.

Over our cups she said: "You are a parson's daughter; I am a parson's daughter.

When I came to Zurich, Jung told me that only a parson's child could handle a parson's child."

And so, with eighty-one years of experience attempting to integrate the intensity of the opposites in a child of the manse, she took me on.

For me, one session highlights the essence of our work together.

Fiercely independent and well aware of the conflicts that analysis would entail, I was financing myself in Zurich with my own money saved over a twenty-five year teaching career.

I was left somewhat stranded when the dollar dropped in ratio to the Swiss franc, and I found myself needing money for values that were of utmost importance to me, but values of which I knew my husband would not approve.

Since he was my sole other financial resource, I was in an intolerable conflict.

In an analytic session, I said, "My husband wouldn't give me money for that purpose."

"Then lie to him," Miss Hannah said.

"But, Miss Hannah," I said, aghast at her response, "that would not be honest."

"My dear," she said, looking me straight in the eye, "we're not talking about honesty, we're talking about getting along with men."

The words resonated in my being as the right words spoken in the right moment always do.

I knew the words were coming from the Self.

I knew they had nothing to do with taking revenge on men, nothing to do with manipulating men for my own insidious purposes.

Exactly what they did mean, I did not know, but they rang true.

As I left Lindenbergstrasse 15, where Miss Hannah lived and practiced (in the same house as Marie-Louise von Franz), consciousness began to dawn.

Someone was going to be betrayed in the situation, either my husband who had no way of comprehending the feeling values involved, or myself who had pondered their worth for weeks.

What was of utmost value to me as a woman would, I thought, seem foolish, hair-brained, stupid to him. I began thinking back through my life to the countless times I had betrayed my own feeling values and accepted some

man’s logical, rational decision that left me saying, "Yes, it is for the best," while at the same time feeling dead inside.

Remembering the many times I had withdrawn from a fight, gone ahead and done what I wanted to do alone, leaving the man to do what he wanted to do alone, I realized how the betrayal of my own feeling betrayed his as well.

I realized how failure to be true to myself resulted in being false to others.

That night I wrote a detailed, honest letter to my husband. He replied with feeling and with money.

That immediacy, that presence, that feminine capacity to live the moment as it presents itself, is my most precious gift from Miss Hannah.

Her own trust in the Self made that gift possible.

Knowing her in the autumn of her life, I saw the full flowering of her sense of humor, her forthrightness and her love.

Never sentimental about herself or others, she constantly dealt with the opposites within the Self with unflinching courage.

She knew when to use her masculine side to discern what was irrelevant and what was essential, and when to rely on her feminine side to receive what the Self was ready to give.

Her surrender to the Self sustained her immense energy, physically and spiritually.

Miss Hannah was my living example of one who lives forever true to the process, holding farm to the opposites until the transcendent emerges.

And while I have seen her faith stumble in the fires of adversity, I have also seen her steady herself and stand firm in the flamesburning until the dross was burned to silver and gold.

Her commitment, which was at the same time her detachment, made me understand the love that Wordsworth writes about, a love that makes

. . . a thing endurable, which else
Would overset the brain, or break the heart. Marion Woodman, Foreword to “The Inner Journey” by Barbara Hannah, Pages 8-9

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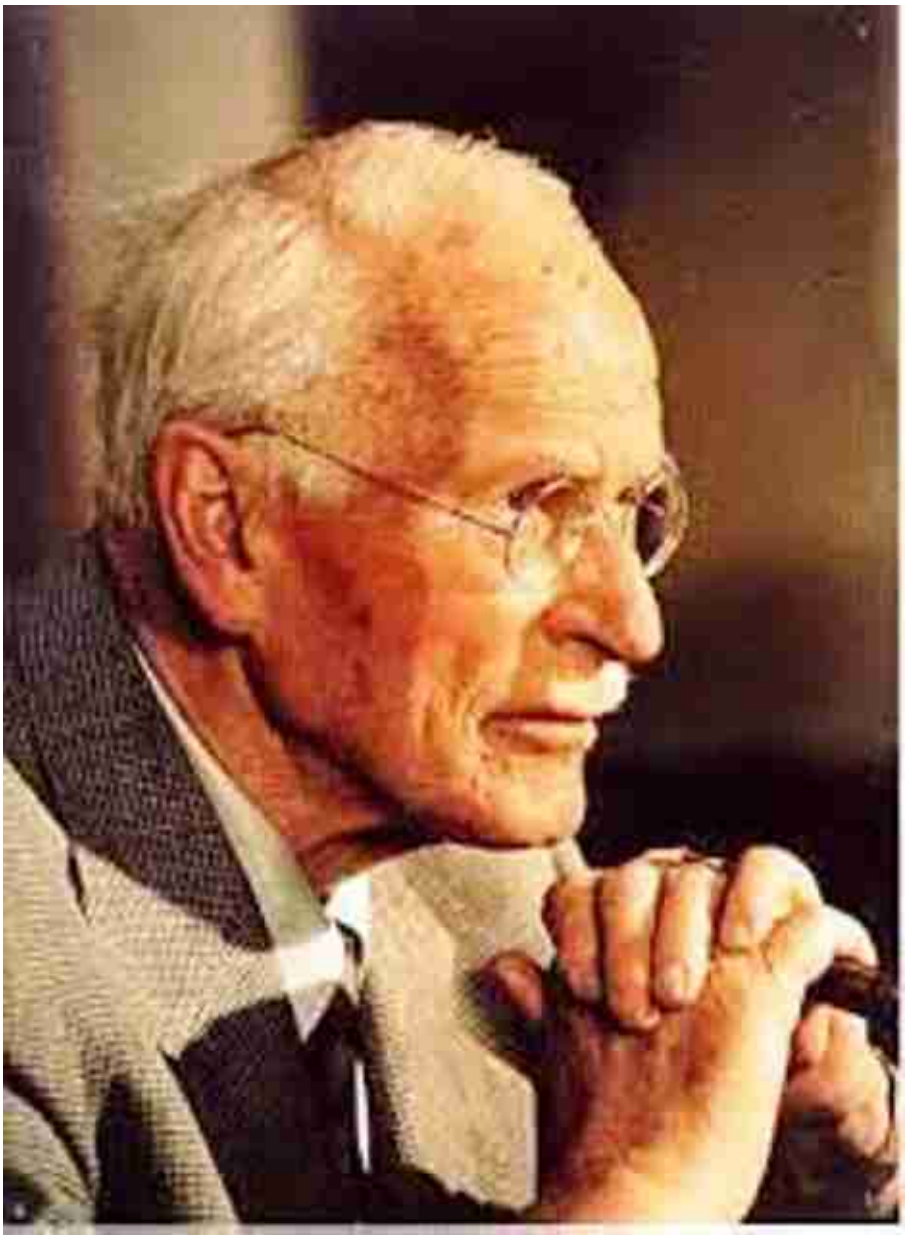
Carl Jung answers: What were the circumstances that induced you to work in the field of psychological research? (2016-02-14 12:21)



Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?

Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?"

Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself.

You need to be able to relax in the garden, completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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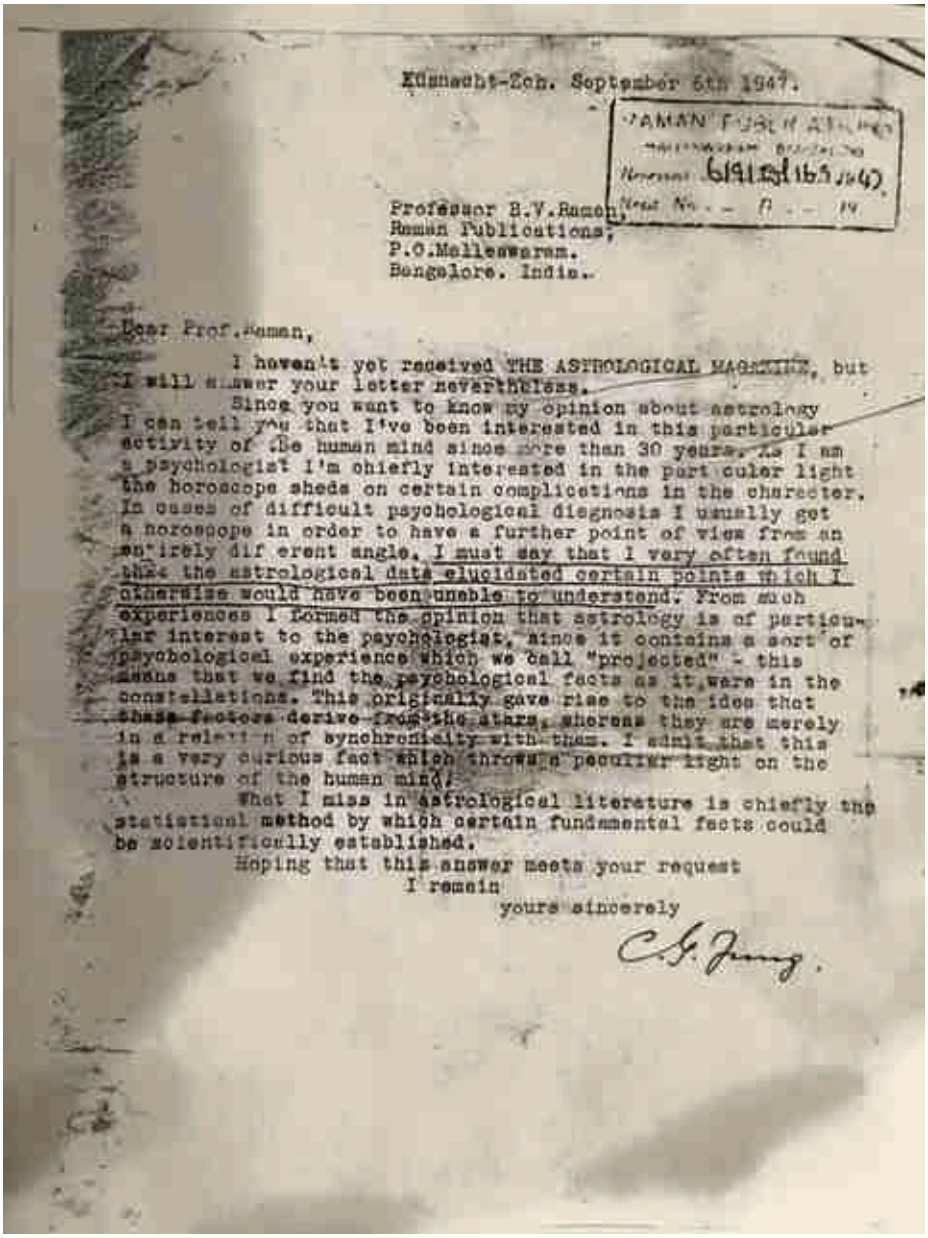
Carl Jung's Letter on Astrology **(2016-02-14 17:10)**



Küsnacht-Zch. September 6th 1947.

Professor B.V.Raman,
Raman Publications,
P.O.Malleswaram.
Bangalore. India.

Dear Prof. Raman,

I haven't yet received THE ASTROLOGICAL MAGAZINE, but I will answer your letter nevertheless.

Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind since more than 30 years. As I am a psychologist I'm chiefly interested in the part cular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely dif erent angle. I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand. From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" - this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request

I remain

yours sincerely

C.G. Jung.

Dear Prof. Raman, 6 September 1947

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from an entirely different angle.

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I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request, I remain,

Yours sincerely, C.G. Jung [Letters Volume 1, Page 475-476.

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Carl Jung on: “The Post-War Psychic Problems of the Germans (2016-02-15 04:50)

Introduction: Four days after the unconditional surrender of the German Army at Rheims, this interview by Peter Schmid was published in Die Weltwoche (Zurich) for May ii, 1945, under the title "Werden die Seelen Frieden finden?" (Will the Souls Find Peace?).

The interview probably took place somewhat earlier.

A partial translation was published by the newspaper PM (New York), May to, 1945.

Peter Schmid: Do you not think that the end of the war will bring about great changes in the psyche of Europeans, particularly the Germans, who are now awakening as though from a long and terrible dream?

Carl Jung: Indeed I do.

As to the Germans, we have a psychic problem ahead of us the magnitude of which cannot yet be foreseen, though its outlines can already be discerned in the cases I am treating.

For the psychologist one thing is clear, and that is that he ought not to make the popular sentimental distinction between Nazis and opponents of the regime.

Two cases I am now treating are both outspoken anti-Nazis, and yet their dreams show that behind all the decency the most pronounced Nazi psychology is still alive with all its violence and savagery.

When Field Marshal von Kiichler,' questioned by a Swiss reporter about the German atrocities in Poland, exclaimed indignantly: "Excuse me, that wasn't the Wehrmacht, it was the Party!" this proved that a division into decent and indecent Germans is thoroughly naïve.

All of them, whether consciously or unconsciously, actively or passively, have their share in the horrors; they knew nothing of what was going on and yet they did know, as though party to a secret contract genial.

For the psychologist the question of collective guilt, which worries politicians so much and will go on worrying them, is a fact, and it will be one of the most important tasks of therapy to get the Germans to admit this guilt.

Even now I am receiving many applications from Germans who want to be treated by me.

If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

I shall have no alternative ,but to answer the applications with a questionnaire asking certain crucial questions, like "What do you think about Buchenwald?"

Only when a patient sees and admits his own responsibility can individual treatment be considered.

But how was it possible that the Germans, of all people, got themselves into this hopeless psychic mess?

Could it have happened to any other nation?

Here you must allow me to go back a bit and to recapitulate my theory as to the general psychic antecedents of this National Socialist war.

Let us take a small practical example as a starting point.

One day a woman comes to me and breaks out into the wildest accusations against her husband: he is a veritable devil who torments and persecutes her, and so on and so forth.

In reality the good man is a perfectly respectable citizen, quite innocent of any such demonic intentions.

Where does this crazy idea come from in this woman?

It is the devil in her own soul that she is projecting; she has transferred her own wishes and her own rages to her husband.

I make this clear to her; she admits it and becomes a contrite little lamb.

Everything seems to be in order.

And yet that is just the thing I find most disquieting, because I don't know where the devil, who had previously attached himself to the image of the husband, has gone to.

Exactly the same thing happened on a large scale in the history of Europe.

For primitive man the world is full of demons and mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man's own inner powers projected into the outside world.

Christianity and modern science have de-demonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, and has steadily loaded his unconscious with them.

Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Christianity.

The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr's feet.

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

The first perfect example of this species was Napoleon.

The Germans display a specific weakness in the face of these demons because of their incredible suggestibility.

This shows itself in their love of obedience, their supine submission to commands, which are only another form of suggestion.

This hangs together with the general psychic inferiority of the Germans, the result of their precarious position between East and West.

Of all the Western peoples, they were the ones who, at the general exodus from the Eastern womb of the nations, remained too long with their mother.

Finally they did get out, but arrived too late, while the mujik never broke loose at all.

Hence the Germans are profoundly troubled with a national inferiority complex, which they try to compensate by megalomania: "Am deutschen Wesen soli die Welt genesen" —though they are none
too comfy in their own skins!

It is a typical adolescent psychology, apparent not only in the extraordinary prevalence of homosexuality but in the absence of an anima figure in German literature (the great exception here is Goethe).

It is also apparent in German sentimentality and "Gemiitlichkeit," which is really nothing but hardness of heart, unfeelingness, and soullessness.

All those charges of soullessness and bestiality which German propaganda levelled at the Russians apply to themselves; Goebbels' speeches are nothing but German psychology projected upon the enemy.

The immaturity of the personality also displayed itself in a terrifying way in the German General Staff, whose lack of character resembled the squashiness of a mollusk inside a panzer.

Germany has always been the land of psychic catastrophes: the Reformation, peasant wars and wars of religion.

Under National Socialism, the pressure of the demons became so great that they got human beings into their power and blew them up into lunatic supermen, first of all Hitler who then infected the rest.

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

Ten per cent of the German population today are hopeless psychopaths.

Peter Schmid: You have been talking of the psychic inferiority and demonic susceptibility of the Germans, but do you think this also applies to us Swiss, so far as we are Germanic in origin?

Dr. Jung: We are insulated against this susceptibility by the smallness of our country.

If eighty million Swiss were piled together the same thing might happen, for the demons hurl man is rootless and then the demons can get him.

Hence the technique of the Nazis never to form individuals but only huge masses.

Hence, too, the faces of the demonized man of today: lifeless, rigid, blank.

We Swiss are protected against these dangers by our federalism and our individualism.

Such a mass accumulation would not be possible with us as it was in Germany, and in this isolation lies perhaps the therapy with which one can conquer the demons.

Peter Schmid: But what will happen if this therapy is carried out by bombs and guns? Won't military subjection of the demonized nation merely intensify the feeling of inferiority and make the disease worse?

Dr. Jung: The Germans today are like a drunken man who wakes up the next morning with a hangover.

They don't know what they've done and don't want to know.

The only feeling is one of boundless misery.

They will make convulsive efforts to rehabilitate themselves in face of the accusations and hatred of the surrounding world, but that is not the right way.

The only redemption lies, as I have already indicated, in a complete admission of guilt.

Mea culpa, mea maxima culpa!

Out of honest contrition for sin comes divine grace.

That is not only a religious but also a psychological truth.

The American treatment of conducting the civilian population through the concentration camps and letting them see all the abominations committed there is therefore quite right.

Only, the object lesson should not be driven home with moral instruction; repentance must come from inside the Germans themselves.

It is possible that positive forces will emerge from the catastrophe, that from this introversion prophets will once again arise, for prophets are as characteristic of this strange people as the demons.

Anyone who falls so low has depth.

In all probability there will be a miraculous haul of souls for the Catholic Church—the Protestant Church is too split up.

There are reports that the general misery has reawakened the religious life in Germany; whole communities fall to their knees in the evenings, beseeching God to deliver them from the Antichrist.

Then one can hope that the demons will be banished and that a new and better world will rise on the ruins?

No, the demons are not banished, that is a difficult task that still lies ahead.

Now that the angel of history has abandoned the Germans, the demons will seek a new victim.

And that won't be difficult.

Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.

We love the criminal and take a burning interest in him because the devil makes us forget the beam in our own eye when observing the mote in our brother's and in that way outwits us.

The Germans will recover when they admit their guilt and accept it; but the others will become victims of possession if, in their horror at the German guilt, they forget their own moral shortcomings.

We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

"General suggestibility" plays a tremendous role in America today, and how much the Russians are already fascinated by the devil of power can easily be seen from the latest events, which must dampen our peace jubilations a bit.

The most sensible in this respect are the English: their individualism saves them from falling for the slogan, and the Swiss share their amazement at the collective unreason.

Then we must anxiously wait and see which way the demons go next?

I have already suggested that the only salvation lies in the piecemeal work of educating the individual.

That is not as hopeless as it may appear.

The power of the demons is immense, and the most modern media of mass suggestion —press, radio, film, etc.—are at their service.

But Christianity, too, was able to hold its own against an overwhelming adversary not by propaganda and mass conversions—that came later and was of little value—but by persuasion from man to man.

And that is the way we also must go if we wish to conquer the demons.

I don't envy you your task in writing about these things.

I hope you will succeed in presenting my ideas in such a way that people won't find them too strange.

Unfortunately it is my fate that other people, especially those who are themselves possessed by demons, think me mad because I believe in these powers.

But that is their affair; I know they exist.

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

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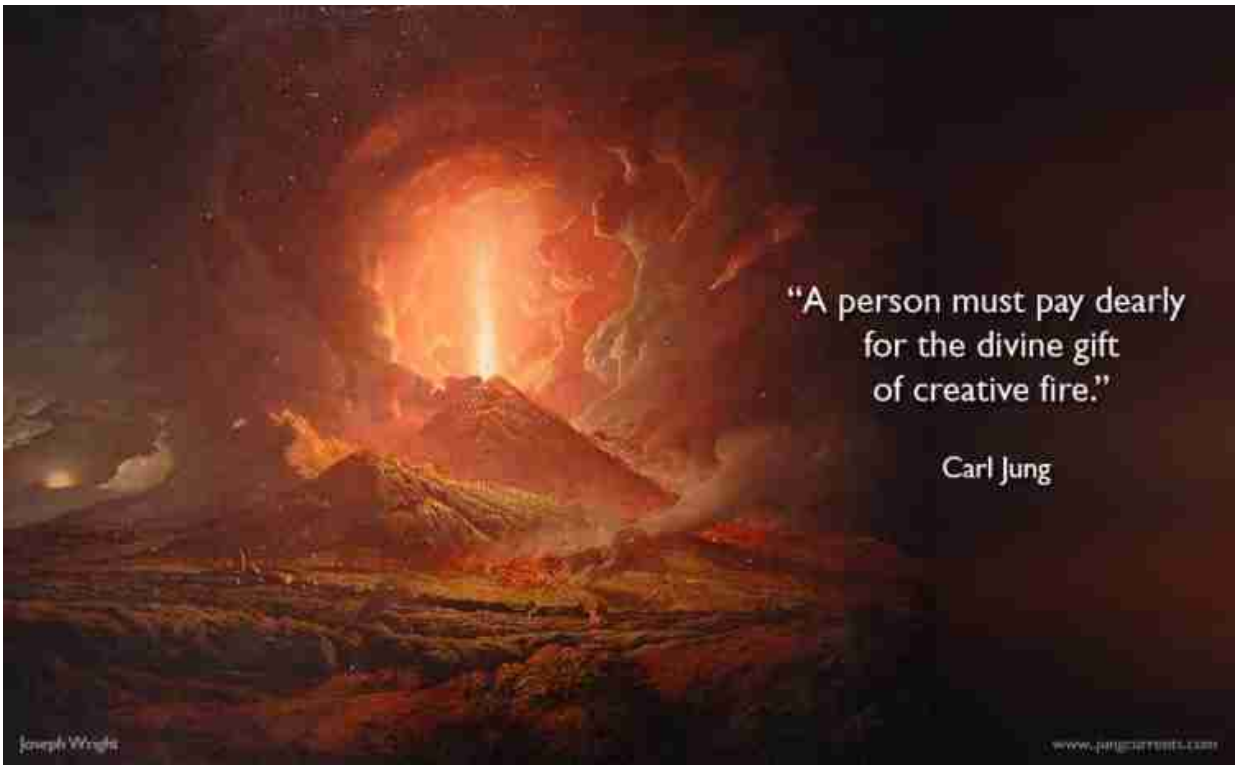
Carl Jung on Time, Disturbances and Systems of Yoga in Creativity **(2016-02-15 11:27)**



Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons.

The mornings were devoted to scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

n the last ten years I've turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

Once I have all the material, nothing and nobody must get near.

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Carl Jung “On Creative Achievement” (2016-02-16 04:46)

Introduction: Emil A. Fischer undertook to interview twenty Swiss men and women prominent in cultural life, and he published the resulting articles in a small book entitled Schopferische Leistung
(Thalwil, i946)—"Creative Achievement."

Fischer began his conversation by asking Jung about "the strange aphorism that is carved into stone above the entrance door of the house:Vocatus atque non vocatus deus aderit."

This was an opening that interviewers often hit upon. Jung had the inscription carved over the door when he built the house, in 1909.

It came from an old copy of Erasmus that he had bought while a university student.

Emil A. Fischer: Is there any special relationship between this saying and your Weltanschauung or your life’s work?

Dr. Jung: "Called or uncalled, God is present!" It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn’t the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow!

It is important to see also the negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil.

Biographies should show people in their undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship!

Emil A. Fischer: Where do you get the incentive for your creative work, Professor?

One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right!

The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili.

Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?

Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?"

Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself.

You need to be able to relax in the garden, completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously.

Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons.

The mornings were devoted to scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

n the last ten years I've turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

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Charles Baudouin: “I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.” (2016-02-17 04:39)

FROM CHARLES BAUDOUIN’S JOURNAL: 1934

Introduction: Charles Baudouin (1893-1963), professor in the University of Geneva, was founder there of the Institut de Psychagogie, whose patrons were Freud, Adler, and Jung and whose program
was correspondingly catholic.

Eventually, Baudouin associated himself with the school of analytical psychology as an analyst, teacher, and writer.

His posthumous book L’Oeuvre de Jung (1963) contains, in a chapter entitled "Jung, homme concret," a number of passages from Baudouin’s journal, reporting his, encounters with Jung over more than twenty years.

The earliest one was written after Baudouin attended a seminar that Jung gave to the Societe de Psychologie in Basel, October i–6, 1934.

That version, slightly abridged, was translated and published as "Jung, the Concrete Man" in the Friends annual Inward Light (Washington), fall–winter, 1975-76.

It is further abridged here. (For other extracts see pp. 146, 19o, 235, 365.)

Charles Baudouin: Basel, Sunday, October 7, 1934

It is time to assemble the impressions which Jung’s personality has left upon me during these few days, to bind the sheaf, to present the portrait.

A standing portrait, emphatically, for I see him on his feet, talking and teaching.

The word "stature" is what springs to mind, or the German word "Gestalt."

This is no man of study or office; this is a force.

One of the anecdotes with which he bespangles his lectures stands out for me.

I hope I shall not do it an injustice by repeating it from memory.

He had been living with a tribe of Pueblo Indians' where, to identify a stranger, they do not ask for his passport, but they ask themselves, "What animal is this?"

That is to say, "Of what totem is he?" and they watch him, for to belong to a totem is to be the totem; so strong is the "participation," and the sacred animal has so impregnated the man, that one has but to look at him walk and act and live to recognize him.

When the man is from a neighboring tribe, the game is easy enough, apparently; but with a white man, so different from all one knows, it is another matter.

Jung knew, from his interpreter, of his hosts' embarrassment at having failed to identify him.

However, he won their hearts sufficiently for them to invite him one day—a sign of confidence and welcome—to visit the upper story of the house.

This meant climbing a ladder.

But while the Indians mount with their backs to the ladder and with the agility of monkeys, he naturally climbed in European fashion, facing the ladder, setting his feet deliberately on the rungs and presenting to the onlookers his square, powerful back.

A great clamor broke out then among the Indians, which he later had explained to him.

On seeing him mount that way, they had recognized his totem: the bear! the bear!

He had the wit to enter into the spirit of the thing, and his understanding of "primitives" was advanced enough for him to feel all the seriousness of it.

Substantially, he told them: "Yes, you have guessed aright; the bear is the totem of my country; it has given its name to our capital, Bern; it figures in the coat of arms of the city."

And on his return to Switzerland he sent them, as evidence and as a souvenir, a little wooden bear such as we carve over here.

He received in return and as a pledge of friendship, if I remember rightly, a pair of leather breeches.

These last days, telling us about the tribes, the spirits of the forest, that other world of mystery that comes alive suddenly at nightfall, he has been more like the sorcerer penetrated by the spirits he talks about, skilled at evoking them and making their disquieting presence hover above the suspenseful audience.

Then, all of a sudden, a good story will release the tension with a well-placed laugh.

His is a compact force that is fed by a substantial sum of human experience and flows back to him as though

multiplied by the response of his own tribe, this circle of disciples from both continents who surround and sustain him.

Unkind gossip has accused these disciples and auditors of snobbery.

To be sure there is some of it, as there was around the courses which Bergson gave at the College de France; which is no argument against Bergson, nor yet against Jung.

But when someone raised the objection that a majority of his disciples were women, Jung is said to have replied: "What's to be done?

Psychology is after all the science of the soul, and it is not my fault if the soul is a woman."

A jest; but for anyone who has followed his teaching, a jest which is itself charged with experience, and behind which one sees arising in all its ambiguous splendor the archetype of the anima.

Observing him, seeing him teach and then relax in a more intimate circle, I registered during this week in Basel many aspects of his being and appearance, many disparate expressions.

Under the high forehead of the thinker, the planes of his face are firm and full; the gray eyes seem suddenly curiously small and made for gimlet scrutiny; at other moments they are chiefly mischievous, and the face becomes that of a confessor-accomplice, a priest who enjoys life, suddenly red in the face with a hearty laugh; but the profile then calls one to order—it is much more serious, angular, and marks the top-level intellectual.

But watching him live, one perceives that these disparate expressions are organized into a coherent whole.

One feels that he denies none of them, that being and appearance (the self and the persona) have found their modus vivendi, that his teaching about "integrating all the functions" to form a totality is not book knowledge but lived, which amounts to affirming that he belongs not only among the scholars but among the sages.

I knew Jung from his books and I had met him personally.

But during this week passed in his company I feel I have discovered him.

To tell the truth, I have made two discoveries.

First of all, I have been struck by the strongly concrete character of this man and of his thinking.

Secondly, I have realized all he owes to his mingling with the "primitives"; those journeys have not been picturesque accidents in his life; they are among the nutritive substances of his thought.

I would add that these two points are intimately connected.

The concreteness stands out every moment from his way of expounding ideas, laying emphasis on the facts, his gestures sober and restrained but felt to be charged with energy and asking only to go ahead uncurbed.

This is especially visible when he describes one of his African scenes; in fact he acts it out in abbreviated form, he makes it visible.

There was that anecdote to illustrate the fact that primitives do not know will-power in the sense that we un-

derstand it; they must first mobilize the needful energy for an action and this is the purpose served by certain precise incantatory rituals.

For example, the boy who is charged with carrying the mail to town (who knows how many leagues away!) remains passively sitting when the European quietly asks him to perform this service and offers to reward him; it is as if he did not understand.

But the sorcerer passes by, takes the case in hand—and the whip too!—starts dancing the "running dance" around the boy; the tribe joins in, the boy is drawn into the circle and finally, as if shot from a sling, is off; and he runs at that! All was reproduced before us; we saw it.

But this play of gesture to demonstrate and explain flourishes yet more freely in familiar conversation.

We were speaking one evening of "telepathic" dreams where, between persons who are emotionally close, a mutual unconscious communication and penetration appears to take place.

Jung finally, to sum up his thoughts on the matter, acted them out as follows: with brief, firm gestures he touched first my forehead, then his own, and thirdly drew a great circle with his hand in the space between us; the three motions underscored the three clauses of this statement; "In short, one doesn't dream here, and one doesn't dream here, one dreams there."

And there the hand kept turning, like the above-mentioned sling and the idea, like the messenger, was launched.

I have said that this concreteness is tied up with Jung's African experience.

I came to see that he had a feeling of concreteness about the soul; when he entitles a book Wirklichkeit der Seele (Reality of the Soul) it is no vain expression.

To be sure, he had been convinced by his patients of this concrete aspect of the things of the psyche, but certainly the "primitives" brought him into touch with it in a closer and more convincing way, for this is how they feel.

When he was telling me the other day, at Dr. von Sury's, about these "ancestral spirits," which fall upon one on return to one's birthplace, and which he himself feels whenever he returns to Basel, I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.

And when he was led by this reflection to study, on the wall, the genealogical tree of the von Sury family, I realized how he felt those roots digging down and holding fast in an earth that was real and solid.

This concreteness of Jung's was part of his make-up. In his childhood recollections he tells us of the torments he went through over mathematics, especially over algebraic abstractions, which he found incomprehensible.

To make sense out of them, he had to put back numbers in place of letters.

The simple equation a = b infuriated him and seemed a rank deception: since a is one thing and b is another, it is a lie to say they are equal.

If this was an inborn disposition of his mind, it could not but be reinforced and justified in his eyes by his fertilizing contacts with "primitive mentality."

The academic mind expected a mapmaker; and it finds itself face to face with an explorer who emerges from

the brush armed, weighed down, and solidly swathed in magnificent vines and creepers, trailing with him all the odors of the forest.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 76-81

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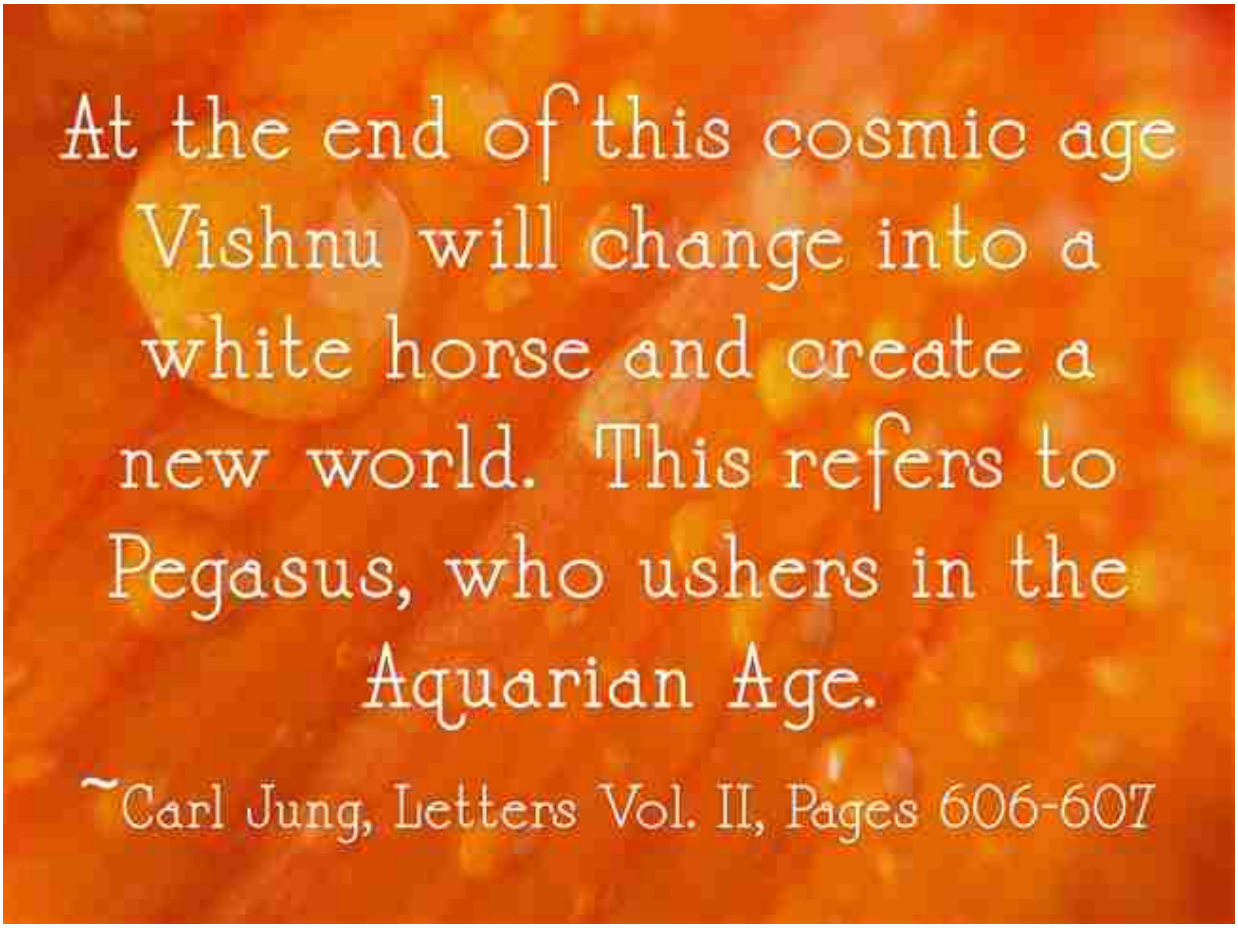
Some Carl Jung Quotations XXI (2016-02-17 05:03)


At the end of this cosmic age
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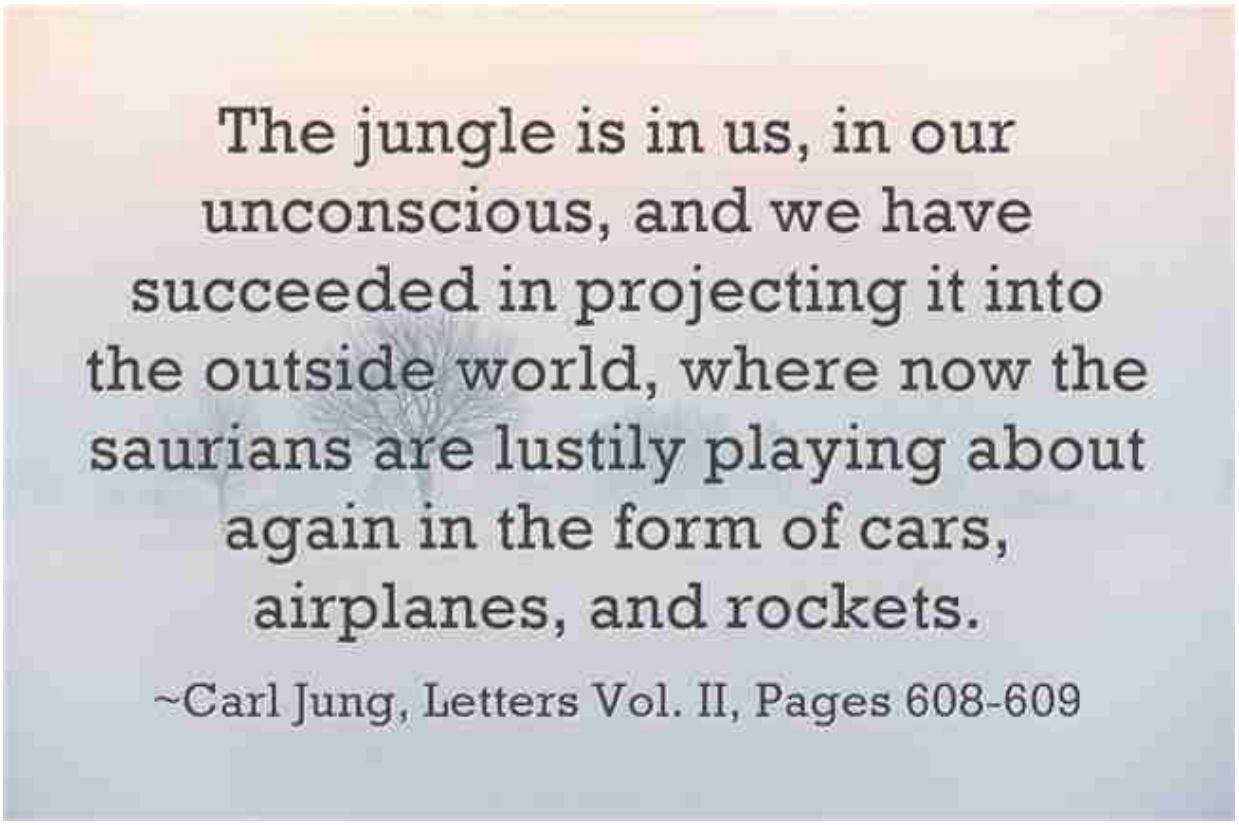
The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.
~Carl Jung, Letters Vol. II, Pages 608-609

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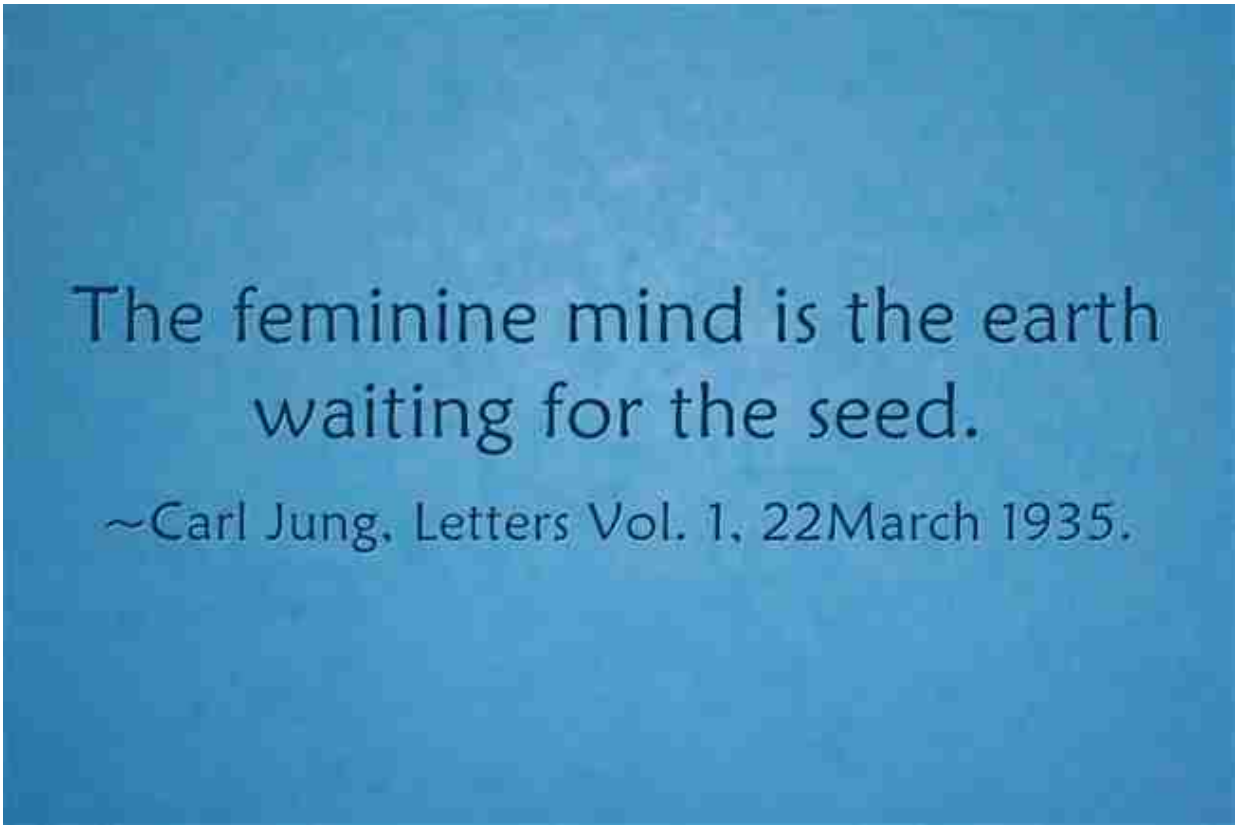
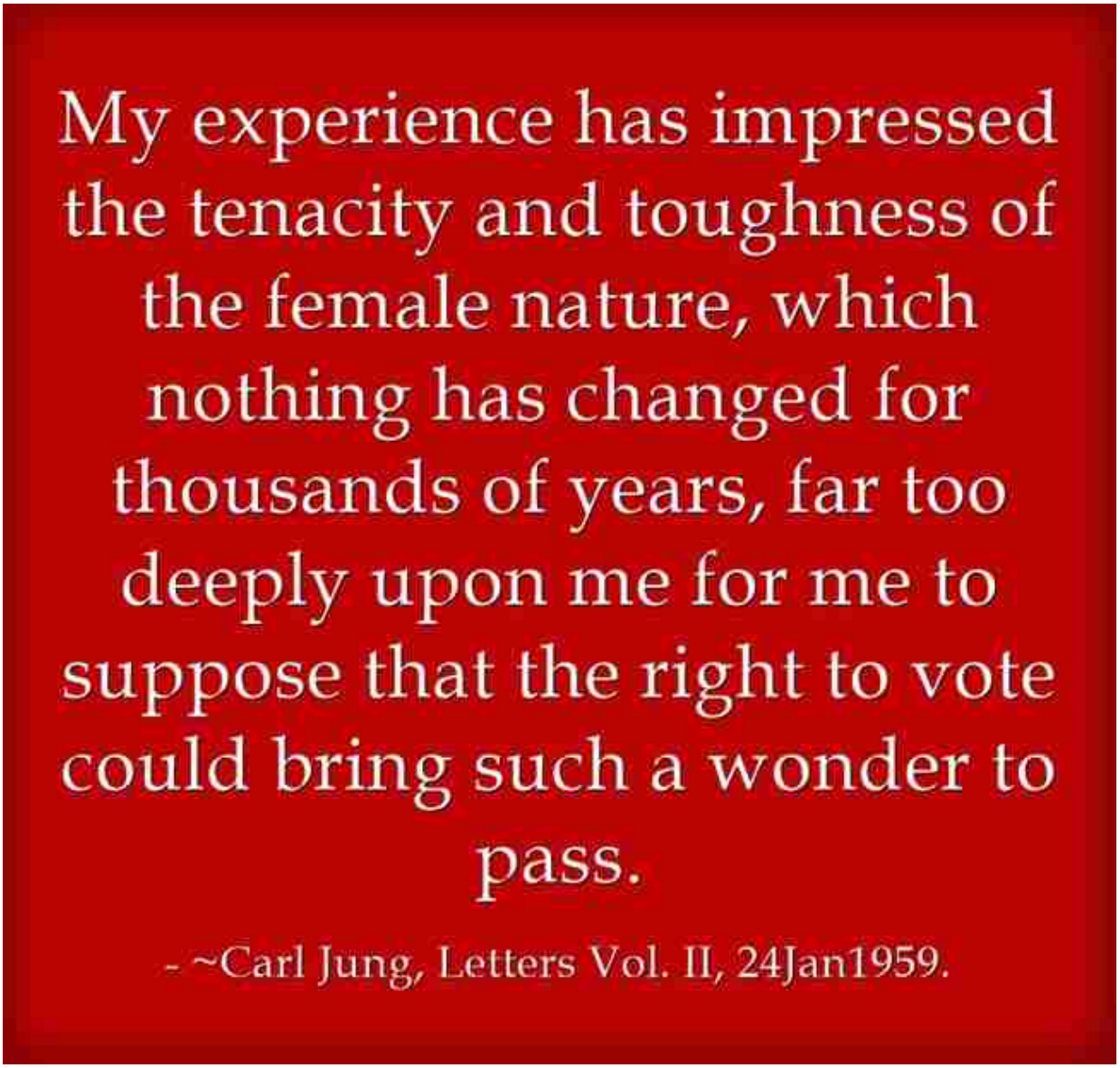


The feminine mind is the earth waiting for the seed. Carl Jung, Letters Vol. 1, 22March 1935.


My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.
- ~Carl Jung, Letters Vol. II, 24Jan1959.

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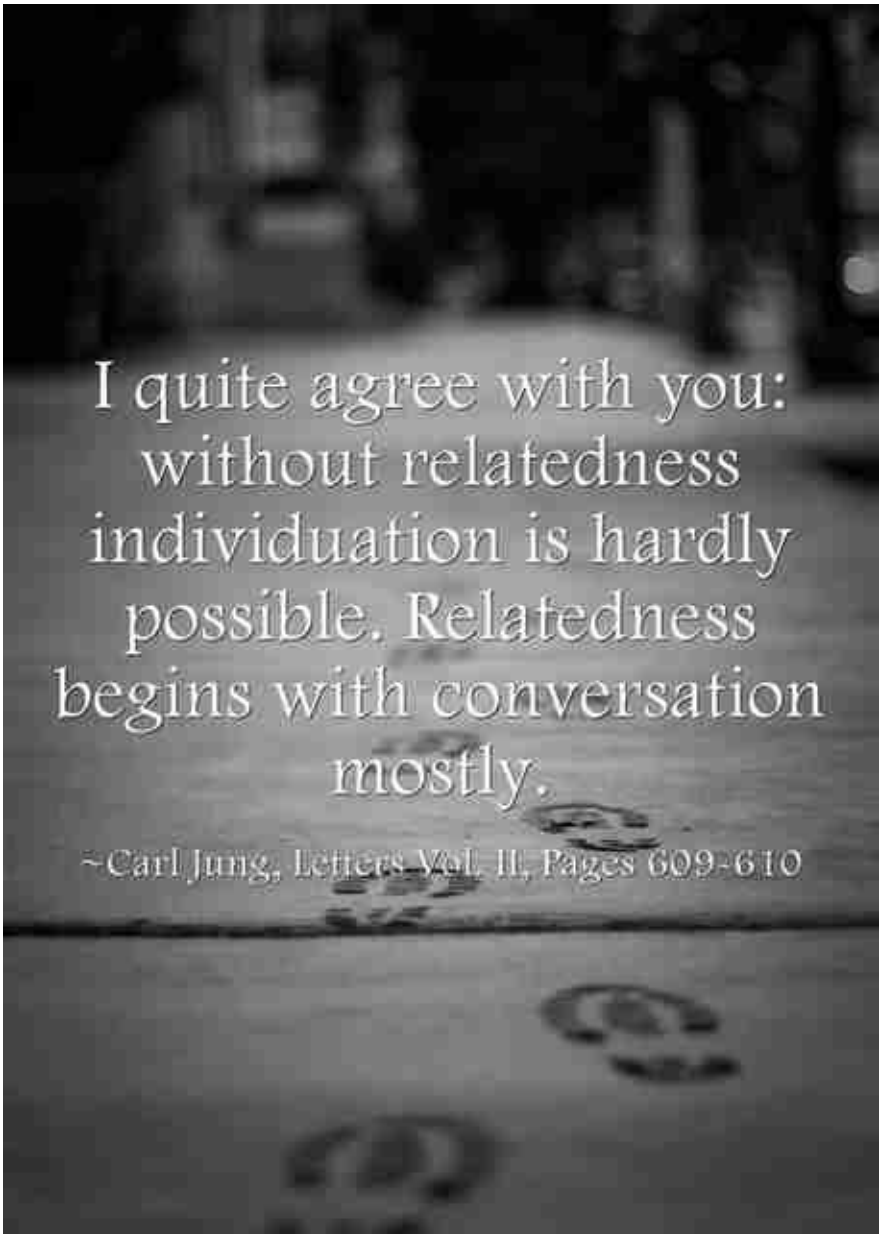
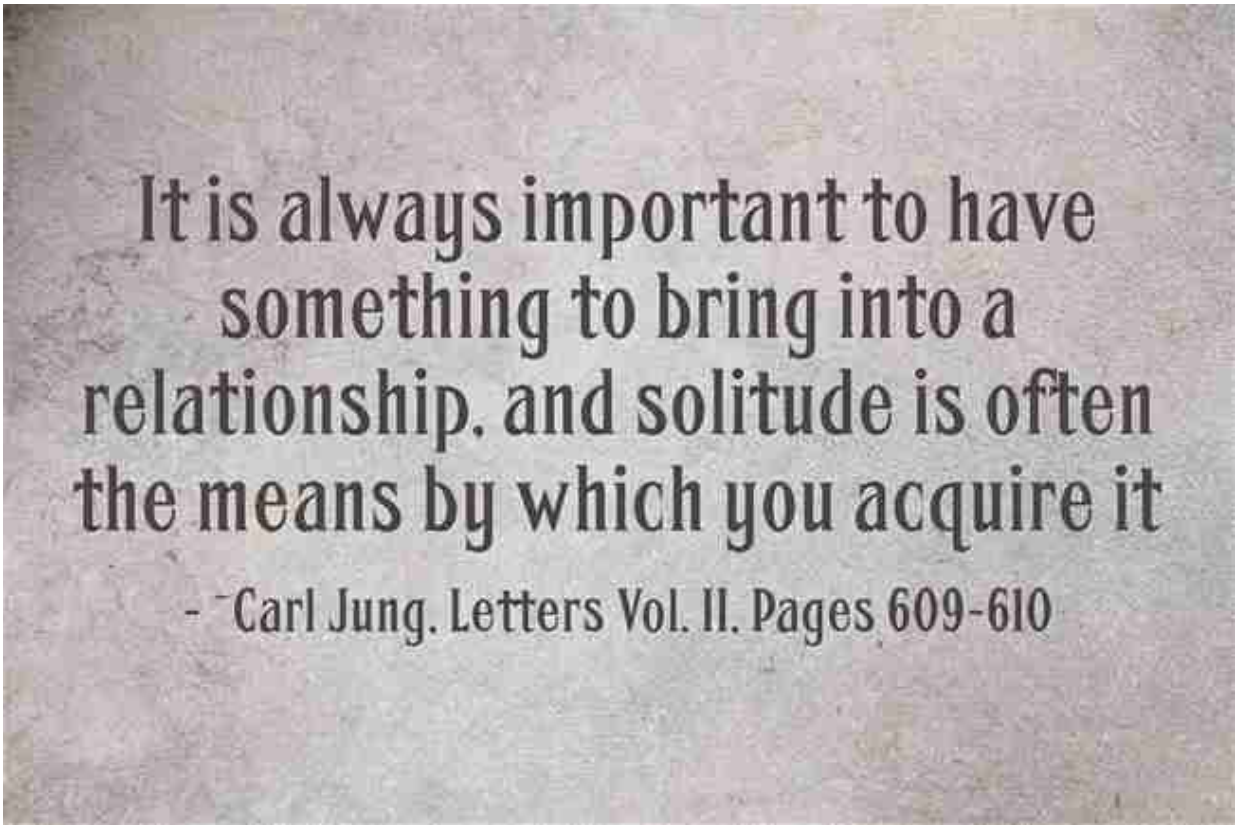


I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Pages 609-610


It is always important to have something to bring into a relationship. and solitude is often the means by which you acquire it
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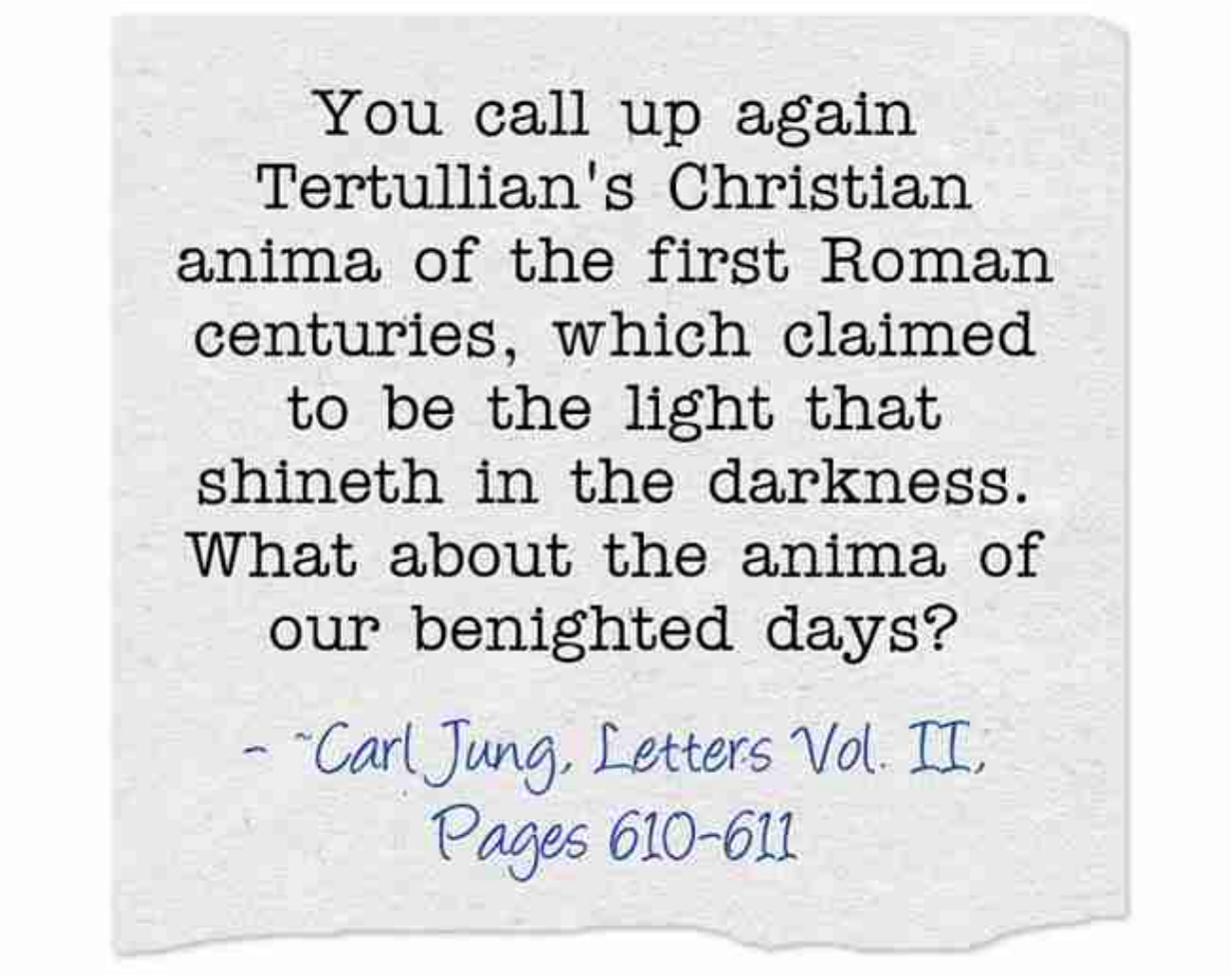
You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?
- Carl Jung, Letters Vol. II, Pages 610-611

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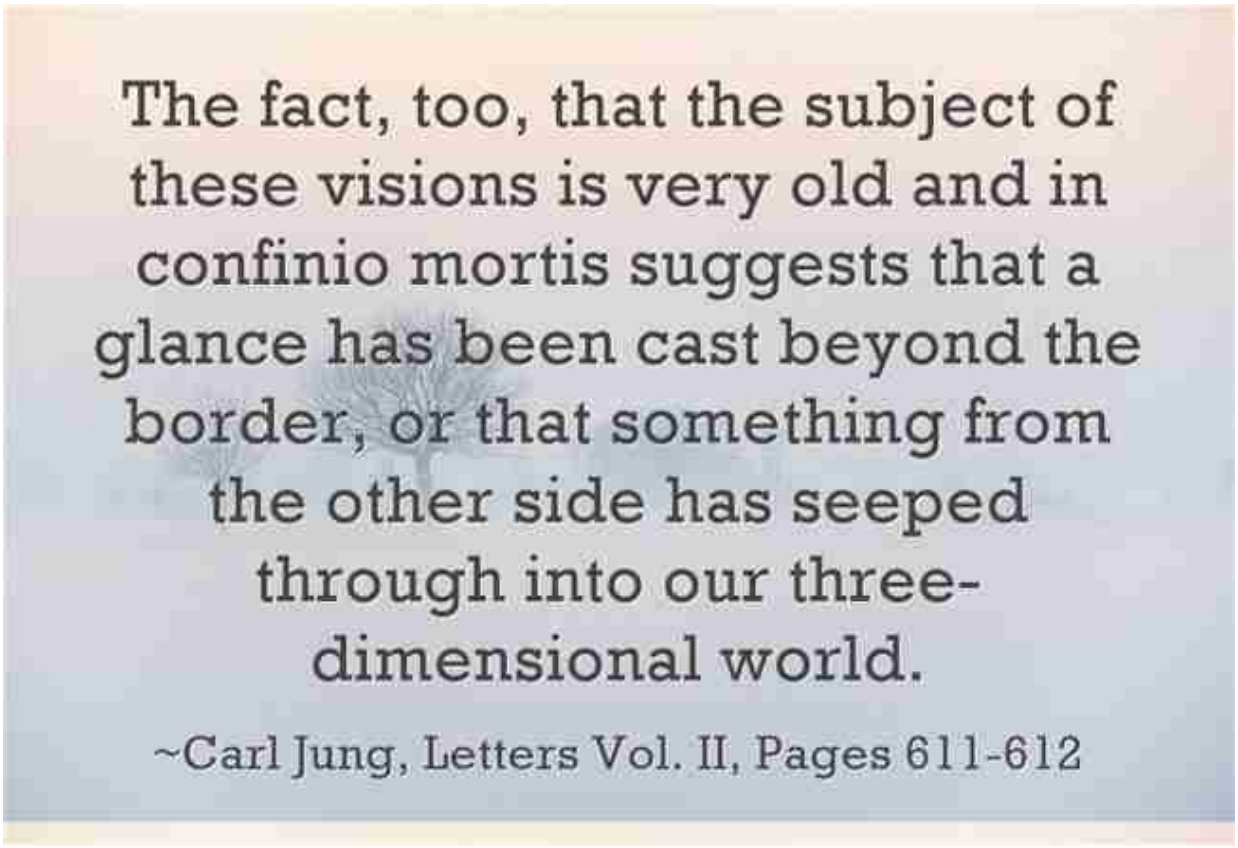
The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.
~Carl Jung, Letters Vol. II, Pages 611-612

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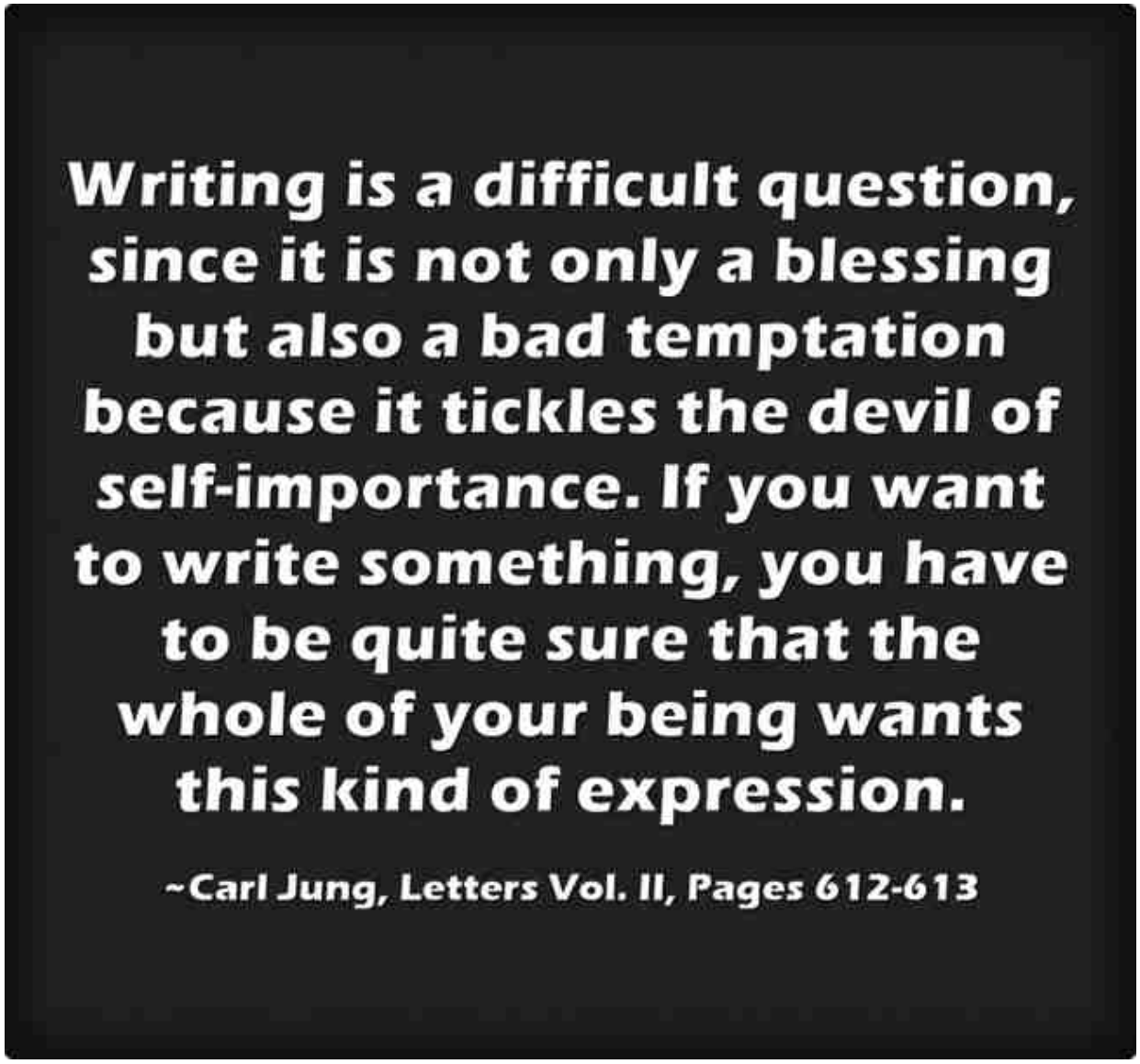
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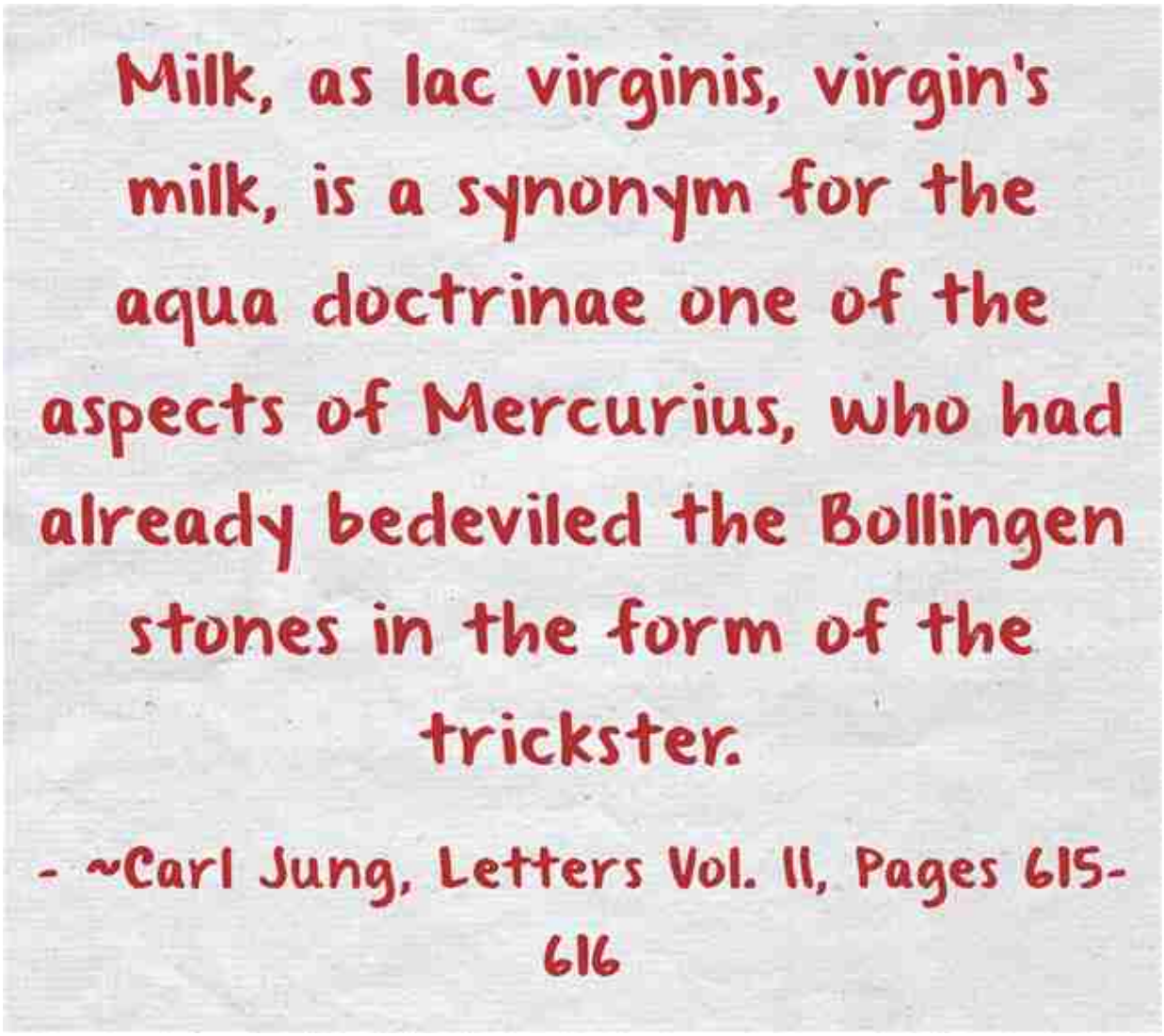
Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.
- ~Carl Jung, Letters Vol. II, Pages 615-616

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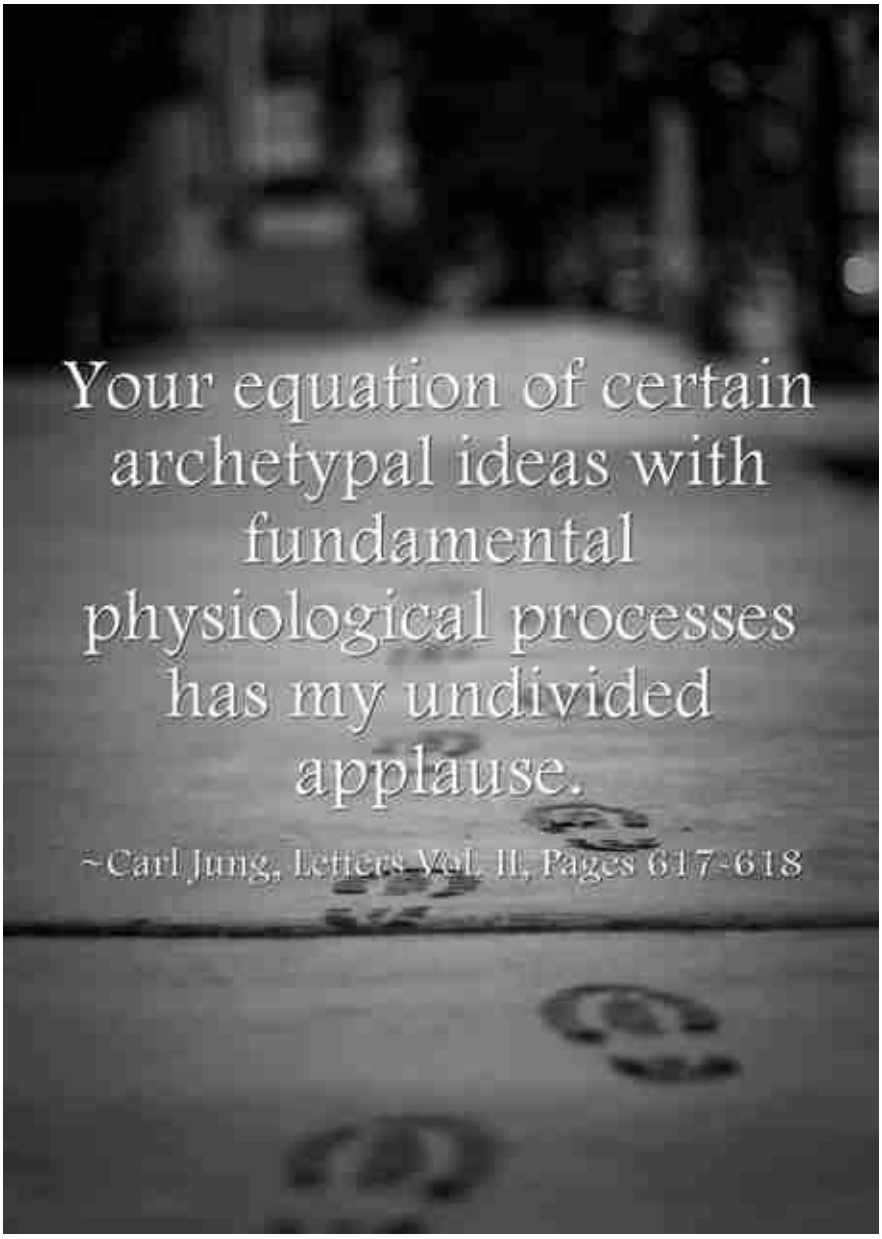
Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.
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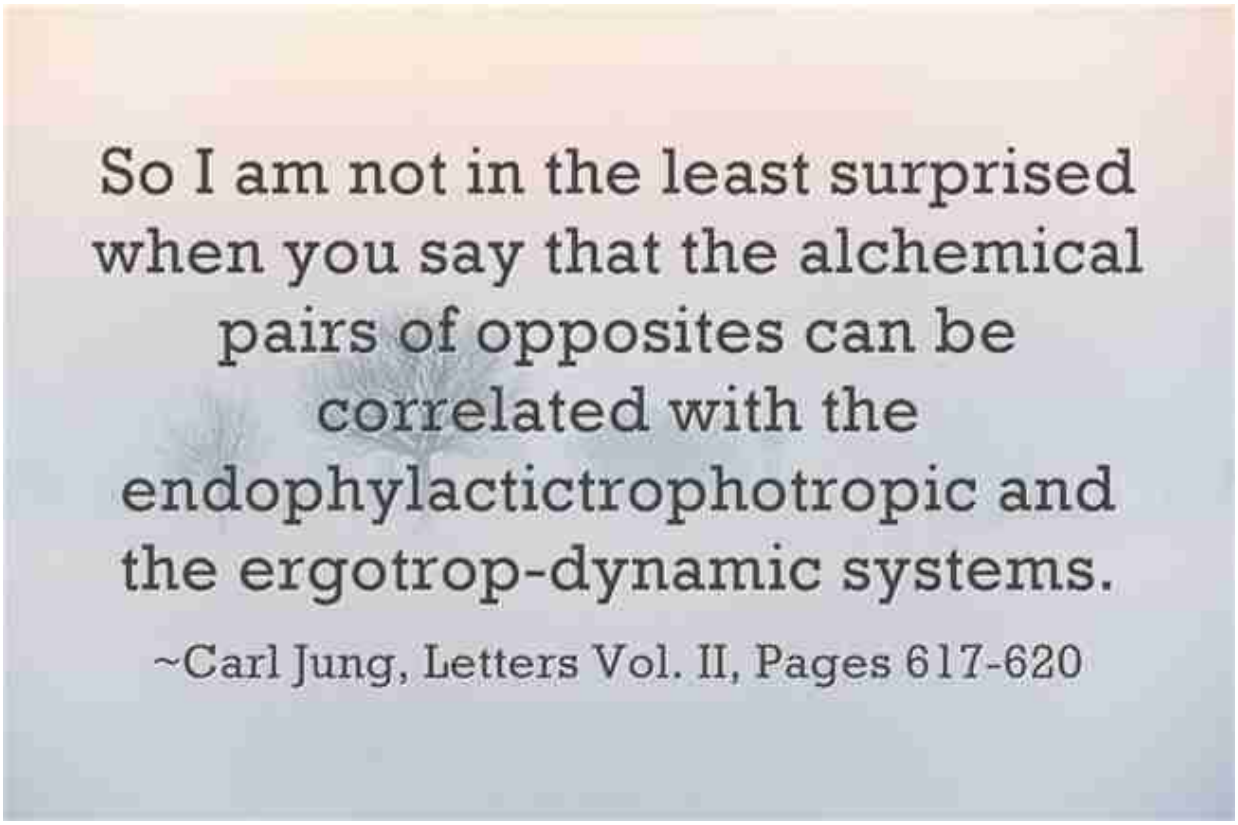
So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.
~Carl Jung, Letters Vol. II, Pages 617-620

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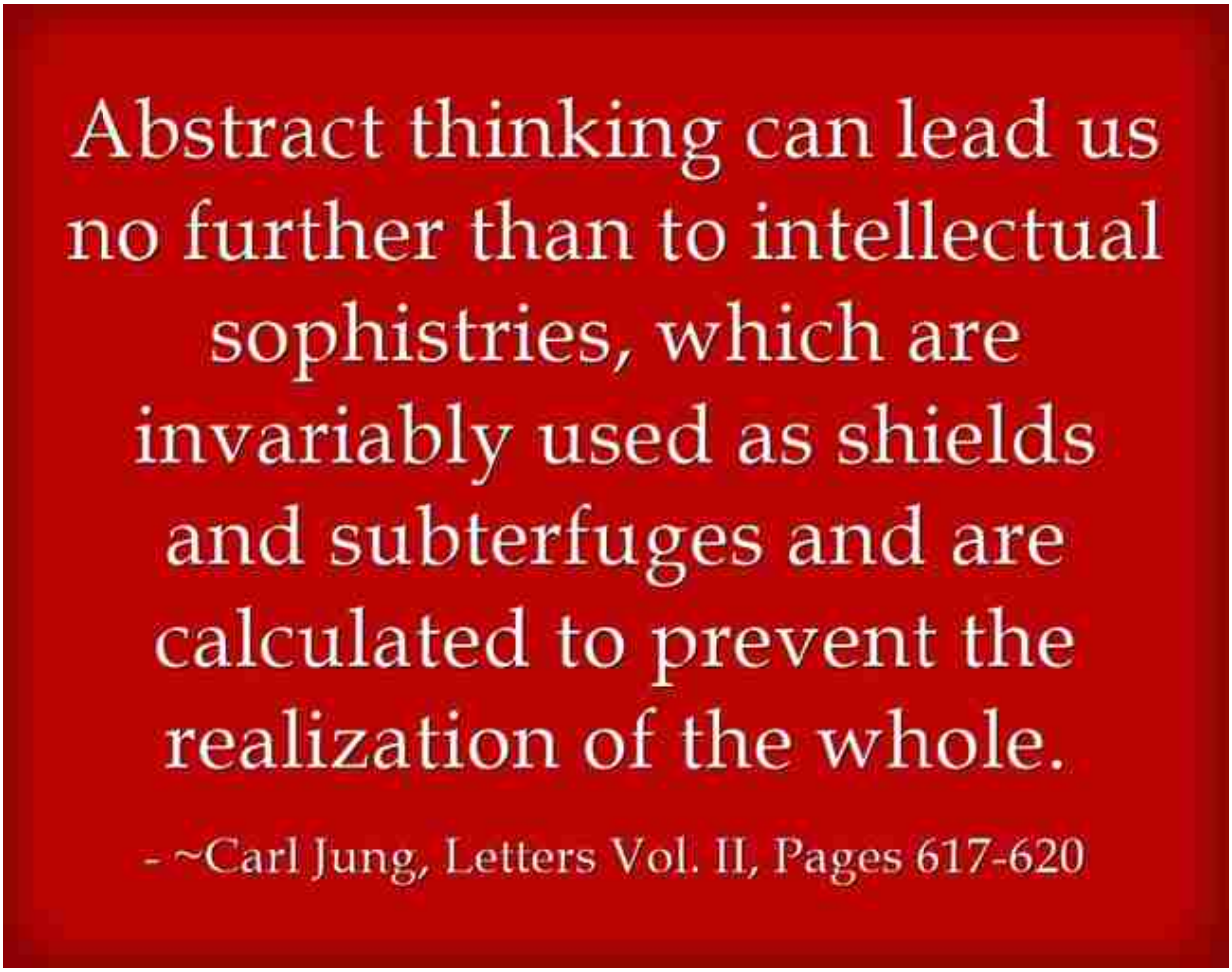
Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.
- ~Carl Jung, Letters Vol. II, Pages 617-620

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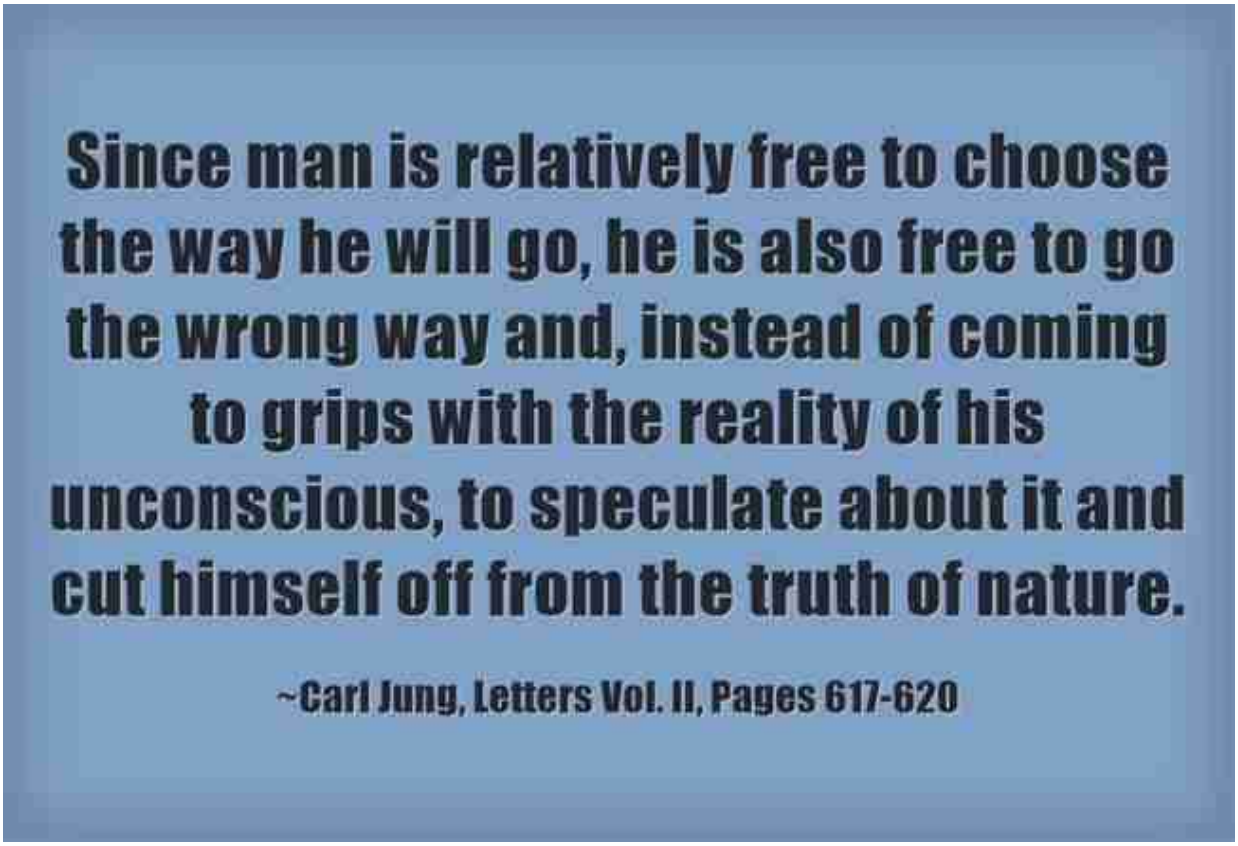
Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.
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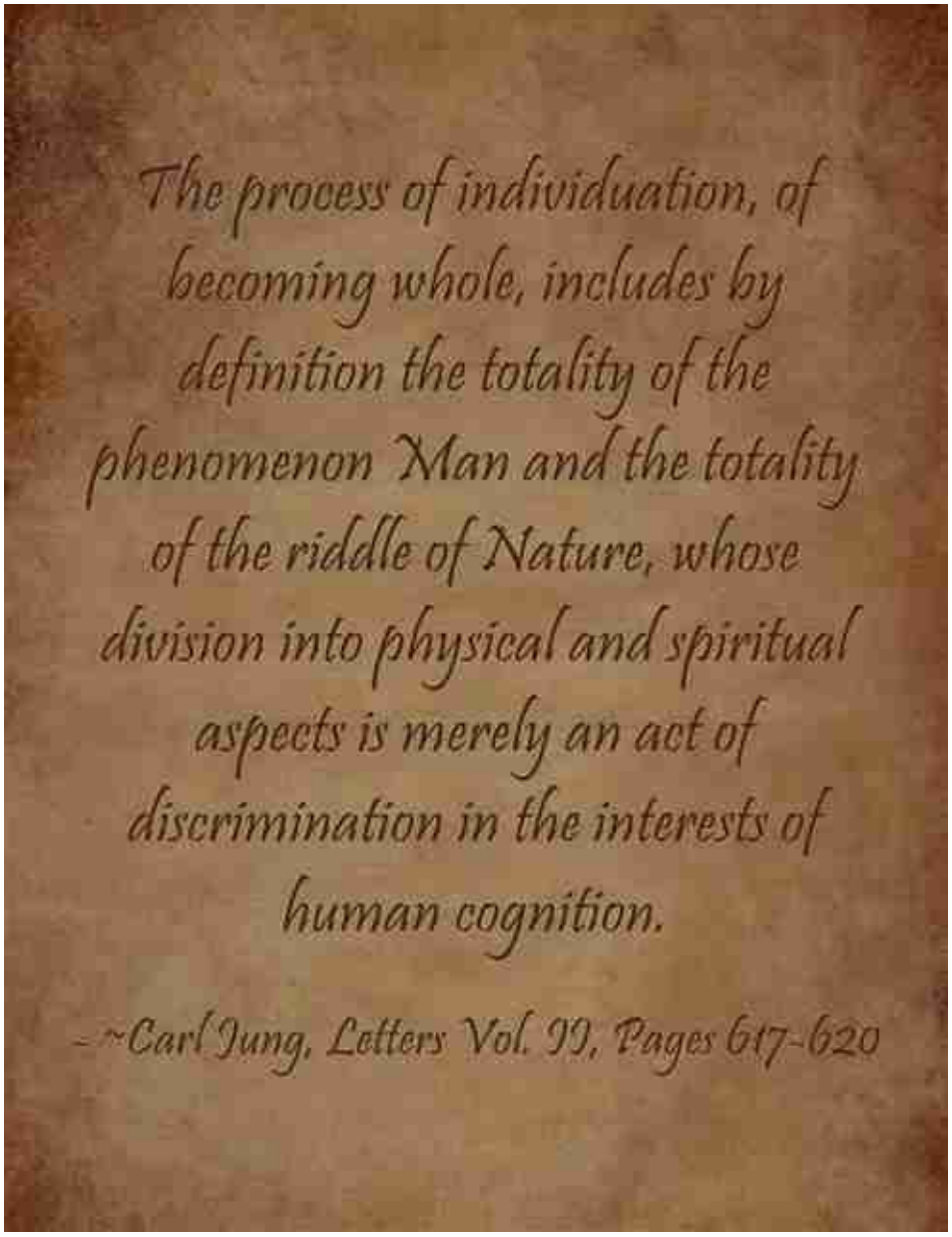
The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.
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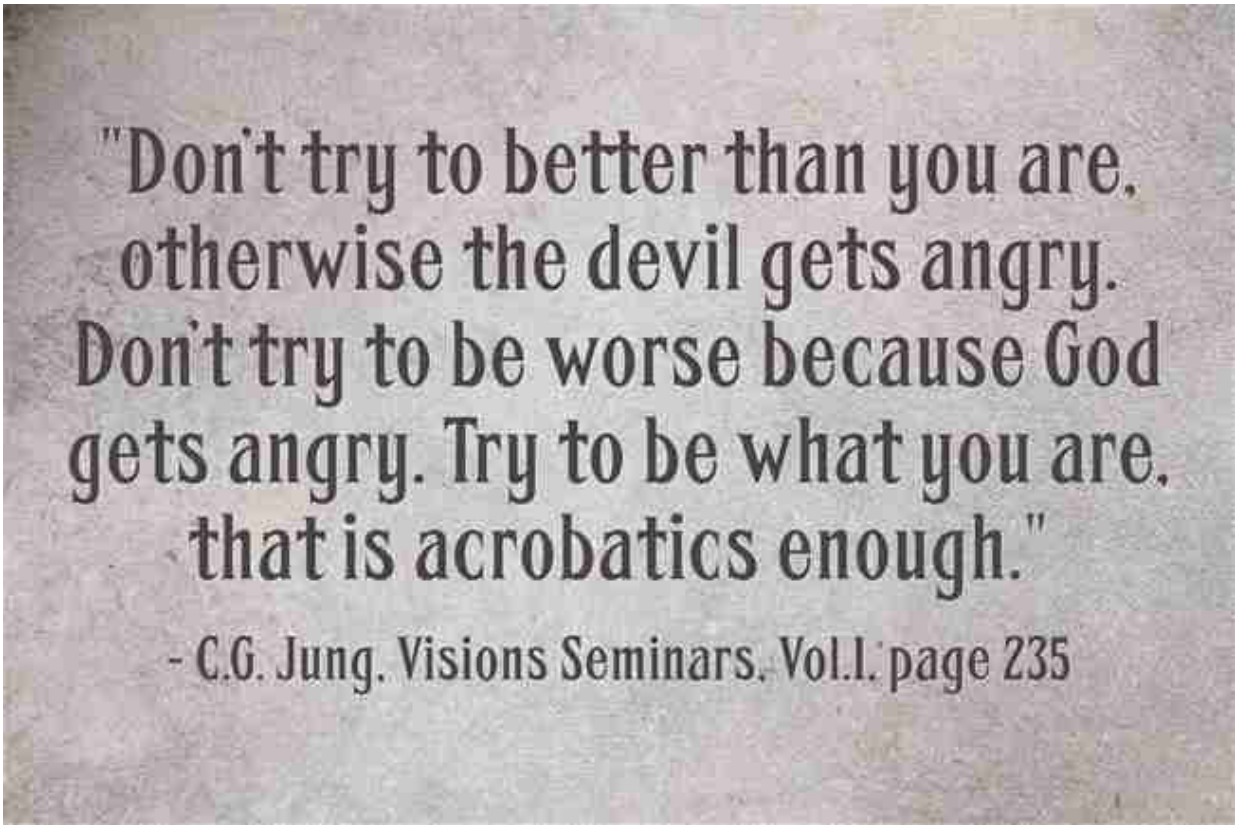
"Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough."
- C.G. Jung. Visions Seminars. Vol.I. page 235

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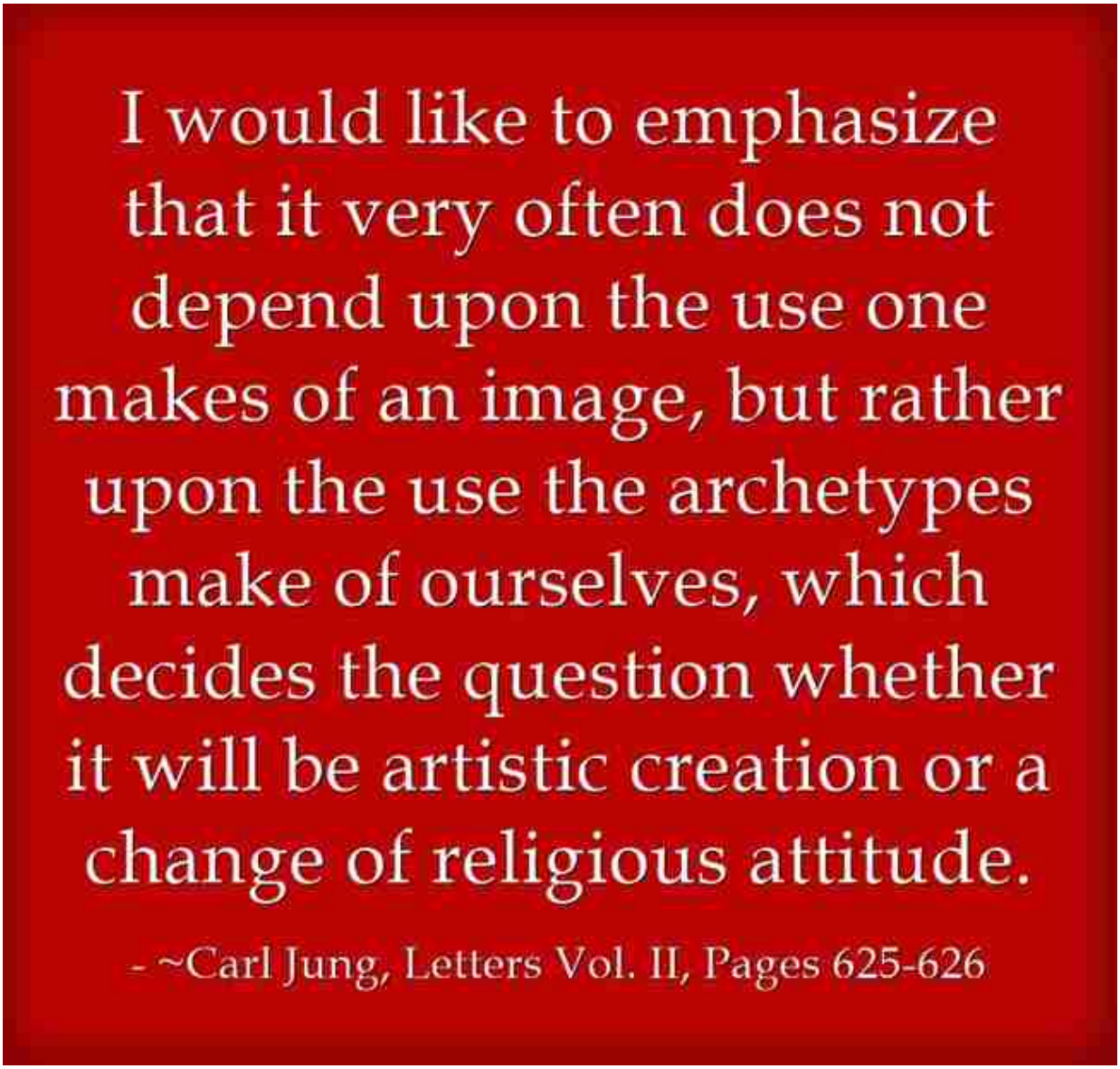
I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.
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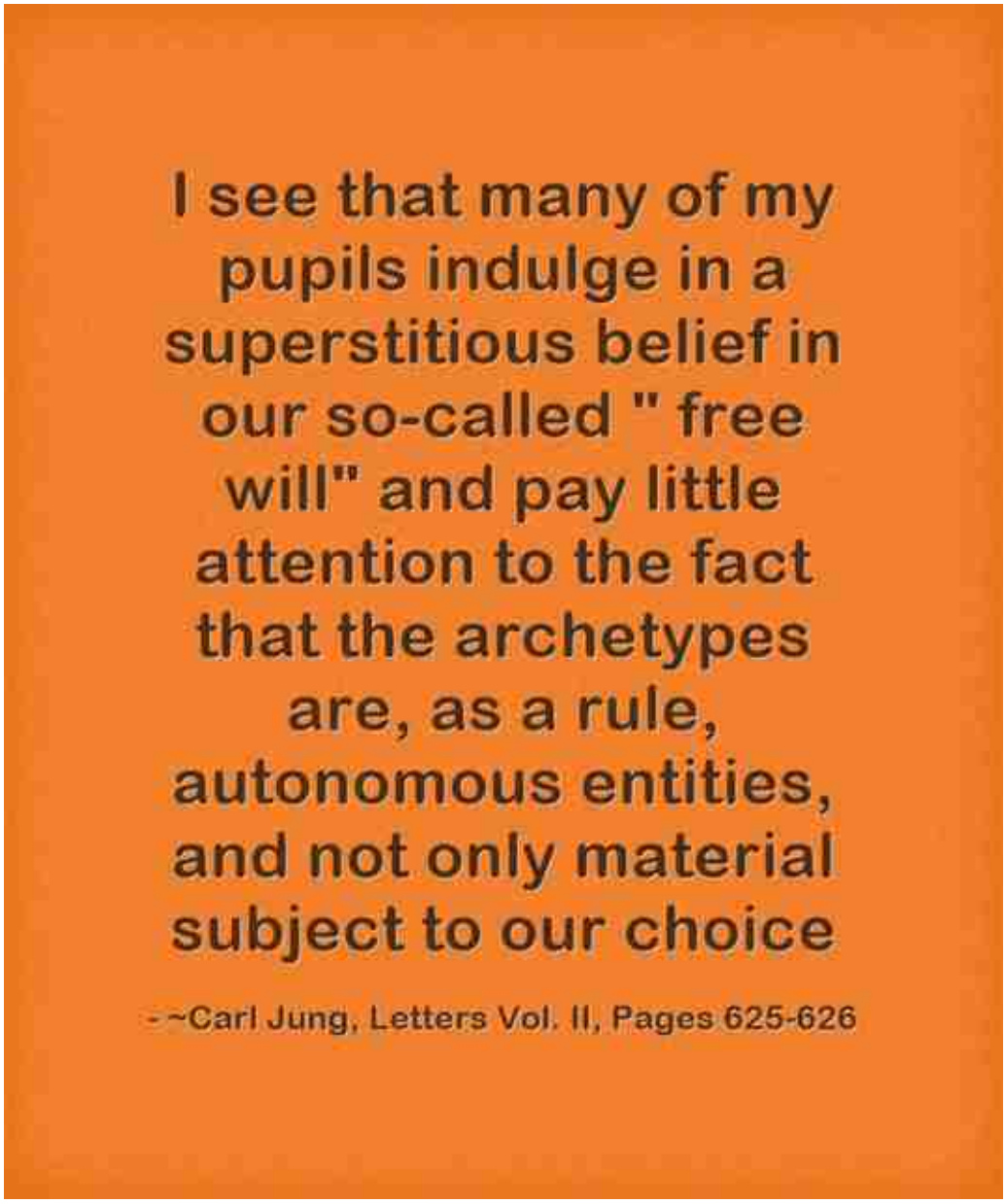
I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice
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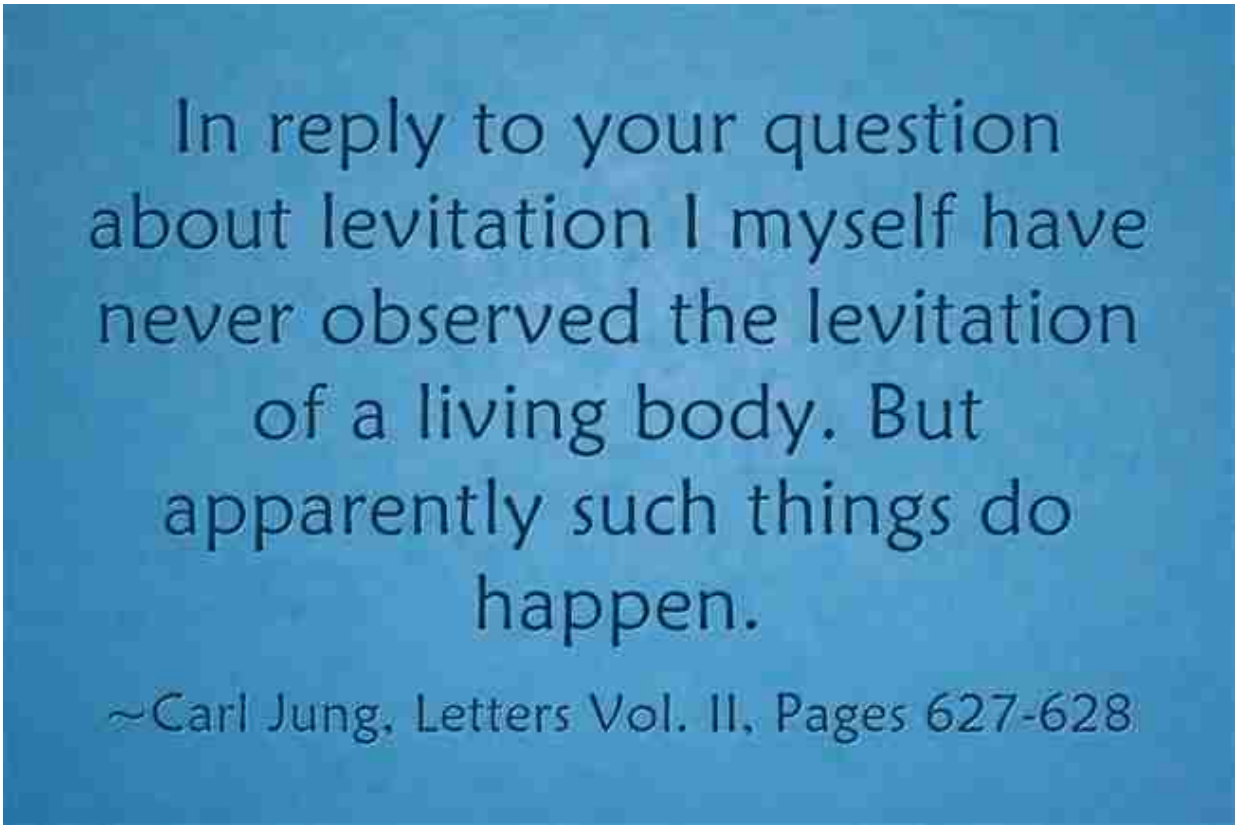
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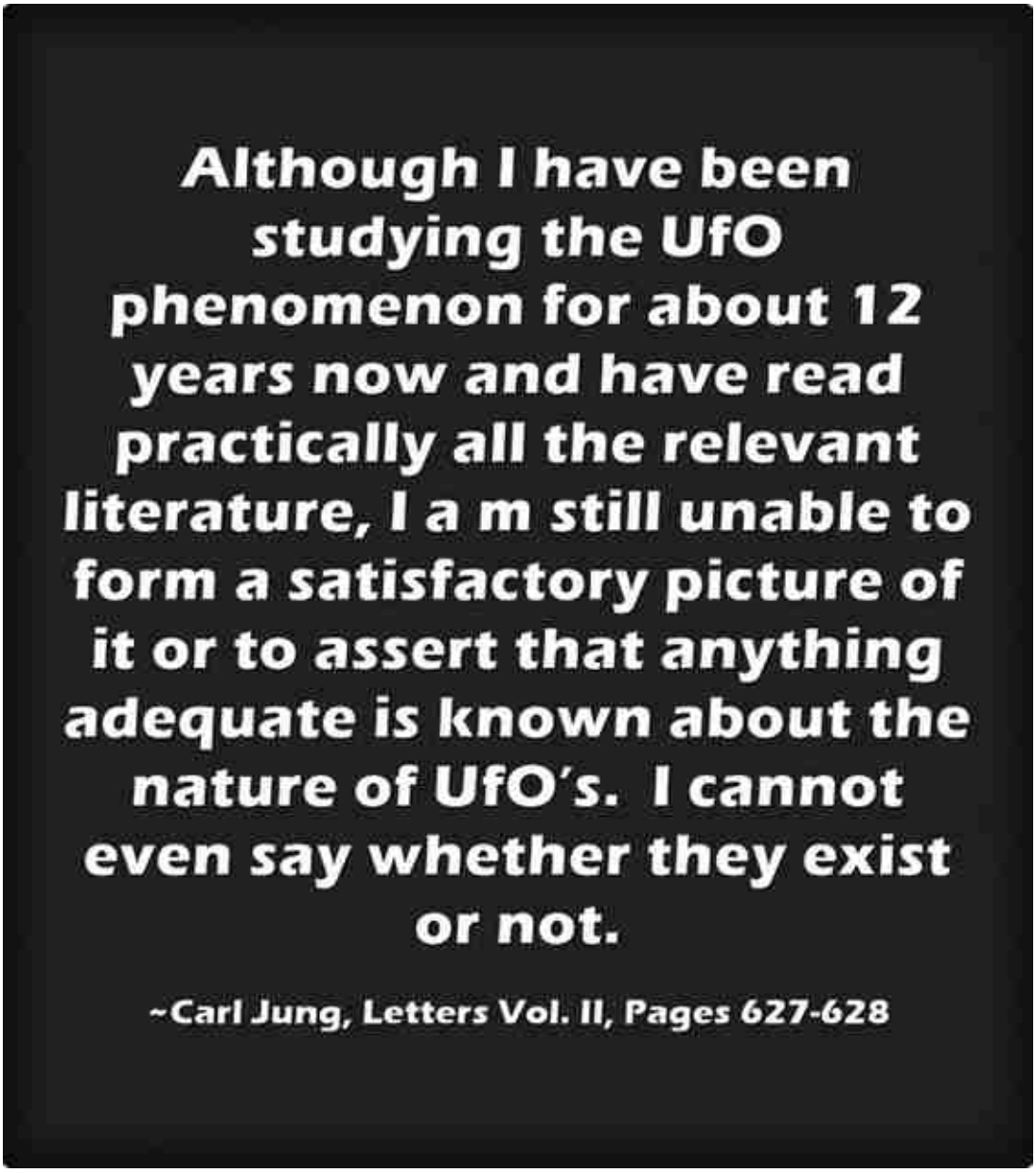
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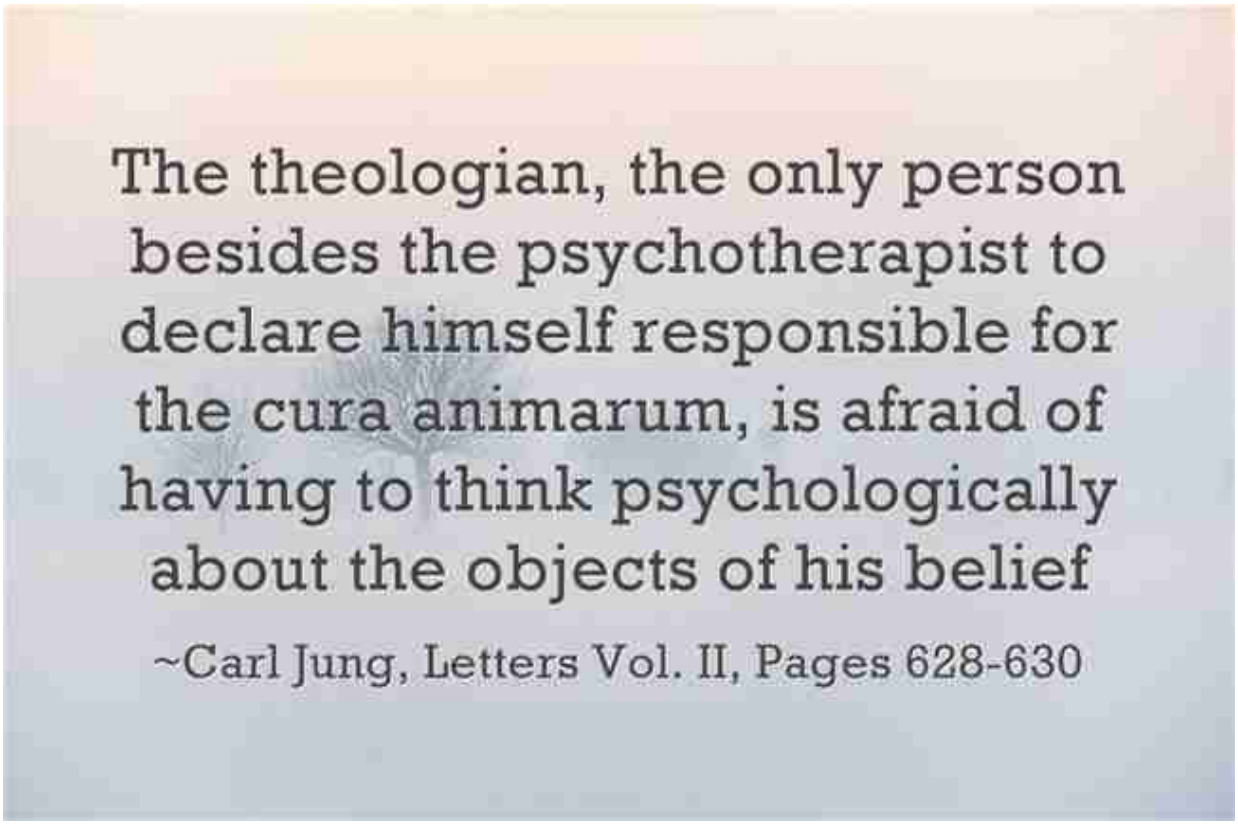
The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief
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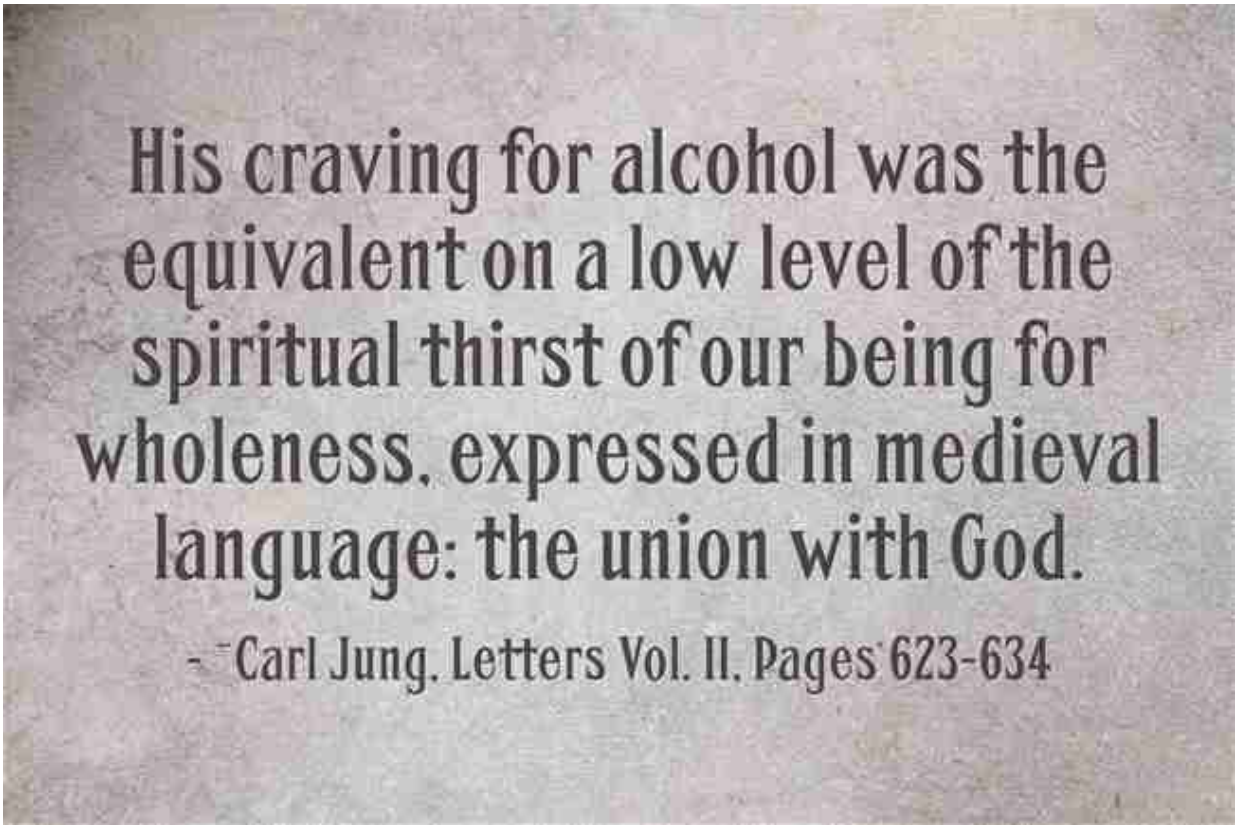
His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.
- Carl Jung. Letters Vol. II. Pages 623-634

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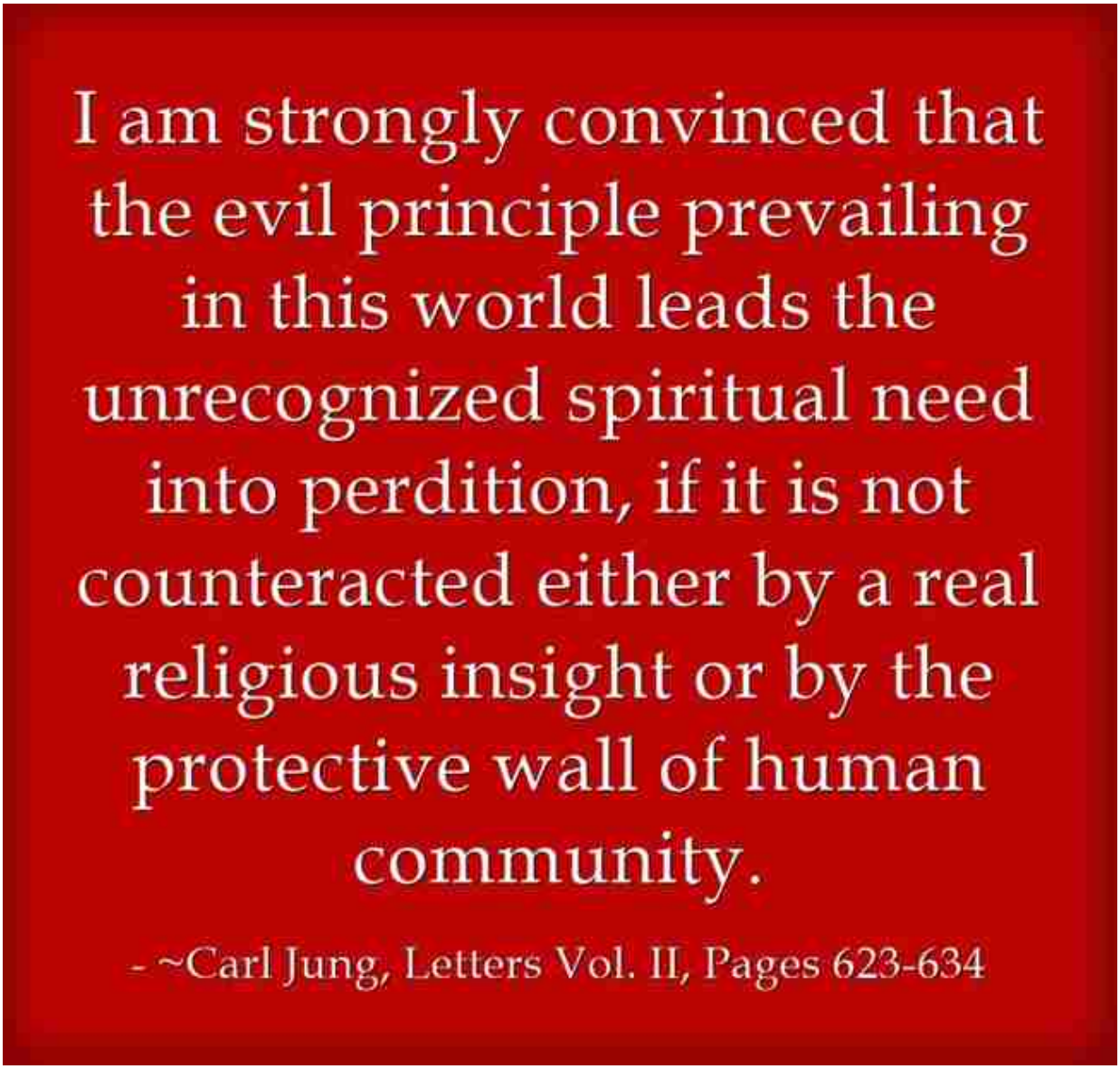
I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.
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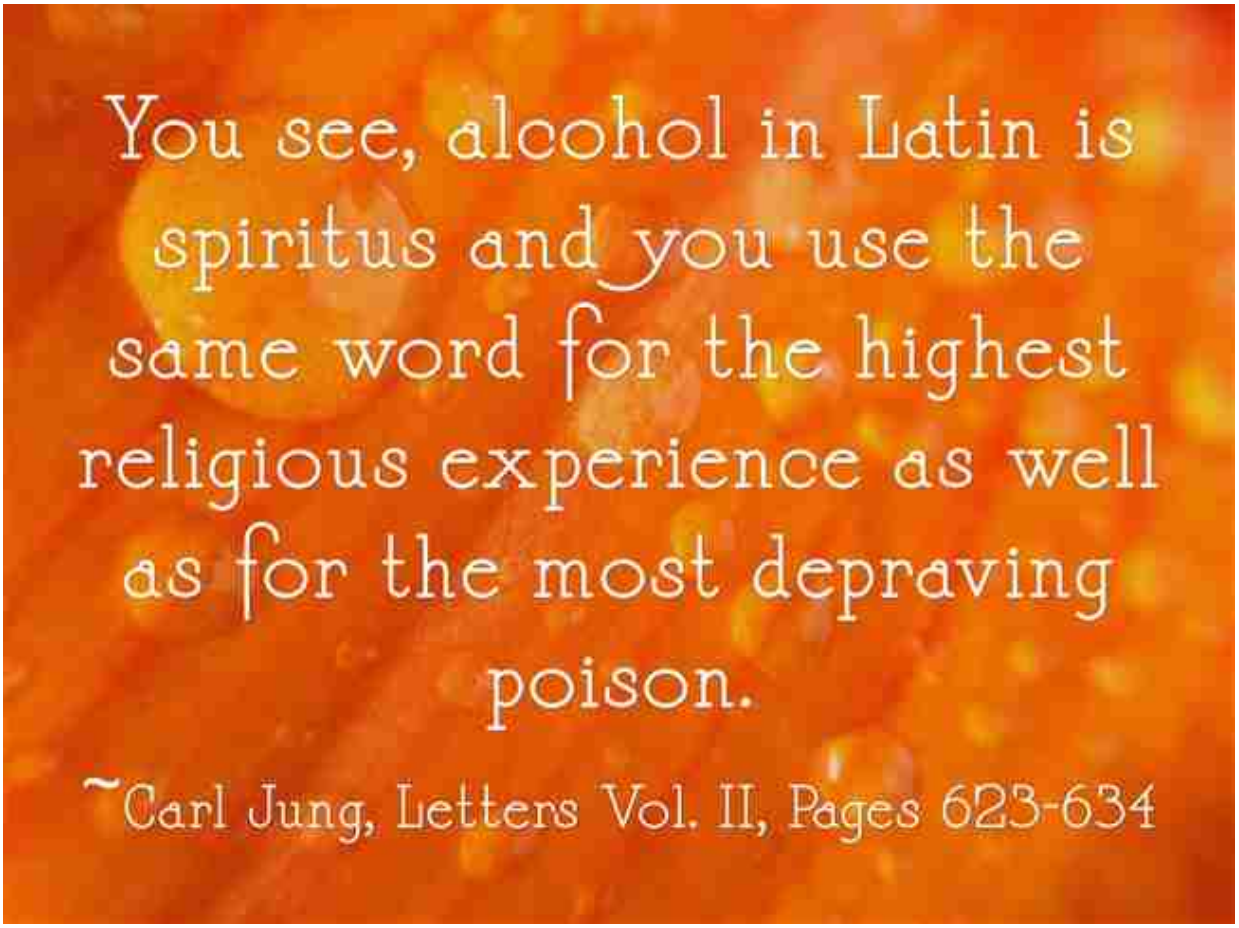
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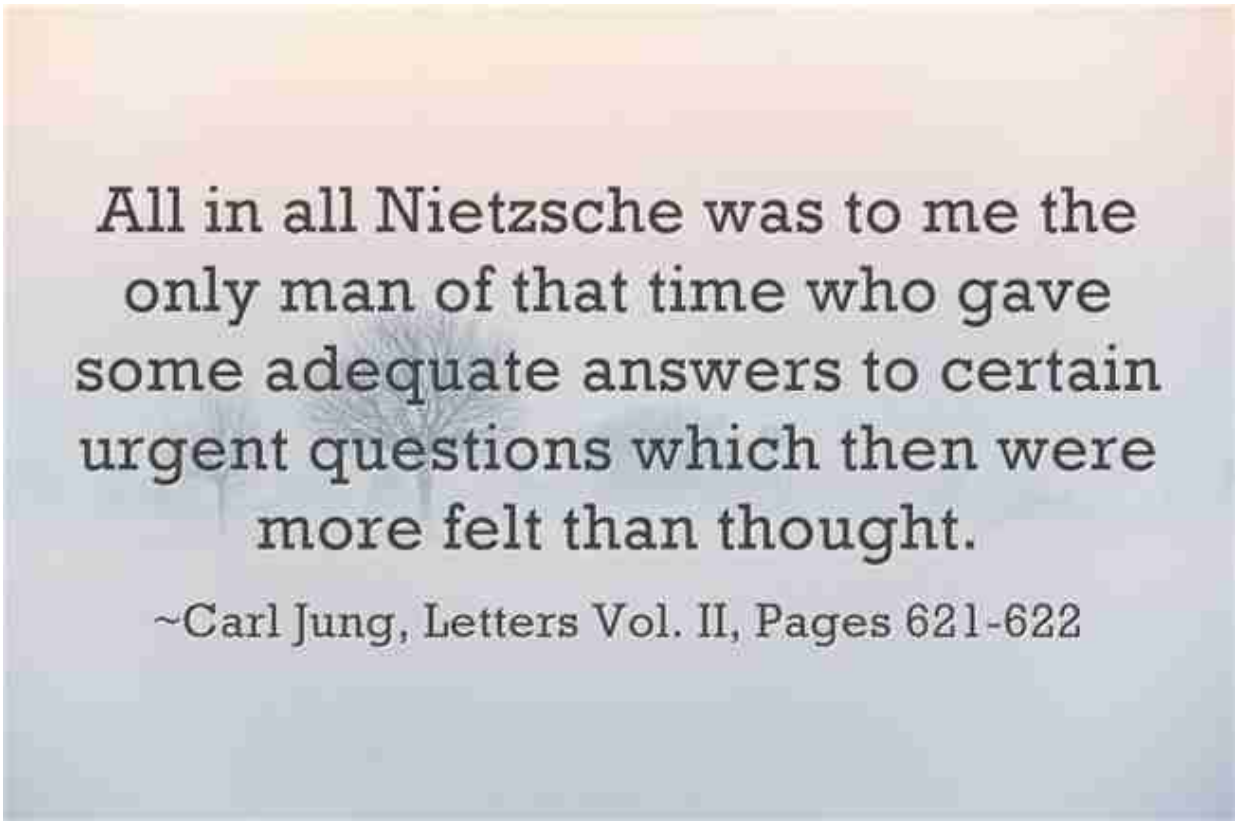
All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.
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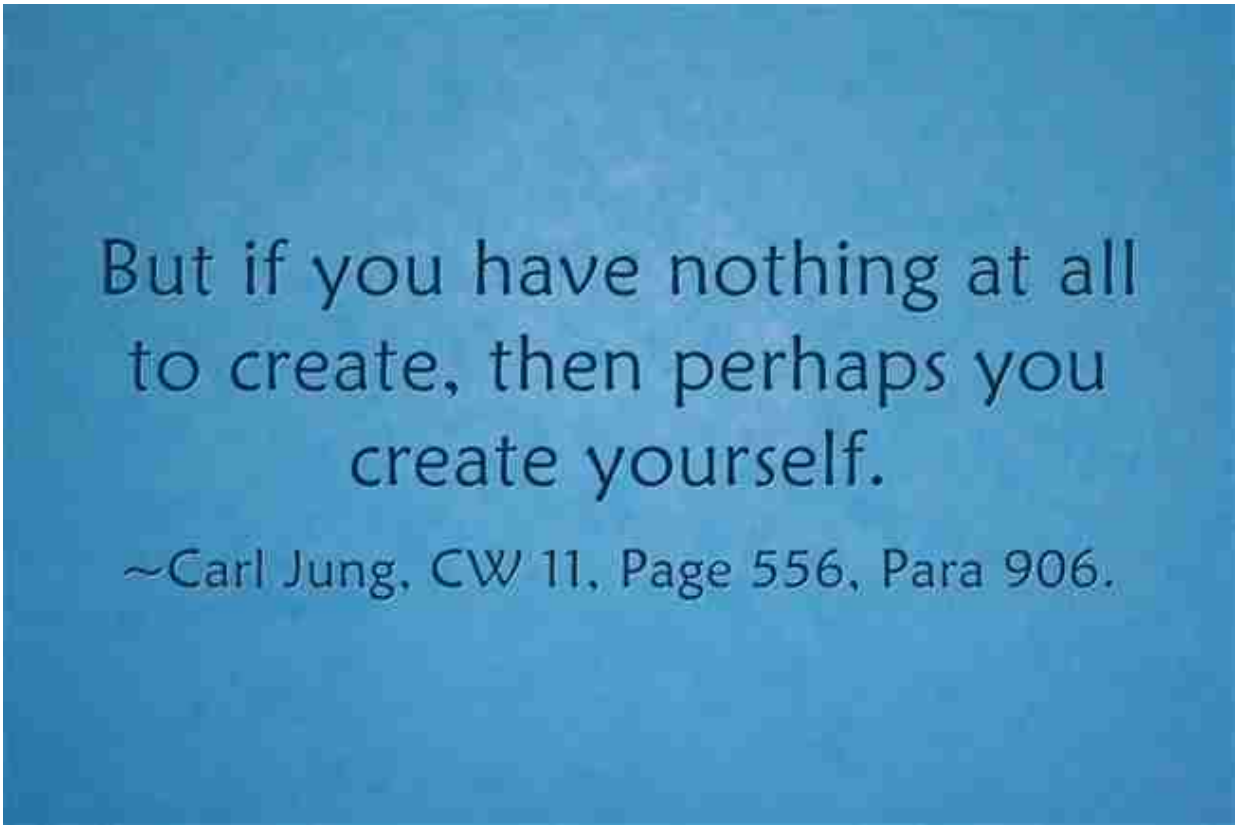

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

Carl Jung across the web:

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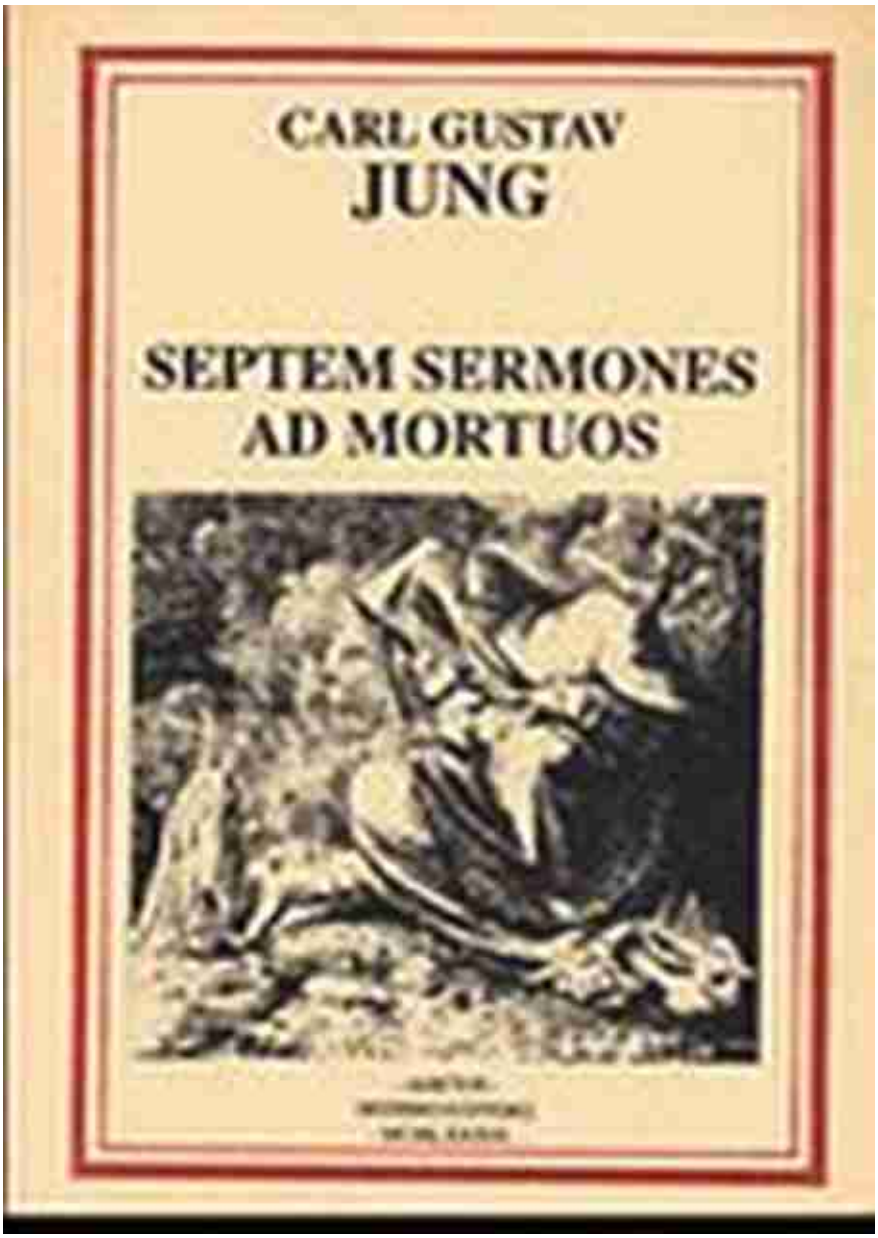
Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so. **(2016-02-17 14:02)**



When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also.

It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche.

I loved it and hated it, but it was my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, MDR, Page 192.

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Dr. Jung is visited by Alberto Moravia (2016-02-18 04:15)

A VISIT FROM MORAVIA

Introduction: The Italian novelist Alberto Moravia, whose writings had been censored by the Fascists, was working during the postwar period as a correspondent for L'Europeo (Milan).

In the issue of December 5, 1948, he published a brief article on a visit to Zurich; the title translates as "The Psychoanalyst Jung Teaches How to Tame the Devil," though only the latter half is devoted to an interview with Jung, extracted here.

The first part is about Swiss banking and Italo Svevo, his fellow novelist.

In 1952, incidentally, the Roman Catholic Church put all of Moravia's books on the Index.

Alberto Moravia: I am on my way to visit C. G. Jung in one of Zurich's suburbs.

Here are the luxurious villas of the banking and commercial bourgeoisie, surrounded by vast gardens.

They have their offices in modern, austere, and bare buildings in the center of town.

Looking for Jung's villa along the main thoroughfare, in pouring rain, I am reminded of the American novelist Scott Fitzgerald, writer of another post-war generation. In one of his beautiful novels' he describes to perfection the psychoanalytic milieu of Zurich: An American millionaire, much disturbed by his daughter's state of mind, brings her to Zurich to one of the most famous and expensive psychiatric clinics. There it is simply discovered that the daughter, at the age of fifteen, had been seduced by just that loving father.

She falls in love with her physician, who cures her, marries him, and goes to live with him on the Riviera. . . .

But here, at last, is No. 228 Seestrasse, the street of the lake.

The rain is pelting down on the yellow leaves of the tree-lined avenue, at the end of which one can see the entrance to a villa.

I ring the bell and Jung's secretary opens the door.

In a few minutes Jung himself ushers me through the waiting room into his study.

Jung is an elderly man (he is 74), of stocky build, with a strong face reddened by the continuous flames of a cheerful fireplace.

He has a white mustache, penetrating eyes, and white, dishevelled hair.

A man of middle-class appearance, dressed in rough woolen sporty clothes, breathing a bit laboriously, stout, and with a pipe in hand.

He asks me to sit down in an armchair, in front of a bright lamp which nearly blinds me.

He, instead, possibly because it is the habit of a psychoanalyst, sits down facing me, his face in shadow as if he wants to study me without being himself scrutinized.

Thus, with my face illuminated and his in darkness, we begin our conversation.

We talk in French, which Jung speaks fluently despite a somewhat harsh German accent.

The first questions and answers are awkward.

Then, no doubt because his examination of my face has given him a favorable impression, Jung warms up and begins to talk with greater ease.

Naturally the discussion revolves around his theories and books, all of which I know only superficially, and in particular the theory expounded in his last book, Symbolik des Geistes.

Digressing at times, Jung explains to me some of the ideas of this latest work and its connection with the theory which gave him fame.

In the new book, the most important part apparently concentrates on an "attempt at a psychological explanation of the dogma of the Trinity."

This book has caused much talk in Switzerland, precisely because of his interpretation of the Christian Trinity.

In short, according to Jung, the Christian dogma represents a symbol for the collective psyche; the Father symbolizes a primitive phase; the Son an intermediate and reflective phase; and the Spirit a third phase in which one returns to the original phase, though enriching it through the intermediate reflections.

Jung would like to add to that Trinity a fourth figure so as to transform the whole into, so to speak, a Quaternity.

This fourth figure is the direct antithesis to the clear and conscious function of the first three: it would possess an obscure, subconscious function, and would represent—according to Jung—the devil.

In order to make this idea of a Quaternity comprehensible, Jung connects it with his well known theory of the psychology of the unconscious.

He roughly reasons as follows: In ancient times the devil, i.e., the unconscious, existed in direct relationship to the spirit, or the conscious.

This relationship was highly beneficial; the conscious nourished with its light the shadows of the unconscious; with its positivity the negativity of the unconscious; with its rationality the instinctuality of the unconscious.

The ancient religions were aware of the relationships between conscious and unconscious; and what is more, they encouraged them.

Yahweh, for instance, was not only God but also Devil.

However, beginning with Christianity and particularly the Reformation, the unconscious, that is to say the devil, has become increasingly thwarted, suppressed, forgotten, obliterated.

With Luciferian pride the Nordic Protestant believes he can do without the devil.

And so, acquiring strength in direct proportion to that excess of repression, the unconscious suddenly explodes catastrophically in various diabolical and destructive ways, Jung explains that thus one can understand the clearly demonic and suicidal tendency of European civilization on the threshold of the first World War.

At that time the devil, i.e., the unconscious, for too long repressed and even forgotten, took his revenge by driving men to regard with sensual joy destruction and death.

At this point Jung graphically conjures up the picture of trains full of exuberant soldiers, the locomotives bedecked with flowers, leaving Berlin for the front in 1914, and he explains this joy at the imminent massacre with the joy of a finally achieved union with blood and death, i.e., the unconscious.

Jung proposes the same explanation for the monstrous and automatic cruelty of the Nazis during the second He says that this time once again the World War.

He says that at this time once again absence of a healthy relationship with the devil gave origin to an explosion of unprecedented and destructive fury.

He concludes that it is necessary to restore as quickly as possible these relationships: and if necessary, to create precisely that Quaternity.

On this strange prediction, much in tune with the Faustian atmosphere, I leave Jung.

Outside it continues to rain. Through the rain I make my way back to Zurich. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 186-189

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Carl Jung answers questions at the Oxford Congress (2016-02-19 04:38)

Introduction: The tenth International Medical Congress for Psychotherapy was held at Oxford from July 29 to August 2, 1938.

Jung presided, in his capacity as president of the International General Medical Society for Psychotherapy,' which sponsored the Congress.

On August 1, at the request of a number of doctors at the Congress, Jung participated in a question-and-answer session, which was recorded in shorthand by Derek Kitchin.

The transcript has been in private hands and is published here for the first time.

Question 1. What is your view on the exact nature of psychic causation?

Dr. Jung: That sounds very dangerous, but it is not so terrible.

It means really the question of causality versus finality.

It is a simple fact of logic that you can explain a sequence of events either from A to Z or from Z to A.

You may say that A is the big causa prima, the absolute causa efficiens from which depends the sequence as a sequence; or you can consider the Z as the final cause, which has an attractive effect upon the events which precede it.

This simply means that we take the sequence of events which we observe as a solid connection. In itself it is not a solid connection at all.

The sequence of events has perhaps no connection whatever.

If we try to explain the sequence we have got to apply the idea that there is a connection.

We cannot help that: the idea of causation is a category of judgment a priori, and we cannot look at any sequence of events without applying that category is not quite correct.

We might have said: “You cannot look at a sequence of events without applying the idea of connection."

The idea of causality itself is a thoroughly magical idea.

We assume that this thing here, the causa prima, has a virtue, that of producing subsequent events.

So we make the same assumption about the final cause: that it has the virtue of attracting a series of events towards itself so that it appears to be the result, the goal, the aim.

That is mere assumption.

It is the way our mind deals with a sequence of events.

Now, as everywhere in natural science, and also in psychology and psychotherapy, we consider the sequence of psychic events as a connection, a solid sequence, that either begins with a prime cause or follows a final cause.

Both ways have been applied: the Freudian point of view is a strict causality point of view, and the Adlerian point of view is as strict a final-cause point of view.

I handle the case more skeptically.

I should say that if we have to apply the cause either way, we want to explain either way.

Any biological process has two aspects: you can explain it either from the beginning or from the end.

You have "Either—or," or rather, "Either—and/or."

You have to say that it is surely in a way a causation, but the causa prima has a sort of magical effect.

At the same time, inasmuch as it is purposive, teleological, it is also directed by the final cause, or by the idea of the goal, or whatever you like to call it.

I take the whole question of causation as a problem of the theory of cognition.

Question 2. How would you define volition? What, in your view, is the relationship of the volitional process to the process of repression and inhibition?

Dr. Jung: That also is a very central problem.

It is of great interest to me that such questions should be asked at all.

I think it is very important.

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

Medical psychology, surely, cannot stand alone.

This is a science much too big for our medical preparation.

We medical people ought to take loans from other sciences.

For instance, we should have some knowledge of primitive psychology, of history, philosophy, and so on.

Many things with which we are grappling in our psychology could be simplified and made easier by knowledge that we have gained in other spheres.

Therefore we have a natural tendency to simplify and to create, at least for ourselves, a terminology which is generally understandable.

But I am thoroughly convinced that we shall not be able to evolve such a teminology from medical psychology alone.

That would always remain a sort of slang, a medical slang, and we have plenty of such slang already; I don't advocate any further increase of that kind of thing.

I am also a strong adherent of the idea that our terminology should be correct.

We should not use hybrid words, or badly constructed Graeco-Latin terms; words of entirely wrong derivation.

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

It really is so, as it is said in Green Pastures, that when the Lord heard those people cursing while they were building the tower of Babel he turned them all into foreigners and sent them all to Europe.

People speak different languages in Europe; they don't do so in America.

This definition of volition: here I can only give you my own point of view, which is quite subjective.

It is a mere proposition, which I submit to further discussion.

I hold that this question ought to be settled with the help of primitive psychology.

Many of our difficulties would vanish if we had a better knowledge of primitive psychology.

You know, perhaps, that I have done some work along that line.

I have been to primitive countries and I have done actual field work with primitives, in order to gain an immediate impression of the primitive mind.

I can assure you that what we call "will" or "volition" is a phenomenon that does not exist with primitives, or only in traces.

I will give you a very simple example.

Once I wanted to send a letter to a very distant station, about 120 kilometres from the place where we were.

The chief sent me a man, a runner, and I gave him my letter, and said, "Here is the letter, now you go down to the station."

The man simply stared at me as if he did not understand a word.

I spoke his language—that means, I spoke the pidgin Swahili; he understood it, but it did not reach him somehow.

I did not know what the matter was. I repeated, "Here is the letter, and now you go."

He went on staring at me as he had before, as if he did not understand a word, but he seemed willing.

I said, "That man is idiotic." In the meantime my headman, a Somali, came up and said, "You don't do it in the right way."

He took a whip and began to dance up and down in front of that good native, and curse him up and down, and his ancestors and his children; and so that man began to wake up, wondering what great thing was in store for him: he heard that this here is the great white man who wants to send a letter to the other white man at the station, and that he should run in such and such a way; and then the messenger's staff was brought, a cleft stick, and the letter was put into the cleavage, and that was handed to him, and then he was shown how he should run.

And during all that procedure that man's face came up like the sun on Sunday morning; a large grin appeared, and he grasped it; then he went off, and in one stretch he ran that 120 kilometres.

That is a very simple example of how it ought to be done in many cases.

Every primitive needs the rite d'entree, which is what some people call the procedure about which I have told you.

This means that you must put his mind into the frame of doing, if you want something outside the ordinary.

Naturally, if it is something of his every-day, there is a certain adaptation, a certain attitude to it; but if he has to bring a letter somewhere, that is something else.

To us it is nothing extraordinary, but to him it is an extraordinary thing, and that thing needs a rite d'entree.

Hunting is for many tribes not an ordinary affair, so they have a special rite d'entrie for hunting.

They work themselves up into the state of doing the special thing.

For instance, the Australian aborigines have a special routine for making a man angry, in order to get the idea into him that he should avenge a man who has been killed by another tribe.

It is done in a very elaborate way, the waking-up ceremonial.

I cannot go into details, but at the very moment when that man is thoroughly awake, you tell him that the man has been killed and that he ought to do something about it; and then the whole tribe wakes up and seeks the enemy.

If they find him, there will be a battle about it, but if they don't find him, the excitement subsides, and everyone goes home as if nothing had happened.

This shows that the will was practically non-existent and that it needed all that ceremonial which you observe in primitive tribes to bring up something that is an equivalent of our word "decision."

Slowly through the ages we have acquired a certain amount of will power.

We could detach so much energy from the energy of nature, from the original unconsciousness, from the original flow of events, an amount of energy we could control.

We can say now, "I have made up my mind, I am going to do this and that,"with a certain amount of energy.

I cannot exceed that amount of energy; I have only a certain amount of will power.

So you say, when the task is too difficult or when there are too great inhibitions, "I cannot carry through my decision."

There are people who have a lot of will power at their disposal, and others who have very little.

Also, as you know, the education of children consists to a great extent of building up that volition, because it is not there to begin with.

We see them in extraordinary situations, these ancient rites d'entree.

All rites are in a way rites d'entree or rites de sortie, which are meant to get us out of a certain predicament.

One of the most striking examples of the rite de sortie is when a tribe has been making war on another tribe and a man has succeeded in killing somebody.

Then, of course, he is a great warrior; then he is all excited and he comes home.

You would expect a wonderful reception.

Not at all; they catch him before he enters the village, the great, victorious hero, and they put him in a little but and they feed him on a vegetarian diet for a few months in order to get him out of his blood-thirst—which is a very recommendable thing!

Now, what we do, or what we decide, is not all willpower or volition, because we are acting a great deal on instinct, and instinct has no merit at all.

That is no moral decision; we are simply moved to do something, just as it happens.

Instinctive reaction has the quality of "all or none."

It happens or it does not happen.

With the will it is an entirely different proposition.

The will, volition, is a moral action, and naturally it has a direct connection with repression and inhibition.

You can repress instincts by your will, easily or, it may be, with great difficulty.

You cannot bring about so-called sublimation by means of instinct; that will not happen.

But you can bring it about by volition.

Inhibition can be an absence of will; for instance, when you want to do something, you really wish it, but you cannot carry it out because your volition is inhibited; the energy is absent, it is taken away.

On the primitive level that phenomenon is a very frequent one; it is the loss of the soul; it has that quality.

There are many patients who will tell you that today they have no libido at all; or that suddenly, when they woke up in the morning, their libido had gone, or that at a certain moment during the day it had vanished.

They have what the people in South America call "lost the gana."

It is a peculiar concept, and shows exactly what that is, I mean that loss.

For instance, Argentine people play tennis; a ball jumps over the fence.

There is a little Indian girl outside, and the people inside ask her to throw the ball in.

She sadly stares at the people and does nothing.

Then naturally they ask her, "Why don’t you throw the ball over the fence?"

"I have no gana," no pleasure in doing it.

"I can't do it, because I have no pleasure in it"; and then you can't do it.

That, you see, is a primitive concept. Gana is what we would call libido, or energy, or volition.

When gana is absent, that is an excellent motive.

For instance, when somebody asks you a favor, and you say, "I'm sorry, it doesn't please me," or that you don't like it, that is very impolite.

But in South America it is different. There people understand what it means when you say it doesn't please you; that is enough.

You say, "I have no gana"; that counts.

There is also a social recognition of the extraordinarily important fact whether somebody is pleased to do something or not.

With us this apparently does not count at all. I am afraid that is a piece of primitive psychology.

That is what we call an inhibition.

I should think it would be of a certain importance for our medical psychology if we could consider these primitive conditions a bit more.

Many things could then be explained in a way that would allow primitive psychology to come in without medical knowledge.

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses.

Question 4. Would you say that the attitude to be attained in the second half of life should be conceived as

one of the objective type rather than as one of sublimation?

Dr. Jung: This is a profound and very ticklish question.

You see, in the first part of life it seems that sublimation is the thing indicated, and in the second part of life it seems that objectivity is indicated.

Now, what is sublimation?

This term has been taken from alchemy. It is really an alchemical term, and when you understand it in that sense it does not evoke the psychological fact which we understand as sublimation.

Sublimation means that you don't do what you really wish to do, and play the piano instead.

That is nice, you see!

Or, instead of giving way to your terrible passions, you go to Sunday school.

Then you say you have sublimated it—"it"!

It is, of course, an act of volition.

I don't want to ridicule it at all, only sometimes it has a somewhat humorous aspect.

Life, in spite of its misery, sometimes has an exceedingly humorous aspect.

And so those people who perform miracles of moral self-restraint occasionally look rather comical.

It would be bad if this were not so; there would be no fun in life at all.

So even sublimation, which is a very useful and heroic thing, sometimes looks a bit funny; but it is never a serious thing, and it is certainly a way of dealing with the difficulties of life, all those difficulties that are forced upon us by our original nature.

We have a very unruly and passionate nature, perhaps, and we simply hurt ourselves if we live it in an uncontrolled way.

Try to tell the truth.

We would like to tell the truth, I am sure.

Nobody likes to lie if he is not forced to.

But just tell the truth for twenty-four hours and see what happens!

In the end you can't stand yourself any more.

So, you see, you can't let go of all your ambitions; you can't beat down every man who gets your goat; you can't express your admiration to every pretty woman you see.

You must control yourself, after all, and that is also a considerable piece of sublimation.

Take swearing: you must not use this impossible language, and so, instead of saying something disagreeable, you say something agreeable, as you have learnt, and all that continues—ethics, self-repression, and sublimation. And the worse your passions are, the more you must use this sublimation mechanism, otherwise you get into hot water.

And you don't like that either.

Now surely the passions are likely to be worse in the first half of life than in the second.

There is a certain saying about the virtues of Solomon and David, who grew virtuous on account of their old age.

There is also a French saying: "Si jeunesse savait, si vieillesse pouvait!"

En fin, in the second half of life people have a chance to be more virtuous, somehow.

They don't make enough use of that chance, and that comes from the fact that, unfortunately, they have learned more objectivity than sublimation.

They say, for instance, "Oh well, after all, it seems to be human nature that one has certain weaknesses"; so they begin to allow themselves certain weaknesses, and gradually, the more the passions
subside, the more you can yourself allow to side-step a little bit, to make little mistakes and to excuse yourself by saying it is not so terribly serious after all.

An elderly gentleman, of course, can allow himself to show some tenderness to a nice young girl.

Formerly he would have blushed; it would have been shocking; but now he can show his appreciation and everyone will say, "How nice and fatherly that is!"

Also, ladies of a certain age can allow themselves to have very liberal views, and to express such views, and among those are things which they never would have said before in younger age, because it would have been too shocking.

But when they are older one thinks, "That's nice; that shows a certain experience of life"; and they are very free in the way in which they express themselves.

That is great objectivity; that is already the beginning of a certain philosophy that deals with facts as they are. It is perhaps a sort of disillusionment, or perhaps it is a sort of superiority gained through experience of life.

You know that your virtues are not going to increase very considerably any more.

Even your virtues grow gray hair and become bald.

And so, what can you do?

You say, "Oh, that's fine; you mustn't expect too much."

And that is how we deal with ourselves in the second part of life.

I do not speak of how the analyst ought to deal with his patients.

There is an "ought," but there is a certain wisdom, and that belongs to the secrets of the art, which I shall not reveal here!

Question 5. Would you give us some hints with regard to religious experience? Is a so-called religious feeling a valid psychological experience?

Dr. Jung: Well, I understand this question in the following way.

Is the religious experience a valid experience?

What is a valid experience?

For instance, if a dog bites me, is that a valid experience?

It is an experience; and if I have a religious experience, well, that is an experience too, and how shall I say that it is valid?

You might say, "Oh, you have an imagination, you have an illusion; you think that you had a religious experience."

Well, that does not concern me.

Perhaps it is an illusion; how do I know?

There is no criterion.

I can only say, "I felt it like this."

Of course, you can draw conclusions, and so you can ask, "Are the conclusions you draw from it valid?"

For instance, you can draw the conclusion that you have an experience of your patron saint, who has appeared to you, or you have seen the Mother of God, or something like that.

Then you can ask, "Is that valid? Is that interpretation valid?"

You know how divided opinions are.

Opinions are geographically rather different.

For instance, a vision with us will be interpreted in terms of traditional Christianity; several hundred miles more South, in terms of Islamic mentality, and a little bit more East, it will be something else again; and sometimes there is a considerable difference in the interpretation of such experiences, but the experiences themselves are always valid—because they exist.

For instance, is it a valid fact that there are elephants?

You cannot even say that elephants are needed; you only can say they exist.

And so with such experiences.

The moment a man says, "I had a religious experience," you can only say, "Well, you had a religious experience."

You can hold all sorts of views about it.

You can say, "Oh, that was merely because your stomach was not all right, or you have slept badly."

But that is merely explaining away the fact that he had such an experience.

Of course you can say, "Well, that may be quite pathological."

And in that case you must go to the Encyclopaedia Britannica and look up that kind of experience.

All human experiences, you know, are registered in the Encyclopaedia Britannica!

And then you will be taught whether there was that experience, and of what kind.

But it may be that it is not contained in the Encyclopaedia Britannica, and in that case you can say, "Well, I have never heard of such an experience; I don't know what it is," and you have got to explain it to yourself somehow.

But, generally speaking, religious experience is something we are fairly well acquainted with.

We have the history of religions; we have innumerable texts which inform us about the forms of religious experience.

So we know it is a universal phenomenon, and if it is absent, then we are confronted with an abnormal case.

If somebody should say, "I don't know what a religious experience is," then I say that something is lacking, because the whole world has at times religious experience, and you must have lost it somewhere
if you don't know what it is.

ou are not in a normal frame of mind.

There is some trouble.

When that is the case, we know that some other type of psychological function is exaggerated through the admixture of the energy which should normally be in a religious experience.

When you look at the life of a primitive tribe, as long as its religious life is well organized, things are in order.

Now let a missionary come in, who can sense nothing of primitive religions and simply says, "This is all wrong," and then you see how the religious life of the tribe begins to disintegrate.

This is one of the most extraordinary phenomena.

Then people become greedy, they become fresh; then a mission boy steps up to me and says, "I'm a brother

of yours, I'm just as good as you are, I know of those fellows Johnny, Marki, and Luki, all the bunch of them."

That's how they talk.

For years they sing a hymn in which there is a word meaning "hope," or "confidence."

A missionary who listened to that hymn didn't know the accentuation of that word properly: If you put the accent on the last syllable it means "hope," and if you put it on the first, it means "locust."

So they sang, "Jesus is our locust," and that went quite well, because the locust is a religious figure in Africa.

So it meant something to them: "Jesus is a locust."

But it would have meant precious little to them to sing, "Jesus is our hope and confidence."

Even the highest people to whom I talked were quite unable to understand the elements of the Christian religion.

How could they?

I have not found one mission boy in Africa who could have understood the elements of the Christian faith or what it is all about.

The Pueblo Indians told me, "Oh, it is very nice what the priest is doing; he comes along every second month, and when we bury our dead he does very interesting things with them, but then we do the Indian medicine afterwards."

You see, they always wrap up the dead twice, first according to the Christian rite and afterwards according to the Indian rite, and then it is finished.

The same with birth; in Indian families everything is done twice. I said, "That's very nice, but do you know about Jesus?"

And they say, "Oh yes, we know about Jesu, and the priest often talks with a man he calls Jesu."

And I say, "What about the man?" and they say, "Oh, we don't know; we don't understand what he is all about."

And they are highly civilized people, philosophical people, even.

The man who talked like that to me was a philosopher.

He was very critical, he had an excellent psychology.

He said, "Look at the white man's face: sharp lines, disappointed nose; and these Americans are always seeking something.

We don't know what they are seeking; we think they are all crazy."

He made the right diagnosis!

Don’t be too triumphant; it isn’t only the Americans; it is the white man.

And he felt it.

It was the first time I got a really objective line on the white man. I saw suddenly with his eyes.

Such people understand nothing of the Christian religion, what it really is.

If you break up a tribe, they lose their religious ideas, the treasure of their old tradition, and they feel out of form completely.

They lose their raison d’etre, they grow hopeless.

That medicine man, with tears in his eyes, said, "We have no dreams any more." "Since when?" "Oh, since the British are in the country."

They are entirely depossessed, all the meaning goes out of their life; it does not make sense any more because we infect them with our insanity.

Because it is an insanity: we have lost the religious order of life.

That is my idea, and that is the point at which I will come to a conclusion. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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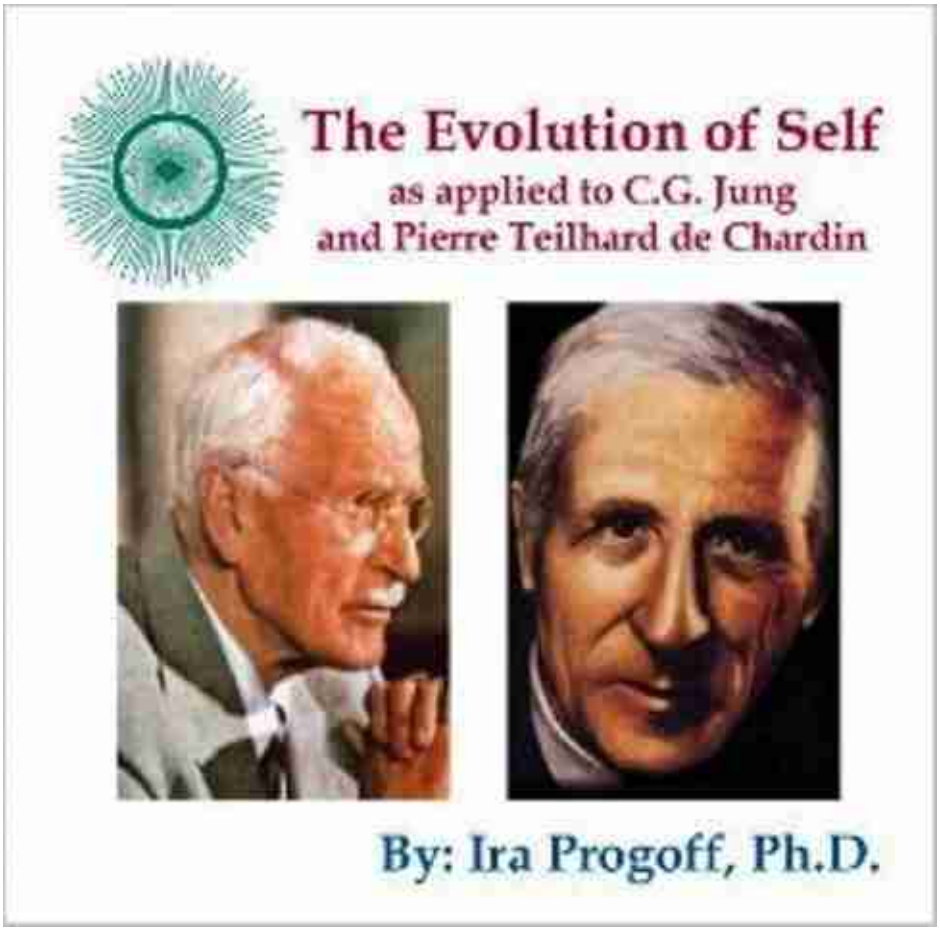
Dr Jung: Comments on Ira Progoff's Doctoral Thesis. **(2016-02-20 05:45)**



Introduction: Toward a Ph.D. degree at the New School for Social Research, New York, in early 1952, Ira Progoff submitted as his thesis a presentation of Jung's psychological theories and an interpretation of their significance for the social sciences.

This was, most probably, the first serious notice of Jung's work by a social scientist. Progoff sent his manuscript to the Bollingen Foundation, which was about to begin the publication of the Collected Works of Jung, and it came to the attention of one of the
Foundation's advisers, Cary F. Baynes, an old friend of Jung's.

Recognizing the significance of Progoff's monograph, she sent the thesis to Jung to read and asked her daughter, Ximena de Angulo, who lived in Switzerland and had known Jung since her childhood, to facilitate matters by taking down Jung's comments.

Miss de Angulo sent Progoff her report of the interview—as the discussion turned out to be—and he took account of Jung's remarks in revising his thesis for eventual publication as a book: Jung's Psychology and Its Social Meaning (1953)

Progoff, who had been a welfare worker while studying at the New School, was enabled through a Bollingen Fellowship to go to Switzerland in 1953.

He met Jung for discussions and attended the Eranos Conference in August, where he came under the influence of the Zen scholar, D. T. Suzuki.

Out of his experiences he wrote The Death and Rebirth of Psychology (1956).

In 1966, Progoff founded Dialogue House, of which he is director, and which fosters a program for personal development through the "intensive journal" process.

A copy of Ximena de Angulo's interview was placed in the archives of Bollingen Foundation, where it was found nearly twenty years later and made available for publication in the present collection, with the permission of Miss de Angulo and Dr. Progoff. It is published in full, except for the deletion of page numbers in the thesis, as these have no systematic relationship to the revised book.

Ira Progoff: The interview took place in the summerhouse at the bottom of the garden.

We each had a copy of the thesis, and I had brought along pad and pencil so as to be able to take notes.

As a starting question I asked Jung if he thought the thesis merited expansion into a book, and he said without a moment's hesitation: "Oh, yes, most definitely."

He went on to say that as it stood, its most obvious shortcoming was a certain onesidedness, that it told "only half the story."

"You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.

This cannot be emphasized too much,"

This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again.

I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.

I pointed out that in a thesis designed to prove the relevance of his ideas to the social sciences that had perhaps been unavoidable.

He said yes, yes, that was probably so; but it was clear that he attaches the greatest possible importance to accentuating his standpoint as a medical man, as an empiricist who discovers certain facts and erects hypotheses to explain them, but who is not responsible for the implications, philosophical or otherwise, that may be drawn from his statements.

He said that he was all the time being accused of making philosophical statements, because he made use of philosophical concepts, and because he didn't shy away from making his assumptions clear, but that his statements were not intended as philosophy, they were intended as descriptions of fact.

"I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings."

He went on to say that he thought the derivation of these philosophical concepts should be clarified.

"My conceptions are much more like Carus than like Freud."

Kant, Schopenhauer, C. G. Cams, and Eduard von Hartmann "had provided him with the tools of thought."

He had read their works when young, perhaps as early as his sixteenth year, at any rate well before the beginning of his medical studies, and they had influenced his thinking decisively.

"To Schopenhauer I owe the dynamic view of the psyche; the 'Will' is the libido that is back of everything."

It is a force outside consciousness, something that is not the ego.

Kant had shown that the world is tied to the "I," to the thinking subject, but here was this non-ego, this "Will" that was outside the Kantian critique.

When Jung came to study the dissociation of consciousness observable in schizophrenia, where people talk under the influence of something other than the ego, this non-ego struck him as the same thing as Schopenhauer's "Will."

"The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture?"

It is correct that Burckhardt and Nietzsche influenced him; however, they were indirect, "side influences," Jung said.

They were part of the atmosphere of Basel at the time he was growing up, though Nietzsche had already left the city then; "Burckhardt was our daily bread. I used to see him every day, going to his work."

Everybody read him. Nietzsche was a great psychological critic.

"We were living at a time when there had been no wars within men's memory, but here was a man who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right."

But it was as a phenomenon that Nietzsche made the deepest impression on Jung.

He saw the non-ego at work in him; Nietzsche was in a fever, in a passion, a passion that "gripped" Jung.

He told how Nietzsche's insights and visions had tremendous fascination to a person living at that time who thought about the contemporary situation.

"In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me."

Bachofen also influenced him. "He influenced my understanding of the nature of symbols."

Jung thought that if the thesis were expanded, it might be a good idea to take his later writings more into consideration, especially Aion and Die Psychologie der CI bertragung.

These, he said, were the generalities.

Then he drew out a list, and we began going through the thesis point by point: "(it is not) that the uncon-

scious is held in common. . . ."Jung: "That is leaning over backwards. It is collective, is held in cdmmon. 'Collective' may be objectionable in some
ways, but it does convey the fact that we share unconscious contents, that there is participation mystique."

"...Jung's use of the term (unconscious) may partly be accounted for by the fact that he developed his thought while working under the influence of Sigmund Freud, and that he naturally adapted for his own system the terms with which he had been accustomed to working."

This is not true, Jung said. "I had these thoughts long before I came to Freud. Unconscious is an epistemological term deriving from von Hartmann. Freud was not much of a philosopher, he was strictly a medical man. I had read these philosophers
long before I ever saw Freud. I came to Freud for facts. I read The Interpretation of Dreams, and I thought Oh, here is a man who is not just theorizing away, here is a man who has got facts. This was not Freud's first publication, but it was the first one I read, then I read the others. We met in 1906."

From the beginning, Jung said, he had occupied himself very much with zoology, with comparative zoology.

Here he looked at me keenly to see if I took in the import of this statement.

When I responded, he went on with a gleam in his eye: "I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals."

This led me to ask him what had first taken him into psychiatry.

"Oh," he said, "that was not until the very end of my medical studies. I had been acting as assistant to von Miller', the internist, who had received a call to Germany, and he wanted to take me along. In my last semester, I was preparing for my final exams, and I also had to know something about psychiatry, so I took up Krafft-Ebing's textbook on psychiatry. I read first the Introduction . . . and then it happened. Then it happened. I thought, this is it, this is the confluence of medicine and philosophy! This is what I have been looking for! They all thought I was crazy, they couldn't understand me at all, they thought I was giving up the chance of a fine career to enter a blind alley of medicine! You see, my professors all knew that in internal medicine they had facts to work with, something to build on, and they saw a great future for it, but psychiatry, that was sort of a strange no man's land tacked onto medicine, no one really knew anything. It was all up in the air, and it led nowhere."

I said that looking back now, his professors' reaction was really not surprising because, before his and Freud's work, psychiatry really didn't have any solid foundation and no place much to go.

"Well, yes, that is so," he assented.

"But I knew absolutely that this was the thing for me; it came over me with the most tremendous rush. You know, my heart beat so"—he spoke with great emphasis and looked at me intently—"I could hardly stand it; I was in a regular state!"

And even at this distance in time he managed, by his voice and the forceful way he gestured, to convey something to me of the intensity of this experience!

To me this was the high point of the interview—well, no, perhaps there was another one, which I'm coming to later—but at any rate it made the greatest possible impression on me to see how vividly he was able to reproduce

this event before the mind's
eye; one could feel the sense of destiny, the nervous excitement that must have gripped him.

". . . term 'persona' . . . derived from Etruscan, meaning mask."

Jung said the Latin word persona came from per sonare, to sound through, because masks had a sort of tube inside, from the actor's mouth into the mouth of the mask, a built-in megaphone to amplify the sound so it would carry.

The mask came to be called persona after this megaphone.

Not Etruscan.

"... the therapy of individuation ..." Jung: "Why therapy? It is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation."

I said I had always understood that individuation involved consciousness.

"Oh," he said, "that is an overvaluation of consciousness. Consciousness is a part of it, perhaps, yes, but that depends on how much consciousness there is naturally there. Consciousness can also block individuation by not allowing what is in the unconscious to develop."

He said it was therapy to restore the free flow from the unconscious, but the process itself is natural, and it will force itself meant to be an artist, but does something else, then pretty soon this development which is blocked will produce all kinds of symptoms, and in the end he will find himself painting whether he wants to or not, or else he will be very sick.

I asked him if it was what made a tree grow into a tree, if it was not the same thing as the Aristotelian entelechy, the inherent potentialities within the acorn which develop it into the oak.

He hesitated, and I had to say it again another way, but then he said it was the same thing. (I think his prejudice against Aristotle is so great that it made him unwilling to commit himself; probably because "Aristotelian" thinking within the Church produces such intellectual aridity and doctrinaire rigidity.)

I was still not quite sure I had understood aright, and I said it had always bothered me whether, say, a Hindu yogin or a primitive medicine man, a truly wise one, of course, could be considered to be individuated, since they were not "conscious" in our sense of what went on inside them.

"Well, I don't know about that," he said. "They may not be conscious but they hear the inner voice, they act on it, they do not go against it—that is what counts. The primitive may not formulate it in the way you mean, but he has a pretty clear idea what goes on; I understand his language. When I go to him, we speak the same language."

"You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated."

It is on this that the Church bases the development of its dogma; otherwise we today would be in the position of knowing more than the apostles, since the dogma has been set down in the intervening centuries.

What has been defined and differentiated into dogma was present in globo in the inspiration of the apostles.

He repeated that individuation was a natural process; that "it can happen without consciousness."

These statements, and especially the decisiveness and assurance with which he made them, made a deep impression on me.

The part about how he came to specialize in psychiatry was the most exciting of the interview, because it is a moving thing to hear how a person received the "call," and because it opened up new perspectives for my own private research into his philosophical antecedents, the subject I had originally meant to write my thesis on.

But this part held the most meaning for me.

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

I can't explain exactly why it came as a revelation to me. I had previously had a slightly different perspective on it, with more of an accent on effort and less on nature and process.

That he knew so definitely what he was talking about gave me a direct intuition of the importance of "fact" and "experience" in psychology.

I could see that it was a fact that he was talking about, though it might escape definition, just as a tree is a fact.

A tree is not a bad analogy, because we do not understand how a tree functions either, how it raises up to its crown the huge volume of water that circulates in its system, for example, yet the tree is an indisputable fact, a natural process.

. . meaning of terms 'introvert,' 'extravert' depends on context of Jung's theory of types, can only be grasped in terms of his total system . .." Jung's comment here was that this was misleading; his terms are not deduced, they arise from the facts.

He feels that whatever application is made of his ideas, in fairness to him it should always be phrased so that this fact of cardinal importance is clear.

For the same reason he objects strenuously to the word "system"; he says he has no system, he deals with facts and attempts to construct hypotheses to cover them.

"System" sounds closed, dogmatic, rigid.

He wants the experimental, empirical, hypothetical nature of his work emphasized.

As to the spelling of extravert, he says extrovert is bad Latin and should not be used.

He also prefers archetype.

Paragraph on incest. Jung suggests looking up Die Psychologie der Ubertragung for a clearer view of the meaning of incest.

Paragraph as it stands is insufficient. (Immediately following the preceding sentence is a notation which is clear enough in itself, but which doesn't seem to me now to have much connection with the incest paragraph.

However, I shall set it down here.)

"The archetype is the form of instinct, it is how the instinct appears to us; cf. Der Geist der Psychologie,' Eranos Jahrbuch 1946."

Jung went on to say that an example of what he meant was the story of King Albrecht and Johannes, later known as Johannes Parricida.

The king and his suite were riding from Zurich to Basel.

Johannes and some companions wished to murder the king, but they couldn't seem to make up their minds to do the deed.

Johannes kept hesitating.

When they came to the ford over the Limmat, at Baden, then he did it, he murdered the king.

"That is the archetype; you see, the ford is the natural ambush, the place where the hero slays the dragon. Then suddenly Johannes found it in him to do the deed; the archetype was constellated."

". . . Jung considers the libido intensity of the anima to be so great that he refers to it as 'maim,' that is, as having a miraculous quality." (Ref. to Two Essays.)°

Jung says he never could have said "miraculous" but ausserordentlich wirksam, i.e., effective, or even numinous. But not miraculous.". . . Jung's concept of individuation . . . opens the possibility of new conceptions of the nature of Man."

Jung said to put "of the nature of the psyche. . as Jung uses the term 'consciousness,' it signifies a part, a small part of consciousness in general."

Jung said this is unclear, should be a "part of the cognitive" or something like that.

Consciousness simply is consciousness, not part of it.

"The representation collective refers to the condition in which there is a failure to distinguish between the individual and the group as a whole."

According to Jung, the above is participation mystique.

A representation collective is a generally held idea, like "democracy is the best form of government," which everyone accepts without questioning; a kind of basic premise which is simply assumed to be true, which nobody dreams of investigating.

All sorts of cultural and political slogans would come under this heading.

He went on to say that he had known Levy-Bruhl personally, that he had been Jung's house guest in Kiisnacht.

Levy-Bruhl had had many good ideas, but contemporary sociologists and anthropologists had completely failed to understand him, had misunderstood his idea that primitives think a-logically, and especially the conception of

participation
mystique.

These attacks had rattled him so much that later he took a lot back, and in later editions dropped the "mystique" out of the term, but Jung has stuck to the formulation of the first edition because he thinks it accurately describes the facts.

In this connection, Jung told of having gone to hear a lecturer who attacked the concept of participation mystique, and who told an anecdote to illustrate the fact that natives distinguish perfectly between themselves and others, and
between persona and objects.

While the railroad from Mombasa to Nairobi was being built, a great deal of Native labor had to be employed, and the white engineers had the greatest trouble in getting them to work without constant supervision.

As soon as the engineer's back was turned, they dropped their work.

One man thought he would fix that.

He had a glass eye, and when he had to leave, he called the Natives together and said: "I am going, but I am leaving my eye to watch you," and he took the eye out and placed it on the table.

"You keep working, because this eye will see you if you stop."

When he returned he found to his consternation that nobody had worked.

"We put a hat over your eye so it couldn't see us loafing," the Natives told him.

Far from disproving Levy-Bruhl's conception, as the lecturer thought, this anecdote backs it up: so little were the Natives able to separate the glass eye from its wearer that they went to the trouble to put a hat over it to prevent it from "seeing."

When Jung afterward wrote a polite letter to the speaker pointing out this fact, he received an irate reply, and the lecturer became his life-long enemy!

". . . Jung's failure to be able to give an absolute definition of consciousness . • ."

Jung commented: "How can consciousness explain itself ?"

"The 'collective representations' by which society contains the individual, etc . . ."

Again, it should be "participation mystique."

Jung reworded the sentence to read as follows:

"The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities."

"On this 'pre-conscious' level, the individual contains him read: "On this 'pre-conscious' level the individual is

unconscious of himself."

He said "within his own archetype" was misleadingly worded, that a clear distinction must be made between the archetype and archetypal images, which is how the archetype appears to us.

"The archetypes exist in the unconscious as undifferentiated symbols . . ."

Jung suggests rereading "Der Geist der Psychologie" (Eranos 1946): the archetypes are psychoeides, are noumena (not numina!).

Only the image is empirical, he said.

". . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation."

Jung: ". . . differentiated out of participation mystique, i.e., out of the collective unconscious."

He said, "The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere."'

. symbol . . . in other areas it appears with metaphysical or ontological overtones where it leads into the philosophical side of his system."

Jung said if one studied the definitions of "symbol" in the Types' one saw that it was not metaphysical.

(I think what he is getting at here and in other places is that he does not aim for a metaphysical overtone or for philosophical aspects. If we find such overtones it is because general usage has given some of the concepts he makes use of such overtones. He could, of course, have chosen entirely new terms, but I think he did not do so because he wants to redefine the traditional terms, show where they arise out of experience, and thus keep the tradition alive, but with a different foundation.)

"Only by the fact that (the libido analogue) comes from the collective suprapersonal layer of the unconscious is it able to function as a transformer of psychic energies . . ."

Jung said this was well-expressed and showed the correct understanding of what he means by "collective" in collective unconscious.

". . psychological problems of Western man . ." Jung said Protestantism also belongs in the context, i.e., pre-Christian paganism, Greco-Hebrew religiosity, and Protestantism.

This brought to my mind the reference to his Swiss Calvinist background, and I asked if it was correct.

He said no, no touch of Calvinism.

The Reformation was introduced in Basel by Oecolampadius (in 1529), according to Jung the mildest of all the Reformers.

Important factors in keeping the Reform within bounds were the fact that the city was a bishop's seat and that the university had been founded by Aeneas Silvius (Piccolomini) when he became Pope Pius II.

Of all Swiss Protestant cities, Basel has always had the most tolerance and understanding of Catholic ways, viz., the celebrated Basler Fastnacht.

Jung attributes his own attempts at a sympathetic understanding of Catholicism to this element in his background.

. . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials."

Jung commented that symbols can lose their efficiency; they age.

"The result is a vacuum in the psyche between the upper and lower layers."

Jung: "What should that be ?"

He seemed to think the idea ought to be worded differently.

"The mechanisms of convention . . . keep people unconscious.

. . . (They) follow their customary runways without the effect of conscious choice."

Jung suggested saying "without bothering about conscious choice, without being confronted with the necessity of making up their minds."

"The lunatic is an individual completely overcome by the unconscious."

Jung says it must read: "more or less overcome by the unconscious."

I pointed out that it appeared to be a direct quotation from his writings, but that didn't bother him.

He said in that case it must be incorrectly translated.

". . . (demons) involve the reactivation of archaic images stored in the unconscious from past historical eras .. ."

Jung corrected this to read "they are the archetypal images which are always in the unconscious."

He commented in general that it is important to differentiate the terminology correctly.

,". . . Jung's statement that the entire tradition of psychoanalysis—commencing with Freud and extending through his own work—has been possible only because Western civilization has been passing through a crisis in its deepest beliefs." (My italics.)

Jung says this must be taken much further back; the tradition begins with the German Romantics, comes down through Schopenhauer, Carus, etc., i.e., requires to be set in a larger historical perspective.

". . . Jung's conception of consciousness . . . two levels of meaning: one as the totality of the psyche, that is to say, as cognition in general; . . . the other as the small segment of awareness that centers around the ego." (My italics.)

Jung said the first (italicized) part is wrong, only the second is correct.

". . contemporary situation ... searching for new religions, ... etc."

Jung asked to have the words "and moral" inserted into the latter part of the sentence, i.e., "the total questioning of intellectual and moral values and the search throughout Western civilization for the meaning of life." Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung across the web:

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Carl Jung: Naturally, the creative impulse has always been the maker of the individual. **(2016-02-20 06:23)**

C.G. Jung, Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Miss Hannah: But if you did not use it as a symptom which somebody has produced, but as a projection, could not concrete, objective art be the first fumbling of the individual towards individuation-with the hypothesis that if the individual was formed, the need for art would disappear?

Prof Jung: Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667.

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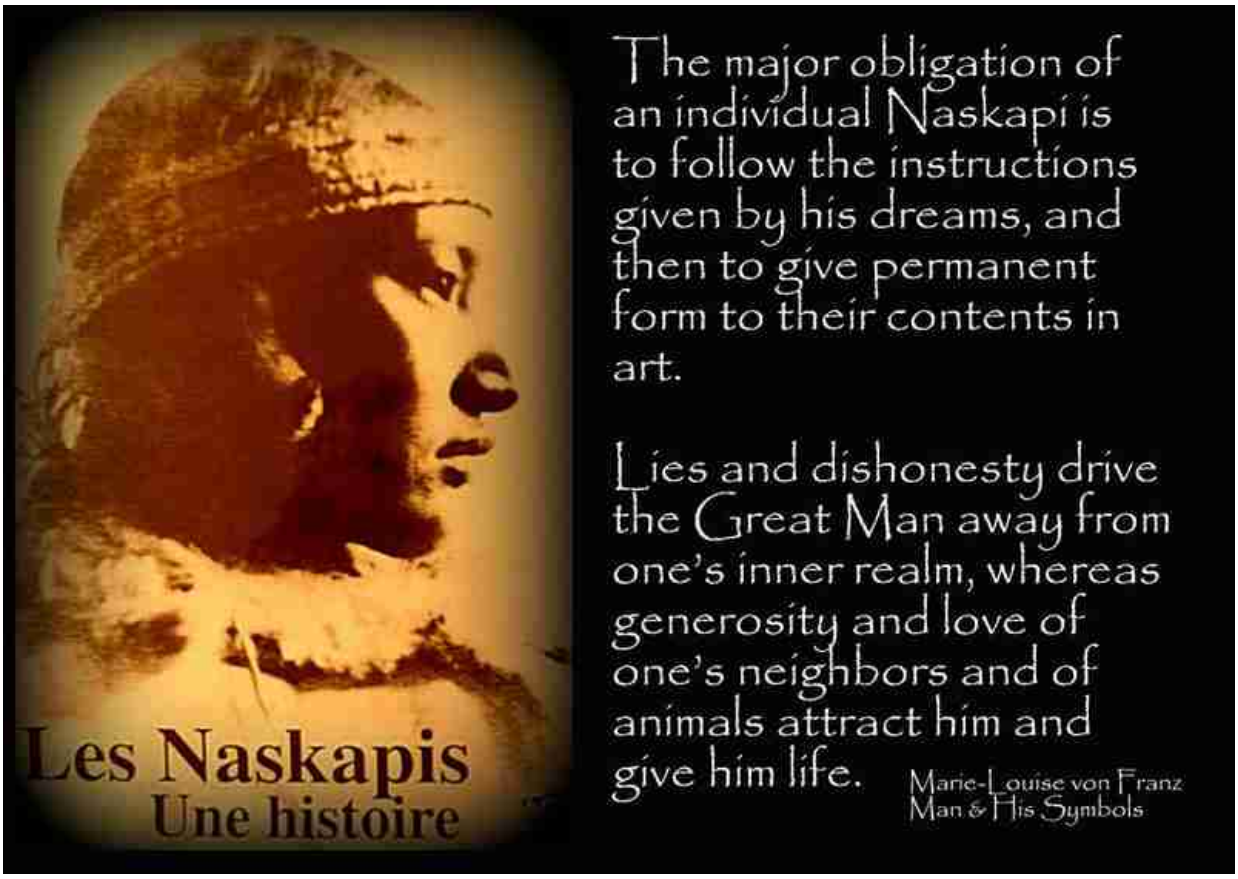
Marie-Louise Von Franz: Dreams give the Naskapi complete ability to find his way in life (2016-02-20 14:01)


Les Naskapis
Une histoire
The major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.
Lies and dishonesty drive the Great Man away from one's inner realm, whereas generosity and love of one's neighbors and of animals attract him and give him life.
Marie-Louise von Franz
Man & His Symbols

This inner center is realized in exceptionally pure, unspoiled form by the Naskapi Indians, who still exist in the forests of the Labrador peninsula.

These simple people are hunters who live in isolated family groups, so far from one another that they have not been able to evolve tribal customs or collective religious beliefs and ceremonies.

In his lifelong solitude the Naskapi hunter has to rely on his own inner voices and unconscious revelations; he has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along.

In his basic view of life, the soul of man is simply an "Inner Companion, " whom he calls "my friend" or Mista'peo, meaning "Great Man."

Mista'peo dwells in the heart and is immortal; in the moment of death, or shortly before, he leaves the individual, and later reincarnates himself in another being.

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man.

He favors such people and sends them more and better dreams.

Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.

Lies and dishonesty drive the Great Man away from one's inner realm whereas generosity and love of ones neighbors and animals attracts and give him life.

Dreams give the Naskapi complete ability to find his way in life, not only in the inner world but also in the outer world of nature.

Thel help him to foretell the weather and give him invaluable guidance in his hunting, upon which his life depends.

I mention these very primitive people because they are uncontaminated by our civilized ideas and still have natural insight into the essence of what Jung calls the Self. Marie-Louise von Franz, Man and His Symbols, Pages 161-162

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Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's (2016-02-21 04:59)

Carl Jung and "Four Contacts with Jung."

Introduction: Michael Fordham, the leading medical analyst among British Jungians and co-editor of the Collected Works, edited Contact with Jung (London, 1966), a collection of "essays on the influence of Jung's work and personality" by forty-two of Jung's pupils in Europe, England, America, and Israel.

Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's, have been chosen. (The selections from Charles Baudouin's journal for 1945 and 1954, in the present volume, were also included, in French, in Contact with Jung.)

A. I. ALLENBY (OXFORD):

I first got in touch with Jung after the end of the second world war.

I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psychology of religion.

With his reply Jung sent the manuscript of his article on the Trinity'—a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: "My best wishes for any further discoveries you may make."

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of appre hension as to how I should fare in meeting the great man—but the moment I entered his intimate little study I felt completely at ease.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account.

"They are just like acts of God," he said.

"Think of it as if a building had been hit by lightning; that, also, is an act of God. There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old
peasant said to him: 'What—you are not going to make me give you anything, if he destroys his own house!' That man had got it right," Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one's feelings and refuses to act on them.

"You can see from the window my boathouse down by the lake," he said.

"Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself. The level of the lake was so high that the boathouse was surrounded by water. There came my dog in search of me. He could not see me, and was not sure whether I was there. Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too. And this went on for some time. Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump. The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it."

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a
conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by way of illustration.

"Our needs and desires are always active," he said.

"Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction. If we refuse to do this we are dragged along by them and become their victim. Then they are like a
sledge rushing downhill in the snow, with no one at the steering-ropes. You must place yourself firmly at the steering-ropes, not hang on at the back or, worse, be unwilling to take the ride at all—that only lands you in panic. Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us."

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

"And do you know what happened to his children ?" Jung asked.

"The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."

I remember Jung stating on one occasion:

"Every human being is inherently a unique and individual form of life. He is made like that. But there is something which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him. And," Jung added reflectively, "this is perhaps all we can do."

Another time he said to me, as if he were speaking to himself: "This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing."

KENNETH LAMBERT (LONDON):

One way to express a personal debt to Jung is to recall certain personal experiences of him in action as a person at certain points of time, communicating his experience to another person—as compared with him as a theoretician.

I have two such memories.

The first was of him in London in 1939, when he answered questions put to him by a group of doctors, psychotherapists, and clergymen, including a bishop.

The result was a series of communications on "The Symbolic Life," and the poverty and neurotic potential of individuals and groups for whom such an experience was meaningless.

At that time Jung's personal exuberance and physical size were noticeable, and we last saw him marching out, with a certain playful humor, arm-in-arm with the gaitered bishop—arm-in-arm, although communication on the subject of the symbol had not greatly advanced between them.

Eleven years later Jung gave me half a morning for a personal interview.

He spoke with a spontaneous frankness and an unashamed sense of paradox.

He remembered the group and the bishop, and asserted that the theologian is now passe, owing among other things to his inability to understand projection.

But, he added, "Always I have a feeling of compassion for the clergyman. He has a devil of a problem."

He had, of course, participated in this, for he spoke with feeling for his father "with all his intelligence, who had to be helpless over all this—so restricted and out of touch with nature and the dreams."

Indeed, the intensely personal and historical basis of Jung's scientific motivation revealed itself as he showed

me photographs of his grandfather the doctor and of his father the pastor—high-foreheaded and sensitive in facial expression.

"I had the whole problem of the father to solve," he said, "I am always unpopular—with the theologians and with the doctors. I am always mettant mes pieds sur le plat. The medical chaps have no intelligence," he added.

"They work too much from the outside, whereas everybody's psychology is making careful plans to get them into a state in which they have to face themselves, and the shadow. It's their chance to realize the self. If you can get them out of their hole by giving them a kick in the pants you've cheated them of their birthright."

The same feet were put on the priest's plate.

For he emphasized how Christianity forces people to meet the shadow, and he outlined an argument he had worked at to show that St. Thomas Aquinas really believed that the world was created by the Diabolus.

Jung's own sense of the difficulty made him tell a rabbinical story of how God wanted to make a world with his mercy and his justice.

The trouble was that if he used his mercy there would be too many sins, and if he used his justice you couldn't live.

So he mixed both of them up and said: "Oh, how I wish there would be a world."

Jung roared with laughter, and went on to mention the symbolism attached to Christ, indicating opposites in his nature, as, for instance, the Leviathan, the Lion, the Serpent, the Black Raven, and his crucifixion between two thieves.

Then the symbolism became astrological.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

Jung then associated to this by telling two stories about people.

A man told Jung about a Quaker who seemed a perfectly good man.

So where was his shadow?

Jung asked about his wife.

Apparently she was perfect, too.

His children? "Oh," said the inquirer, "one of them is a thief."

In Jung's words, "He went out wagging his tail."

The second story concerned a theologian without a shadow, but it turned out that his son was "getting into the way of forging checks." J

ung's comment was, "The son assumes the father's shadow. His father was stealing, you see, from God his

sins.

The son was punished for the father’s sins not rendered to God."

RENEE BRAND (SAN FRANCISCO):

The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kusnacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Ginkgo biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful—different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: "This has nothing to do with death. They are planting new life."

He was looking straight in front of him, addressing no one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience.

ELIZABETH OSTERMAN (SAN FRANCISCO):

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswil, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.. . . Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman's apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water's edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, "Never mind a watch; I'll tell you."

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives. They are up in the head. When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life."

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and simple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taxi man had arrived. Jung remarked, "That says it." It was time to leave. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung: ...whenever she was in the country she was attacked by birds—black birds. **(2016-02-21 05:43)**

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Carl Jung on the "Type Problem." **(2016-02-22 03:47)**

Dear Friend,

When two opposed types discuss the type problem, the greatest part of the discussion is taken up by talking and understanding at cross- purposes.

Language here reveals its incredible incapacity of reflecting the finer nuances that are indispensable for understanding.

Thus, when it comes to matters of psychology, every linguistic sign can mean both one thing and its opposite.

When you speak of the extravert and the feeling of an "identité mystique," then naturally many things I said about the extravert do not apply.

What I was actually talking about was the “ideally oriented” extravert, and by “ideal” I do not mean “ideal” in the sense it is used in expressions such as “ideal aspirations” and “ideal convictions,” but “ideal” in the sense of “corresponding to one’s principle.”

Here the term“ideal” also implies that the ideal type is an imaginary or abstracted type that does not exist in reality, because a real person naturally also has the other mechanism within himself,
with the help of which he can take the edge off what is all- too sharp in the “ideal.”

The more “ideal” a case is the more pathological it is.

You are perfectly right, therefore, in assuming that I am speaking mainly of “coarse” or “pathological” persons, among whom the “ideally oriented” can be found.

The term “ideal” lays an unintentional mantrap.

In contrast to these cases, you are speaking of the compensated ones, where the situation is of course different.

But then again you are mainly speaking of how a case “should be,” and not how it “is,” whereas I proceeded from the assumption that we were talking about the “types” themselves, and not about “compensated” cases, in which the type problem is actually harder to identify in my opinion than in pure cases.

But anyway, since you have hifted this to a discussion of the compensated case, I will go along with this different program.

On this basis, my judgement about experiencing via the object is of course no longer valid, because with the help of compensation the extravert can very easily “realize” his feeling via the object without violating it in the least.

This “realization” is a process taking place within the subject, and so much inwardly that the object, as you rightly say, often does not notice it at all.

Now this is precisely what I call the “view on the subjective plane.”

This realization proceeds from compensation, but not according to the principle of this type, for extraversion goes outward to the object, and not inward into the subject, which is introversion.

The realization of the feeling goes to the subject and is thus a process of introversion.

Atthe same time it is also a thinking process, however, since realization means that I juxtapose the feeling as an object, differentiating myself from it.

Without this differentiation, I am not able to see what is happening, for then, being indistinguishable from it, I will be the process itself.

“Realization,” as the term already implies, is an “objectivation” of the process, without which apperception is not possible at all.

This apperception of the process is the attainment of self- knowledge or, in other words, the view on the subjective plane.

Abstract feeling, being of a hypothetical nature like all abstraction, is not a violent action in itself.

Taken as a feeling in itself, abstract feeling is a virtue and supreme refinement, just like the abstract thinking of the introvert.

ts violent character is revealed only in its influence on the object.

That is why we must let the object have the last word in this matter.

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.

In this case he has the last word, and I will have to realize that I have to be careful with my virtue so as to avoid harm.

Abstract thinking and feeling are not violent in themselves, nor do we experience them as such, because civilized man has long unlearned to attribute his various complaints to the pressure of domestication.

On closer consideration, however, abstraction in itself is also an act of violence against the disparate phenomenon.

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template.

In that way we create a spiritus, which is an abstraction.

The elements in the flask complain about violent treatment, because for them distillation runs counter to their nature.

We often forget how we achieved our virtues and take our achievements for granted, thinking they would be a blessing for others, too. (Cf. the Negroes and the blessings of civilization. Good examples of this are the Negro republics, and the exemplary social dignity of the Negro in the United States: “for colored people only”— naturally.)

Of course, it is the horse’s fault if it cannot pull a railway train; why is it so weak! Someone could point out, however, that a man who harnesses a horse to a railway train is committing an act of violence and is an idiot to boot.

What I want to say is that the explanation for the question of violence cannot be found only in what is pitiably concretistic.

You have complicated the matter considerably by basing the discussion on the compensated type.

But since I am letting myself be “stimulated by the object,” I will try to do justice also to the complicated situation.

We surely agree in assuming that the “coarse,” “pathological,” or “ideally oriented” extravert violates the object by his direct and exclusive relation to it.

This crude form of violence naturally disappears to the extent the extravert abstracts hisfeeling, by which the latter becomes spiritualized, which is a true sublimation process (“from one bride- bed to another harried”).

There are things to which we cannot do justice completely with abstract thinking, and which we even violate if we subject them to abstract thinking.

Equally there are things that must not be subjected to abstract feeling.

Someone like the pure type, who has advanced from the crude to the secondary state, that is, to the abstraction of his adaptive organ, is nevertheless still capable of violence, but in a more refined and all
the more cruel way, in that the introvert forces everything to fit into his intellectual pattern, and the extravert into the emotional one, since both of them are rationalists in their whole structure, even though they affect the contrary.

When the two meet they are a perfect match so long as they do not try to understand each other psychologically.

Everything will be fine, for instance, when the hardships of life make such heavy demands on them that they have to direct most of their concentration to the struggle for existence, and therefore cannot
make any efforts to assert themselves as individual beings.

When there is no longer such immediate necessity, however, so that they turn to look at one another, they are convinced that they have never understood each other.

The intellect of the one comes up against the other's concretistic "representation," which he finds utterly disagreeable, and the feeling of the latter comes up against the other's concretistic "sensation,"
which he finds equally disagreeable.

Then, at best, there follows savior- like suffering, an educating, coercing, correcting, "fathering," and "mothering" of the other, heroic feats of love of nearly inestimable proportions.

And then comes the well-known story of the Jew without a train ticket, whom the conductor wanted to throw out at every stop.

When a passenger finally asked him: "Where are you actually going to?" the poor man replied: "To Karlsbad— if my constitution can stand it."

The mistake that is being made is quite obvious: each wants to better the other.

This is the objective plane of viewing things.

This missionary attitude is all very Christian but is extremely annoying to the introvert.

He will kick the missionary out.

The extravert's reaction is very clearly demonstrated in your letter: in your opinion, it would be a mistake if we wanted to teach the extravert to think, and the introvert to feel.

You maintain the opposite standpoint, namely, to let things be and, at most, further one's innermost tendency— thinking in the introvert, and feeling in the extravert.

As you so accurately describe it for the case of the extravert, this leads to "realization," which is nothing else but thinking about feeling.

This is how he learns thinking.

You have witnessed a famous case of this kind, in which a distinguished extravert was put, by an introvert de pur sang, into the saddle that is so characteristic of the extravert, on which he then galloped
off to those adventures in which he learned to “realize.”

This was not taught to him.

He learned it by himself, because he had no other choice.

This is precisely— and pray forgive me— viewing things on the subjective plane.

As you told me, however, a certain other extravert tried to directly impose thinking on the former, which he took very much amiss, as we know, just as an introvert worth his salt will resist with might
and main all attempts from the outside to impose and force feeling on him.

The dignity of man— an essential notion still to be learned by all missionaries!

It is a remarkable fact that the more you develop the extravert’s feeling, believing to thus enhance your feeling into the object, the less the object is actually comprehended, for the object requires not only to be felt into but also sensation and thinking.

The latter two cannot, as we know, on any account be replaced by feeling- into.

That is why raising the level of feeling leads, as you correctly say, to a feeling- into the subject, as the necessary exaggeration of the feeling makes the subject’s lack of activity in thinking and sensation felt.

Gently but persistently, this vacuum sucks the libido back from feeling into and thereby enforces “realization,” which, as I have already emphasized, is precisely viewing things on the subjective
plane.

I completely agree with your supposition that the missionary activity the two types exercise on one another leads not to a deepening of the personality at all but only to a good adaptation to reality.

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

In my humble opinion, the famous case of a certain extravert quoted above is a good example of this; at the same time this case is probably evidence of the fact that there is no essential difference between your method and mine on this point.

When you say that the act of “deepening of the personality” has merely to do with feeling, you obviously see only the dynamic side of the process, that is, the progress in the development of love.

But you are forgetting that it is precisely “realization” through which a deepening of the personality is achieved.

“Realizing” is an introverting process, an objectifi cation; it is gaining insight, making something conscious, understanding, hence an intellectual process.

Someone who, without “realizing,” always continued to fly on the wings of his feeling, would be, and remain

to be, an incurably extraverted “dud.”

It is just as typical of the extravert to underestimate and fail to notice his own introversion process, as it is of the introvert to underestimate and fail to notice his extraversion
process.

So long as the extravert only feels but does not realize, the will naturally have a very inadequate relation to the object, and that is why his “object” will not correspond to reality at all, but will be a subjective fantasy.

Someone who just feels does not think, but fantasizes.

Through feeling- into, the fantasy is transferred or projected into the “object,” but the actual object is thus distorted.

If the object is endowed with reason, it will clearly see that it represents merely a fantasy to the other.

When the other finally understands the real nature of the object, he cools off considerably.

This naturally offends the object, particularly if it was hoping to get something from the extravert’s feeling, and it will feel disappointed and deceived.

It is exactly as if a very scientifically oriented doctor tre

I can understand the patient when he assumes that he has simply served as a guinea pig for a theory, that is, for a scientific fantasy.

The progress of scientific theory is certainly a great and noble thing, but there seem to be good reasons why experiments are conducted with guinea pigs rather than with humans.

In a refined person, the violent act has only become more refined, which just makes it that bit more devilish.

Therefore, you are quite correct in saying that the way indicated by you runs parallel to that of a neurosis, that is, to the way of the “coarse” and “pathological” extravert.

It nearly seems to me as if you were still of the opinion that, for example, I would analyze dreams on the subjective plane only.

Since I cannot provide you with evidence from my ongoing analyses, as you know nothing about them, I must revert to that famous case mentioned above, in which you have witnessed my method— which you suggest in your letter— put into practice.

The relation to the object that resulted from that analysis seems to have had a not inconsiderable influence on the further course the development of this extravert took.

He has often been heard talking of Tristan and Iseult, of Faust and Helen, etc.

It is a well- known fact that man is also capable of accepting something as true without having seen it with his eyes and touched it with his hands.

It is this truly human capacity that spares him a number of highly unpleasant experiences.

The average person seems to be satisfied, for example, by the theoretical reasoning that it is dangerous to stick his head out of an elevator on its way up.

He does not need to get his head torn off for the sake of experience.

It would also be a rather daring undertaking for someone to actually try out and see if it were really morally impossible for him to commit a murder.

There are a great many things that cannot, or need not, be experienced via the object.

For all these things we need the symbolic view on the subjective plane— if, that is, these tendencies are not to succumb irretrievably to repression again.

But when an actual experience via the object is possible, or even indicated, only a completely fatuous person would want to enforce a symbolic and subjective interpretation.

I guess you do not count me among such pigheaded solipsists; it would also run counter to what you have experienced.

As far as the behavior of the object toward the violence of the extravert is concerned, to which you object, you are thinking completely extravertedly about it, and are suppress ing the object anew.

You really cannot dictate to the object how it ought to react, and which reaction would be the right one.

Such good intentions may be appropriate among extraverts but not in the relation between the types.

I must emphasize that an introvert reacts in just the way I said.

This is what happens and what is.

The introvert couldn't care less if this has any effect at all on the extravert, because he is no extravert who worries about such effects.

I am talking about what is, and not about what would be desirable.

When the introvert reacts accordingly to how he is blindly attacked and abused as a fantasy by the other, he forces him, as you rightly say, to consciously bring out his tendency toward violation, which makes the extravert finally realize that he has such a tendency.

He forces him to give up his feelings— yes, he does—and then the extravert is forced to start thinking.

In that way he achieves, and here you are right again, adaptation to reality, which cannot be accomplished without thinking and sensation.

Once he has achieved adaptation, he at last has his hands free for his own use.

He can then try out his violence and his feeling- into on himself for a change in order to deepen his personality.

His former extraversion to the object was so exaggerated because his adaptation to it was so highly inadequate.

The deficit forced him to make ever- greater expenditures.

Once adaptation is achieved, his libido can turn inward.

Of course, the introvert never fancies that by his self- defense he is deepening the other's personality, nor does he defend himself for this reason; he really does it only not to be destroyed himself.

It is only the extravert who can see this in a different light, as he is convinced from the outset that he has the other's best interest in mind, and that everything he does is beneficial for the other's well- being.

This role of the savior

This infantile humbug and has to be nailed down as such.

In my opinion, you have touched upon something very important with your idea that an association of like types is more conducive to a deepening of one's own personality than an association of different types.

Just as I am absolutely convinced that it is mandatory for adaptation to reality that the two opposed types confront each other unreservedly, I also believe that a deepening of the personality, with all its irrational values, can take place only by associating with the same type.

Interference of the opposite type is certainly a painful disturbance, for everything that represents the highest meaning and value for the one side is utmost nonsense and without value for the other.

The directions of the irrational psychological processes are actually diametrically opposed.

What the extravert calls human is just "all too human" for the introvert.

What the introvert calls human is airy and gaseous for the other.

This discrepancy makes it quasi impossible for the two, because of the irritating difference in tone, to go together in the irrational developmental process.

It is another question whether the irrational process in the opposed types does not bring to light a product that is equally valuable to each of them, although the values they fi nd in it are opposed to one another.

This question must be left open for the time being.

I find your schema of attitudes of the analyst disagreeable, because I myself could never adopt something like this.

I am as I am, and that also in analysis.

I do not know whether it is necessary for the extravert to play a role, nor do I know whether I may not unconsciously play a role myself— after all, one can never know things like that. I would not be surprised to find, however,

that it may be the specific task of the extravert, in his feeling attitude toward the other, to make appropriate corrections in the object in order to eliminate his typical violence.

Certainly the introvert has to do something similar in the intellectual sphere.

As the case may be, he must be either reserved or forthcoming with his thoughts.

I would not know at all how to tune in to the individual task of the patient— for how could I be so vain as to know what his task is?

I would feel sorry for a patient whose task I thought I knew a priori, or at least more or less in advance, because then I would be on my best way to be giving that sort of counseling that the Freudian school has always imputed to me.

Nothing can be done against projections, however.

If in my last letter I talked primarily about the inferior extravert, you talk about the inferior introvert when it comes to matters of self- knowledge.

Without doubt, there is a danger of cheating ourselves out of a really full life by philosophizing.

I have a very tolerant attitude toward such people, however, because in my experience there are quite a number of people who are rendered relatively harmless by contenting themselves with a surrogate of life.

There are also such useless and objectionable seeds in man that living a half-life, which leaves these seeds undeveloped, is by far preferable to their full development.

I am not inclined to believe in man as a unum et bonum et perfectum.

Hence, I'm also against proselytizing—unless it is for monism, abstinence, the Salvation Army, pacifism, or the YMCA.

So whoever turns the idea of self- knowledge into a pseudoidea, and fraudulently abuses it to escape himself, has probably good reasons to do so.

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.

His nature would not permit it.

But as we all are deficient in a certain sense, namely, when measured against an ideal, self-knowledge does actually serve us not to commit a number of wrongs and stupidities, which would inevitably follow from the deficiency of our nature.

I am sorry to have attacked my beloved Goethe in my last letter with regard to his statement about self-knowledge.

True, it was very disrespectful, but all the same I did have a point in taking the verba magistri not too seriously, since Goethe himself has provided the rebuttal of his own position as shown by the beautiful quote in your last letter.

It is difficult to argue with such masters, because in their honesty they always state also the respective oppo-

site somewhere else.

Just think of Goethe's diametrically opposed statements on women!

The words of the fathers are a fine thing— so long as we do not use them as arguments.

It follows from all this that your criticism of self-knowledge refers to a concept that is actually a caricature of its real meaning.

This inferior concept has nothing to do with what I called the view on the subjective plane.

But I acknowledge your right to stress the existence of an inferior concept and use of self- knowledge just as emphatically as I underlined and defended the existence of a concretistic perception of extraverted feeling operations.

Toward the other, one tends to take a position based on our experience on a par with the average of previous incidences and is little inclined to trust him a priori to really have the more perfect in mind.

The experience of what goes on around us every day has made us so cold, however, that we still do not expect anything good to come out of Nazareth.

The less we are trusting each other, the more proofs we get that this trust is indeed unjustified.

It seems to me that we might now have reached an agreement on this point, after having exposed our mutual mistrust—based on unshakable experience— so emphatically.

So let me turn to another point in which I differ from your view, or rather from what your written words (sic!)say.

The difference starts with your idea that "genius" would be a weapon against the unconscious.

It would be easy to demonstrate that genius also offers the greatest opportunities of falling victim to the powers of the unconscious.

Genius is both: the capacity to unlock the unconscious, and the capacity to give its elements a visible form

In the very rare case this operation is successful without destroying the person in question (and you know how rarely this happens), we suddenly believe that genius is a superb weapon against the ensnaring powers of the unconscious.

But in the more frequent case that these very capacities devour the person who has them and lead to an untimely death or lingering illness, we believe that genius is also a terrible snare. I tend to think that the number of geniuses is not all that inconsiderable, but that the number of those who are not destroyed by their genius is infinitesimal.

It does not help to say that it is precisely those few who are the "true" geniuses, while the ones who were destroyed had not been true geniuses in the first place.

When we know how thin the thread is, on which the sword above the head of the genius is suspended, we can only say: this one has barely managed to escape by the skin of his teeth, and the other did not make it by a hair's breadth.

Even the so-called true genius carries wounds close to his thread of life.

Neither the genius nor the average person can get through life unscathed, but only the genius is affected to a much, much higher degree.

Genius is as little a substitute for analysis as “experience.”

A “healthy person” is never driven by his experience “to unite with his unconscious.”

With this view you would deny analysis the right to exist altogether.

According to your view the significance of analysis seems to be limited to a psychological technique that, for pathologically sensitive people, is a partial substitute for a life they find impossible to lead, and which offers healthy people some help in coping with their conflicts.

In the former case, analysis serves as the dressing of a wound; in the latter, as a motor oil.

I readily concede that even great Caesar might have found it necessary to stop up a bung hole somewhere, and that the halls in the Louvre offer an excellent opportunity for “physical exercise,”but I deny that this is Caesar’s or the Louvre’s “greatest value.”

I am more than ready to acknowledge and admire all the useful things that make life possible and easier, but that the usefulness of a work of culture should be its “highest value” is completely beyond
me.

As I do not want to immediately sin against my abovementioned principle of implicit trust, I assume that what you really meant was that this is precisely not its highest value.

If this so highly praised experience alone would suffice, what would then be the point of science and other cultural achievements, with all their intrinsic values beyond the question of usefulness?

Someone who in his experience also experiences his unconscious has by no means united with it— unless, that is, he knows it.

The process of attaining knowledge covers many fields and is possible only with the help of those formulas that have been elaborated and handed down by the history of ideas over several millennia.

This treasure trove is called science, without which knowledge is impossible.

An animal lives its unconscious, and is completely united, even identical, with it.

What is missing is only knowledge, seeing things from the subject’s point of view. In this knowledge— that is, in what analysis is in itself, regardless of its usefulness— lies its “greatest value”; its true value is that it is a standpoint beyond experience, out of the reach of the rationalistic intentions of those who want to make it the servant of their own incompetence.

When somebody says: “Love thy neighbor as thyself,” the meaning of this statement lies in the ideal of Christian love, and not in the thought that it is also of the greatest practical value to raise this Machiavellian principle of “do ut des” to a religious ideal.

Similarly, it would be a grave injustice against the spirit of the achievement that we call analysis to limit its highest value to its usefulness for our lives.

Seen in the light of day, it is also clear that it could not provide this practical service at all if it did not have precisely the value I emphasized.

“Life is not the highest of goods,” and least of all that which cures a few neurotics and shortens some conflicts for a few healthy people.

But lest you arrive at the opinion that I underestimate the practical usefulness of analysis, let me conclude by saying that I am as skeptical of knowledge without usefulness, as I am of usefulness without well-founded knowledge.

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries.

Usefulness without meaning fills pockets and the churches of Christian Science.

The value of analysis, however, is not only that it is of practical use but that it is also a living knowledge in and by itself.

Thinking is life just as much as doing is.

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking.

As to your concluding remark, I really must add for the sake of poetic justice that I did not invent that legend of the sailing-motor-airplane- monster, but that by alluding to the Platonic myth I only wanted to emphasize, ever so delicately, that this monster is hardly viable, precisely because of its ideal nature.

I hardly believe that I will go to the hell that has so very amiably been intended for me, only because I find the sailingmotor-airplane- dragon an impossible ideal.

Surely Sisyphus was an idealist, wasn’t he?

With best regards,

your Jung Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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Carl Jung on "Men, Women, and God" **(2016-02-23 04:41)**

MEN, WOMEN, AND GOD

Introduction: The popular English journalist Frederick Sands, then foreign correspondent for the London Daily Mail, interviewed Jung at Kusnacht and published the results as five successive articles in the Daily Mail, April 25-29, 1955.

Jung had read and approved the text of the interview. Sands's articles were headed with provocative sentences drawn from Jung's words—"To Call Women the Weaker Sex is Sheer Nonsense," "You Must Quarrel to Be Happy," etc.

On September Io, 1961, three months after Jung's death, the material of the first two articles was rearranged and published under the title "The Trouble with Women" in the Sunday magazine sections of several American papers—the Washington Post, the New York Journal, the American Weekly, and others.

Sands wrote: "It was the last interview the erect, agile six-footer would ever give—and in many respects his most remarkable.

Shortly thereafter .. .he died at 85."

The 1955 text is given here, but the interviewer's remarks are omitted and Jung's are slightly abridged.

Dr. Jung: A man's foremost interest should be his work.

But a woman = man is her work and her business.

Yes, I know it sounds like a convenient philosophy of the selfish male when I say that.

But marriage means a home.

And home is like a nest—not enough room for both birds at once.

One sits inside, the Other perches on the edge and looks about and attends to all outside business.

The vanity of men is in most cases a result of their professional activities.

The extent it reaches is sometimes almost grotesque.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

Men are inclined to resent any interference with their way of thinking and their hidebound convictions.

This is especially the case with their manly prestige, which they feel they have to guard even when it is not threatened.

They may be afraid that they are ill—or of being told that they are ill; they may have financial or some other suppressed worries.

But more often than not they are suffering merely from—fear.

Men almost invariably are not honest, either with themselves or with me.

So many women are just crying out for a better understanding with their husbands.

Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

But women are unable to realize that in business their husbands are not the monarchs of all they survey.

As often as not they are underdogs who have to put up with a great deal—a bullying boss, for instance.

And the best remedy for that is a woman's understanding.

After a day at business in such uncongenial circumstances—having to be pleasant to people he doesn't like—a man comes home in the evening wanting to bang someone over the head.

Instead he is expected to continue the torture by being very nice to his wife.

A woman, of course, has also had her day's worries with the children and the household.

She would like to talk about them.

She is, in fact, just in the mood for a chat.

But her husband is tired and taciturn.

The average woman cannot visualize a man's problems.

His secretary understands her boss better than his wife does.

I have never said so much to anyone in an interview before. Probably I shall find myself in trouble—especially with the women—for some of the things I have said.

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.

Beware those angel-faced types who always appear weak and helpless and talk in a high-pitched voice.

They are the toughest of them all.

Be cautious and prepared for anything with quiet women.

The old proverb says "Still waters run deep"—and that's particularly so in the case of women.

I know it sounds malicious, but quiet women usually have some surprises in store for us once we start delving beneath the surface.

Talkative women should not be taken at their face value.

Often their talk is only a blind.

Many people talk too much because they do not want to discuss essential things.

Women who talk most think least.

Women will call me cynical and dislike me for being so frank.

It is women's instinct to capture and hold one man.

It is man's instinct to get as many women as possible.

Man tries not to be caught, at least for as long as he can readily Cluck his pursuer.

That is the instinct of the fast-running animal: escape by flight.

A woman's best prey is the man that no other woman has been able to catch.

To catch a man that any woman could have caught—that makes the prize relatively valueless.

But once she gets her man, woman holds him in a strong grip and makes sure that no other women are in the offing.

That is natural and necessary, for it is man’s nature to alight here and there and then take flight again—if he can.

I have terrible trouble making people see what I mean!

Every psychological statement is also true when it is turned round to mean the opposite.

That is complicated—but that is nature.

There are, for instance, any number of quite virile men who have a certain idea of the woman they want; they make a beeline for that woman and are never troubled by any other women.

Such men generally get a wife they have to watch, for they are not the kind to stay inside the nest.

And if they are not careful they may find the female, perched outside, flying off on occasional sorties of her own.

A woman is at her best only when she loves a man.

Personal relationship is her basic need and when that ’falters she grows dissatisfied and argumentative in a way that often leads to divorce.

But this certainly doesn’t mean that men and women should remain placid.

On the contrary, some tension must prevail in their daily lives, for otherwise there cannot be the ideal relationship in sex—and this is a "must" between husband and wife.

I once had an "ideal-looking couple" who came to consult me.

Something had gone wrong.

When I looked at them I wondered what could have brought them to me.

They appeared perfectly suited to one another in every way and, as I soon discovered, they were blessed with all the material things life could offer.

But eventually I found that the real trouble was that they were too well suited.

This prevented any tension existing in their intimate relations.

They coincided so much that nothing happened—a situation as awkward as the opposite extreme of total incompatibility.

Look at it in terms of everyday life.

Is a conversation likely to be in any way interesting when you know beforehand that your partner will agree with everything you say?

What is the use of discussing a conviction already shared and accepted as a matter of course?

The incentive to discussion dies—there is no potential.

When you know that your opinion agrees with your partner's, there is no point in mentioning it at all.

So what does there remain to talk about?

It is far more interesting and productive to discuss something about which different views are held.

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow.

Difference of opinion can be fruitful; so can quarrels fiery are in the way of getting together, and one has to make an effort to surmount them.

Mentally, morally, physically: in ail these ways Nature, has created an extreme difference between man and woman, so that he finds his opposite in her and she in him.

That creates tension.

If man and woman were the same, that would be stalemate.

The earth would be sterile.

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates.

In order to produce energy you must have opposites—an above and a below.

There must be a difference in level, and the greater it is the swifter and more forcefully does the water flow.

To me a particularly beautiful woman is a source of terror.

A beautiful woman is as a rule a terrible disappointment; you cannot have your cake and eat it.

In men, beauty and brain are seldom found together.

The brain of a highly attractive man of handsome physique becomes merely the appendage of his wonderful torso.

At my country retreat I do as I please.

I write, I paint—but I spend most of the time just drifting along with my thoughts.

It seems to me we have reached the limit of our evolution —the point from which we can advance no further.

Man started from an unconscious state and has ever striven for greater consciousness.

The development of consciousness is the burden, the suffering, and the blessing of mankind.

Each new discovery leads to greater consciousness, and the path along which we are going is merely an extension of it.

This inevitably calls for greater responsibility and enforces a great change in ourselves.

We must draw conclusions from what we know and discover, and not take everything for granted.

Man has come to be man's worst enemy.

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

We must begin to learn about man until every Jekyll can see his Hyde.

The strains and stresses of twentieth-century living have so affected the modern mind that in many countries children are no longer able to concentrate.

Here in Zurich the schoolteachers of the upper part of the lake asked me why it is that they are no longer able to carry out the full curriculum.

The children, they said, seemed unable to concentrate.

I told them that the fault lay with the cinema, the radio, television, the continual swish of motor-cars and the drone of planes overhead.

For these are all distractions.

The same distractions affect adults as well.

You cannot go into a hotel or a restaurant and carry on an intelligent conversation over a meal or a cup of tea because your words are drowned by music.

Some time ago I was in a New York hotel and wanted to have a discussion with an American professor.

It was impossible—we gave it up.

I have nothing against music at the proper time and place, but these days one can't get away from it.

I have just returned from the Ticino, in Italian Switzerland, where they love music.

But when they turned on the radio in the restaurant I got so exasperated that I pulled out the plug.

Jazz and all that sort of stuff is silly and stultifying.

But it is even worse when they play classics in such a place.

Bach, for instance.

Bach talks to God.

I am gripped by Bach.

But I could slay a man who plays Bach in banal surroundings.

Cocktails and all they stand for are just as bad.

They simply kill all sensible conversation.

Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third.

Worst of all is television.

Without knowing it man is always concerned with God.

What some people call instinct or intuition is nothing other than God.

God is that voice inside us which tells us what to do and what not to do. In other words, our conscience.

In this dark atomic age of ours, with its lurking fear, man is seeking guidance.

Consciously or unconsciously he is once more groping for God.

I make my patients understand that all the things which happen to them against their will are a superior force.

They can call it God or devil, and that doesn't matter to me, as long as they realize that it is a superior force.

God is nothing more than that superior force in our life.

You can experience God every day.

There are for instance, the "strange recurrences" that happen in the lives of certain individuals.

Many patients come to see me about them.

They want, quite naturally, to know why these things recur, whether the cause lies in themselves, and whether there is anything they can do to end it.

These recurrences may be so conspicuous that—especially if they are unpleasant—the person concerned may begin to feel himself the victim of some sinister form of
persecution.

We must make a clear difference between this and the persecution mania of an unhinged mind.

The occurrences are often quite genuine and not merely imagined.

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off.

Another strange case: I treated three daughters and their mother.

The three young women kept on having terrible dreams about the elder lady, who was a model mother.

They dreamt of her as a wild animal.

Years later she became prone to fits of melancholia in which she acted like a wild beast.

The fact is that what happens to a person is characteristic of him.

He represents a pattern and all the pieces fit.

One by one, as his life proceeds, they fall into place according to some predestined design.

All that I have learned has led me step by step to an unshakable conviction of the existence of God.

I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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Carl Jung on "Error." **(2016-02-23 14:27)**

Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

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Carl Jung and “Horns Blowing, Bells Ringing” by Claire Myers Owens (2016-02-24 05:26)

Introduction: An American writer on psychology, Claire Myers Owens, visited Jung on July 24, 1954, and wrote up the experience for a contest feature, "Tourists Abroad," in the Paris edition of the New York Herald Tribune.

Her article was the winning entry for Aug. 12, 1954.

Claire Myers Owens: Nervously, I pulled the bell at the home of the Grand Old Man of Switzerland.

It was a large old-fashioned house directly on the beautiful Lake of Zurich, with the snow-topped Alps in the dim distance, and a vegetable garden in front.

As the maid admitted me, I feared that my awe of his world-wide fame would make me tongue-tied.

My fears were groundless.

A large, tall man with very pink cheeks and an appearance that belied his 80 years entered and greeted me.

We sat in his library overlooking the flower garden and the blue lake with its many boats.

He was friendly, jovial, startlingly frank.

For an hour and a half, we discussed his analytical psychology, Freud, his early struggles, religion and the role of evil, politics and the psychological origin of the "-isms," the
maternal woman and the grande amoureuse, his collected works now being published in the United States in 18 volumes, "self-realization," the cause and cure of neuroses, and
how to find the meaning of life.

I said I had a chapter on him in the book' I was writing—but how could I endure it if the book were not accepted?

He said, write the truth, and expect to be misunderstood, and take the consequences.

That was what he had been doing all his life.

People feared truth.

Suddenly, we heard horns blowing, bells ringing.

The maid rushed up in great excitement.

He said: "Nein! Nein!"

Then his daughter called up from the garden below.

"They" wanted to see him.

murmured: "Nonsense!"

She begged him to come out on the balcony.

He stepped out.

So did I.

A large lake steamer had stopped.

Its two or three hundred passengers were waving wildly.

Finally, he waved back—once.

It was the International Congress of Psychotherapists,' and their ship had stopped in order that they might have a glimpse of the greatest of all psychotherapists—Prof. Carl
G. Jung., Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

[1]

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1. http://www.lib.utexas.edu/taro/twu/00004/twu-00004.html

Carl Jung on the “Hidden.” [Anthology] **(2016-02-24 10:29)**

Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self"was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hid-

den sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. C.G. Jung, Carl Jung, Letters Vol. II, Page 581

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung, The Meaning of Psychology for Modern Man (1934)

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

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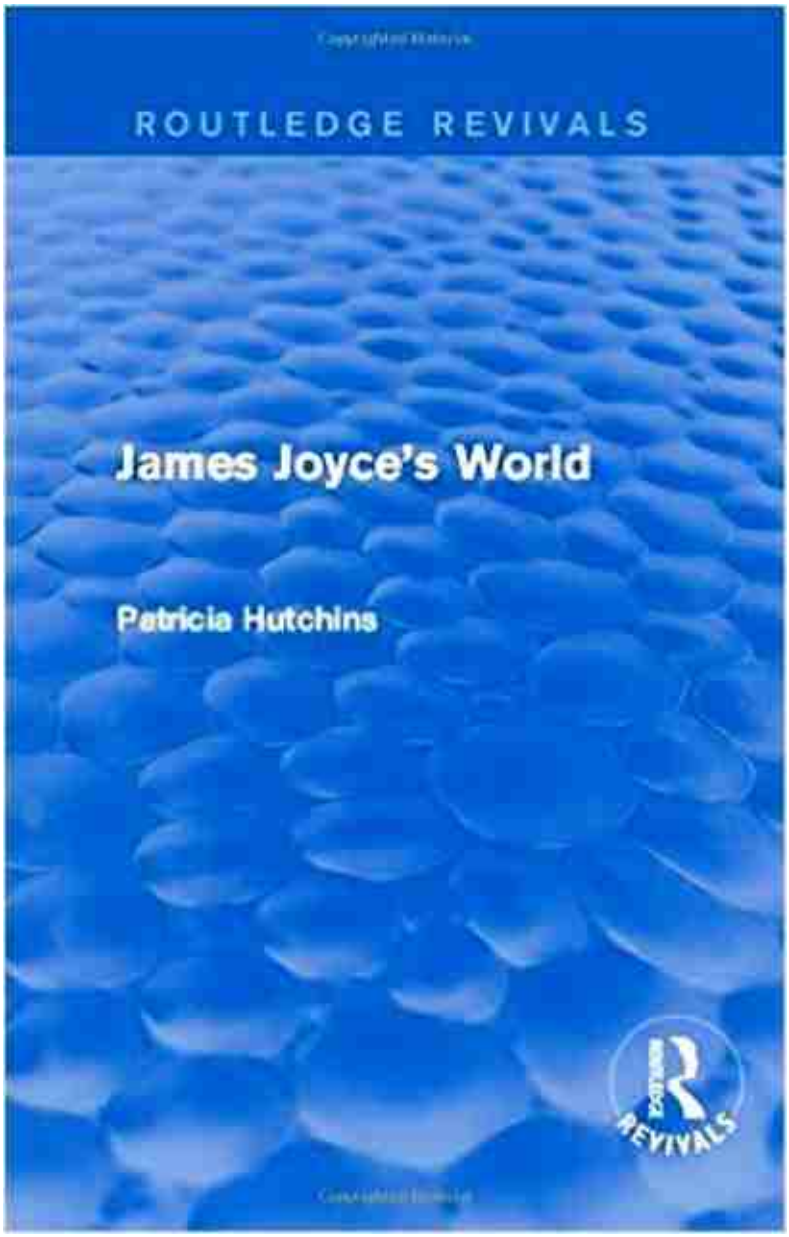
Carl Jung and "The World of James Joyce." **(2016-02-25 04:04)**



Carl Jung and "The World of James Joyce."

Introduction: The English writer Patricia Hutchins set out to explore James Joyce's background in Ireland and in the Continental cities where he lived.

In Zurich, she interviewed Jung at his house in Kiisnacht, on a date not readily evident, but probably in late 1954.

Miss Hutchins described her encounter with Jung in her book James Joyce's World (London, 1957), pp. 181 -84.

The passage as given here is slightly abridged, to omit a digression on other literary matters.

Patricia Hutchins: We could only arrange a meeting in the evening.

Thus I went out to the village of Kusnacht and made my way down a long, villa-edged road.

Going through white gates, at the end of a short avenue of trees I could see a lit doorway in the dark tower-shape of a house.

Soon a girl took me to a small ante-room on the first floor.

Indian dolls and toys were in glass presses and among books and papers on the table was a recent issue of Punch.

Downstairs someone whistled and a deep clock struck six across the atmosphere of quiet and good order there.

As I was ushered into a large library, over parquet and Indian carpets, there was only a standard lamp in a corner by the window so that furniture and pictures were indistinguishable.

Dr. Jung rose and shook hands, a bulky figure with a pleasant voice, and I sat down on a comfortable seat opposite him.

By some effect of the light behind his chair, or the angle of his glasses which enlarged the pupils, a curious distortion gave his look the full-powered concentration of a child or an animal.

It was so distracting that I shifted my position and it became more usual again.

We talked first of all of my study of Joyce's background, and Dr. Jung's brief glimpse of Ireland from a liner stopping at Cobh on the way back from America.

I mentioned Joyce's years in Zurich during the First World War and how Mrs. Rockefeller McCormick' had helped Joyce financially for a time and then abruptly ceased to do so.

"It has been suggested," I said, "that you were in some way involved, and that perhaps Joyce had offended the lady by refusing to be analyzed?"

"Well, now you tell me the story I may well have been, in an indirect way."

Dr. Jung explained that Joyce's name was then unknown to him and he had not met the writer personally until much later, when Joyce, whose daughter was then in a sanatorium, asked for a consultation.

Yet he recollected that before 1920 Mrs. McCormick mentioned she was supporting both an author and another artist at that time.

She was much troubled by the fact that the latter did not work.

Dr. Jung hesitated to tell her to cease these payments, but when the artist himself became his patient and told him of a recurrent dream in which he was bleeding to death, he
advised Mrs. McCormick to end an intolerable situation, with most satisfactory results.

Although Dr. Jung was not informed, she may well have decided to have done with Joyce and the manuscript of Ulysses as well.

"In the thirties I was asked to write an introduction to the German edition of Ulysses," he told me, "but as such it was not a success.

Later I published it in one of my books.

My interest was not literary but professional. . . . The book was a most valuable document from my point of view; I expressed this, as you know."

"You said that the experiences related were part of 'the cold shadow-side of existence"—I do not think that Joyce cared about that."

"The peculiar mixture and the nature of the material as presented is the same as in cases of schizophrenia, but dealt with by an artist.

The same things that you find in the madhouse, oh yes, definitely, but with a plan.

I wrote and apologized to the publisher for not being able to provide what he needed for the edition."

When Joyce approached the psychologist professionally in 1934, Jung had put the article and his apology for it out of his mind, but Joyce would hardly have done so.

"Certainly he seemed very restrained," Dr. Jung said when I mentioned this.

"Yes, now I remember it, during the hour or so while we talked of his daughter, it was impossible not to feel his resistances.

The interview was correspondingly uneventful and futile.

His daughter, on the contrary, was far more lively.

She was very attractive, charming—a good mind.

And her writing, what she did for me, had in it the same elements as her father's.

She was the same spirit, oh they cared for each other very much.

Yet unfortunately it was too late to help her."

The neurotic, like the child, is often very absorbent of the atmosphere created by those around him, especially when it in some way involves himself.

A remark disparaging the Doctor—"How could he know what is going on in my pretty little head"—purported to have been made by Lucia, suggests that no real rapport was possible between them.

_"Finnegans Wake?"

Dr. Jung „replied to my query. "I read parts of it in periodicals but it was like getting lost in a wood. Oh no, I could not manage it. Ulysses yes, but still
I do not understand why so many people read it, so many editions have been published."'

"Well, surely they needed certain things to be said.

In the twenties people wanted to read in print what they could not express themselves, about life, sex. . . .

That generation was freeing itself from so much; we hardly understand its situation now.

Then it seems to me that many problems inherent in Joyce's work are also those of the present-day world, in particular the adjustment of personal relations to science,
the question of over-population. . . ."

"Yes, yes, that is the great problem, all over the world.

I have been in India and seen the under-nourished people, the thousands, thousands born there.

There is the important question of food, of food production.

How are they all to be fed?" '

Dr. Jung enlarged on this theme in a flow of sentences, one upon another, and with that quick, unsought illustration which characterizes his prose.

As he stood up to go I was aware of his fresh, full face, and that there was a particular attractiveness about the man by his very largeness and health of mind.

"I am glad," he concluded, "that I do not have to face the difficulties of the future.

I shall be eighty in July 1955, you know.

They are so very great indeed."

"Well, I think you have done your share in helping other people—enough for one lifetime.

We'll have to try and find a way out anyway."

"Yes, yes."

As I got my coat from the ante-room I knew that by long habit he was watching, assessing me.

With more care than usual, as if to make a good impression, I turned off the light and shut the door.

"Is this an old house?"

I asked, to fill the gap before saying goodbye.

"No, but built after an ancient style." He smiled. "I am, you know, a conservative."' Carl Jung, C.G. Jung Speaking: Interviews and Encounters ,Pages 239-243

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Carl jung on "Taoism" Anthology. **(2016-02-25 04:17)**

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I

ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Carl Jung across the web:

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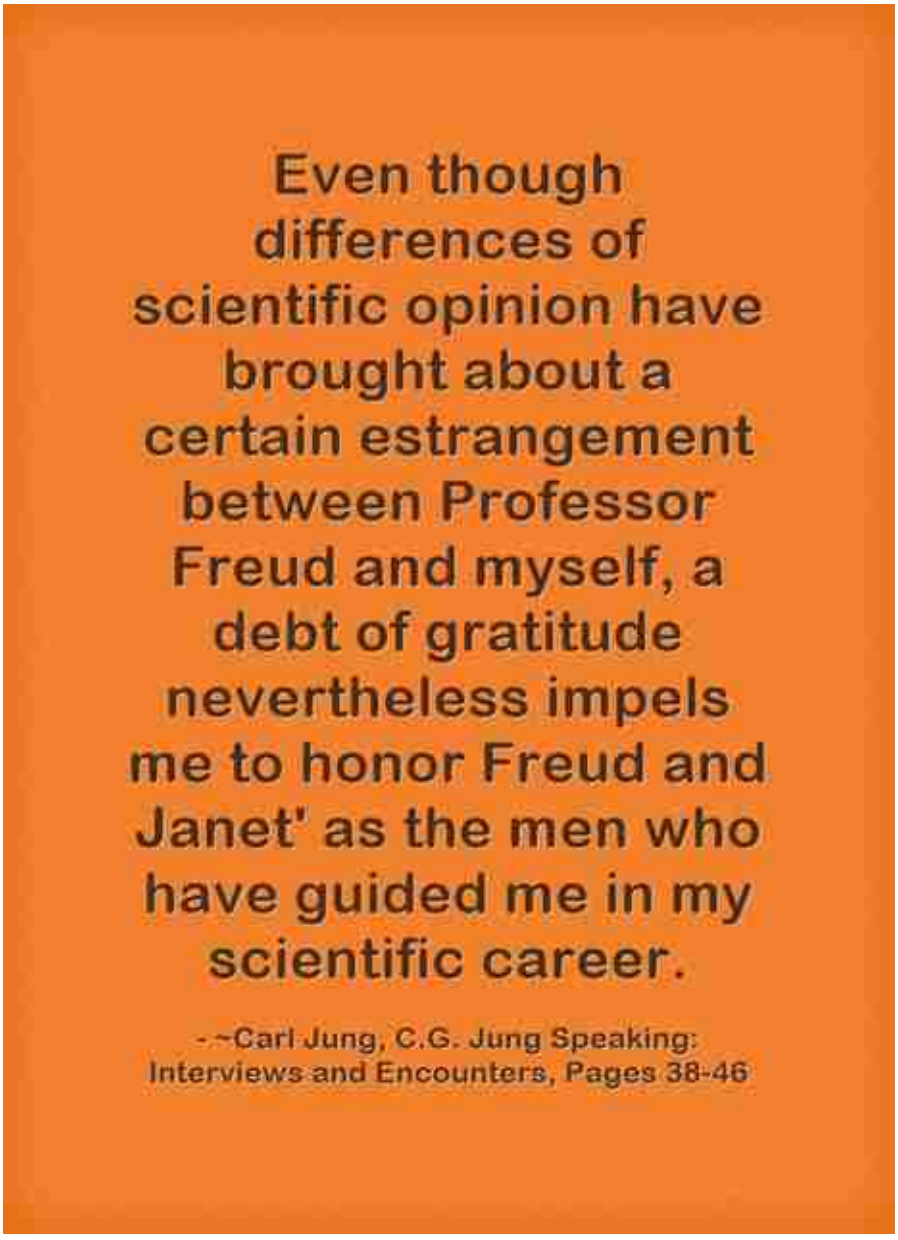
Some Carl Jung Quotations XXII **(2016-02-25 04:41)**


Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.
-~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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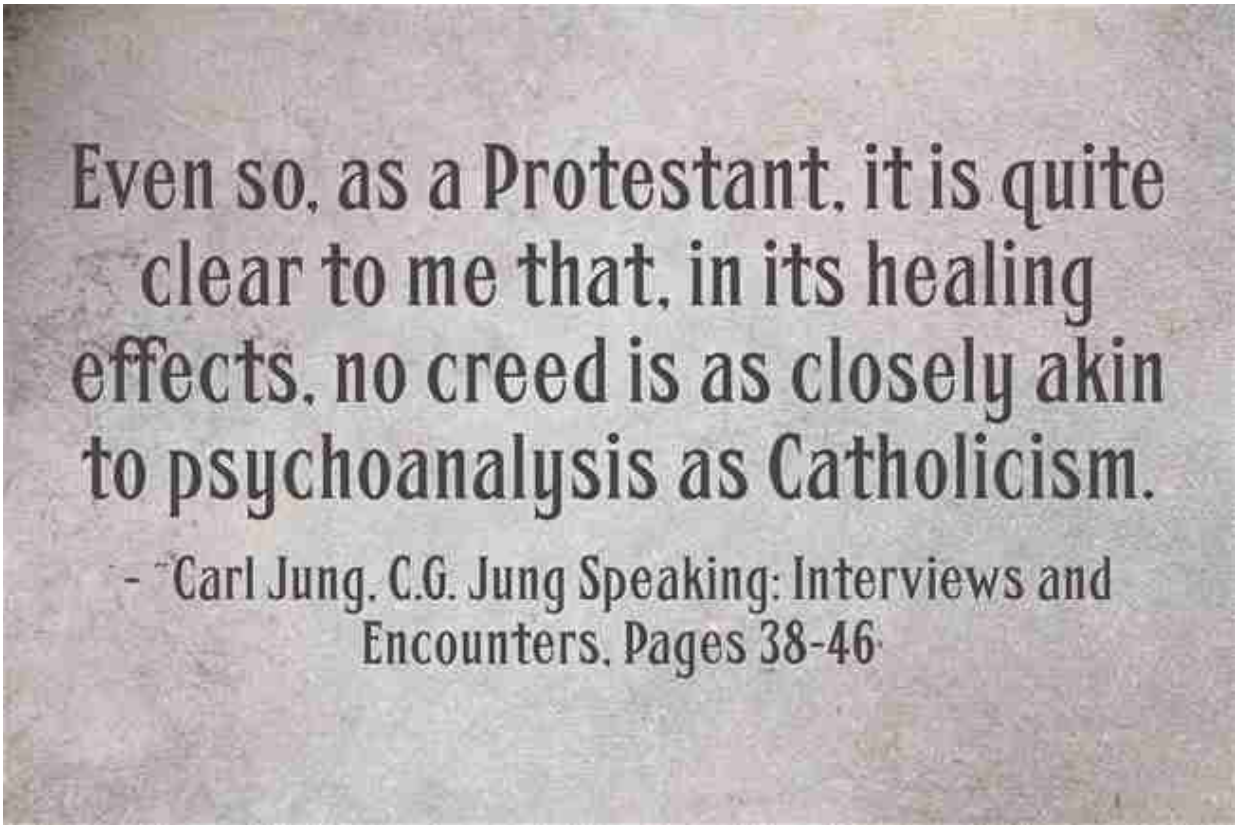
Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.
- Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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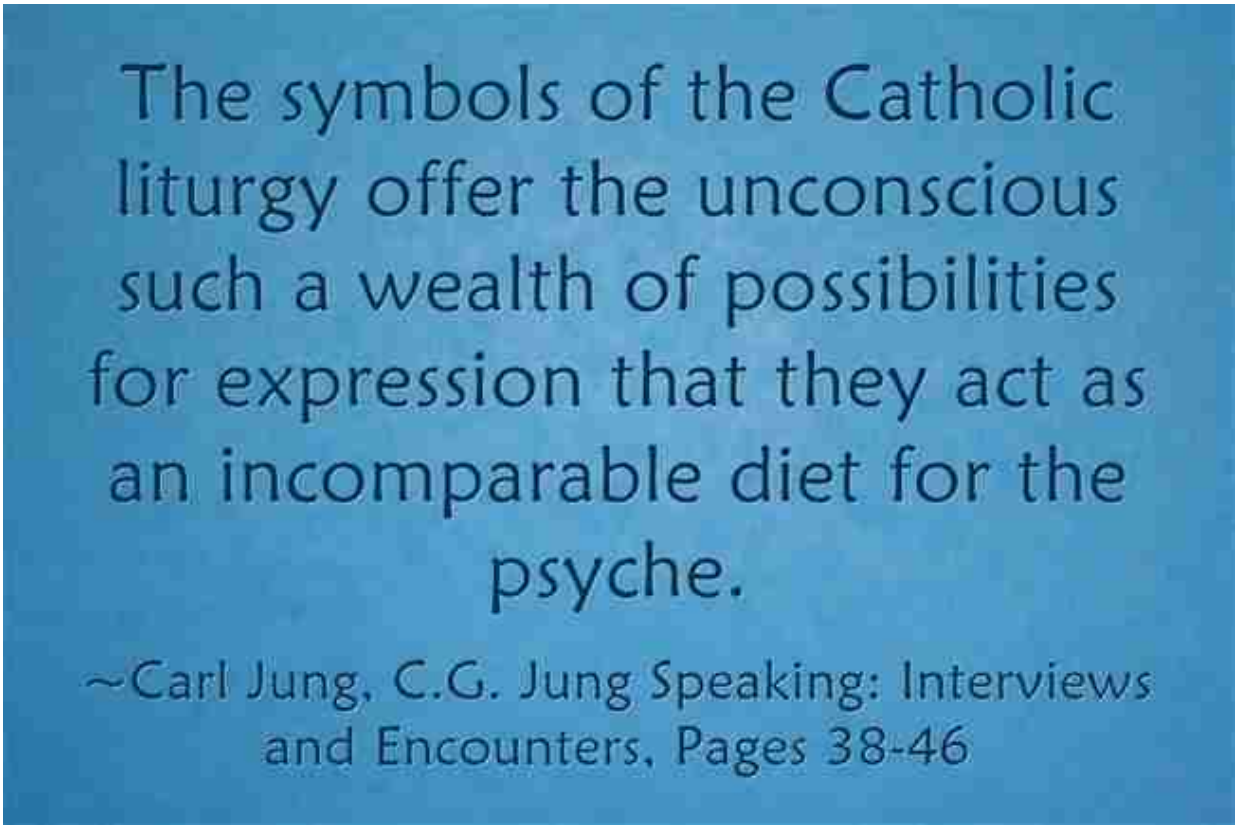
The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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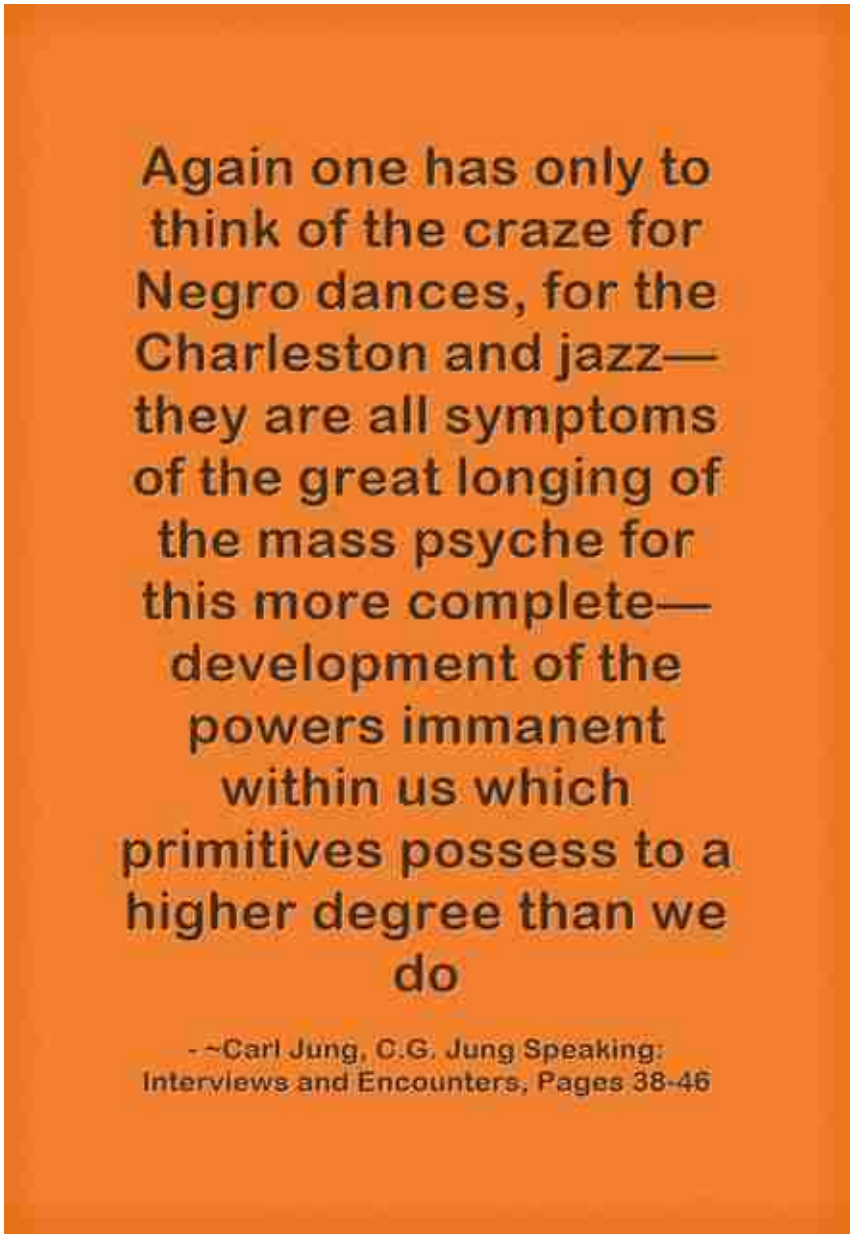
Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do
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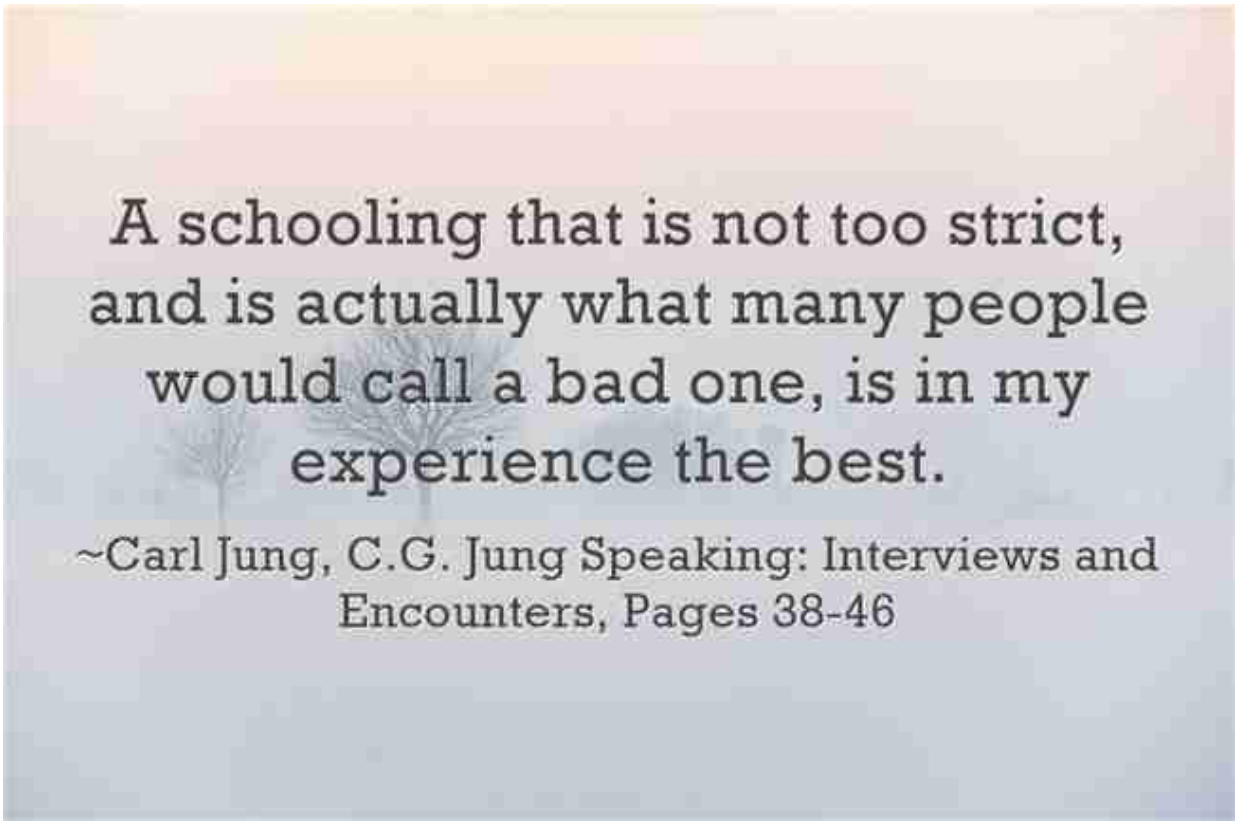
A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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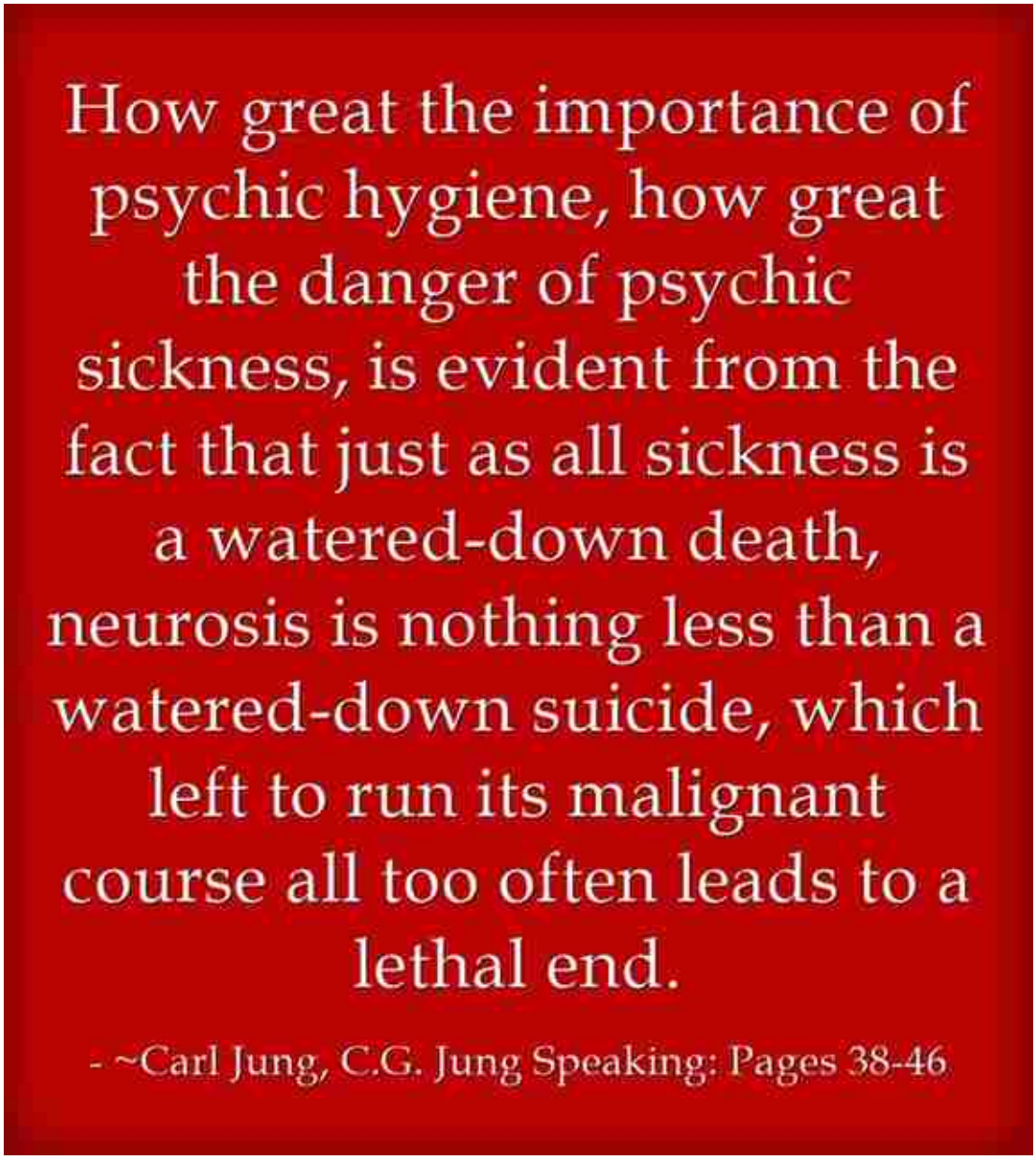
How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.
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The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.
~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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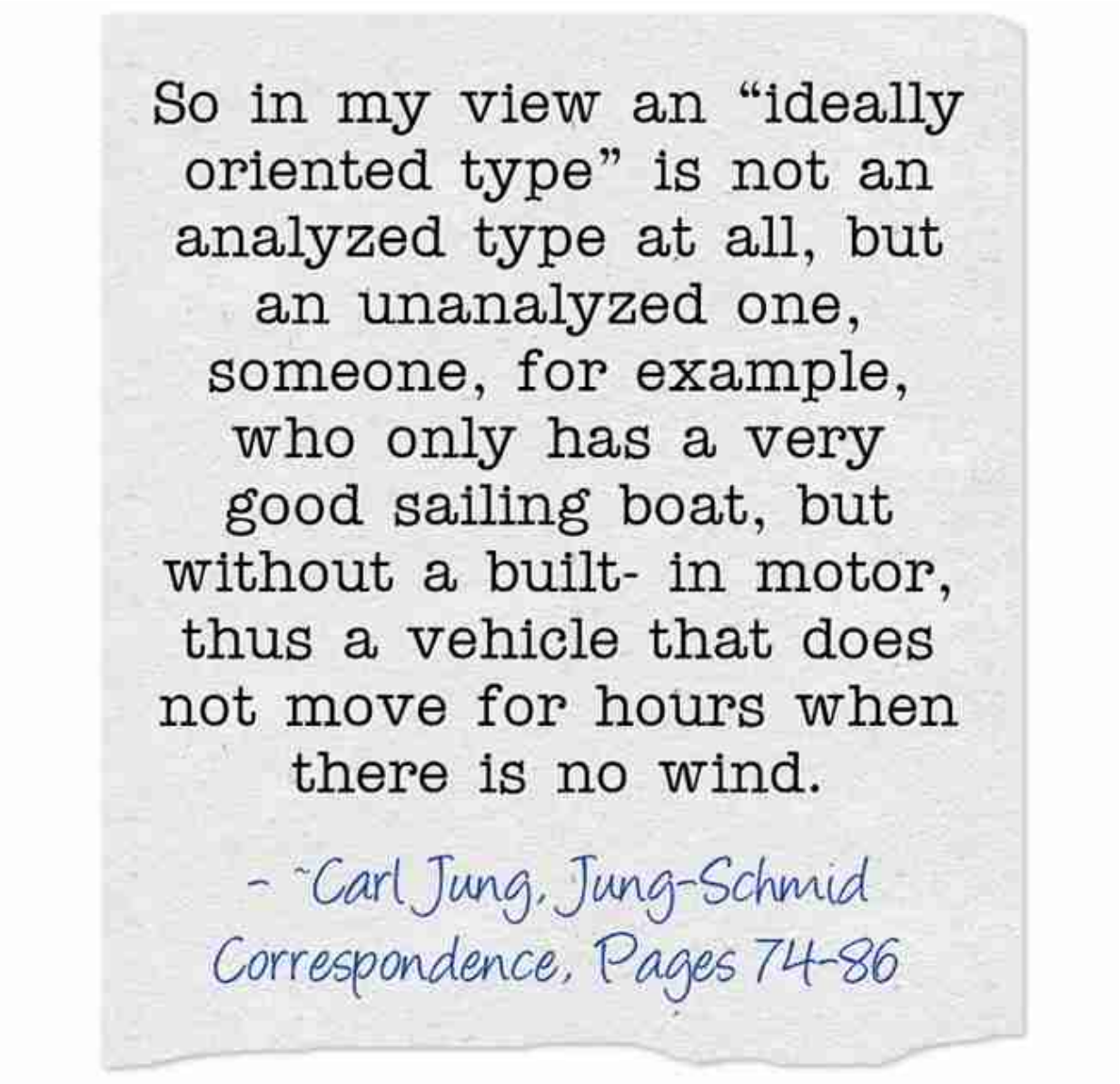
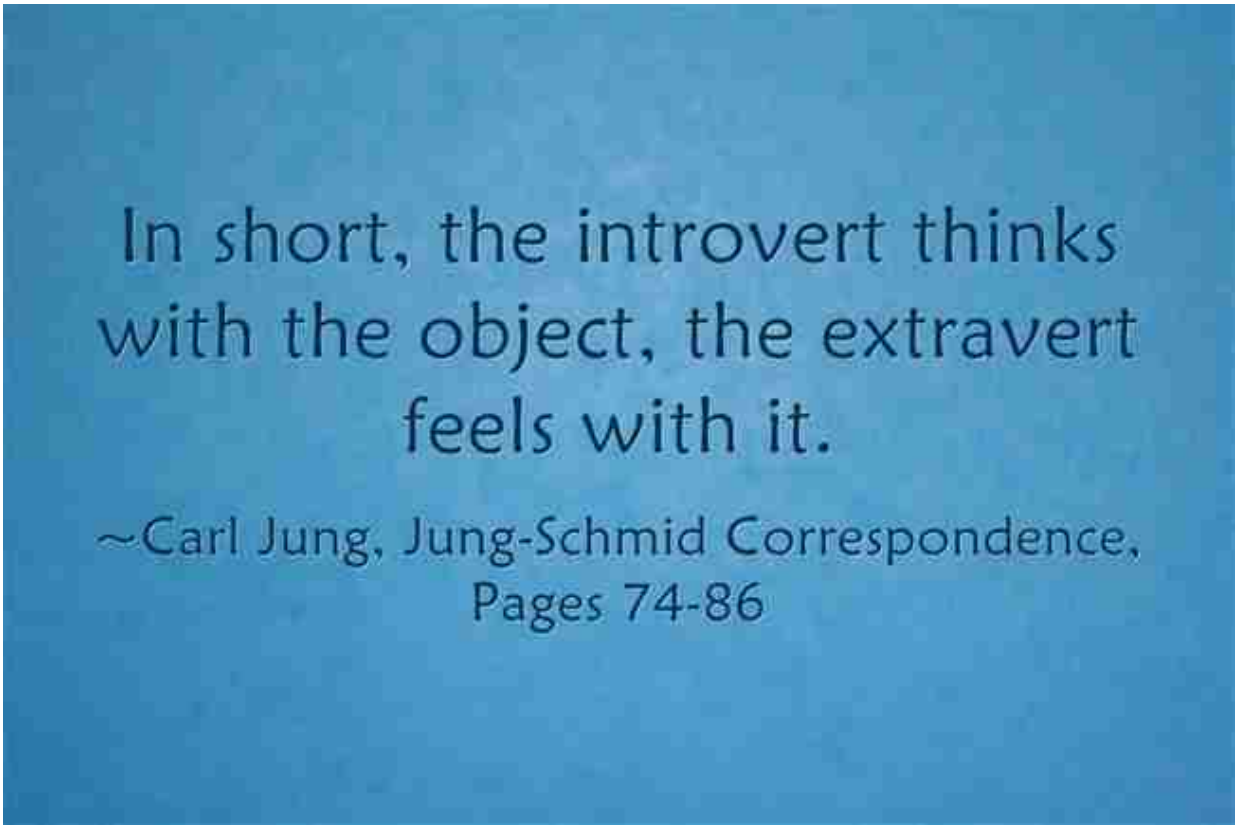
Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86


So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.
- Carl Jung, Jung-Schmid Correspondence, Pages 74-86

So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Pages 74-86


In short, the introvert thinks with the object, the extravert feels with it.
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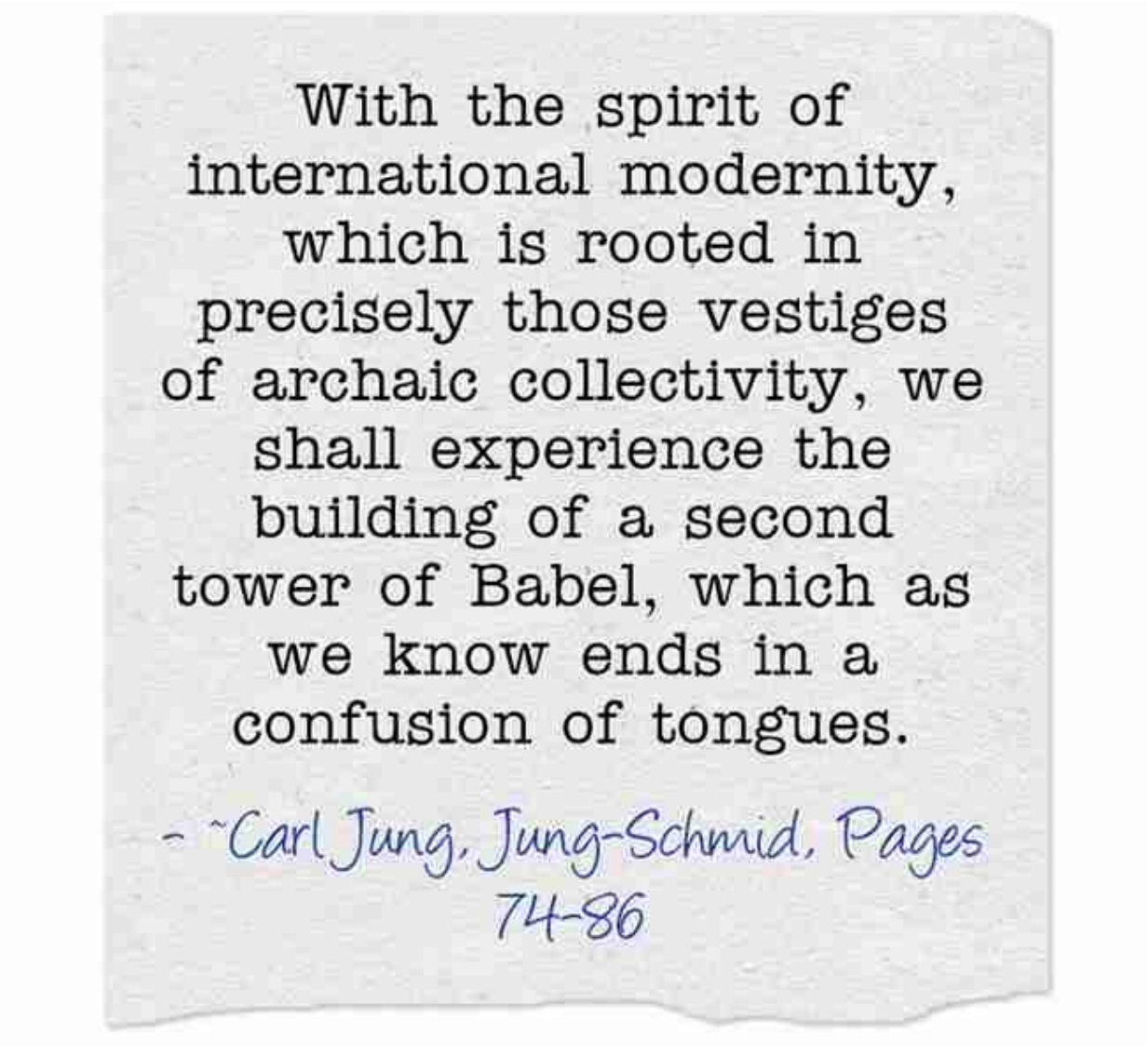
With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.
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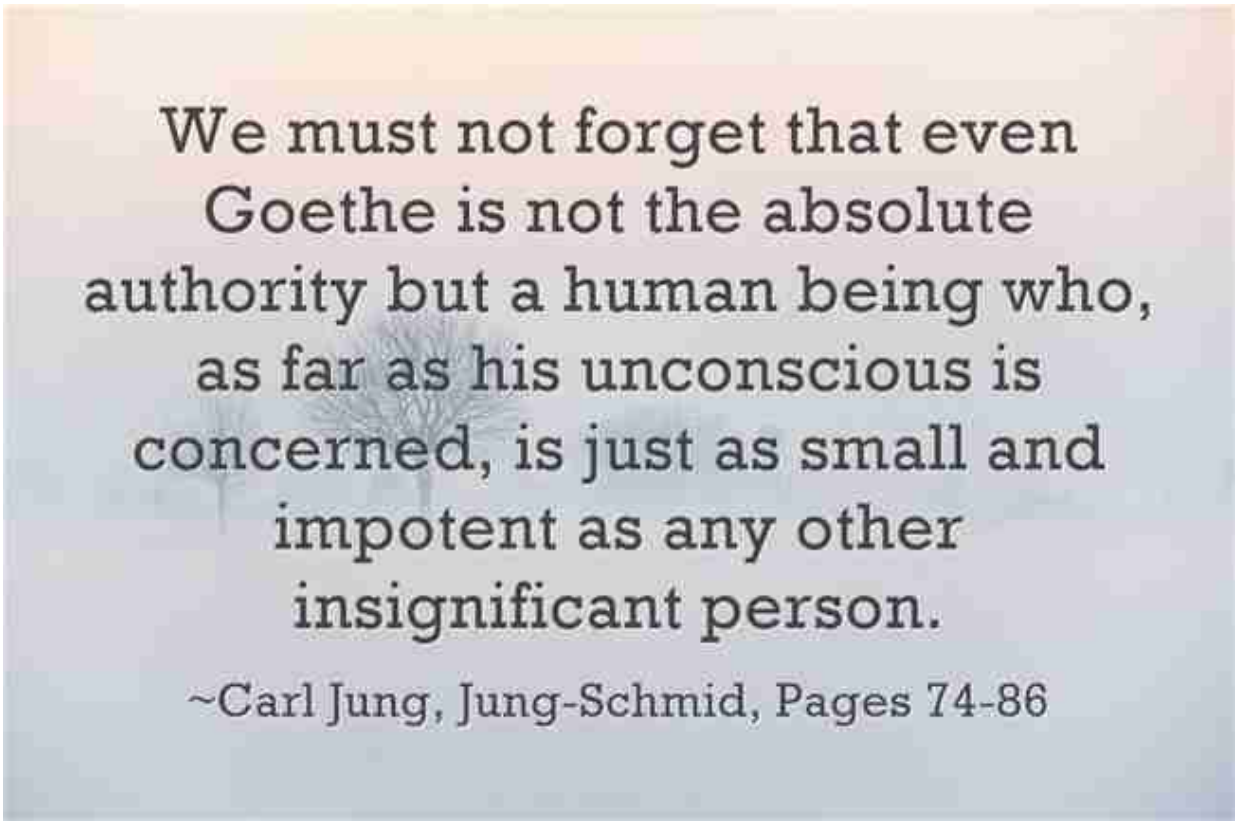
We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.
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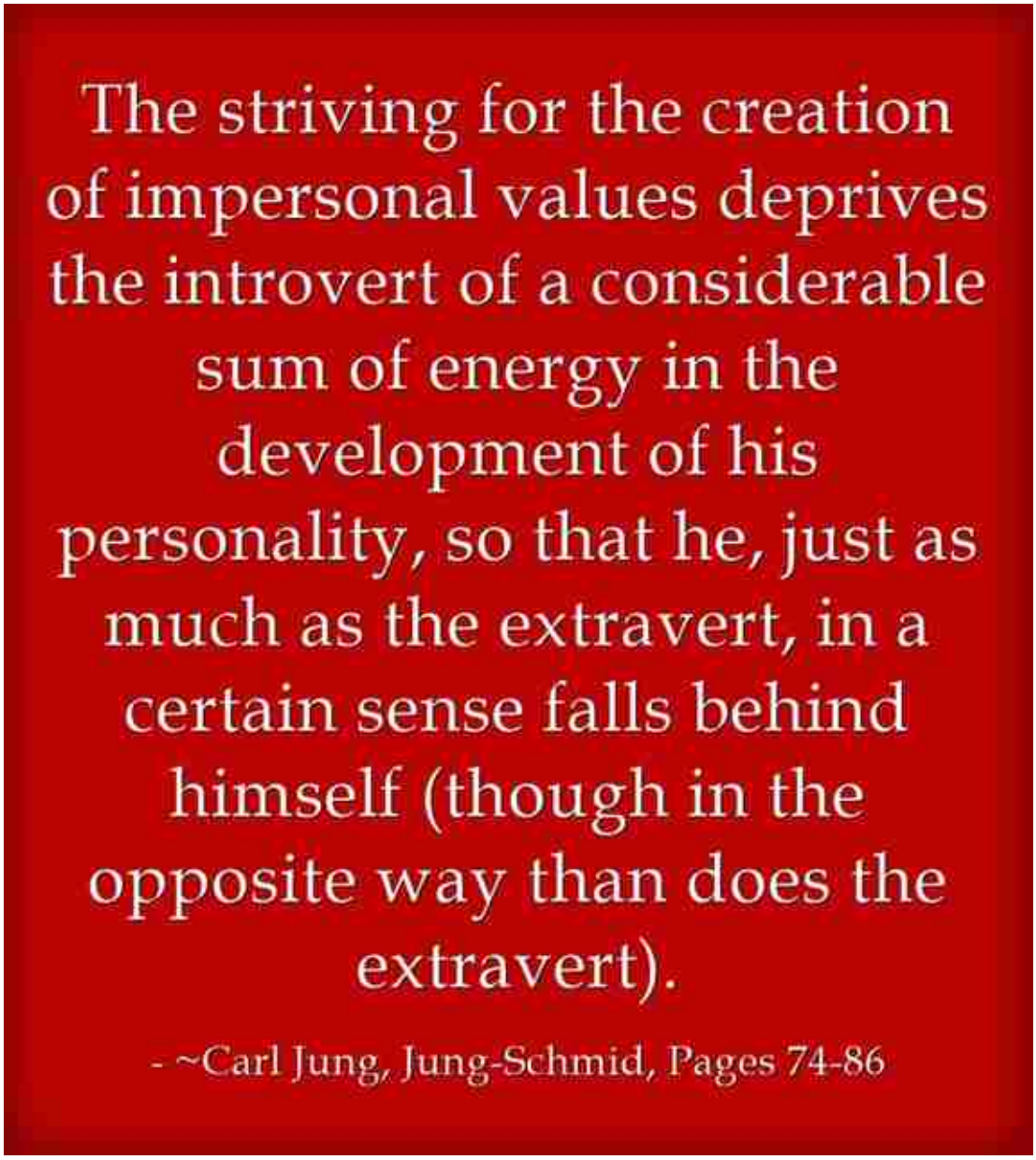
The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).
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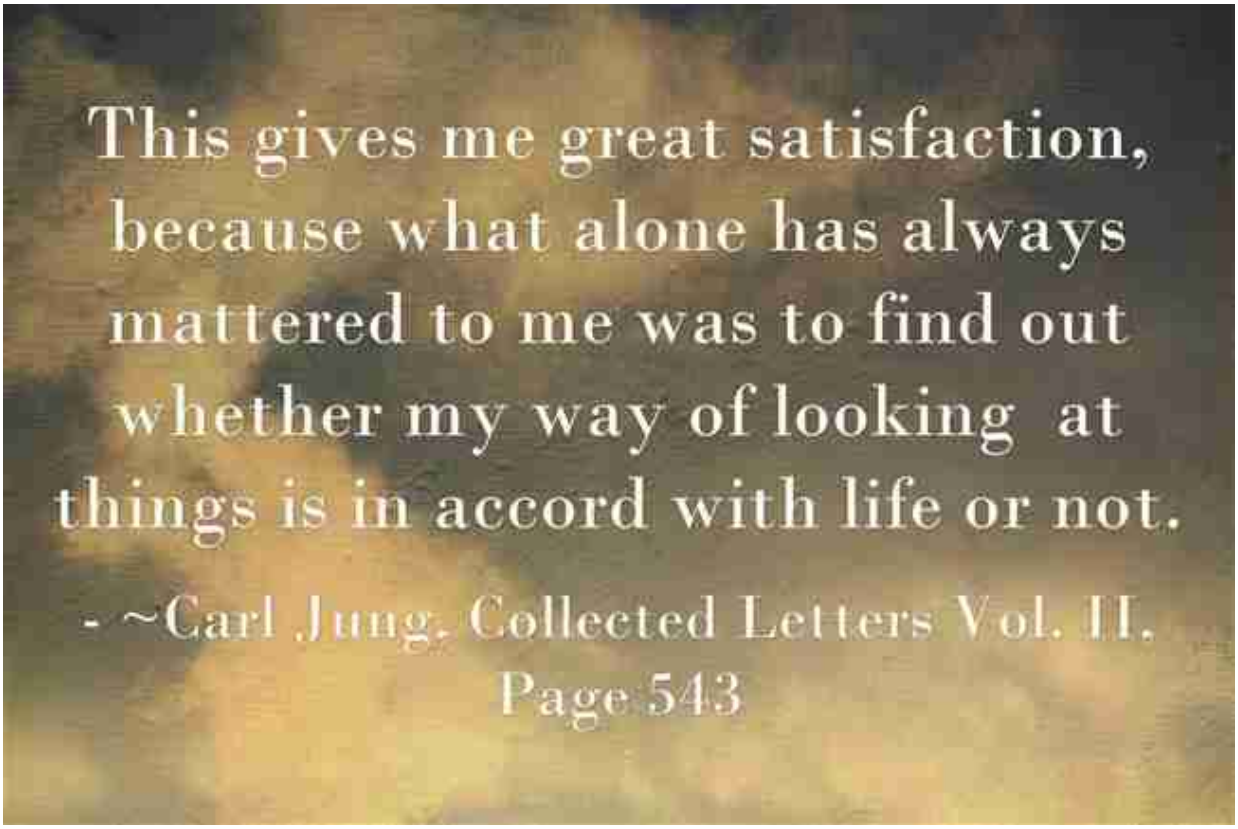
This gives me great satisfaction,
because what alone has always
mattered to me was to find out
whether my way of looking at
things is in accord with life or not.
- ~Carl Jung, Collected Letters Vol. II,
Page 543

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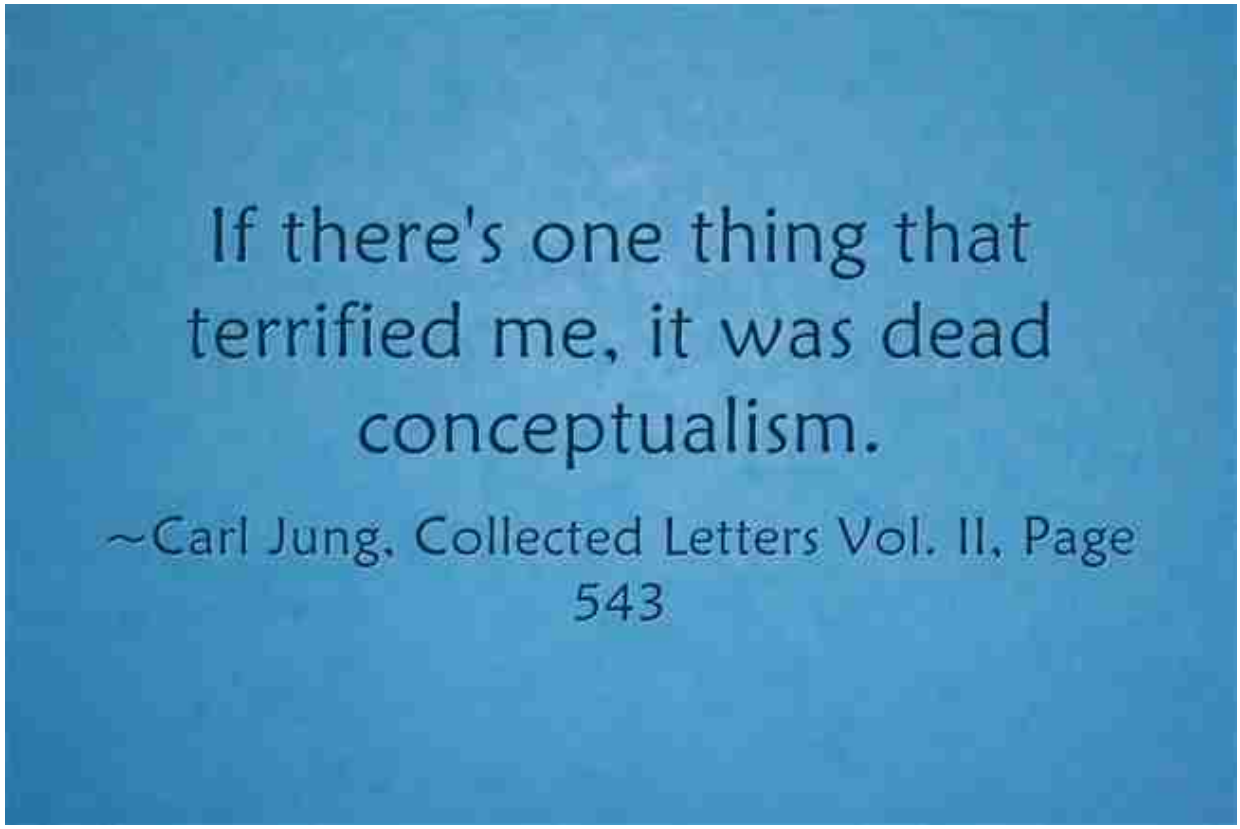
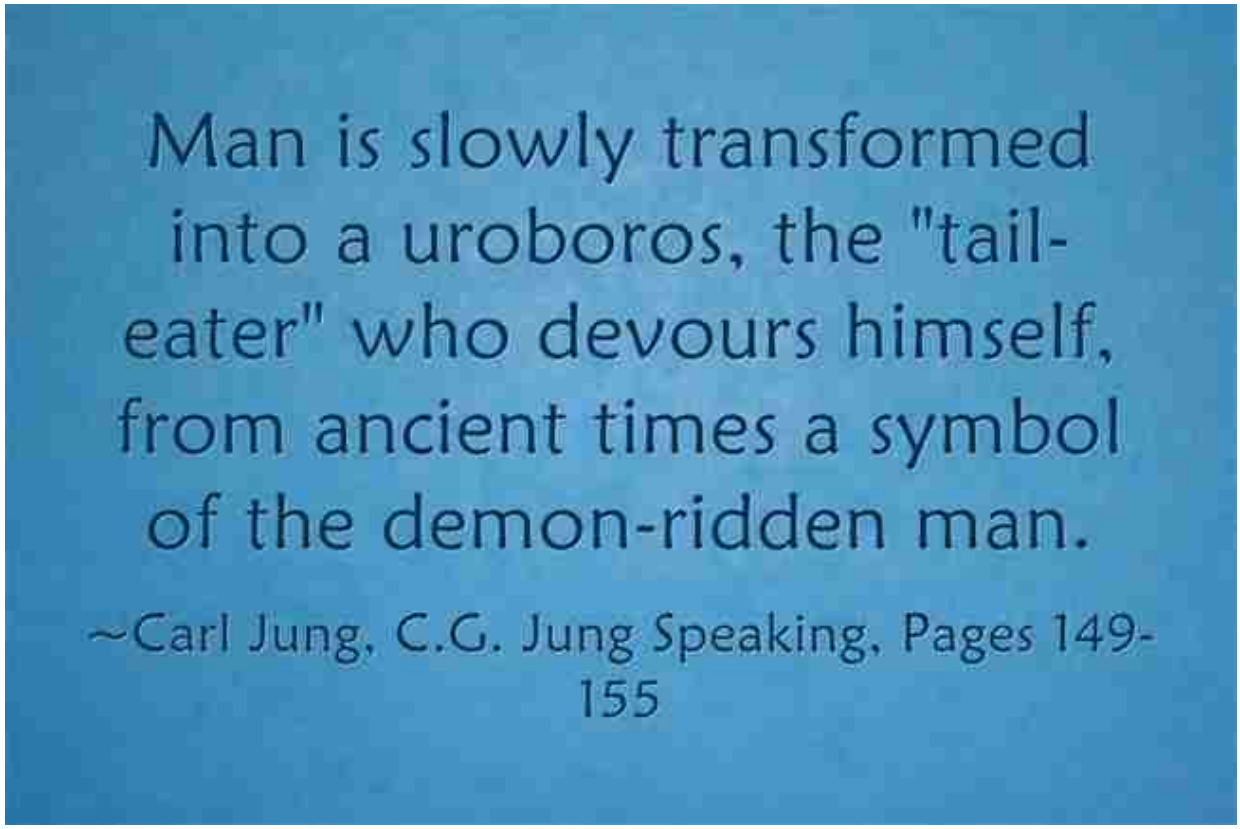


If there's one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543


Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.
~Carl Jung, C.G. Jung Speaking, Pages 149-155

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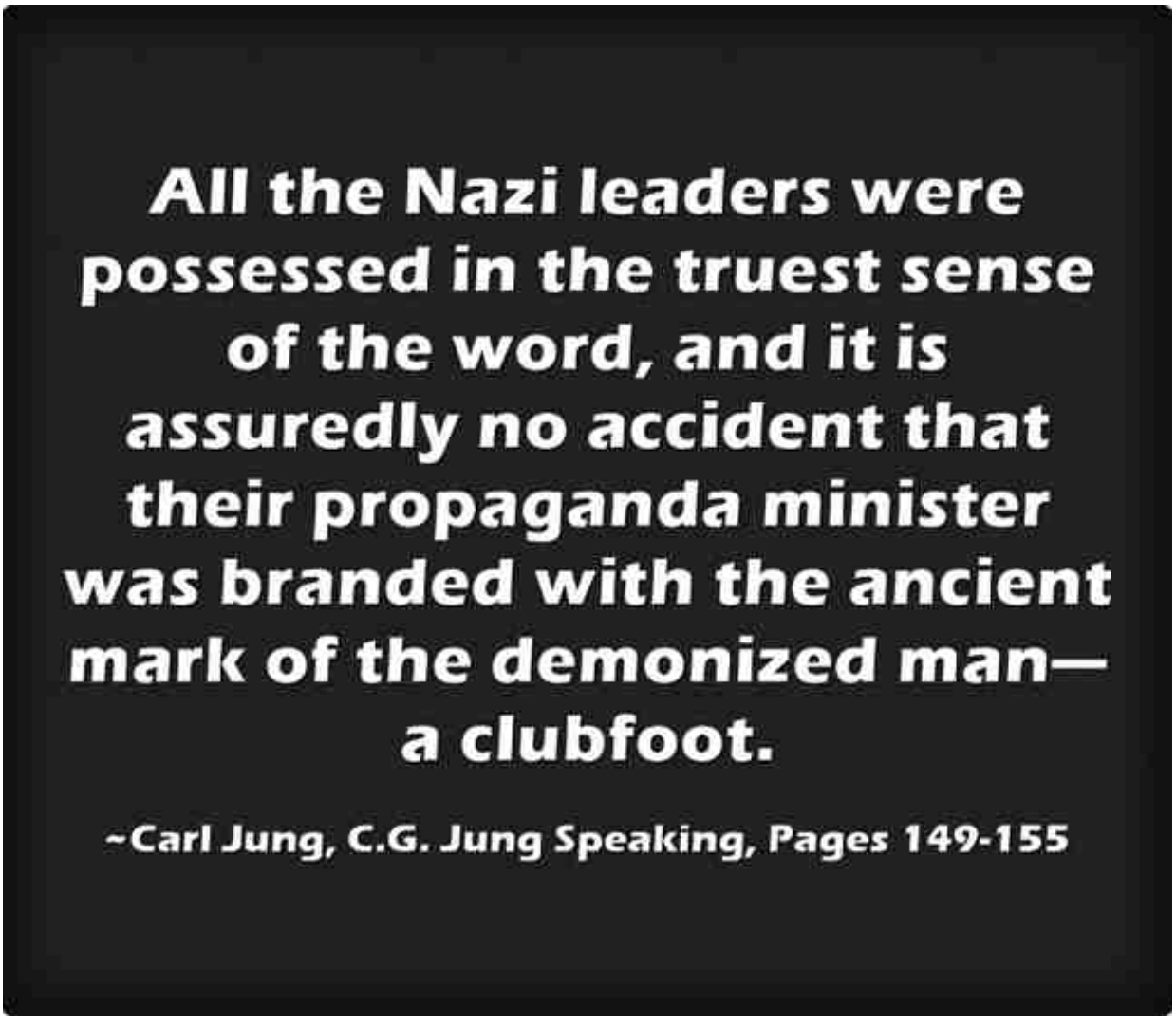
All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man— a clubfoot.
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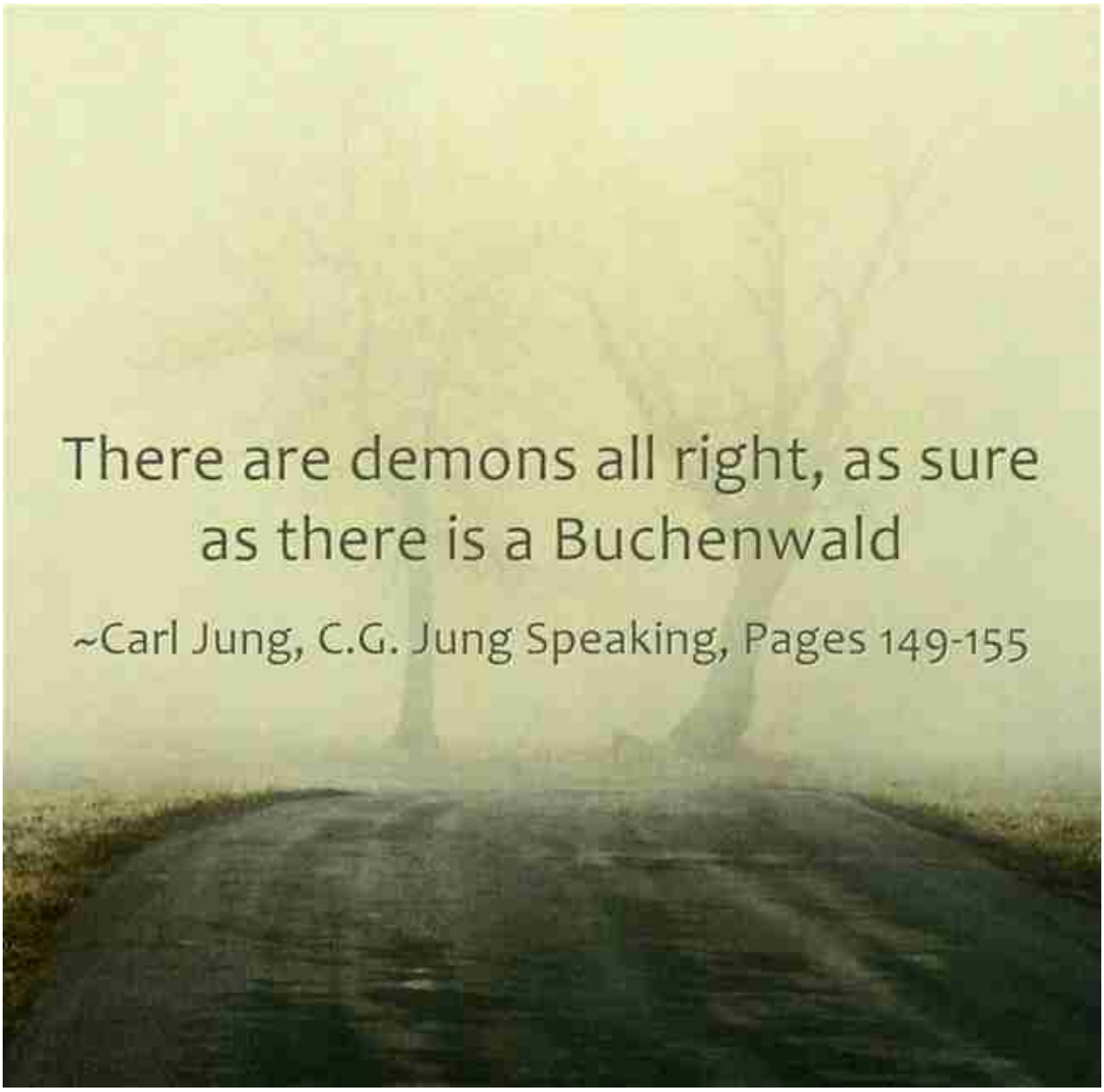
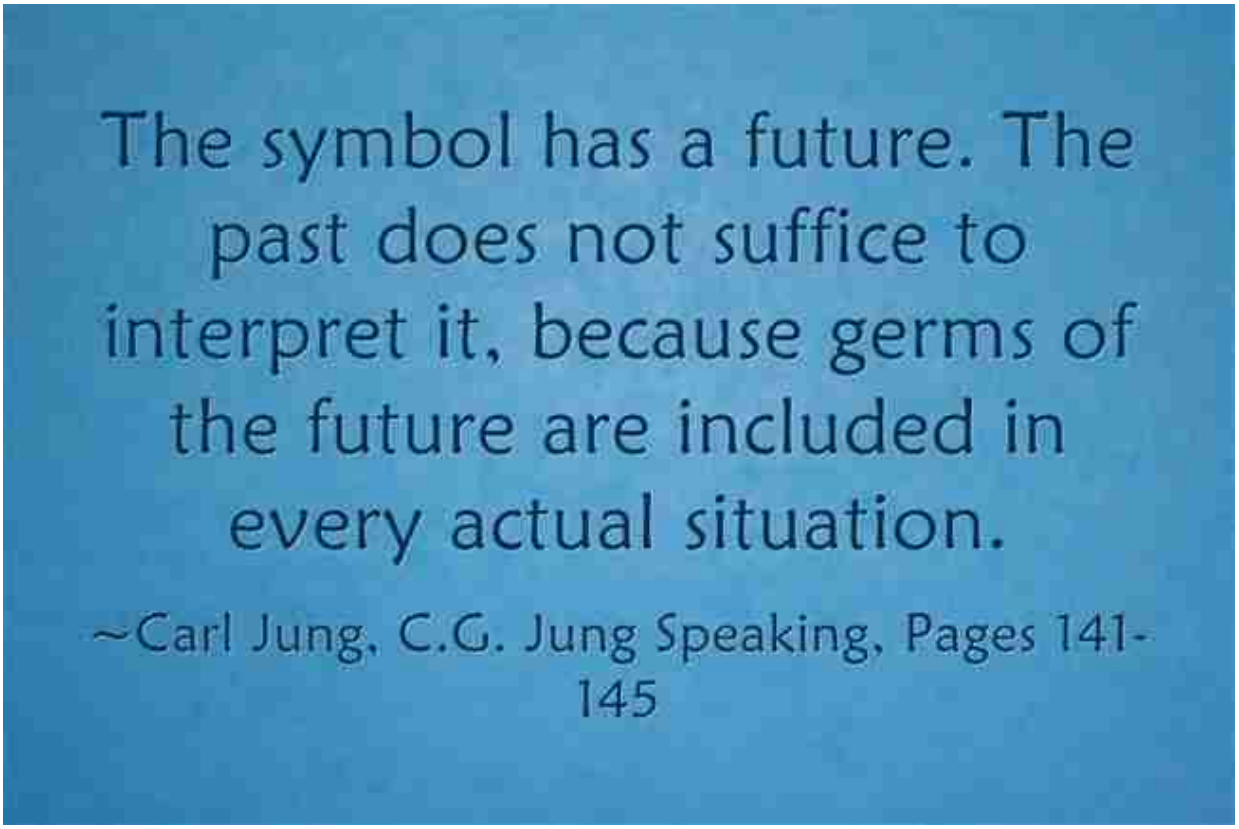


There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155


The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation.
~Carl Jung, C.G. Jung Speaking, Pages 141-145

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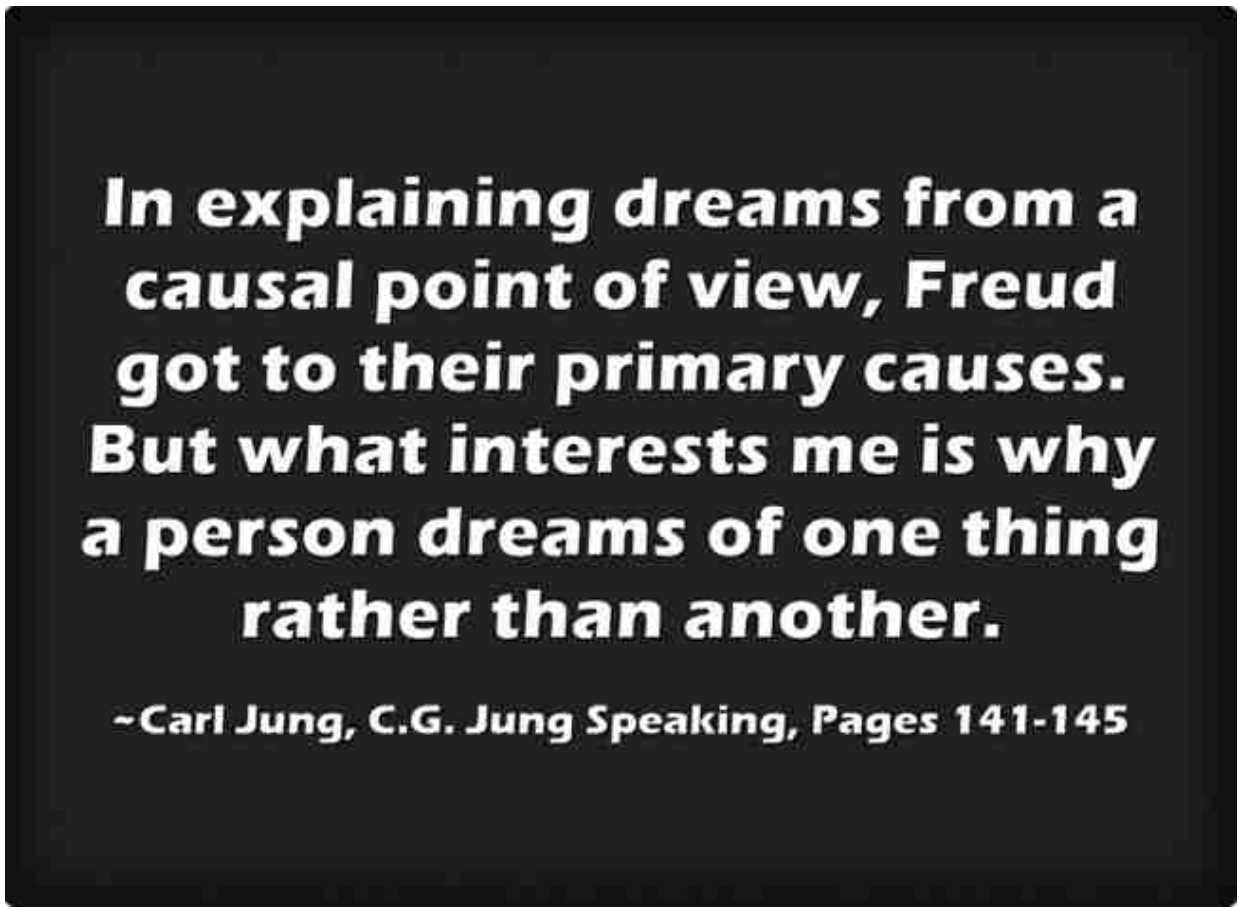
In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another.
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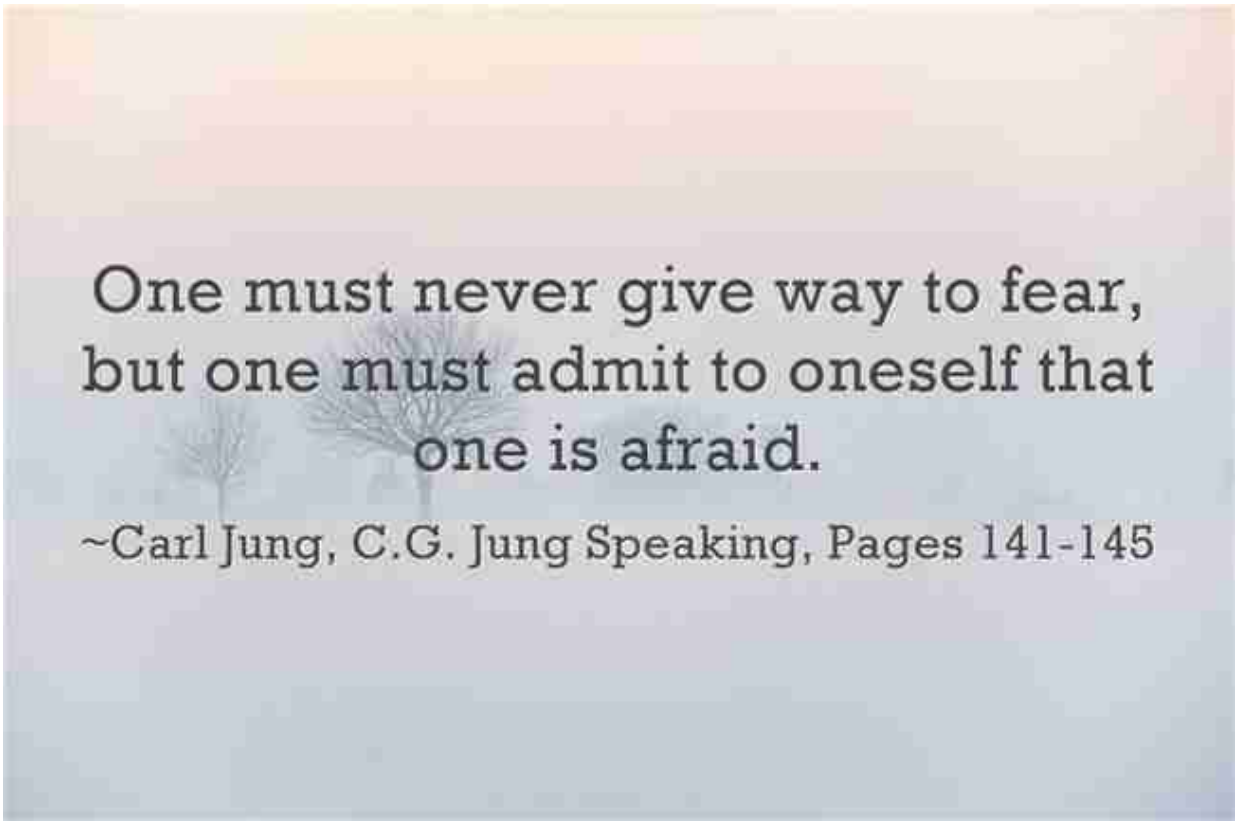
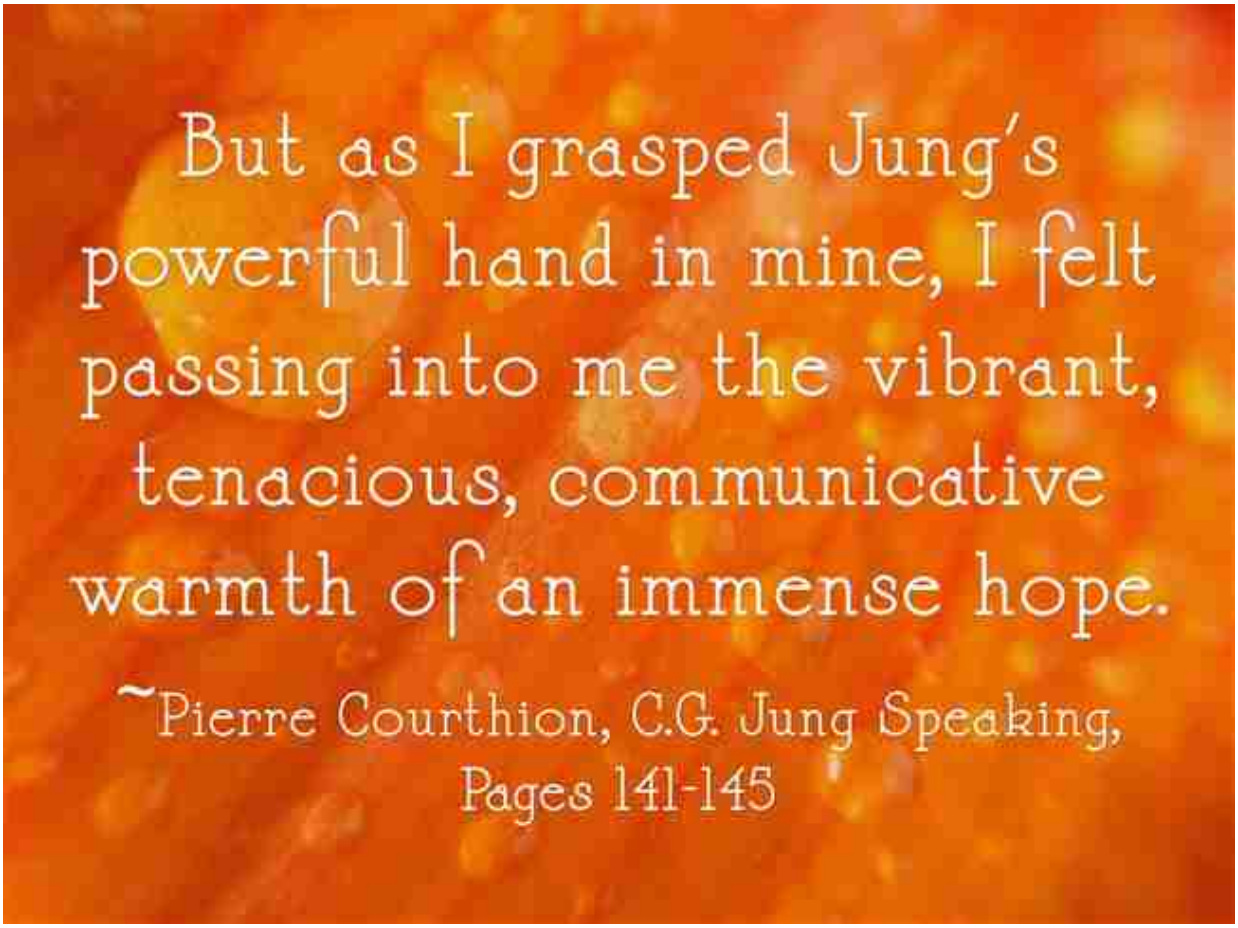


One must never give way to fear, but one must admit to oneself that one is afraid. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145


But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope.
~Pierre Courthion, C.G. Jung Speaking, Pages 141-145

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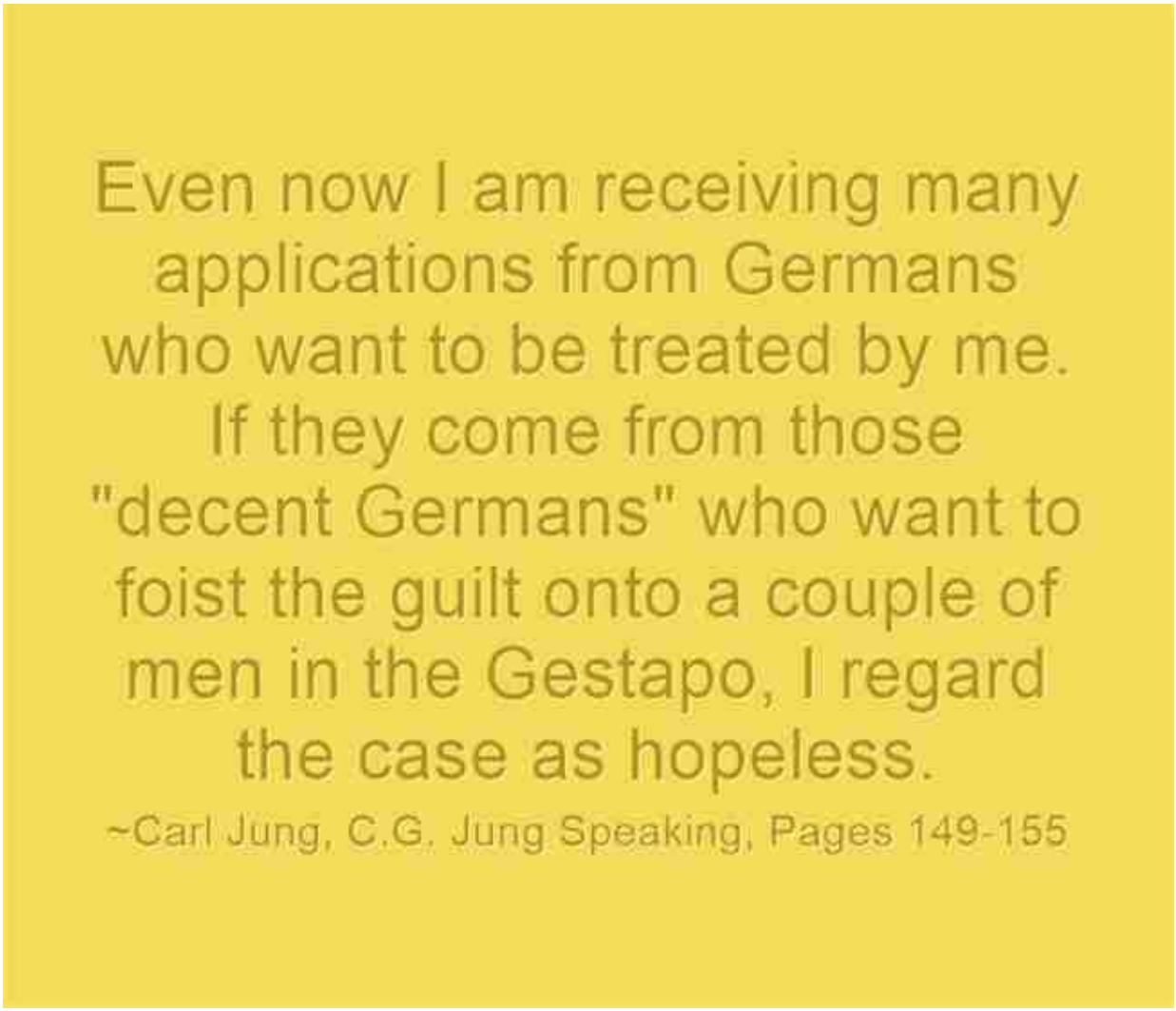
Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.
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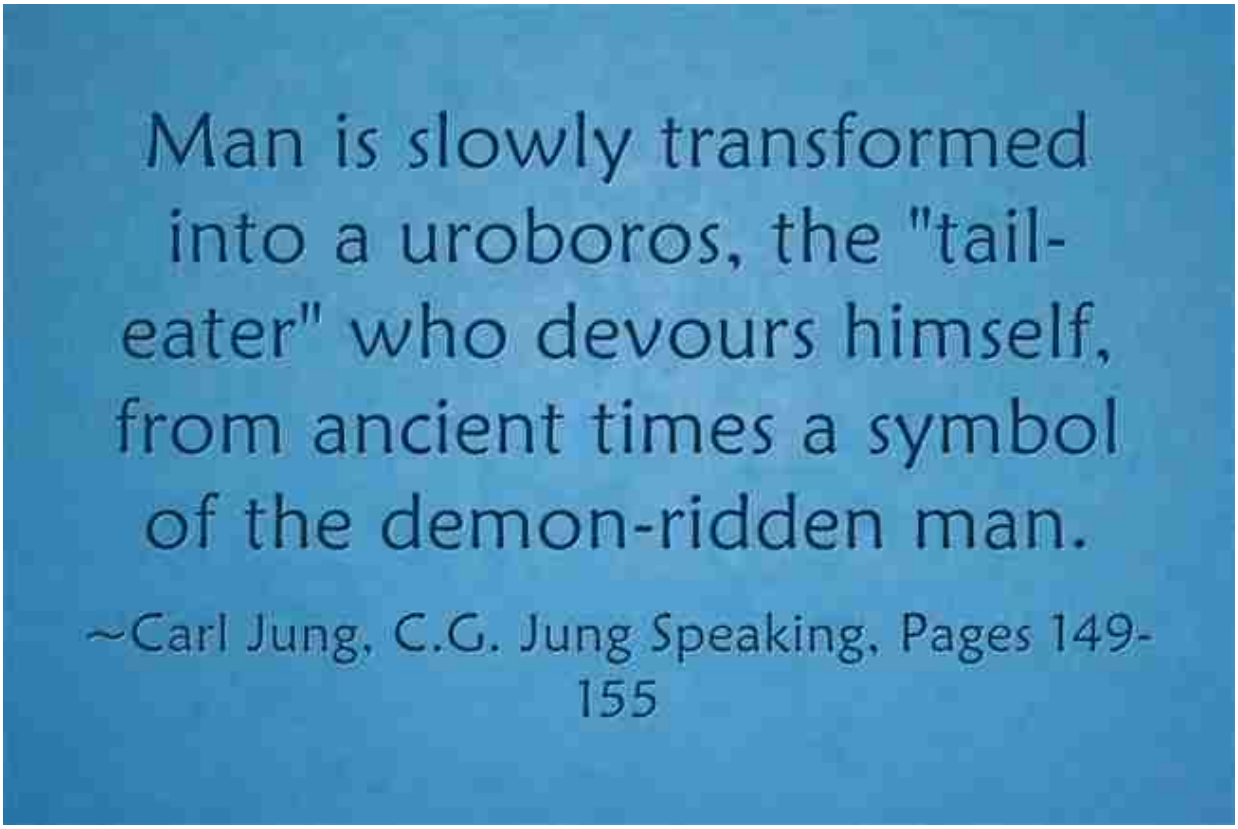
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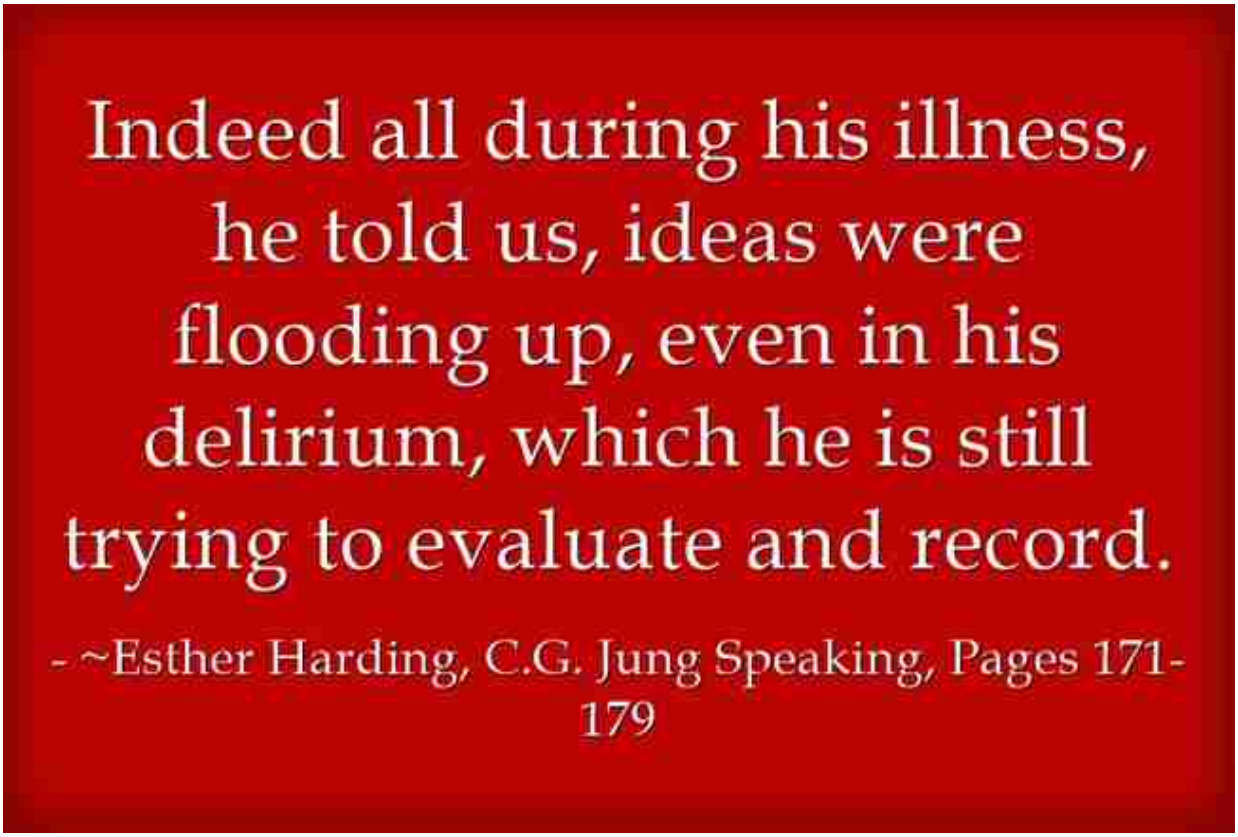
Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.
- ~Esther Harding, C.G. Jung Speaking, Pages 171-179

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Carl Jung across the web:

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on "Bollingen." [Anthology] **(2016-02-25 18:05)**

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

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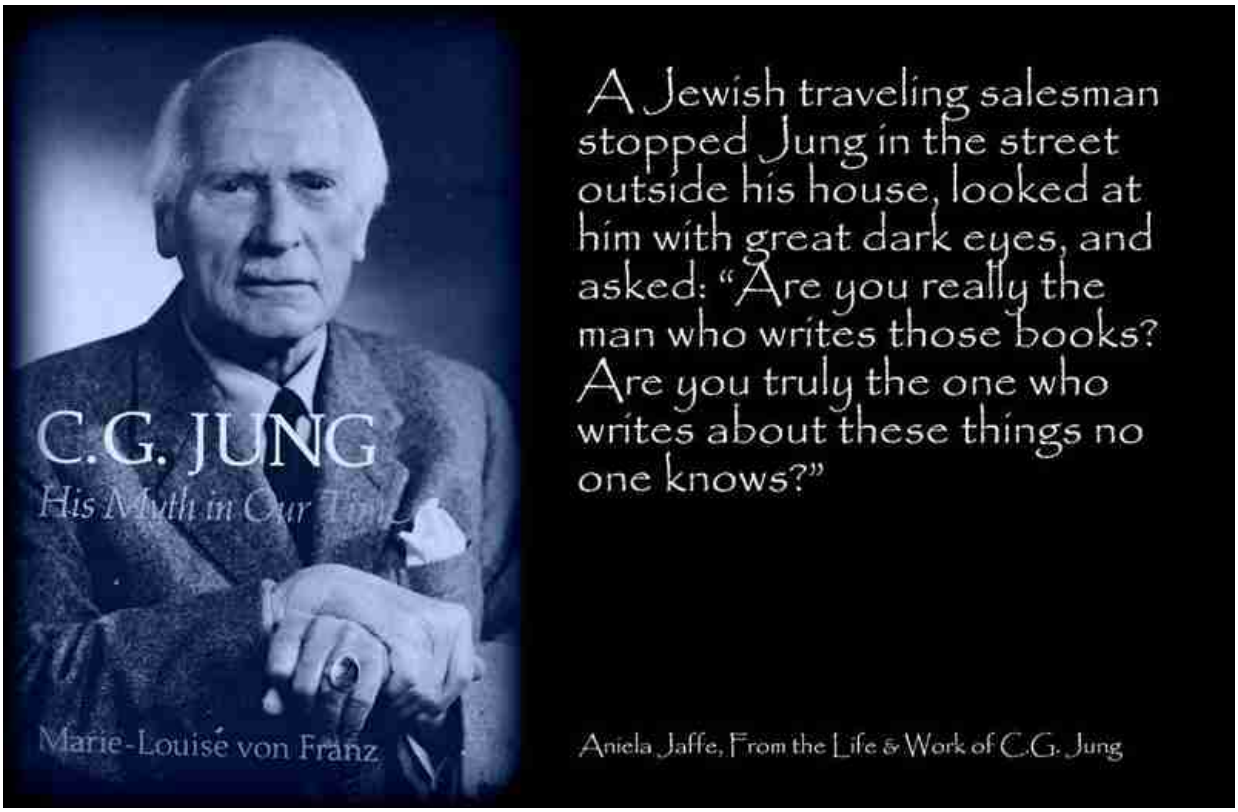
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

"Your books are not books, Herr Professor. They are bread." **(2016-02-26 13:42)**


C.G. JUNG
Marie-Louise von Franz
A Jewish traveling salesman stopped Jung in the street outside his house, looked at him with great dark eyes, and asked: "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"
Aniela Jaffe, From the Life & Work of C.G. Jung

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why.

I invited her to come and she came.
She was very poor - poor intellectually too.

I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary
way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

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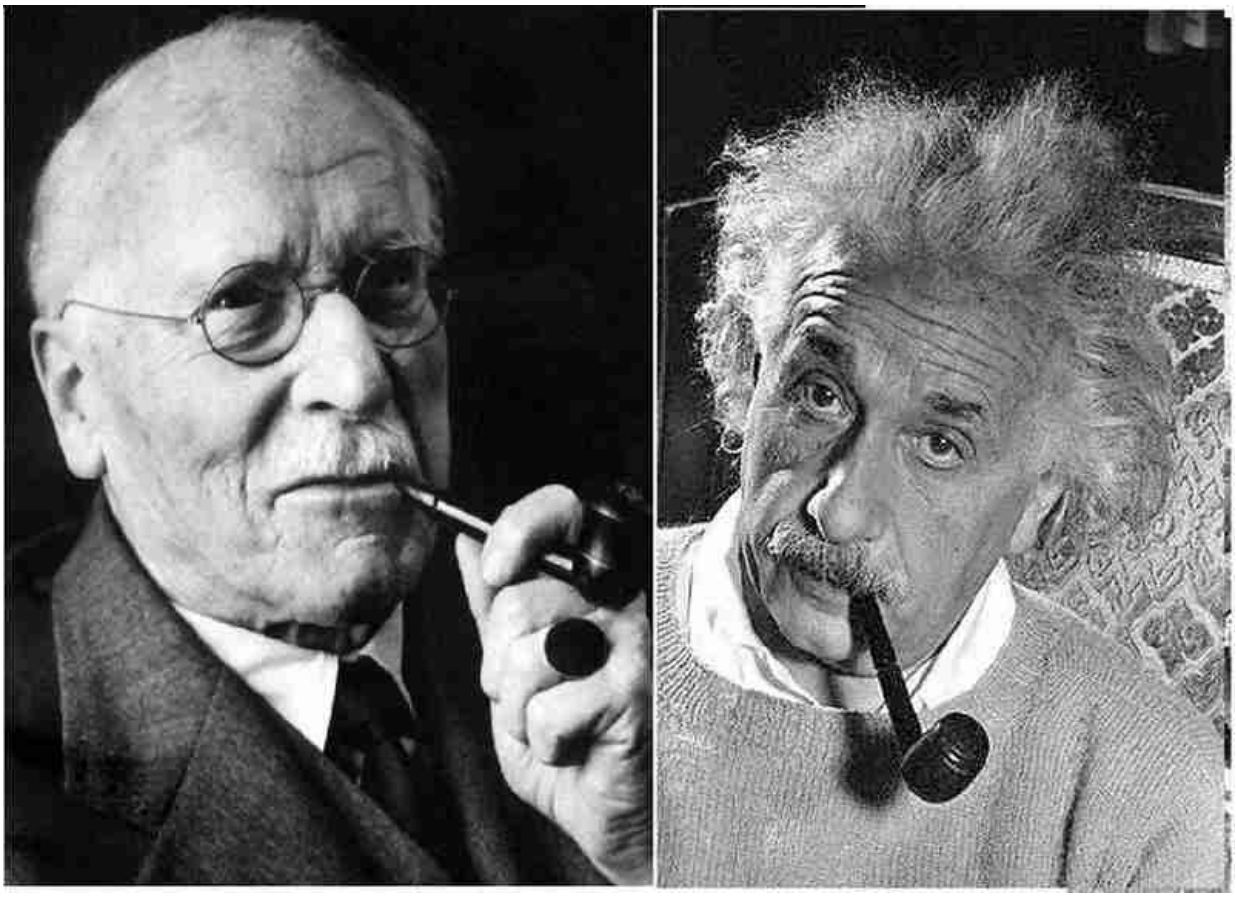
Carl Jung on if his work is "Scientific." (2016-02-27 05:05)



In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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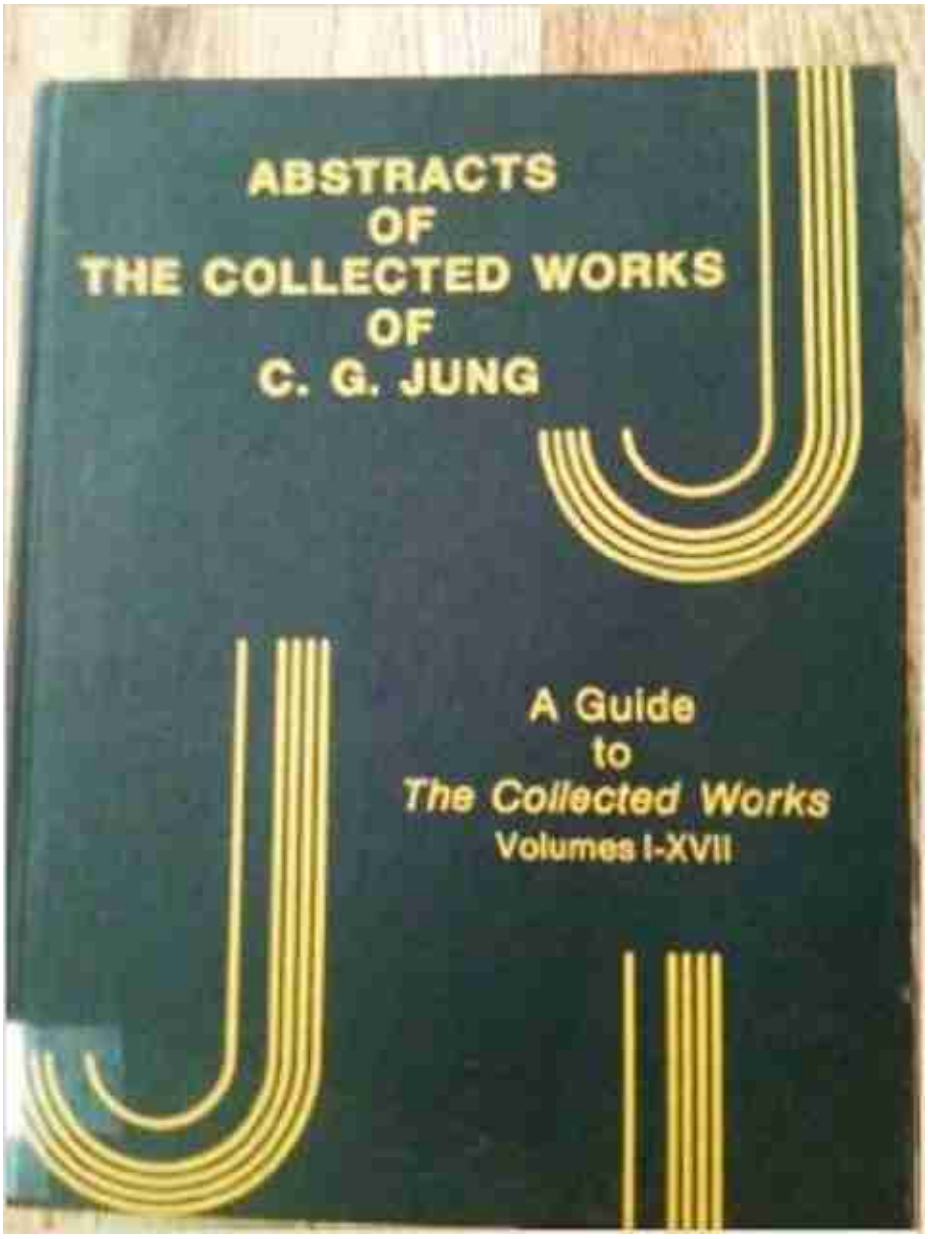
Abstracts of the Collected Works of C.G. Jung **(2016-02-27 06:10)**



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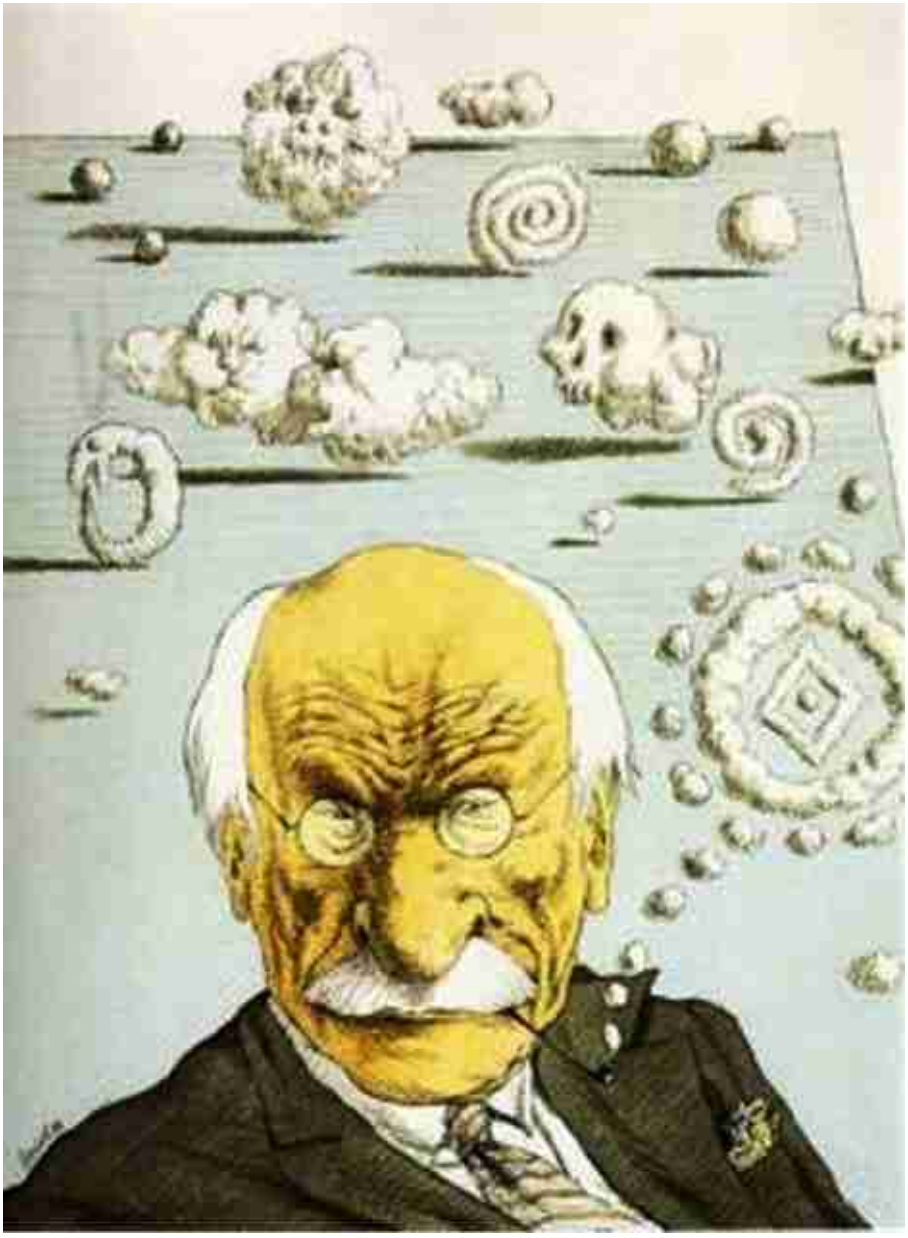
Carl Jung on “Modern Art.” **(2016-02-29 04:18)**



No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.’

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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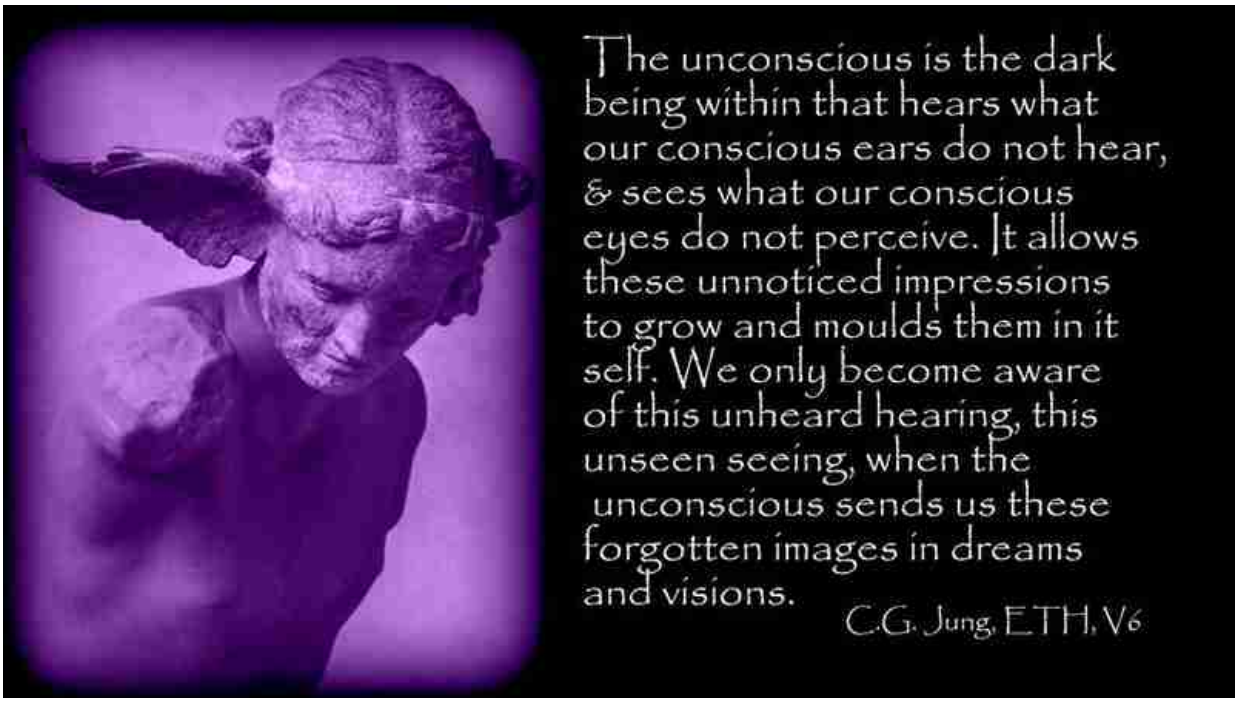
Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear..
(2016-02-29 04:39)


The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It allows these unnoticed impressions to grow and moulds them in it self. We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams and visions.
C.G. Jung, ETH, V6

Lecture XI 11th July, 1941

656

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question naturally is:

What is the prima materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence
in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid information about character. T

he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations

of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.

The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and
oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea als o in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", "powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man's fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated with psychical life.

It was perhaps the unknown depths of the sea which attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.

Our sense impressions come from outside and als o certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real manifestations of life.

The things, which impress us from outside, can only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

2. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water) , it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.

It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists frequently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead
itself, the tangible metal, which was meant, but something which was concealed in the lead.

It was naturally quicksilver above all which impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that men differ.

Another substance, which naturally occupied the phantasy of the ancients, was fire.

The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life.

This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark) , the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia.

This is an interesting parallel to the alchemists' definition of the prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli" (little soul sparks).

These are malicious little beings, particularly inconvenient to women.

When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.

One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in
doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right

into the Middle Ages.

3. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must b a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he
never found it!

One sees from such things that they also meant the real quicksilver, and that they worked practically and

most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: nature, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to gain continuity.

When consciousness comes on the scene the primeval chaos begins to recede.

The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which prevailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which nothing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "suscepti-

ble", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "susceptible" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected
grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting
in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are
resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury).

These waters fall on the dead like spring rain and wake them to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life

concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished roles in analysis!

Everyone has had a father and mother from whom he assumes that he inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

2. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the alchemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also
perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the
patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called "humidum radicale", [radical humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the "humidum radicale".

3. Living Beings

Among other living animals, man himself was naturally used as a symbol for the Prima materia.

He played a great role in alchemy as the homunculus, for instance.

And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,
and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

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Carl Jung and "Journey." Anthology **(2016-02-29 10:13)**

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter,
so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams.
They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself.
You let me see truths of which I had no previous inkling.
You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

"A journey of a thousand miles begins with a single step." Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

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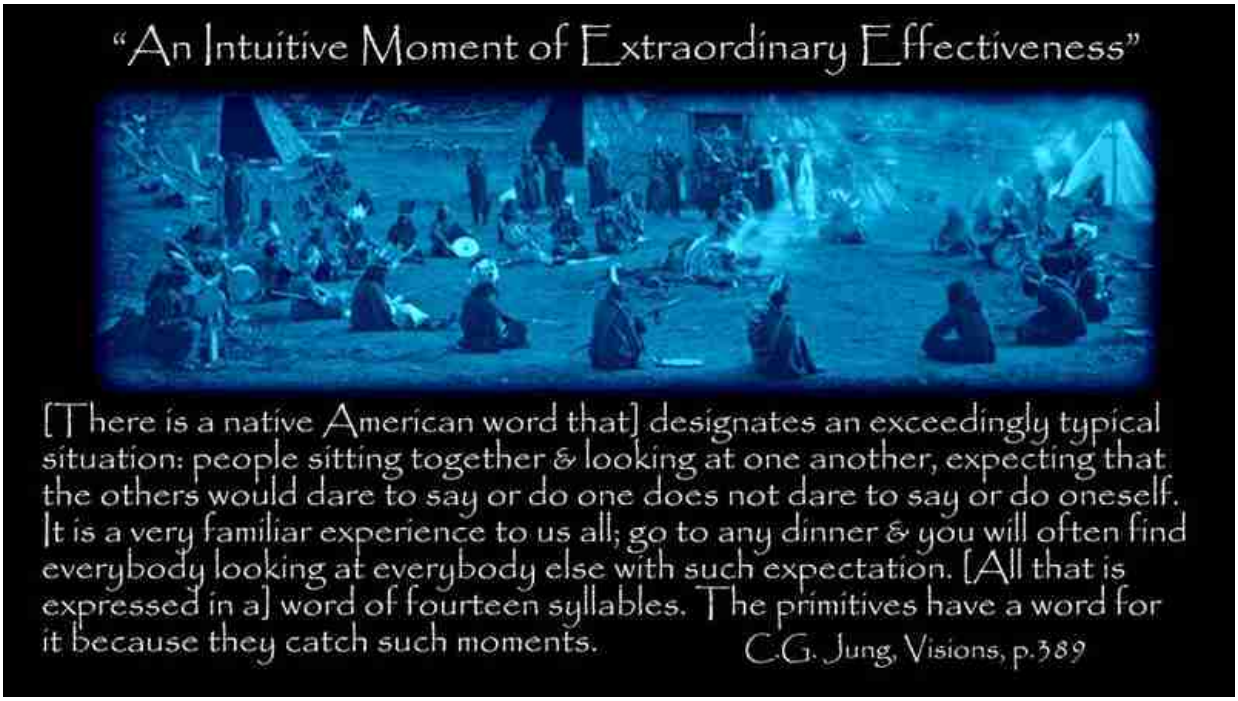
Carl Jung: A fourteen syllable word used by Red Indians (2016-02-29 13:24)


"An Intuitive Moment of Extraordinary Effectiveness"
[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.
C.G. Jung, Visions, p.389

A certain tribe of the red Indians, for example, has one single word consisting of fourteen syllables which expresses exactly what I am trying to explain, namely, the expectation that somebody else will do what I am too lazy or too irresponsible to do.

The word means literally: sitting in a circle, looking at one another, expecting someone else to do what one does not want to do oneself.

The one word expresses that typical situation in any gathering.

The primitives are quite psychological in that instance, they recognized that situation and found a suitable name for it.

Unfortunately it cannot be used in everyday speech. Carl Jung, Visions Seminar, Page 1102.

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1.3 March

Carl Jung on the World cut in two. **(2016-03-01 04:19)**

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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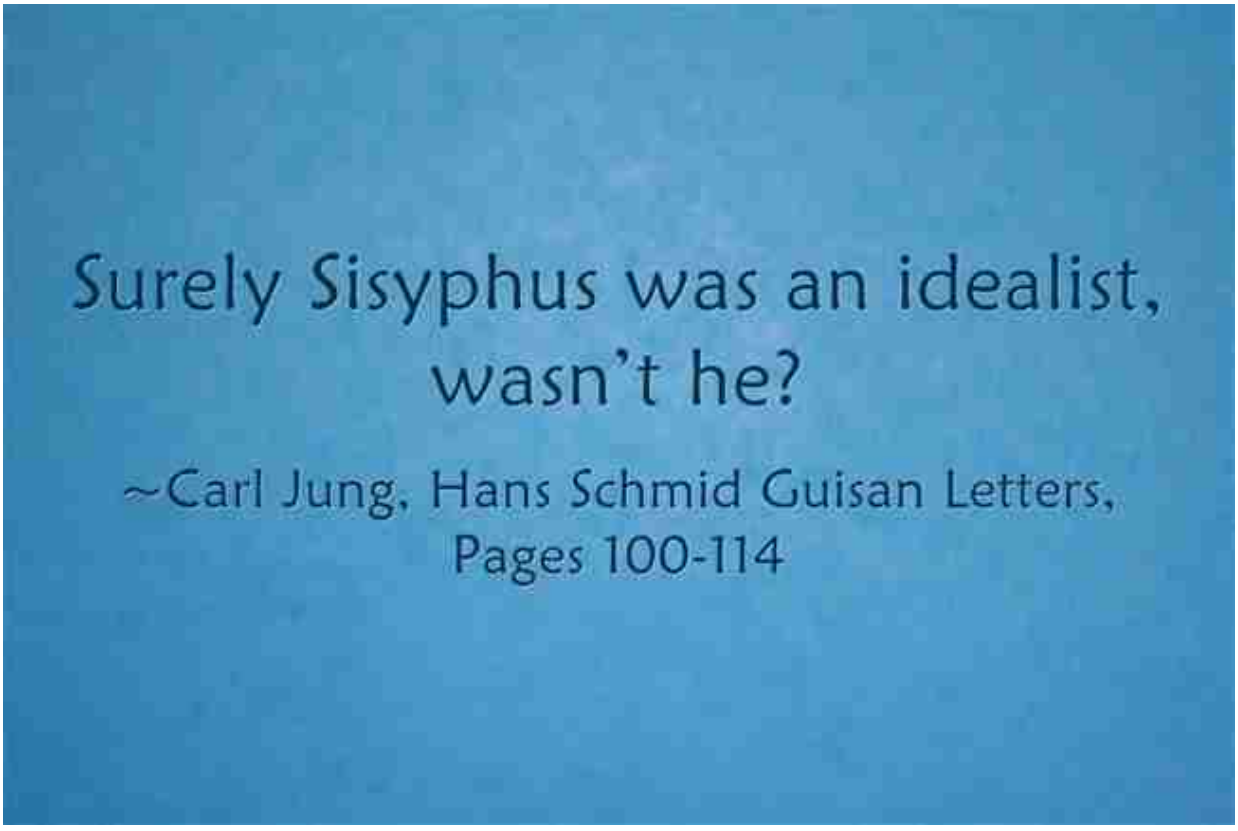
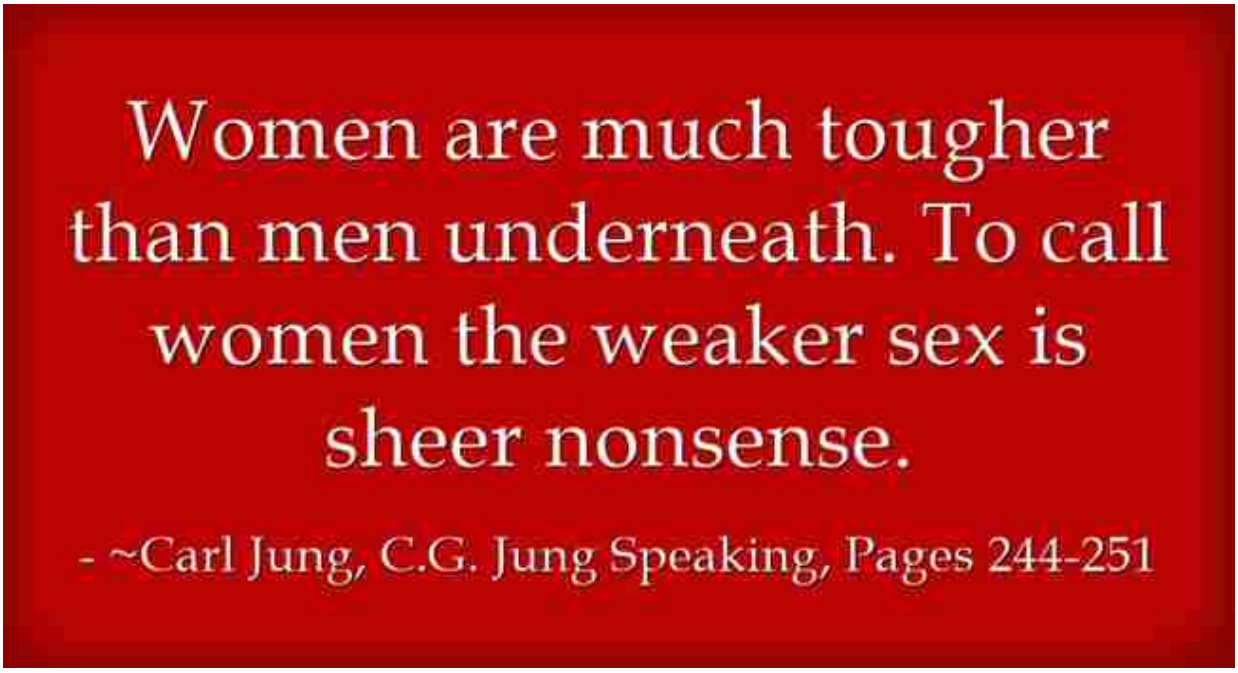
Some Carl Jung Quotations XXII **(2016-03-01 05:12)**



Surely Sisyphus was an idealist, wasn't he? your Jung Carl Jung, Hans Schmid-Guisan Letters, Pages 100-114


Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.
- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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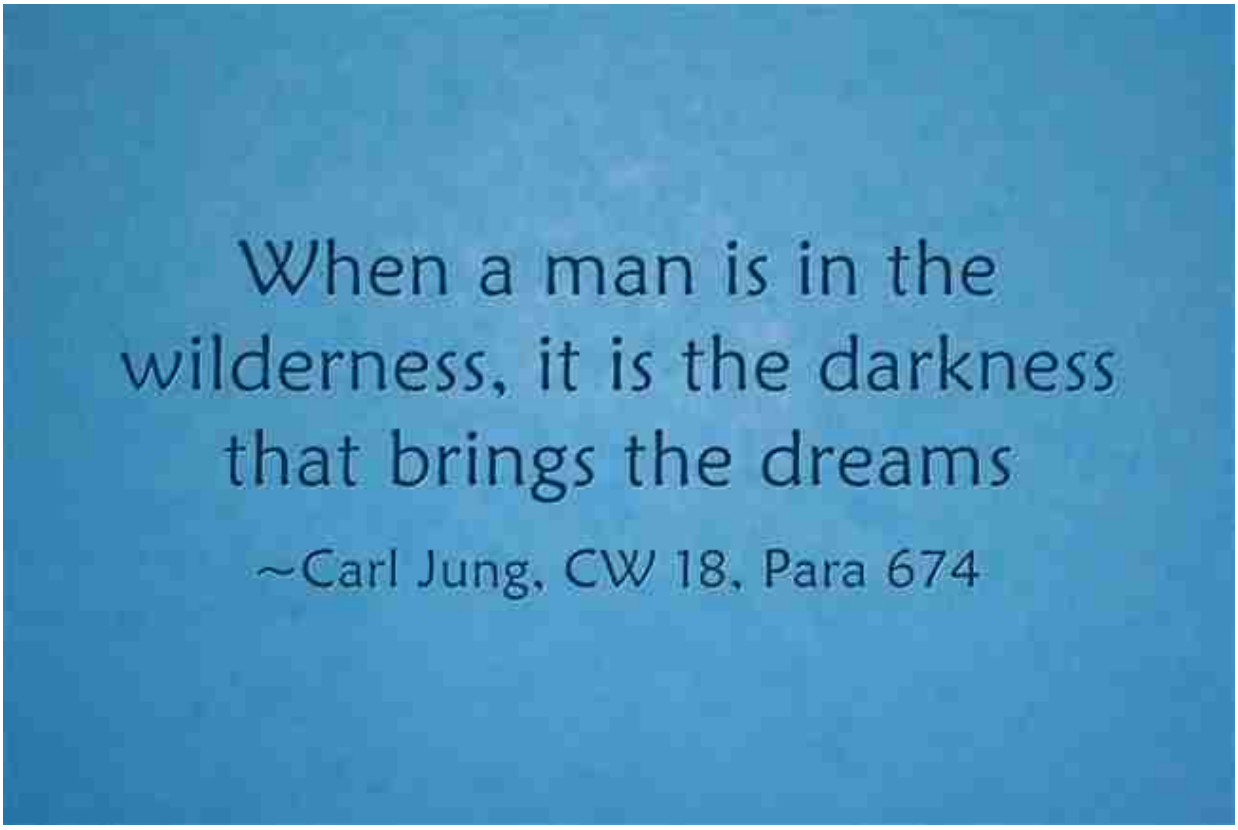
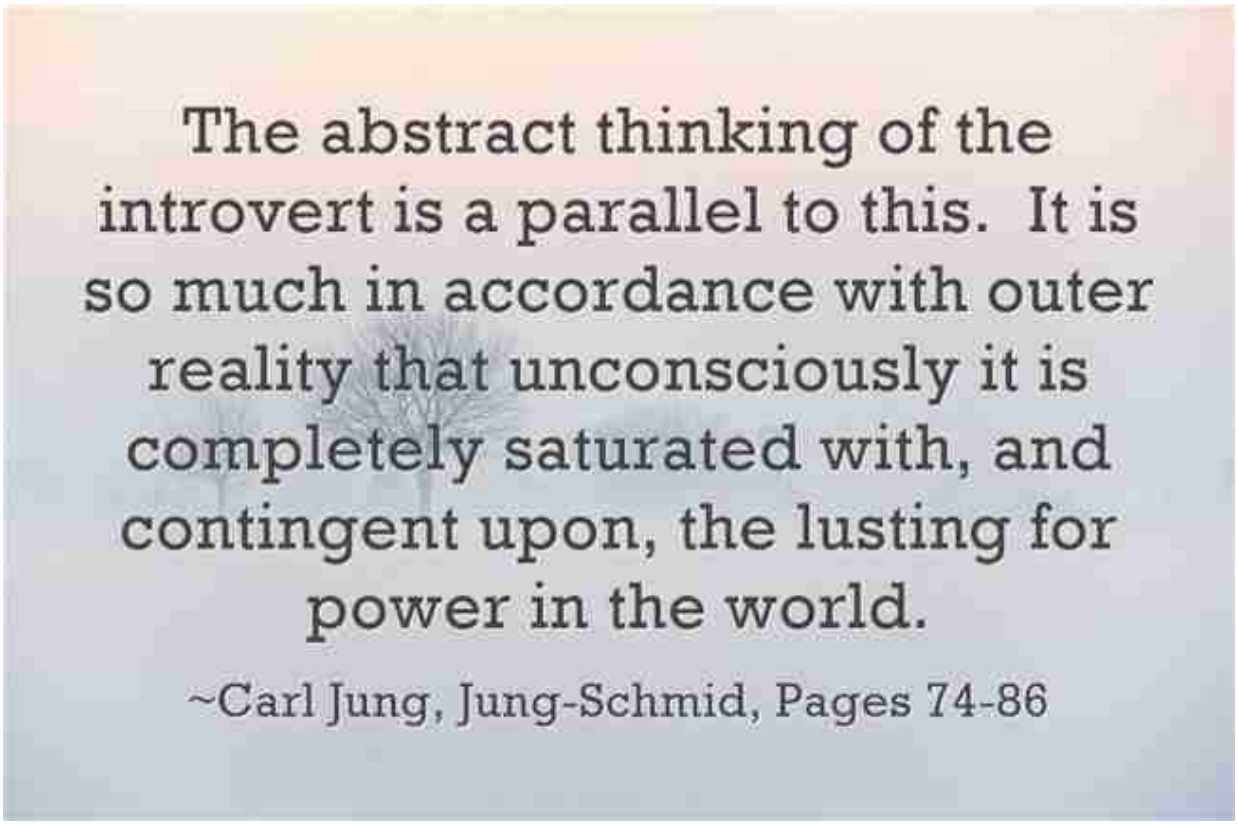


When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674


The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.
~Carl Jung, Jung-Schmid, Pages 74-86

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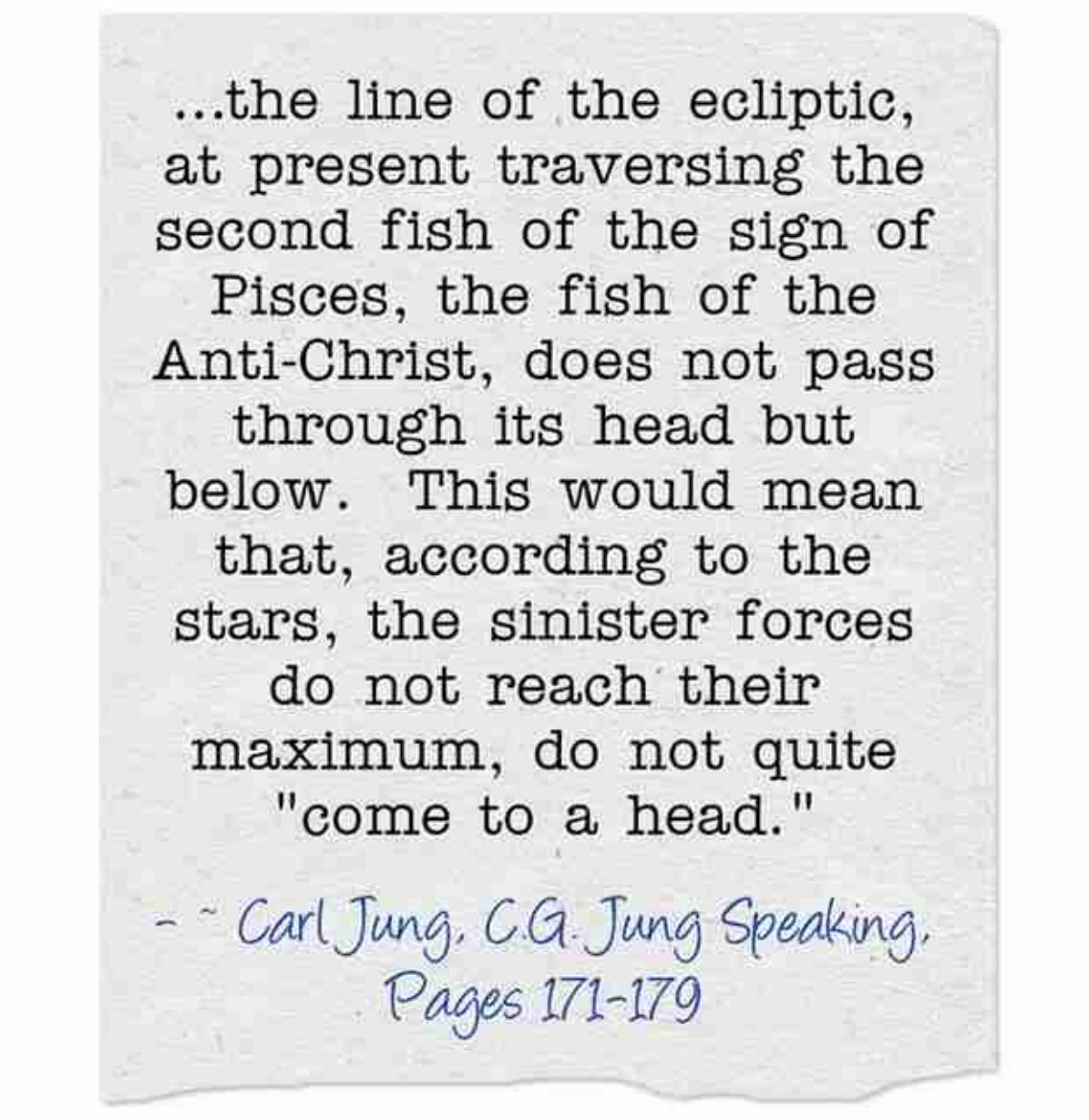
...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."
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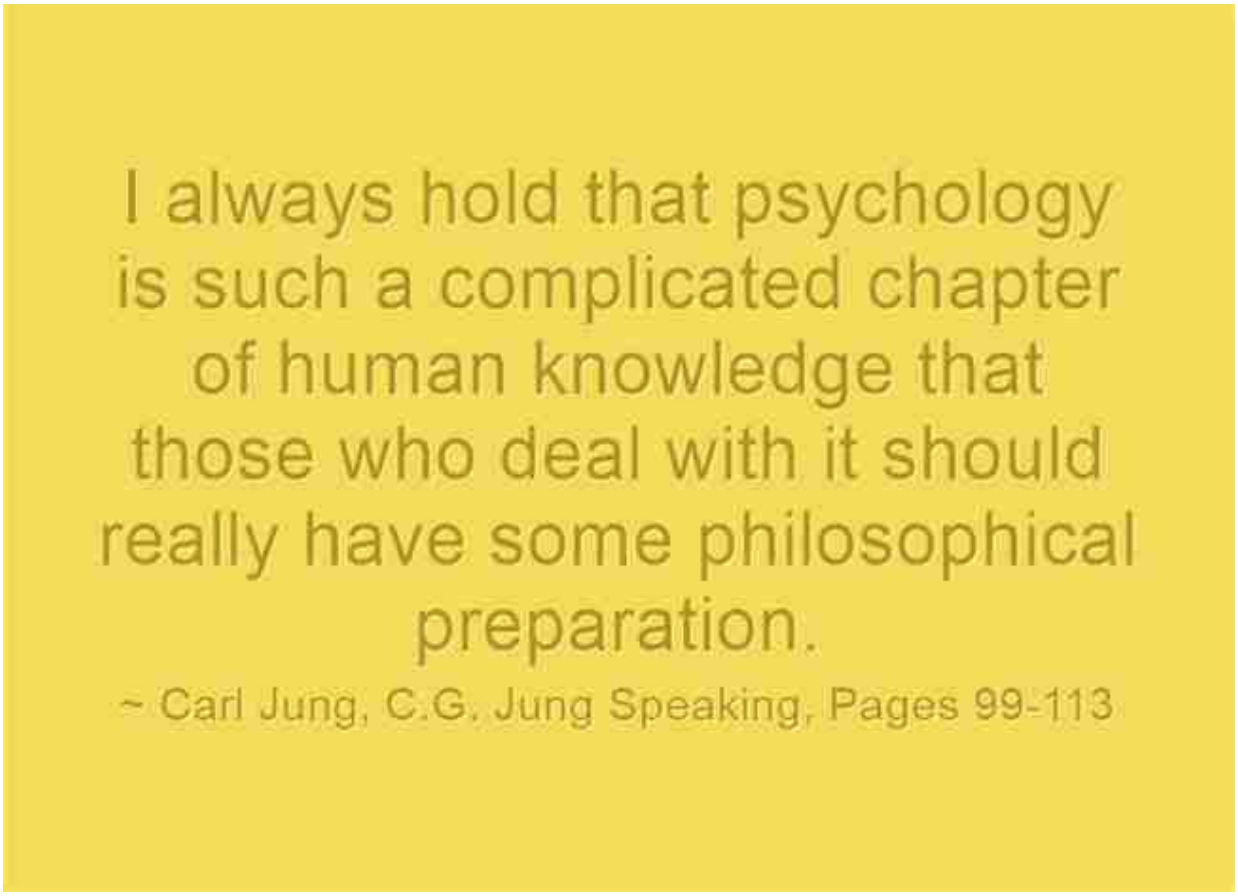
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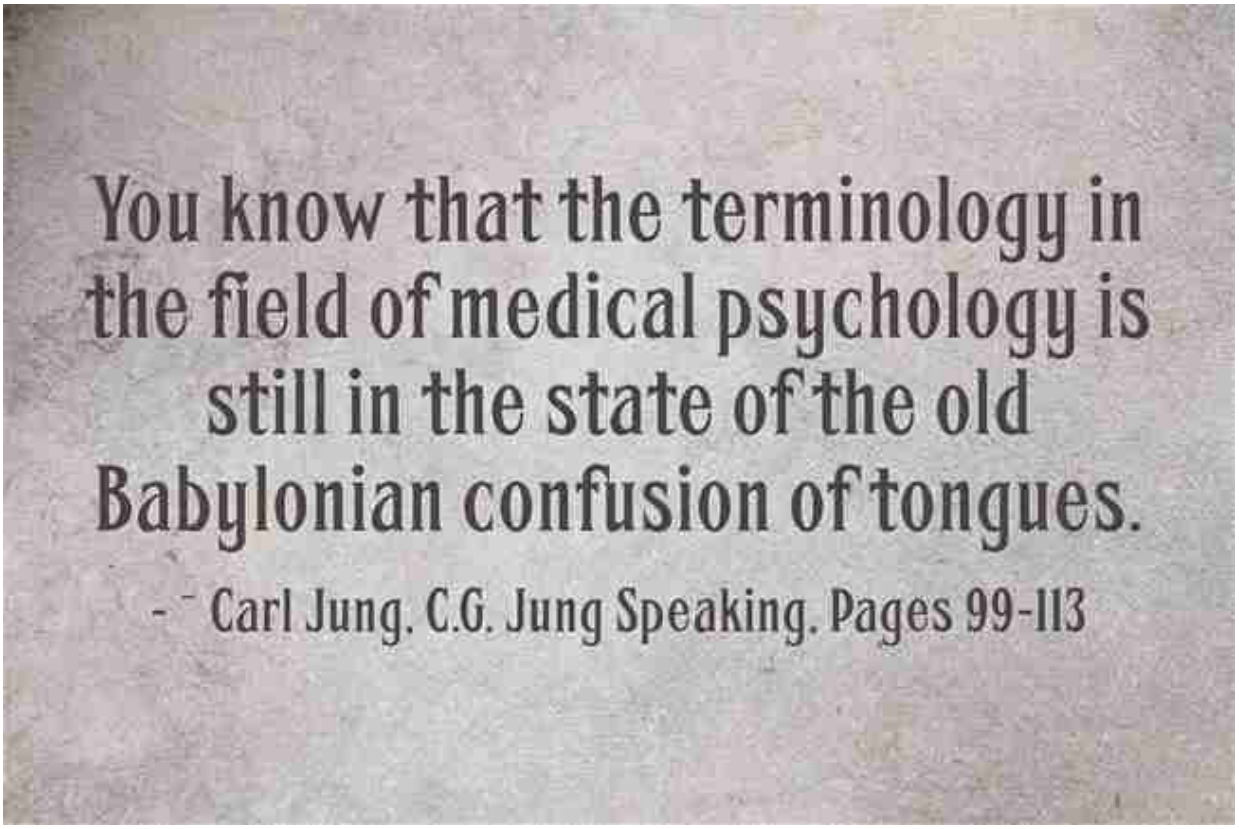
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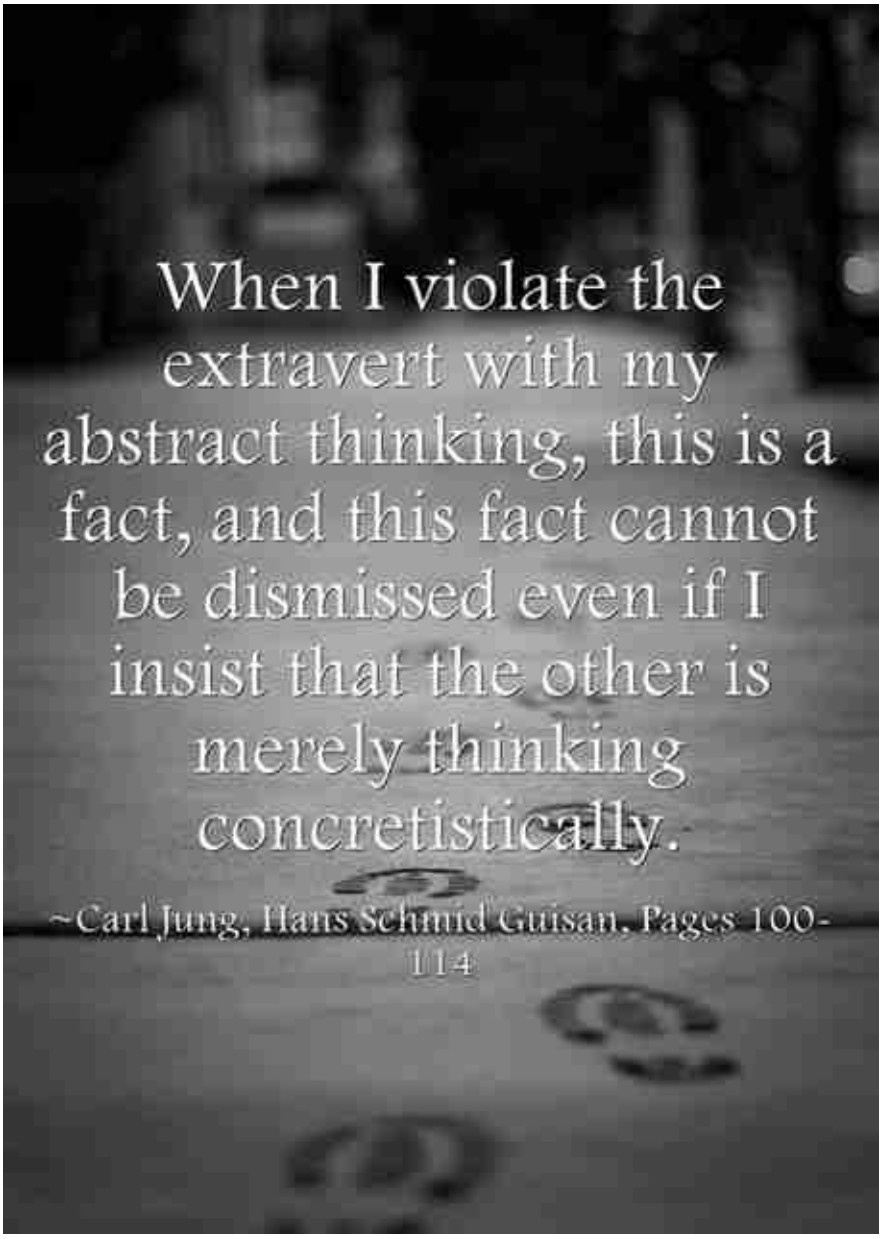
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.
~Carl Jung, Hans Schmid Guisan, Pages 100-114

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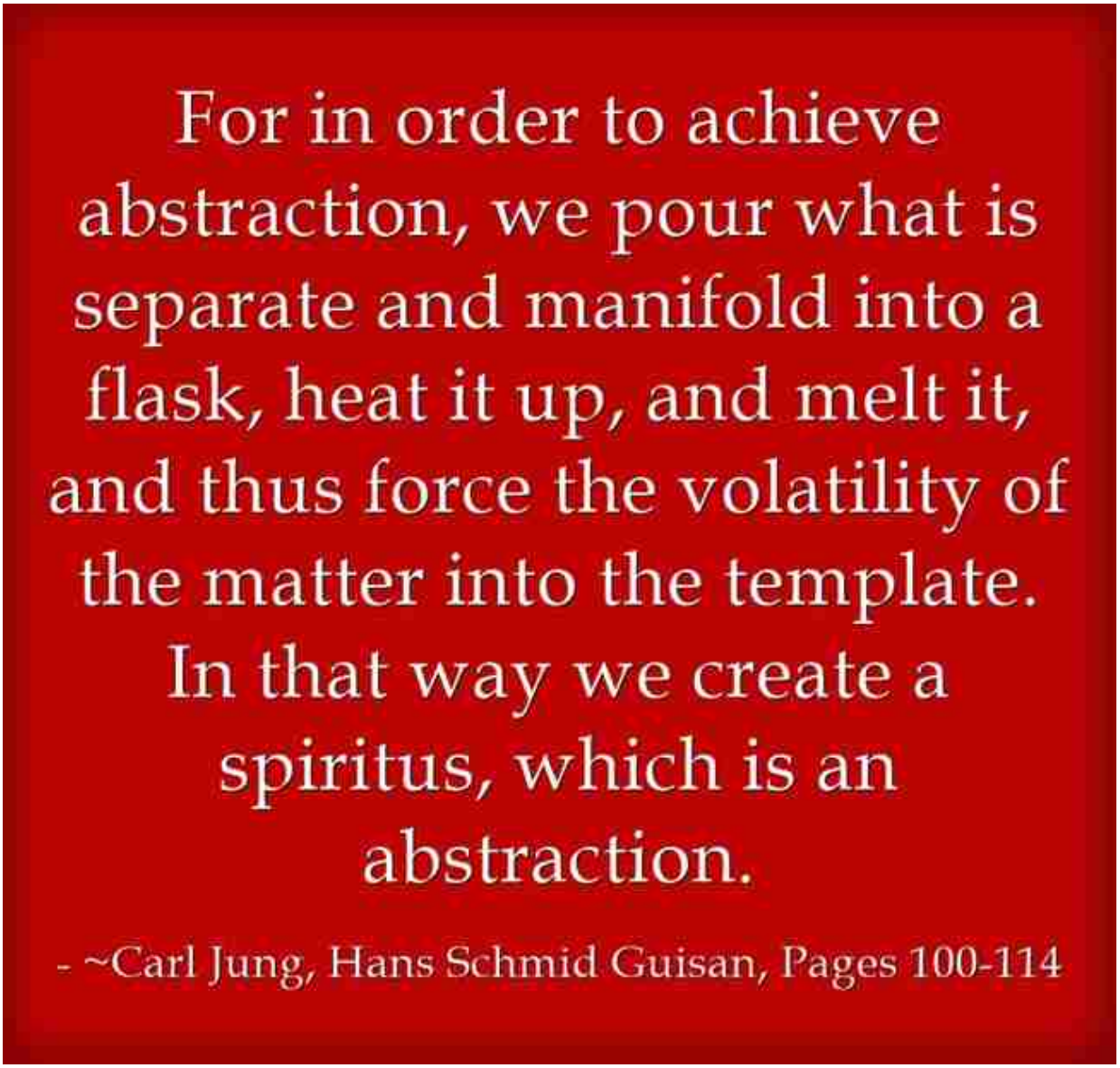
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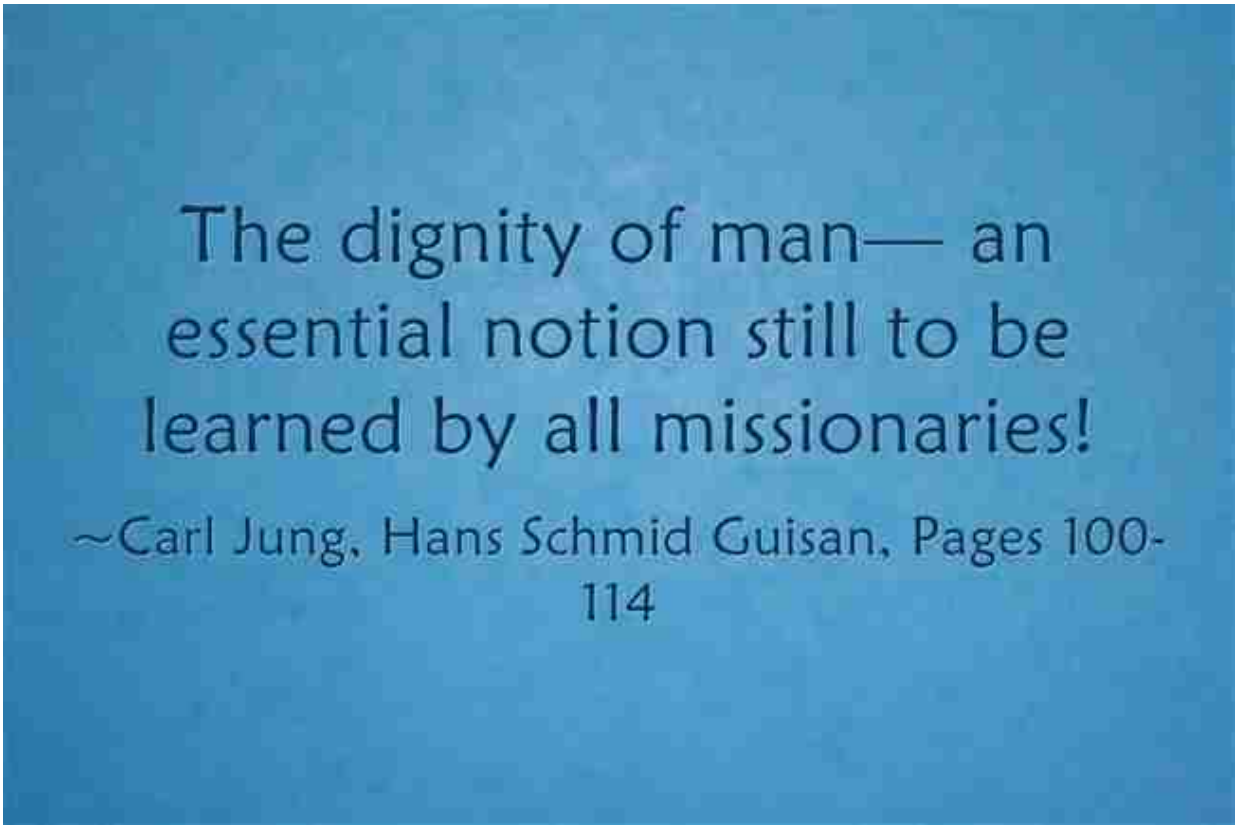
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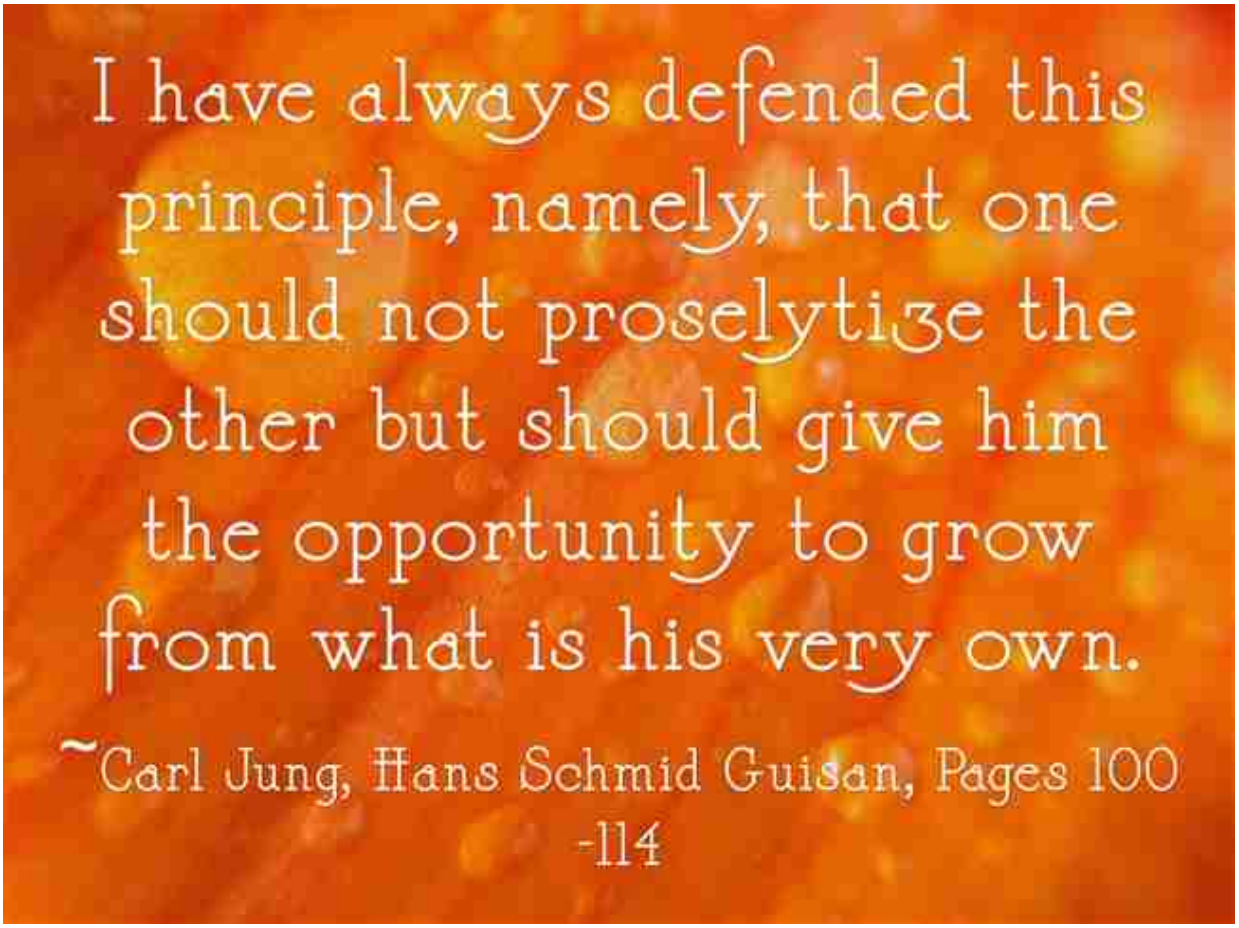
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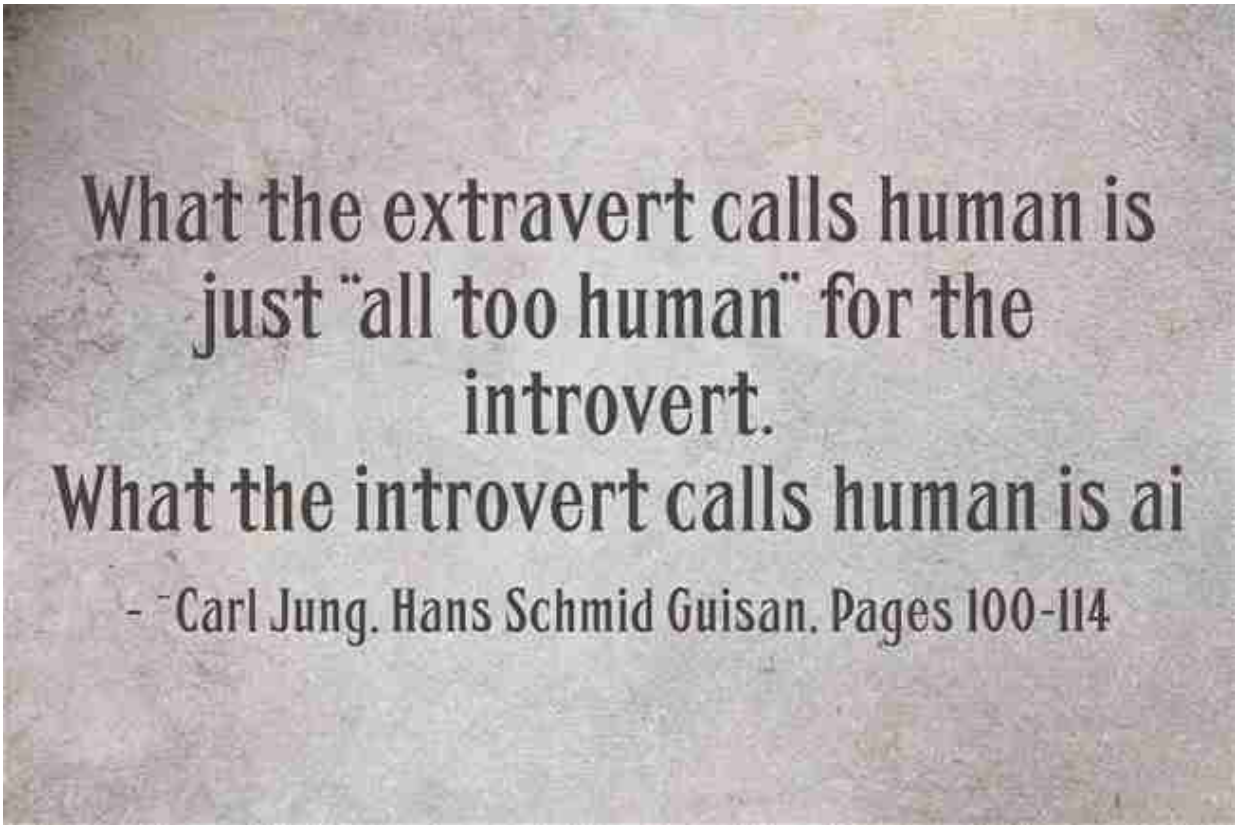
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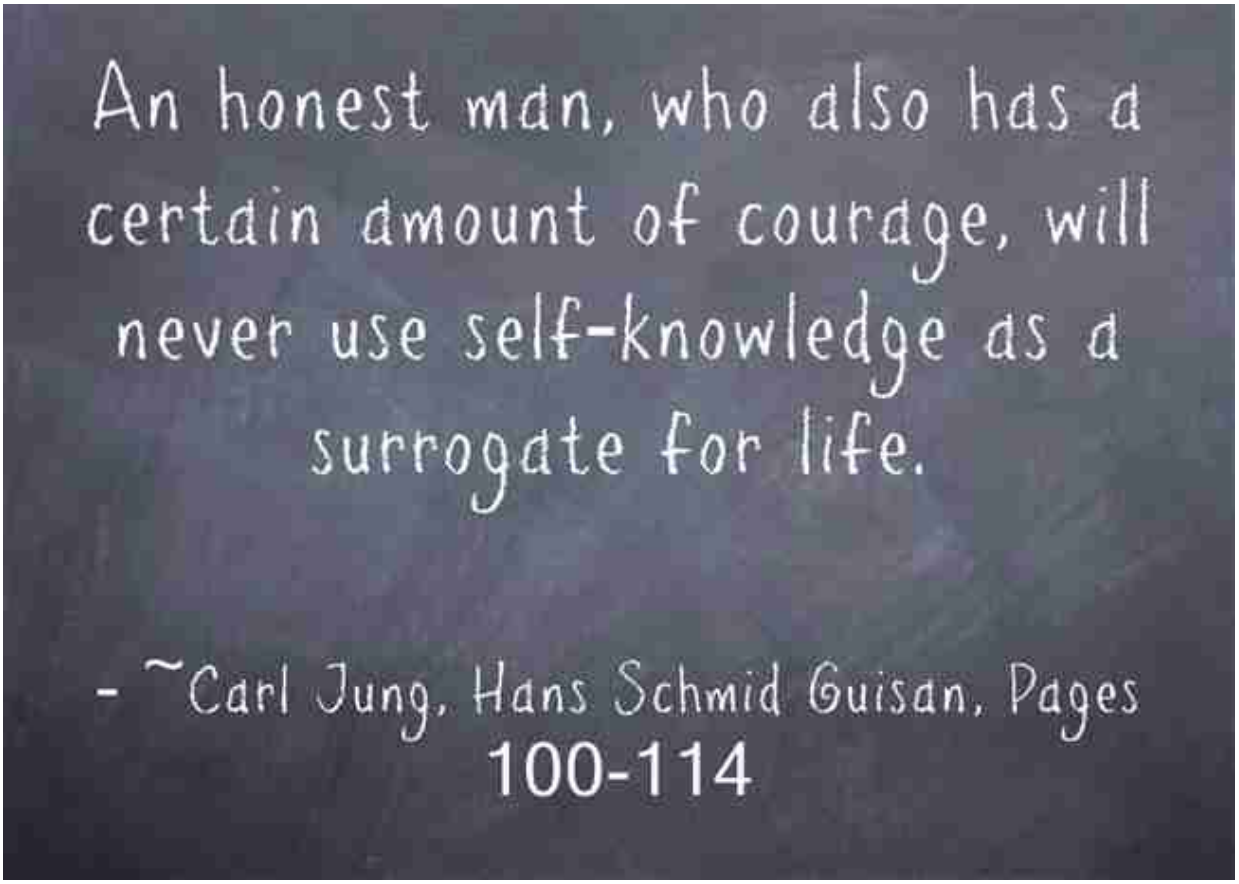
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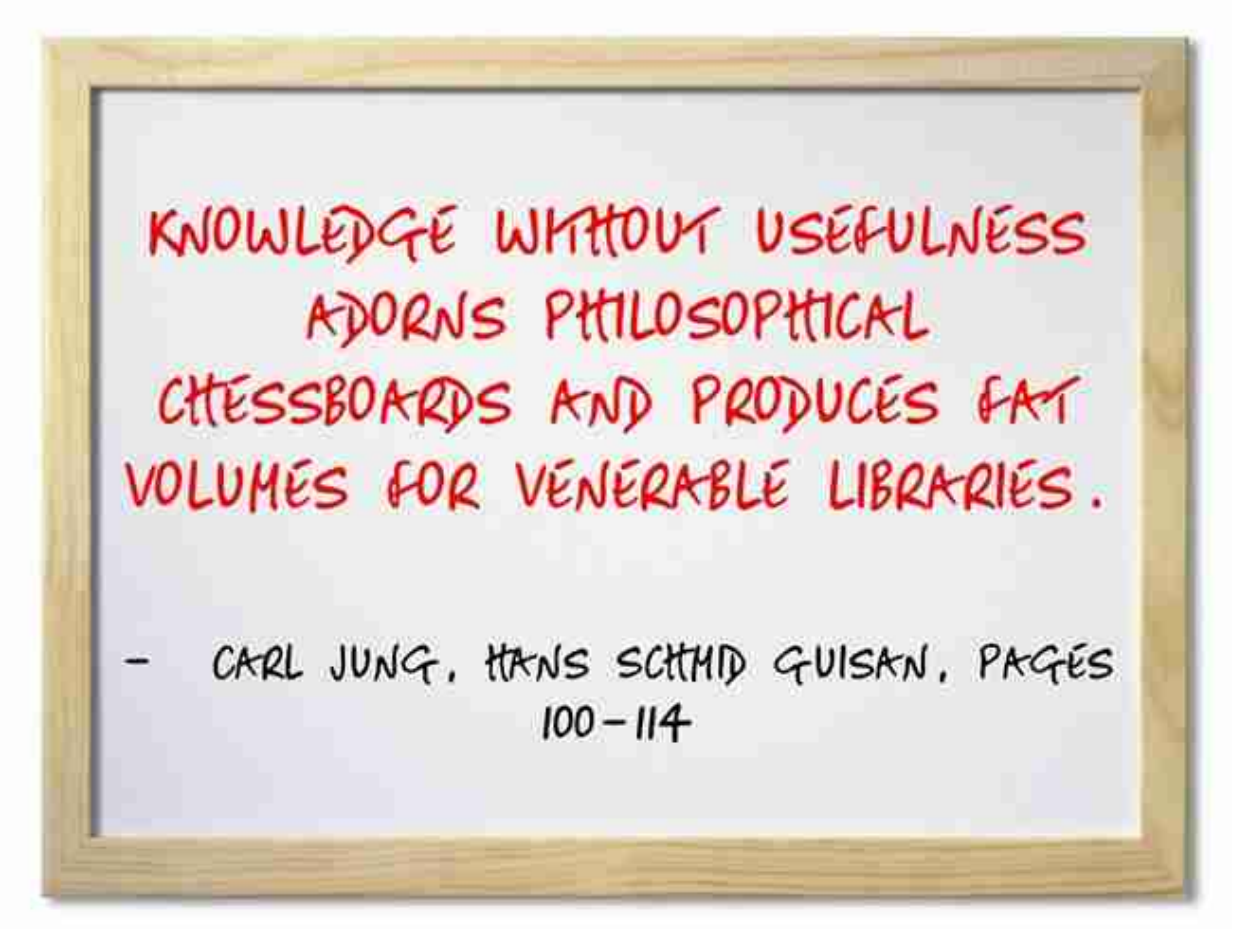
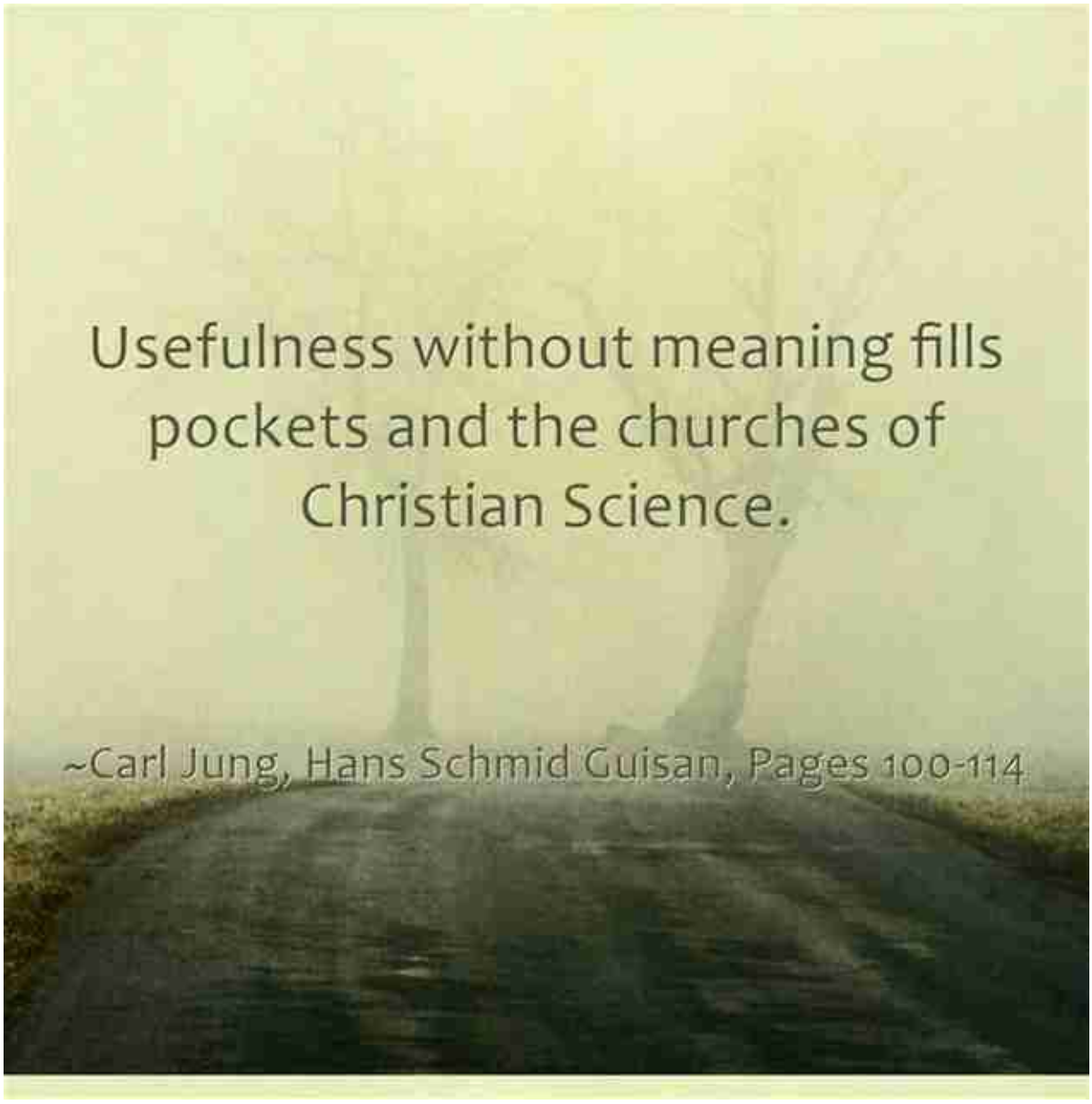


Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries.
Carl Jung, Hans Schmid Guisan Letters, Pages 100-114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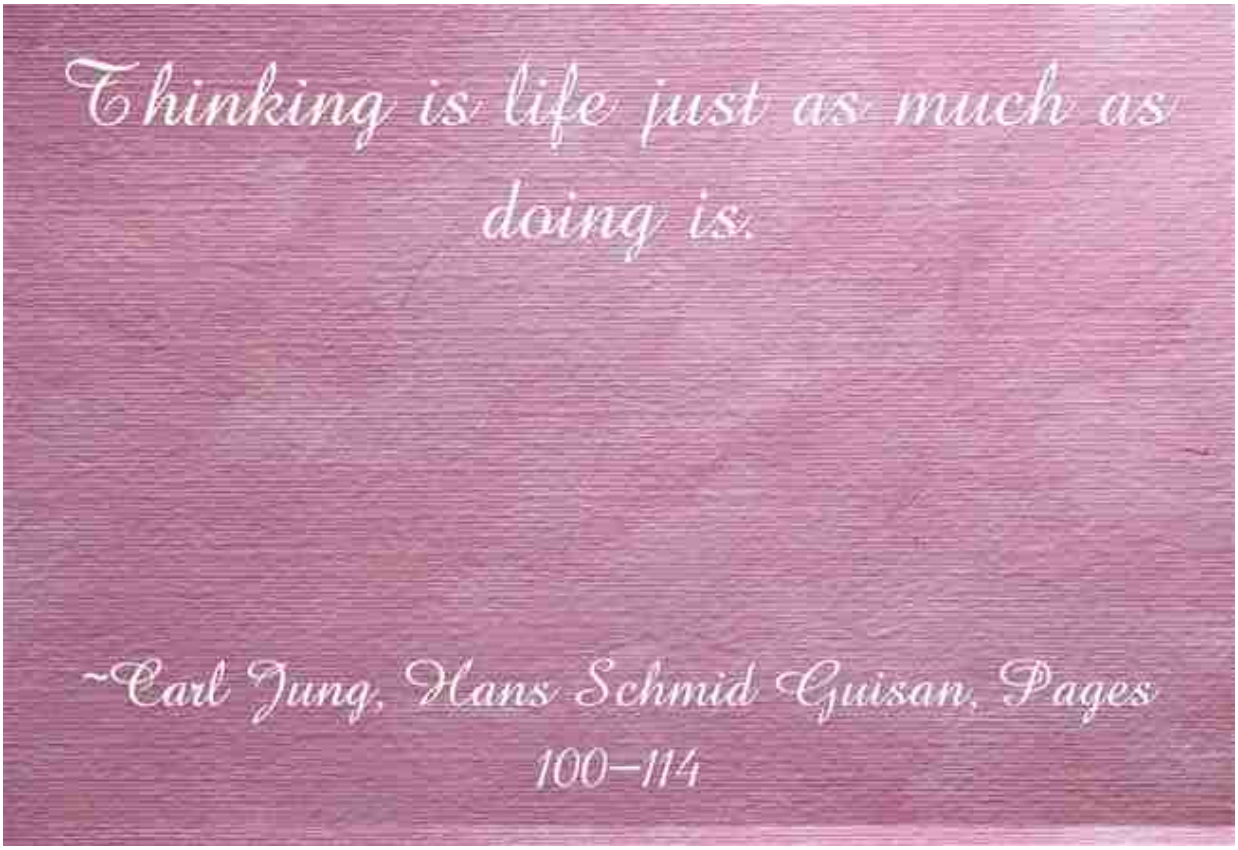
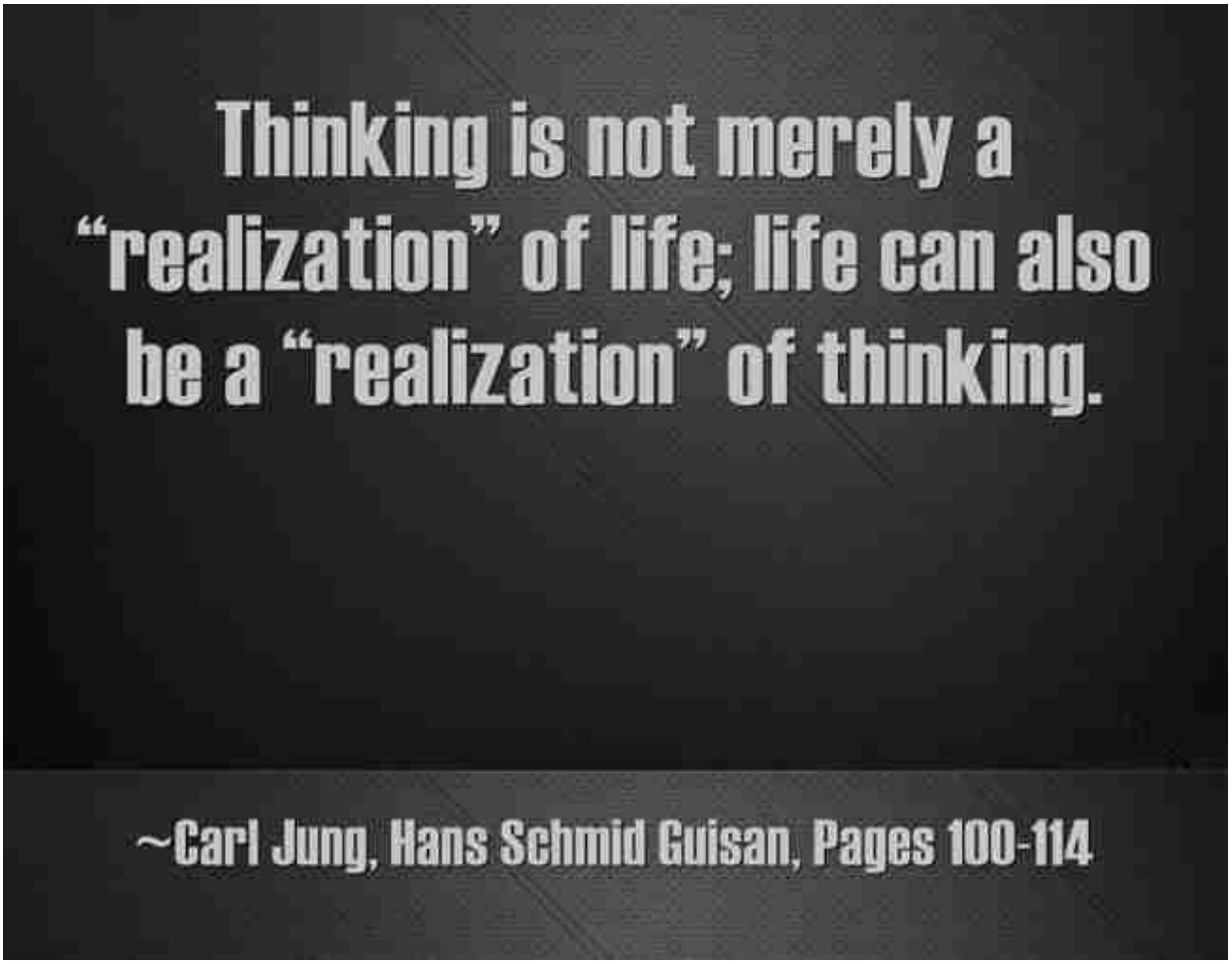
~Carl Jung, Hans Schmid Guisan, Pages 100-114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114



Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114


Thinking is not merely a
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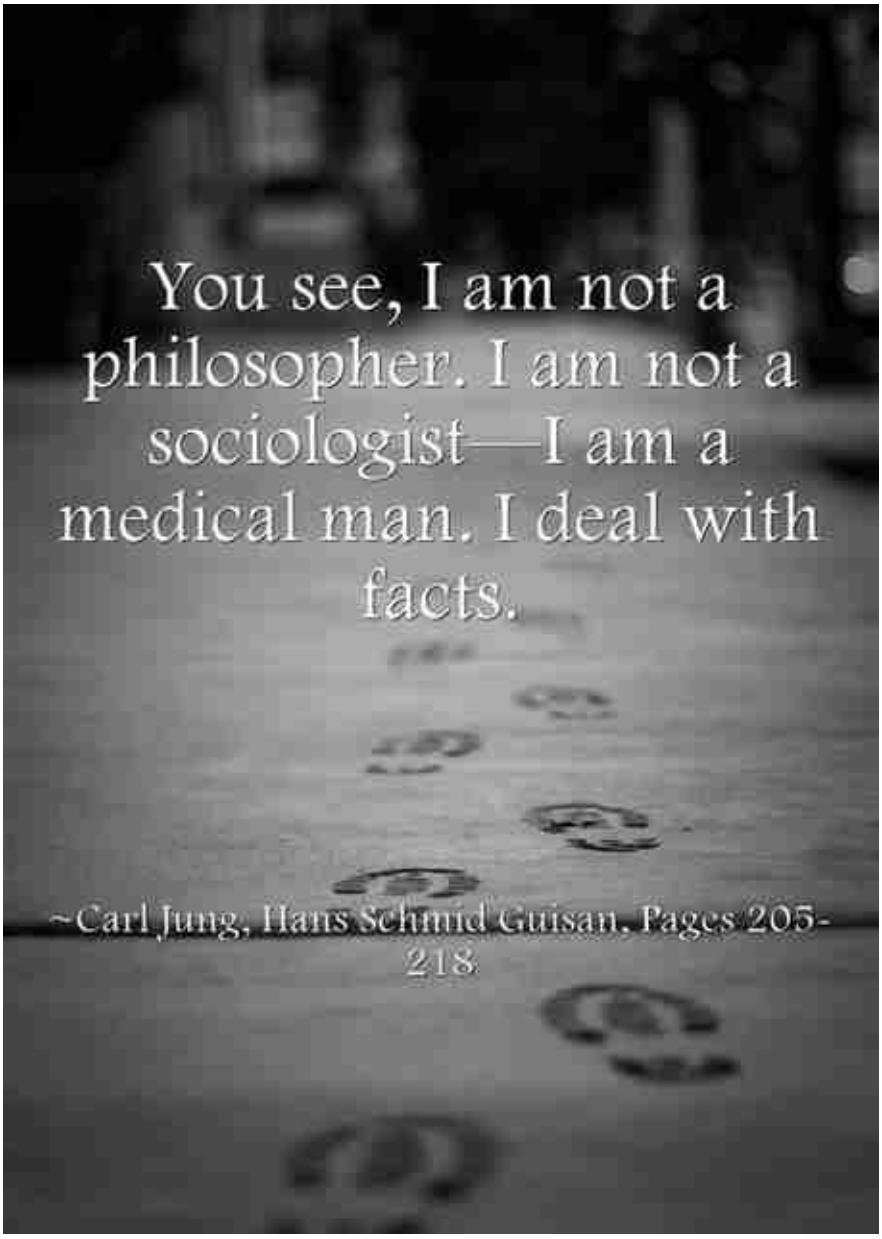
You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.
~Carl Jung, Hans Schmid Guisan, Pages 205-218

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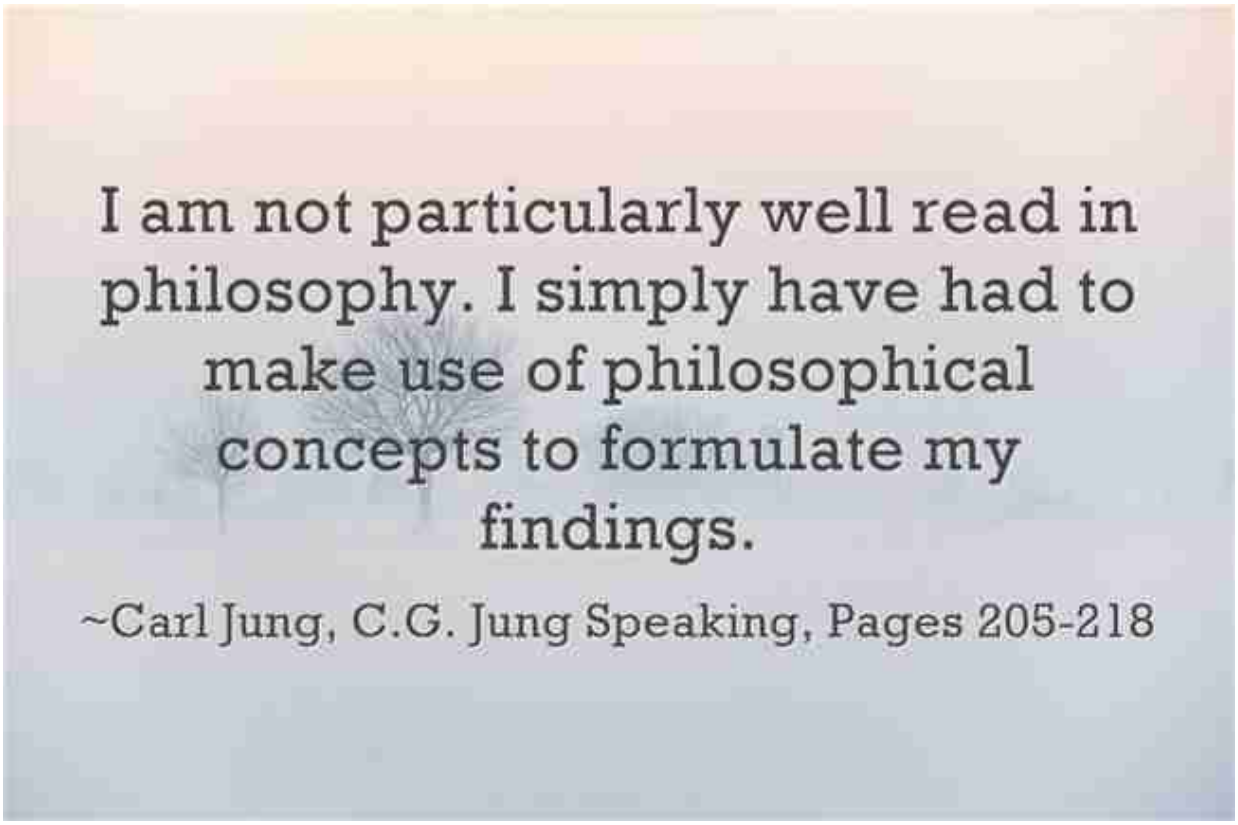
I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings.
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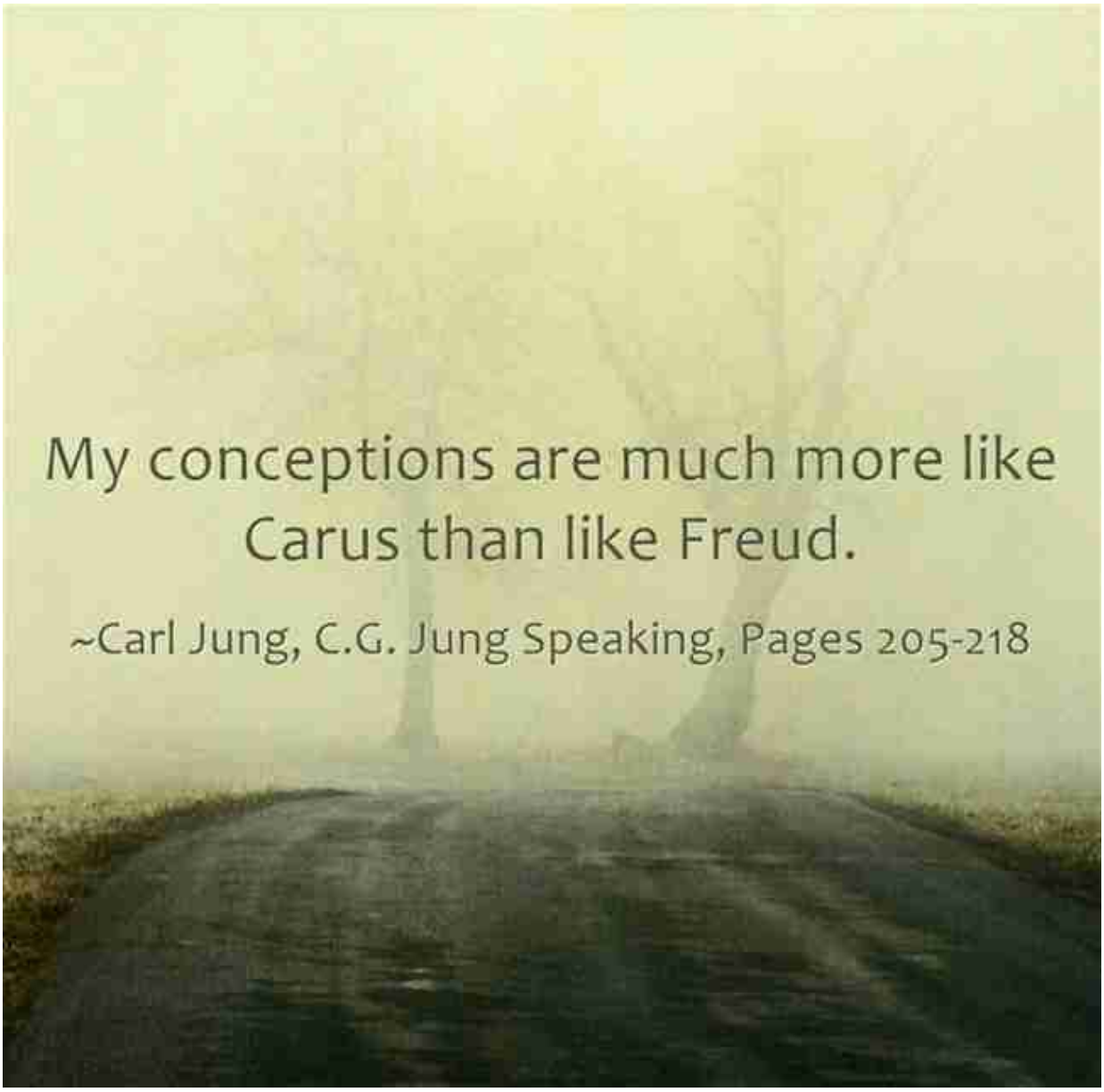
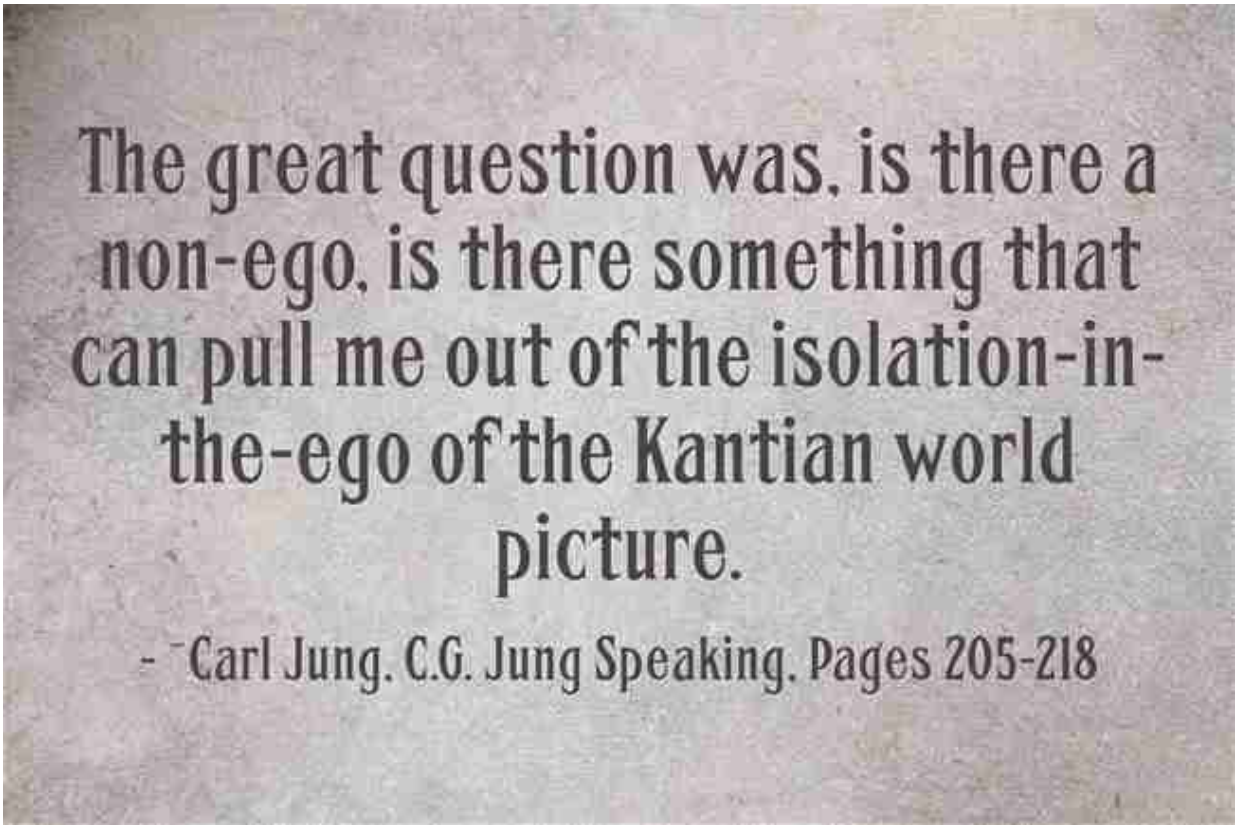


My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218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- Carl Jung. C.G. Jung Speaking. Pages 205-218

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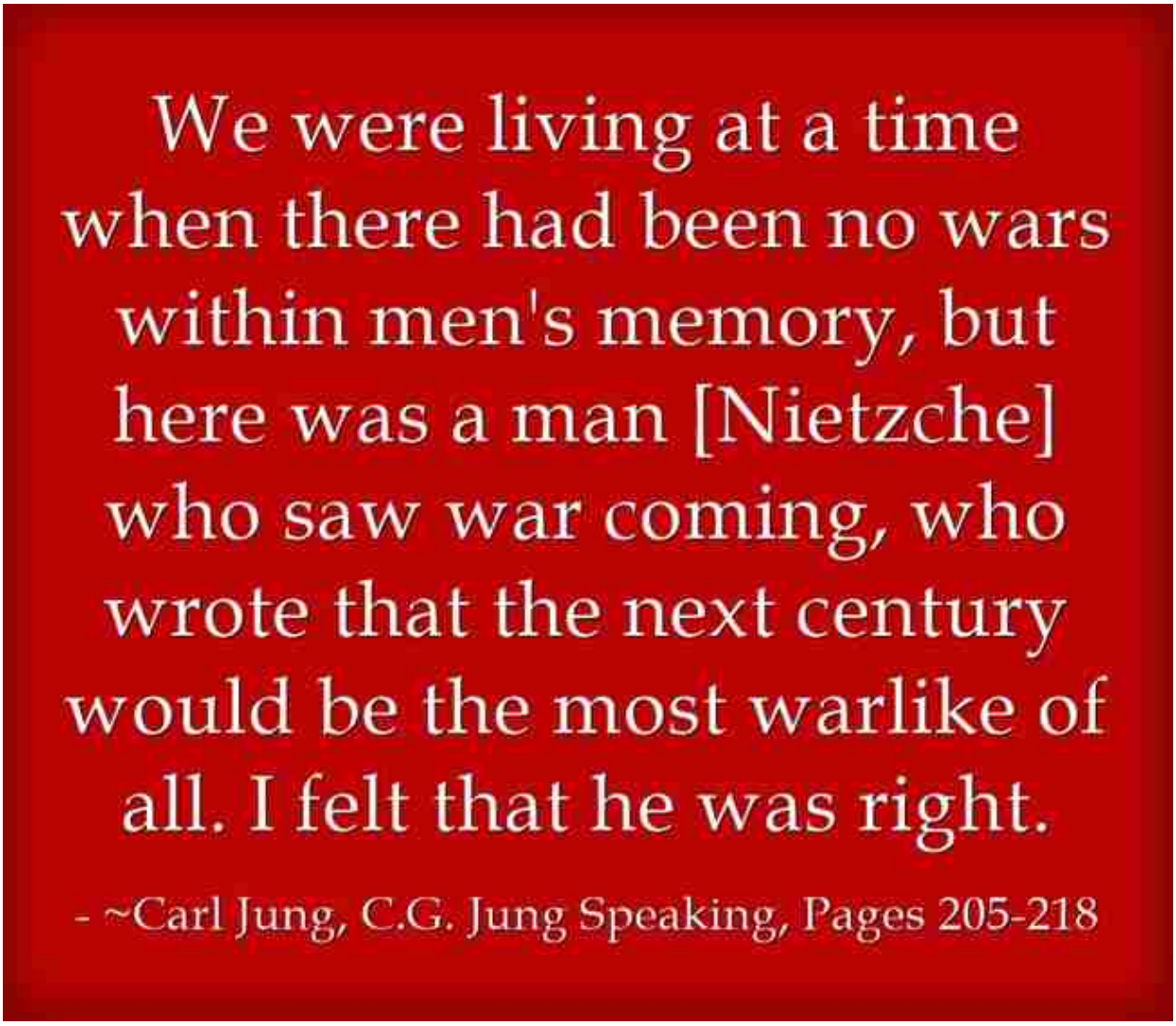
We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right.
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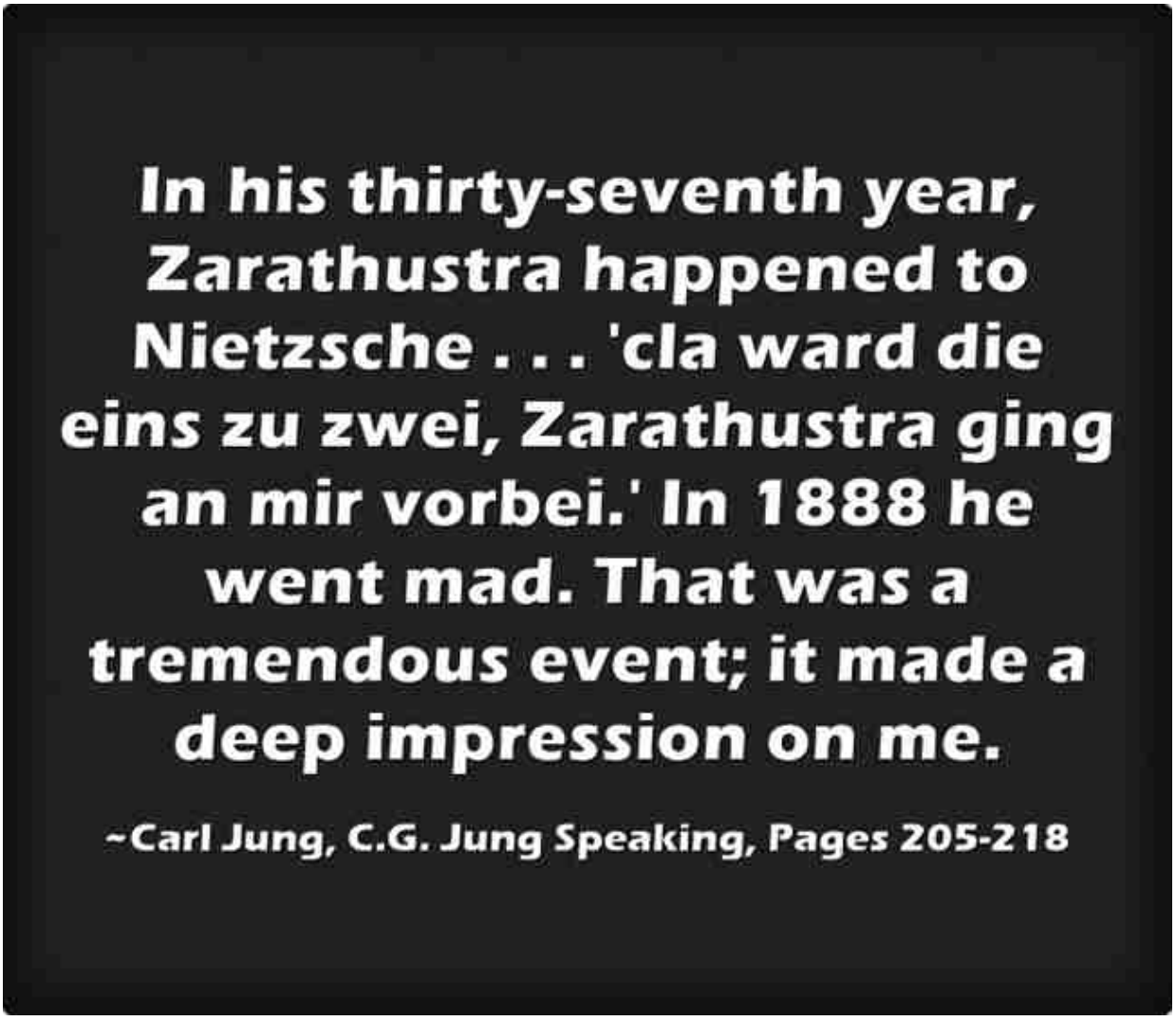
In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.
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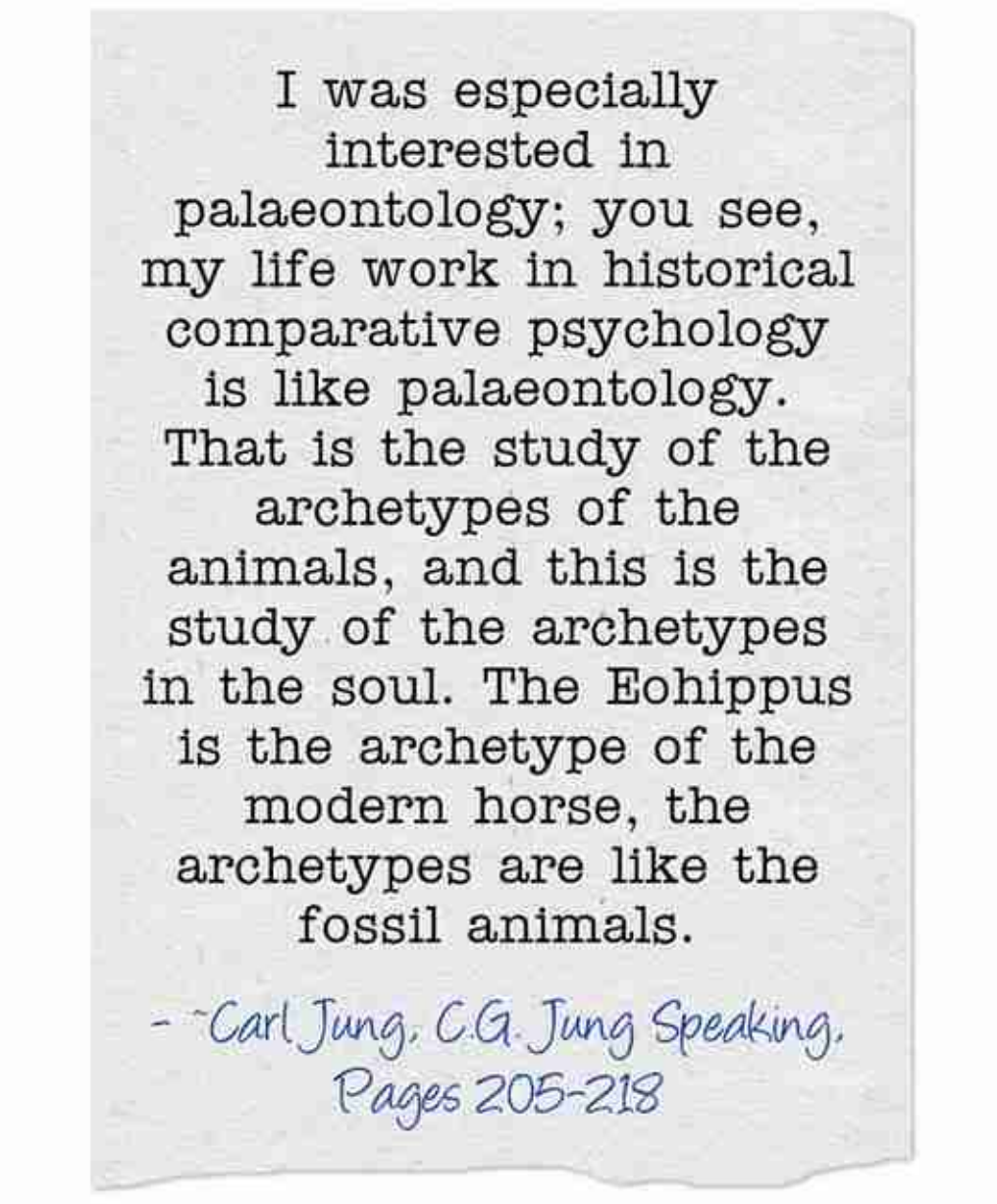
I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals.
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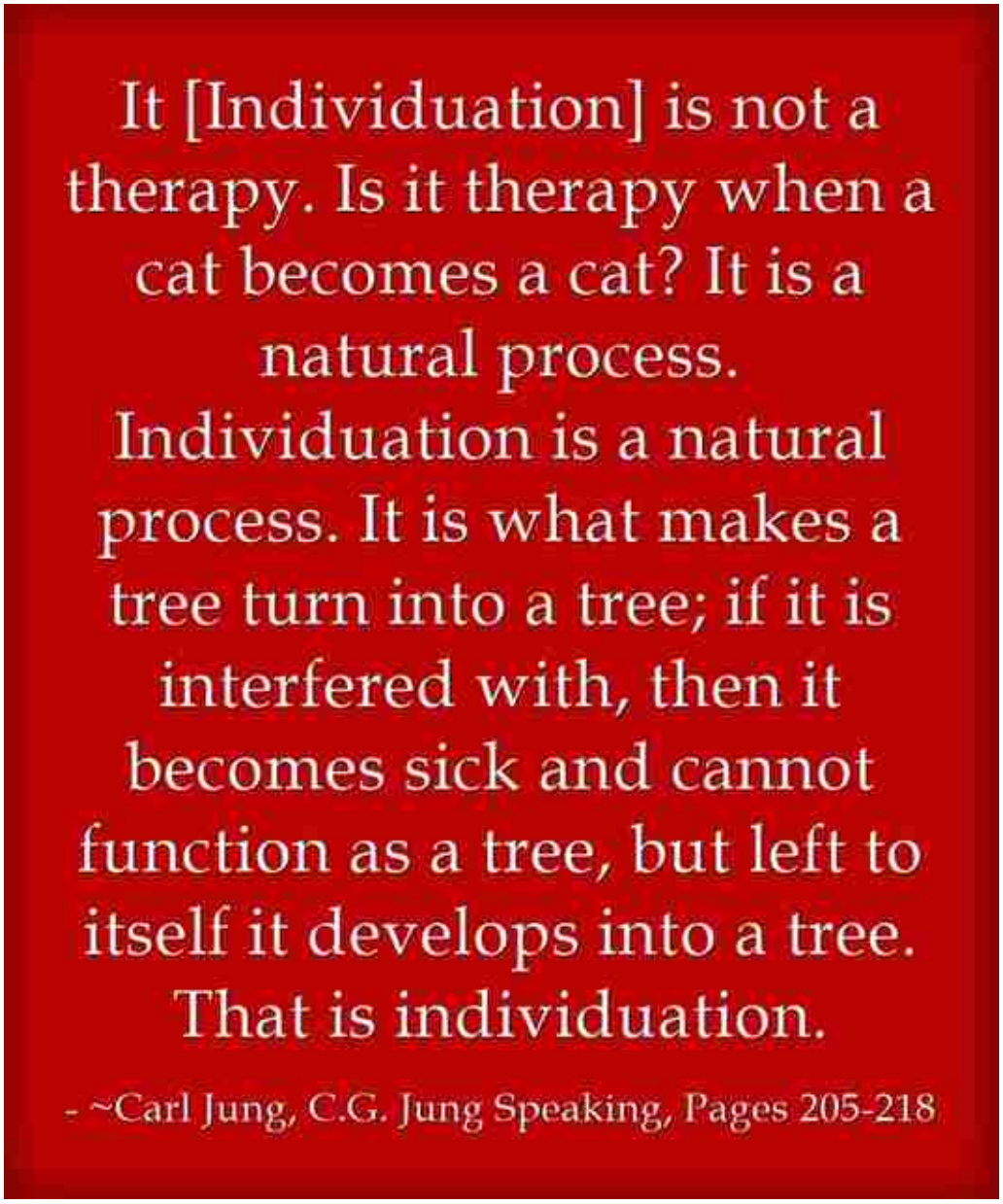
It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.
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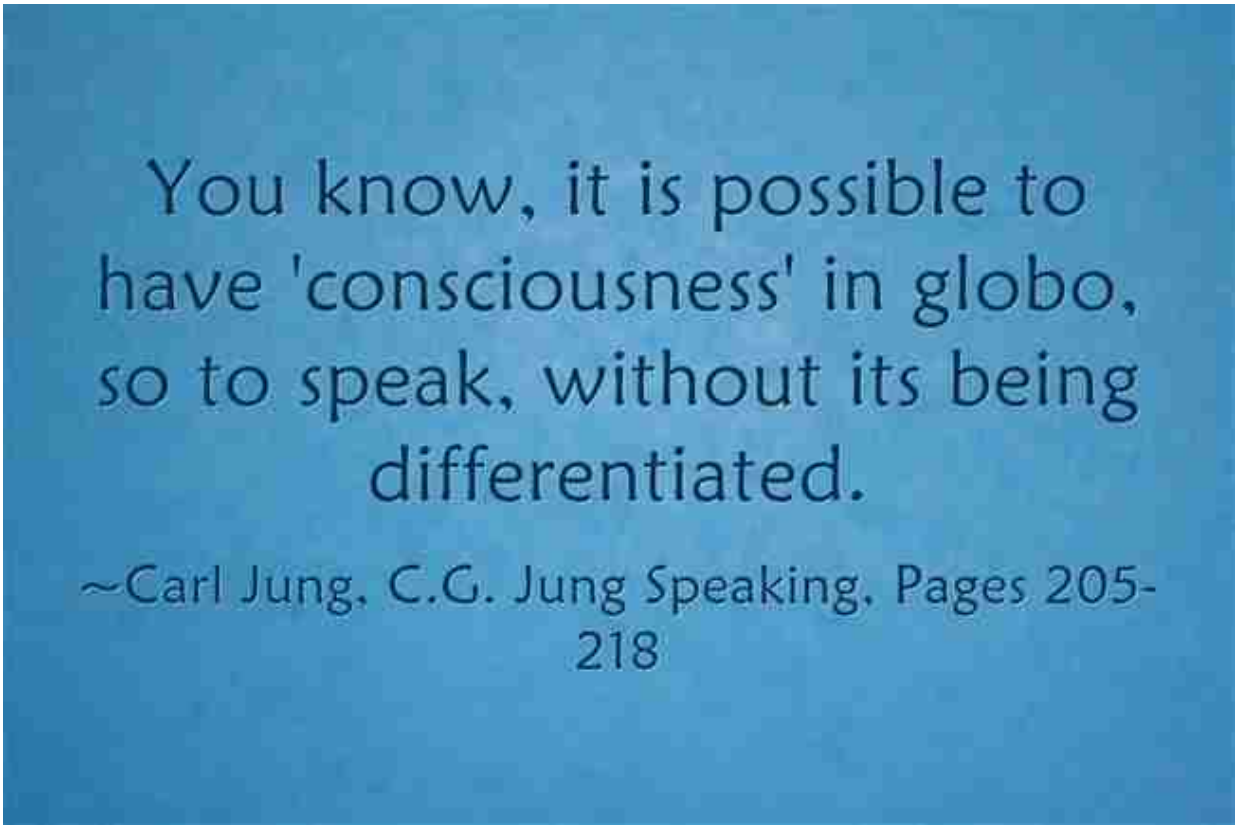
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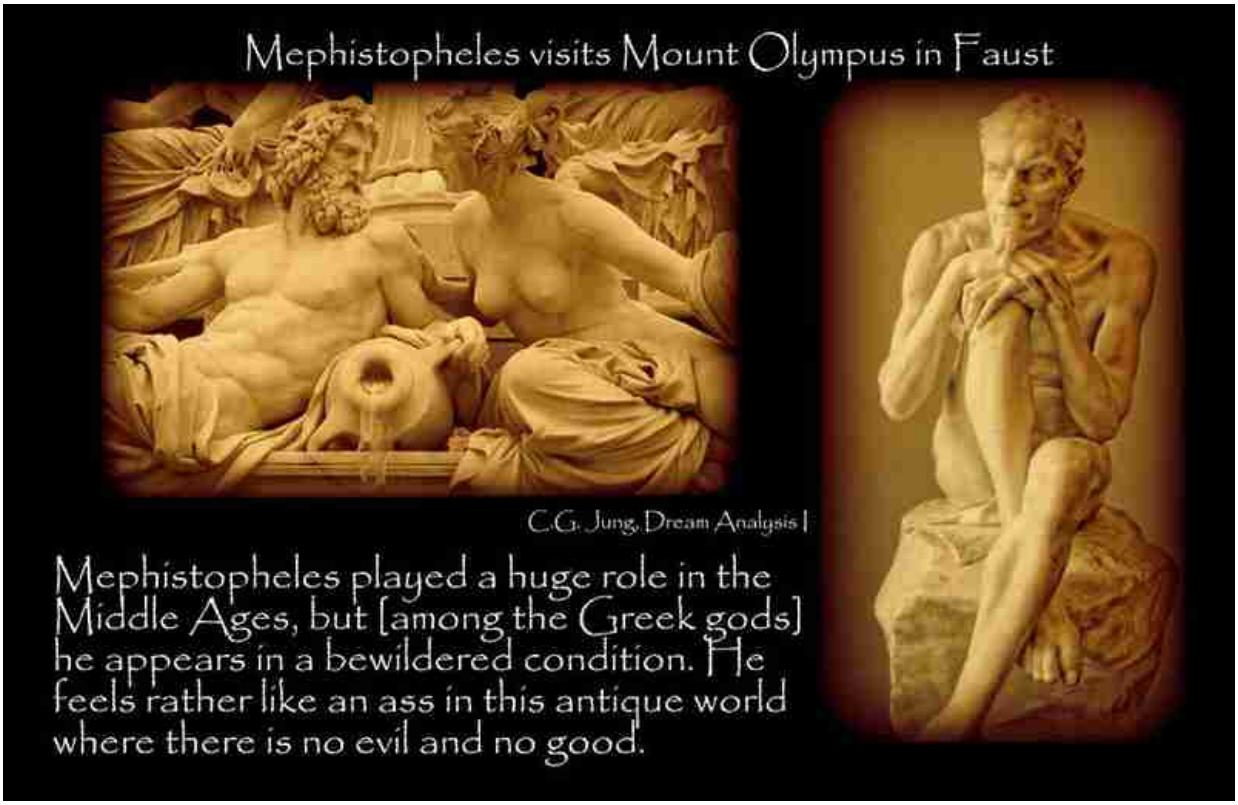
Carl Jung: It was the dream of the Middle Ages to make such a little man, and Faust marvels. (2016-03-01 14:19)


Mephistopheles visits Mount Olympus in Faust
C.G. Jung, Dream Analysis I
Mephistopheles played a huge role in the Middle Ages, but [among the Greek gods] he appears in a bewildered condition. He feels rather like an ass in this antique world where there is no evil and no good.

Konrad Escher, a Swiss engineer, carried out the great project of draining off large malarial swamps at the foot of the mountains.

He did his work in the spirit of great personal devotion, and Goethe has used this devotion as a symbol in the second part of Faust.

In Holland, in the seventeenth century, the great storms of the sea has broken the dykes and there were plans for building a great dam and winning back the land from the sea.

So in Faust they are building dams and winning back the fertile lands for cultivation.

“The Boy” appears for the first time under the name of “Knabe-Lenker,” the Boy Guide or Charioteer, when Faust is at the court of the king.

In reading the text we cannot see why this boy appears, and Goethe himself was almost embarrassed at his appearance and how to eplain him.

The boy speaks: “I am generosity, poetry.

I am the poet who perfects himself by wasing his own goods.

I am also infinitely rich, and I think of myself as Plutius.

I even animate and decorate his dancing and his meals.

I am spending what he is lacking" (outdoing Plutius, rich beyond all imagination).

He increases in intensity, as if he were getting more and more on fire.

He speaks to the crowd at a great festival: 'The greatest gifts of my hands I send about, and there behold on this or that head there is a little flame which I have put on.

Now it jumps from head to head.

Here it flares up for a short time, then it escapes.

Rarely it stays, and in many, before they are aware, it dies down sadly exhausted."

Then the final fate of the Boy Charioteer.

The whole festival ends with fireworks, and suddenly everything bursts into flames and he disappears into the fire, only ashes are left.

That figure is finished.

In the next appearance of Faust he is still moving on in the world doing wonderful things.

He returns and finds Wagner, the rationalist, installed in his former laboratory, where he is doing a marvelous thing, producing a little man in a retort, a homunculus.

It was the dream of the Middle Ages to make such a little man, and Faust marvels.

Then in the night Homunculus escapes in his glass bulb through the air and comes to the Elysian fields.

Mephistopheles played a tremendous role in the Middle Ages, but here he appears in a bewildered condition, for he feels rather like an ass among these figures of Greek Mythology, in the antique world where there is no evil and no good.

Homunculus appears in this world of gods and goddesses and consults with them as to how he can manage to get out of his glass bulb into the real world.

Only the old god Proteus, who is always taking on new forms, can give advice: "When thou wild become, begin first in the smallest things,' very wise.

Homunculus is glad to receive such good advice

He feels rather like an ass in this antique world where there is no evil and no good. Carl Jung, Dream Analysis, Page number needed.]

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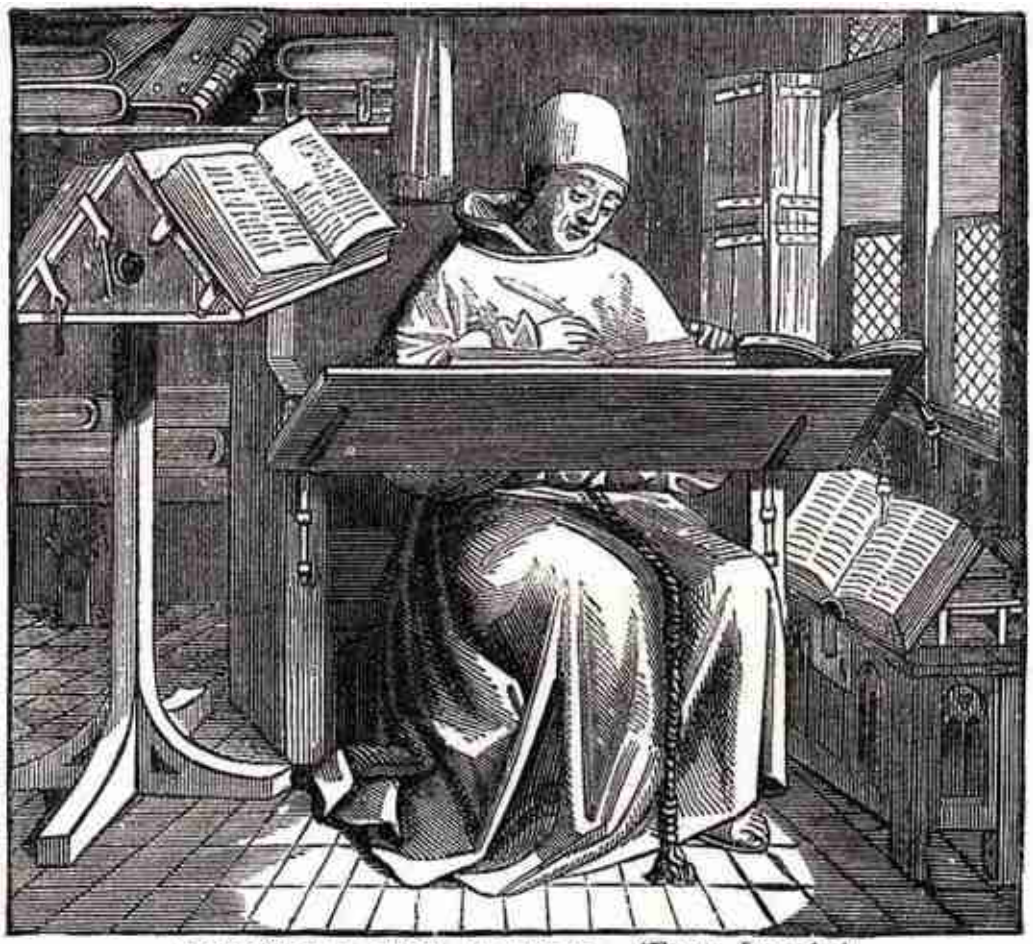
Carl Jung on "Dogmas." **(2016-03-02 05:18)**



SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens.

Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there
is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust's key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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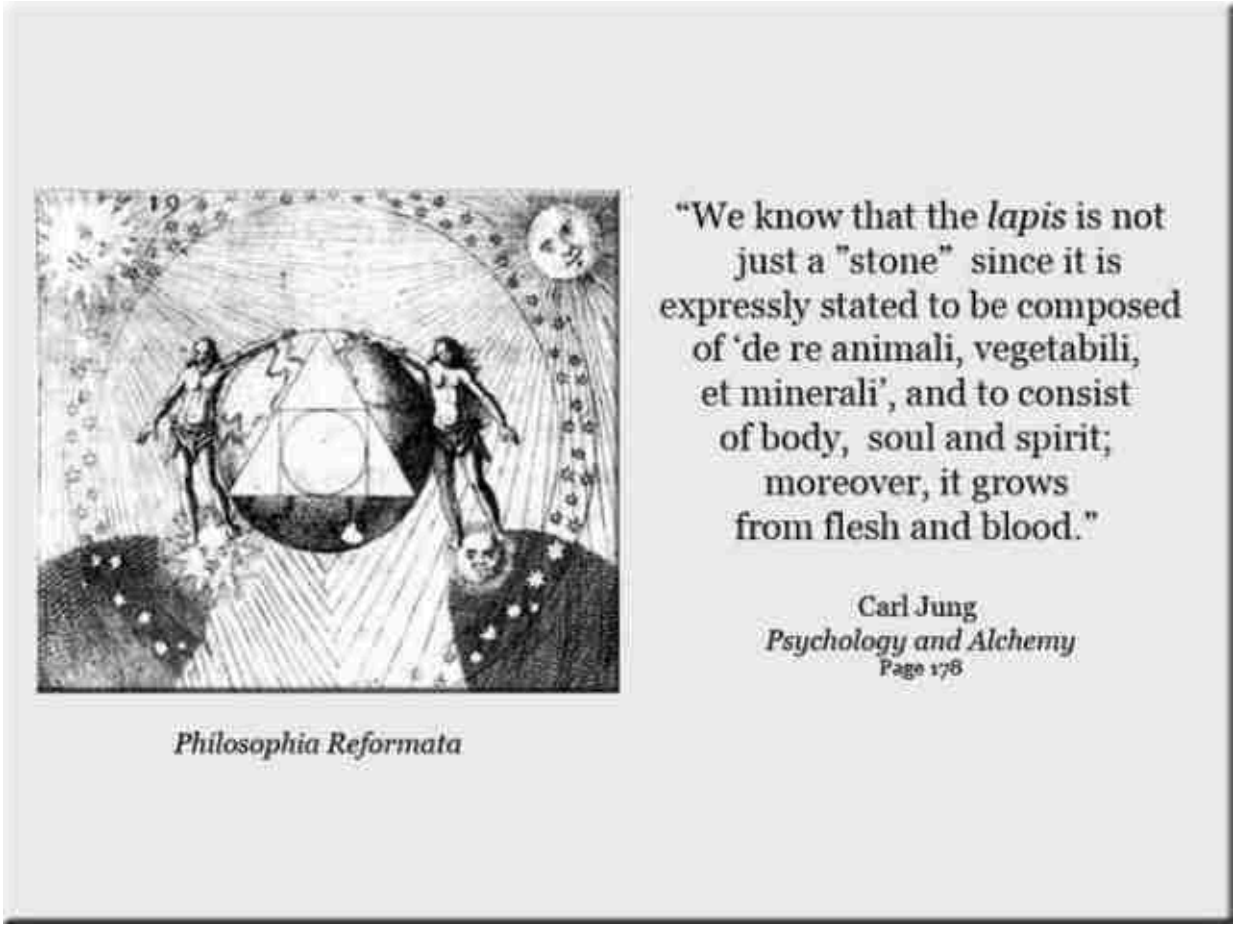
Carl Jung: The stone "is named the stone of invisibility" (lapis invisibilitatis). **(2016-03-02 11:15)**


"We know that the *lapis* is not just a "stone" since it is expressly stated to be composed of 'de re animali, vegetabili, et minerali', and to consist of body, soul and spirit; moreover, it grows from flesh and blood."
Carl Jung
Psychology and Alchemy
Page 178
Philosophia Reformata

The glass corresponds to the unum vas of alchemy (fig. 86) and its contents to the living, semi-organic mixture from which the body of the lapis, endowed with spirit and life, will emerge —or possibly that strange Faustian figure who bursts into flame three times: the Boy Charioteer, the Homunculus who is dashed against the throne of Galatea, and Euphorion (all symbolizing a dissolution of the "centre" into its unconscious elements).

We know that the lapis is not just a "stone" since it is expressly stated to be composed "de re animali, vegetabili et minerali," and to consist of body, soul, and spirit; moreover, it grows from flesh and blood.

For which reason the philosopher (Hermes in the 'Tabula smaragdina") says: 'The wind hath carried it in his belly" (fig. 210).

Therefore "wind is air, air is life, and life is soul." "

The stone is that thing midway between perfect and imperfect bodies, and that which nature herself begins is brought to perfection through the art."

The stone "is named the stone of invisibility" (lapis invisibilitatis). Carl Jung, Psychology and Alchemy, Page 178.

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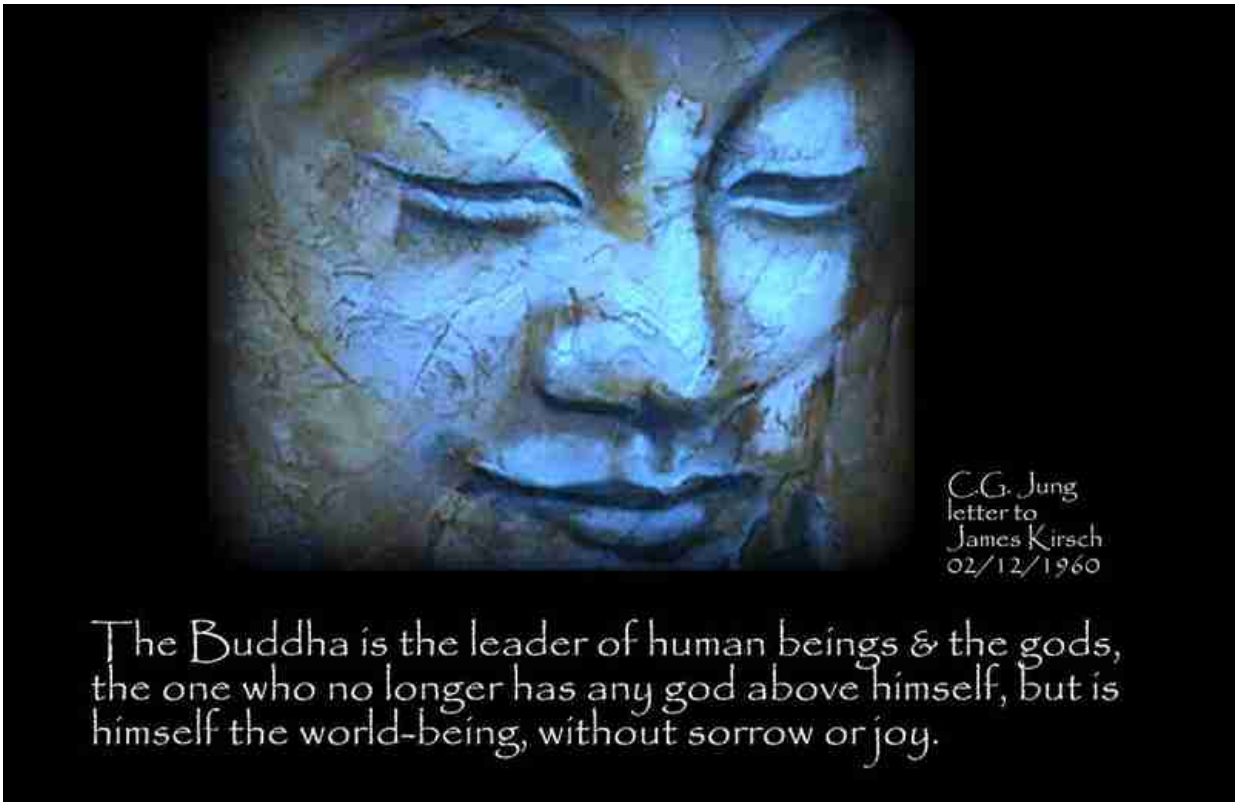
Carl Jung on the "Buddha" **(2016-03-02 14:32)**


C.G. Jung
letter to
James Kirsch
02/12/1960
The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.

The Buddha is the leader of human beings and the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy. Carl Jung letter to James Kirsch 02/12/1960

The quotation above comes from a letter written by Dr. Jung to James Kirsch regarding a vision that Dr. Kirsch had sent to Dr. Jung.

At the beginning of the letter Dr. Jung laments the fact that Dr. Kirsch did not previously send him the "Visions of the Androgynous XP" which in Dr. Jung's view held the key to Dr. Kirsch's "situation."

The quotation is part of Dr. Jung's presentation of historical parallels to the "Anthropos" or "XP."

The Quotation comes from the third historical parallel:
3. "An even stronger example of 1) the "Godless" Buddha the Exalted, perfect one, the all-Knowing, all-conquering, the leader of human beings and the gods, the one who no longer has any God above himself, but is himself the world being, without joy or sorrow. Carl Jung, Jung-Kirsch Letters, Pages 261-262.

Note: In the letter Dr. Jung places the word "and" between human beings and the gods in italics for emphasis.

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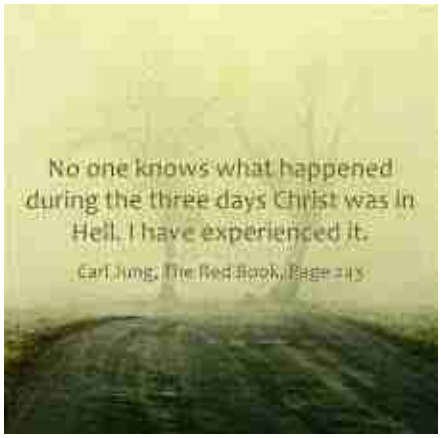
Carl Jung and "The Hell of Initiation." **(2016-03-03 05:06)**



Introduction: J. P. Hodin, a British art critic and historian, of Czech origin, had studied Jung's statements about art and creativity, particularly in his essays on Joyce and on Picasso.

Feeling dissatisfaction with Jung's explanation of his point of view, he requested an appointment to discuss psychology and modern art, and Jung received him at his house in Kusnacht on June 17, 1952.

Hodin's account of the interview was published in his book Modern Art and the Modern Mind (Cleveland, 1972), in a chapter titled as above, part of which had been included in a lecture, "C. G. Jung and Modern Art," at the Institute of Contemporary Arts, London, in February 1954.

The present version is recast in dialogue form.

J.P. Hodin: (In a small study, its windows opening on the garden and the lake beyond it, Jung awaited me: a writing-desk in one corner, bookcases, a few insignificant pictures of small size in dark frames on the wall—landscapes, figures.

Jung bade me welcome and asked me to be seated in a chair near the window.

He was over medium height, had a strong frame which suggested peasant stock, and walked with a rather heavy gait.

The soundness of his shape was matched by his strong gaze.

His hair and moustache were white, but he seemed younger than his years although he was, he told me, just recovering from one of the illnesses which assail old age.

That is why, when I mentioned in passing an incident from the life of the aged Swiss poet Hermann Hesse, Jung spoke of having many times lately thought of Freund Hein, which is a German expression for death.

But he must have embarked on one of his most ambitious works, the Mysterium Coniunctionis, at about this same time.

He listened attentively to my objections.

When I mentioned that in England his psychology had again and again been attacked as unscientific, he was at first indignant.

(Only later followed an even stream of evidence.)

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific!

There are only a few heaven-inspired minds who understand me.

In America it was William James.

But most people are ignoramuses.

They take no pains to find out the essential things about themselves.

It requires too much Latin and Greek!

(I asked him if he had any inclination to interpret works of other modern artists—Paul Klee, for example. I had just come from Bern, where I had visited Klee's aged sister and his son Felix and had seen very early works of this artist.)

No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.'

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new.

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain …A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time.

J.P. Hodin: Do you consider science to have had a negative influence on modern man?

Dr. Jung: Science is only one source of evil.

Besides science there are technology, religion, philosophy, art.

Modern art preaches the same fatality.

The destructive role of the intellect, of rationalism, not only of science, must share the guilt.

Everything that should represent the irrational and fails to do so is responsible.

"La Deesse raison a ses raisons" [the goddess of Reason has her own reasons].

This doctrine took the stage as a mass movement in the French Revolution, and it is the same revolution which we are still experiencing, because we have raised Reason to a seat above the gods.

J.P. Hodin: (What Jung meant by this, I felt, was not God or gods as objective realities. As a psychologist all he says is that God is an archetype of what is to be found in the soul of man and which may be called the image of God. I misunderstood him intentionally in order to make him express himself more specifically, and suggested that modern man could not reconcile himself to dogmas, and that this was understandable if viewed historically.)

Dr. Jung:

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens.

Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust's key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

Dr. Jung and the Christmas Tree **(2016-03-04 04:06)**

Introduction: Georg Gerster (b. 1928), having earned a Ph.D. in German literature at Zurich University in 1956, embarked on a remarkable career as a freelance writer and photographer specializing in science—he has worked on every continent including Antarctica.

Shortly before Christmas 1957 he interviewed Jung for Die Weltwoche (Zurich), and his article was published on Christmas Day.

Dr. Jung: It is slightly condensed here.

Jung is speaking: An Indian swami knocked on the door of a villa on the Zurichberg.

"Forgive me for disturbing you," he said to the householder.

"I come from Madras, and am making a study of local religious customs in Europe.

Perhaps you could . . .?"

The householder backed away.

"I'm afraid you have come to the wrong house.

We are enlightened people here.

Of course we go to church, at least now and then, but as you probably know we Protestants are not on the best of terms with the world of religious symbols.

If you were thinking of finding any religious customs here like the ones in your own country, I'm afraid you will go home disappointed."

The swami retired crestfallen.

But let us suppose he comes back again, say in December, and catches the householder in the act of decorating the Christmas tree.

"But you told me you had no religious customs," he says reproachfully.

"And yet you cut down a fir tree just to let it dry up in the drawing-room, and cover it with little candles which are no use at all for heating purposes.

Tell me, is this prescribed by your religion or its holy writings?"

The householder shakes his head in astonishment. "Not that I know of. It's something that's always been done...."

On one of my expeditions to Africa, I lived for a while with a tribe on the slopes of Mount Elgon, in Kenya.

Every morning, at sunrise, they stepped out of their huts, spat into their hands, and held them palm outwards to the sun.

Asked why they did this, they were at a loss for an answer.

They could only say: "It's something that's always been done. . . ."'

Such ignorance has earned them the name of primitives in the judgment of the whites.

Now if our Indian friend were to publish in Madras his researches among the inhabitants on the slopes of the Ziirichberg, he would have some remarkable things to report.

"Although they deny it, they worship rabbit idols which lay colored eggs, and on the day they call Easter they look for these eggs in the garden, with much shouting.

They also worship, on another day they call Christmas, an illuminated tree which they hang all over with spangles, shiny balls, and sweetmeats.

Yet they do not know why they do this.

They are very small-minded and primitive people."

The very existence of such things as the May-pole, the May-tree, and the greasy pole tell us a great deal about the Christian claim to the Christmas tree.

At best it was a matter of reinterpreting old customs, in much the same way as the feast of Christ's nativity was grafted on to the already existing mid-winter vegetation festivals.

The tree-symbol has a very venerable history; the Finnish scholar Uno Holmberg, who investigated the symbolism of the tree of life, called it "mankind's most magnificent legend."'

The countless changes of meaning the tree-symbol has undergone in the course of its history are proof of its richness and vitality.

The tree has a cosmic significance—it is the worldtree, the world-pillar, the world-axis.

Only think of Yggdrasill, the world-ash of Nordic mythology, a majestic, evergreen tree growing at the center of the world.

The tree, particularly its crown, is the abode of the gods.

Hence the village tree in India and the German village linden tree round which the villagers gather in the evenings: they are sitting in the shadow of the gods.

The tree also has a maternal aspect. In Germanic mythology the first human beings, Ask and Embla, come from the ash and the alder, as their names show.

Among the Yakuts of Siberia, a tree with eight branches was the birthplace of the first man.

He was suckled by a woman the upper part of whose body grew from its trunk.

These and many similar ideas are not invented, they simply came into men's heads in bygone times.

It is a sort of natural revelation.

To give an example.

One evening an English District Commissioner in Nigeria heard a tremendous racket going on in the barracks of the native troops.

Six soldiers had to put a raving comrade in chains.

When the D.C. arrived, the black man lay quiet and was released at his order.

In explanation of his strange behavior, he said that he had wanted to go home because his tree was calling him, but now it was too late.

The D.C. learnt further that when he was a little child the man's mother had once put him to rest under a tree while she went to work.

The tree then talked to him and made him promise that he would hasten to it without delay whenever he heard it calling and would bring it food.

Several times the tree had called him, said the soldier, and each time he had brought it the best he had in his miserable hut.

On this evening, far from his village, he had heard the tree calling for food, yet could not obey the voice because of his military duties.

Often, as here, the tree symbolizes the numen, the psychic fate of the person, his inner personality.'

In the dream of Nebuchadnezzar the king himself is symbolized by the tree.

There is also an old Rabbinic idea that the ageing Adam was granted one look into paradise.

In the branches of the withered tree there lay a child.

We might further mention the old patristic ideas of Christ as the tree of life.

Georg Gerster: Doesn't the custom, still practiced today in many places, of planting a tree at the birth of a child also belong in this context?

Dr. Jung: Certainly. The reason for this unthinking ritual act is the participation mystique between man and the tree: both share the same fate.

Georg Gerster: To come back to the Christmas tree.

Haven't several quite different sets of symbols fused into one?

The tree, the lights, the evergreen branches, the decorations, the distribution of Christmas presents—all these have their own symbolic value, and in numerous folk customs some of the cornponents are differently combined.

Dr. Jung: Agreed.

But let us not forget that the total combination, the lighted and decorated tree, is also found outside Christ's nativity and in non-Christian contexts.

For instance in alchemy, that well-known reservoir for the symbols of antiquity.

(Here Jung produced an alchemical picture of the tree with the sun, the moon, and the seven planets in its branches, surrounded by allegories of the alchemical process of transformation.)

Now you know what the shining globes on the Christmas tree mean: they are nothing less than the heavenly bodies, the sun, moon, and stars.

The Christmas tree is the world-tree.

But, as the alchemical symbolism clearly shows, it is also a transformation symbol, a symbol of the process of self-realization.

According to certain alchemical sources, the adept climbs the tree—a very ancient shamanistic motif.

The shaman, in an ecstasy, climbs the magical tree in order to reach the upper world where he will find his true self.

By climbing the magical tree, which is at the same time a tree of knowledge, he gains possession of his spiritual personality.

To the eye of the psychologist, the shamanistic and alchemical symbolism is a projected representation of the process of individuation.

That it rests on an archetypal foundation is evidenced by the fact that patients who have not the slightest knowledge of mythology and folklore spontaneously produce the most amazing parallels to the historical tree-symbolism.'

Experience has taught me that the authors of these pictures were trying to express a process of inner development independent of their conscious volition.

Georg Gerster: Your conception of the Christmas tree is in no way disturbed by the fact that the custom dates only from the seventeenth century?

Dr. Jung: Why should that be any objection to my view that the Christmas tree, which in the longest and darkest night of the year symbolizes the return of the light, is archetypal?

On the contrary!

The way the Christmas tree has caught on in various countries and rapidly took root, so that most people actually believe it is an age-old custom, is only further proof that its appeal is grounded in the depths of the psyche, in the collective unconscious, and far exceeds that of the crib, the ox, and the ass.

Georg Gerster: In one of your books you remark that people decorate the Christmas tree without knowing what is at the back of this custom.

Dr. Jung: It is an old pagan one.

It is not I who use this expression but the Church. "Omnis haec observatio est paganorum," it says in an old papal declaration with reference to decorating the houses with green branches.

This and similar customs are pagan.

And J. C. Dannhauer, an Evangelical theologian in Strasbourg, preached in the middle of the seventeenth century against the fir trees people set up in their houses at Christmas and bedecked with dolls and candles.

These old divines were not so wrong according to their lights.

Georg Gerster: Now that you have elucidated its background as an empirical investigator, the increasing popularity of the Christmas tree must rejoice your heart as a psychotherapist.

I conjecture you would agree that Christmas trees are healthy —as a measure of psychic hygiene?

Dr. Jung: Your conjecture is correct.

The archetypes are, so to speak, like many little appetites in us, and if, with the passing of time, they get nothing to eat, they start rumbling and upset everything.

The Catholic Church takes this very seriously.

Just now it is setting about reviving the old Easter customs.

The abstract greeting "Christ is risen!" no longer satisfies the craving of the archetypes for images.

So in order to set it at rest, they have had recourse to the hare-goddess, a fertility symbol.

And lately the Church has reintroduced an ancient fire ceremony: the Easter fire, the primordial fire, is lit not with matches but with flint and steel!

A tremendously nourishing procedure for man's feelings.

The inner man has to be fed—a fact that moderns, with their frivolous trust in reason, often overlook to their own harm.

The Christmas tree is one of those customs which are food for the soul, nourishment for the inner man.

And the more primordial the material they use, the more promising these customs are for the future. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 353-358.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

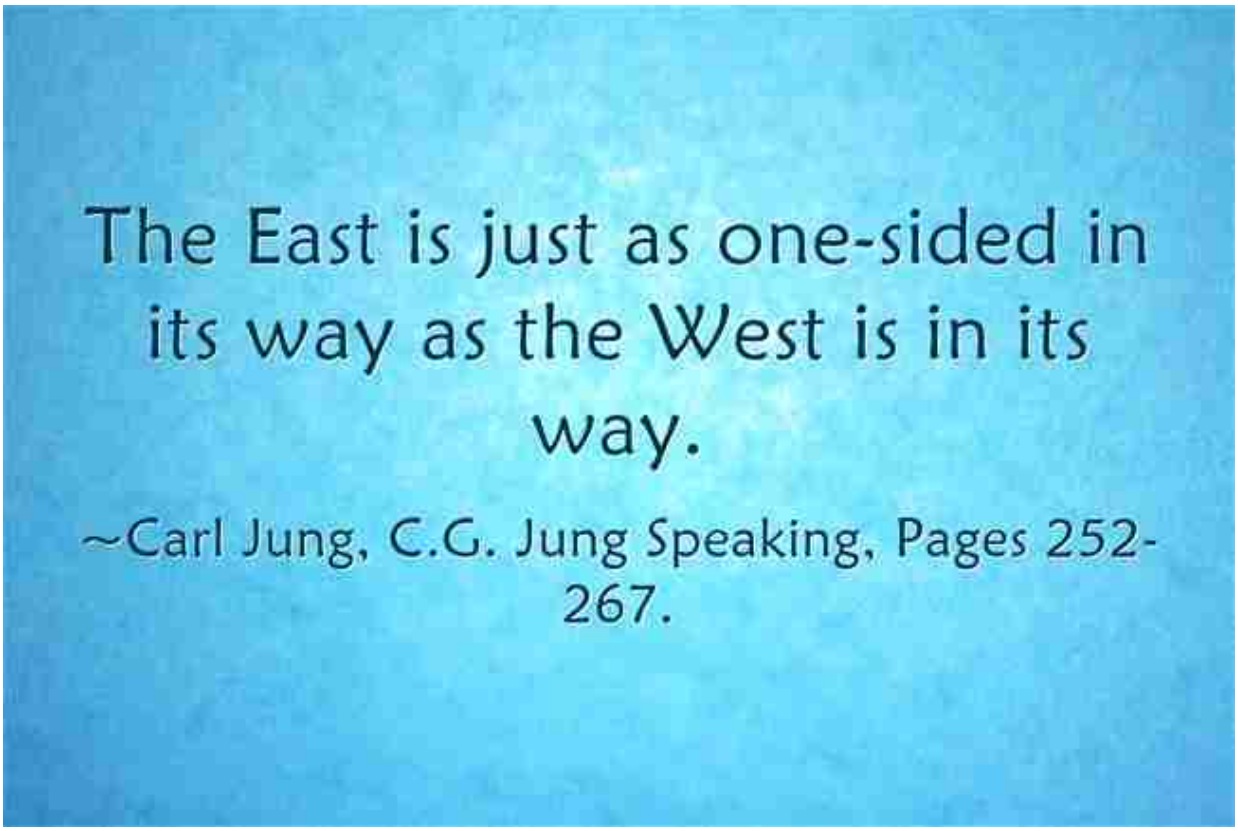
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

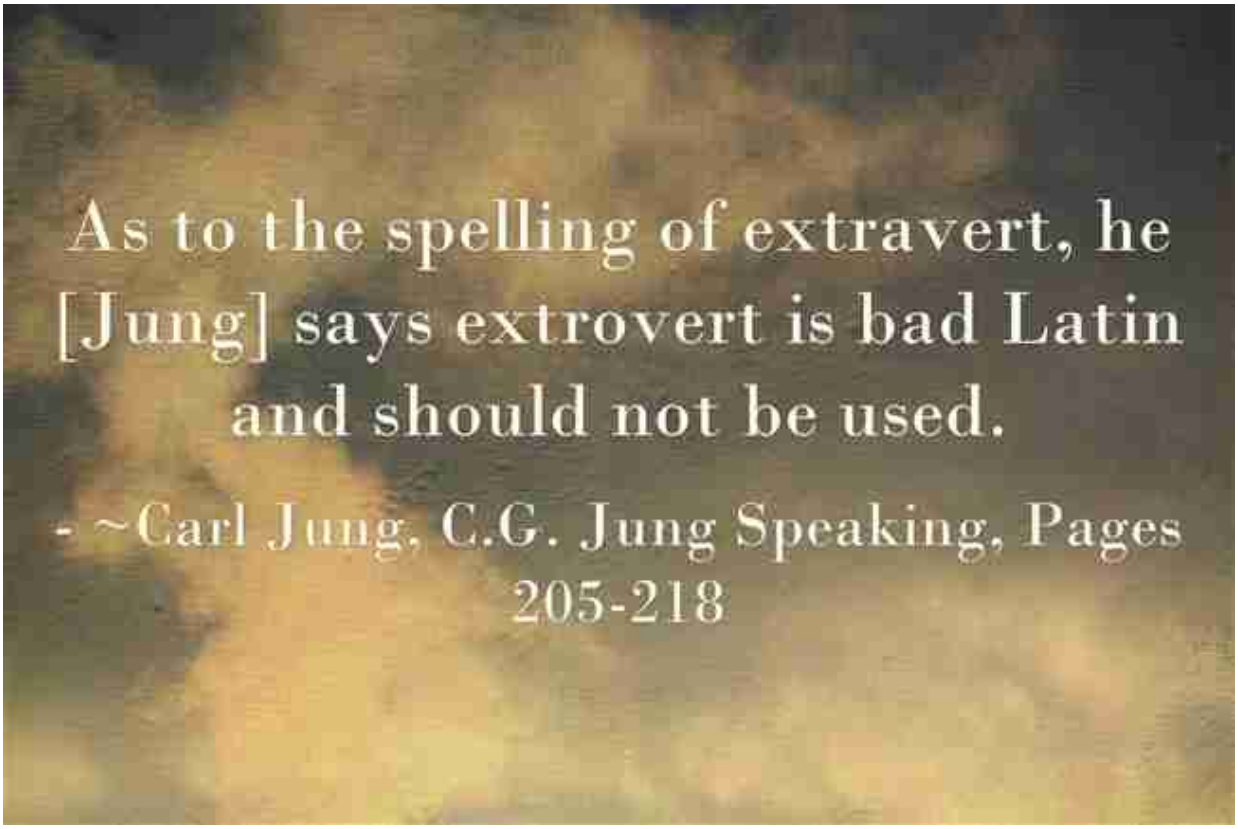
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXIII **(2016-03-04 14:48)**



The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.


As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used.
- ~Carl Jung, C.G. Jung Speaking, Pages 205-218

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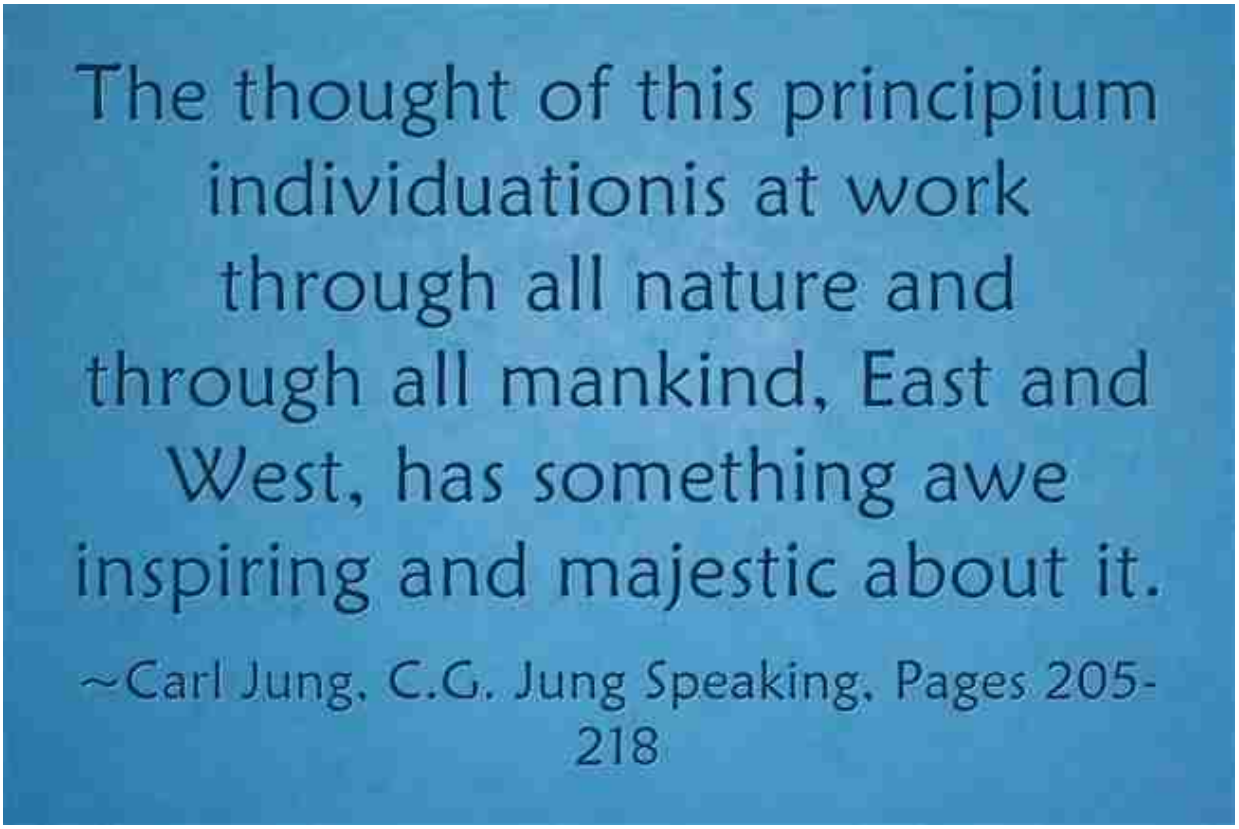
The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.
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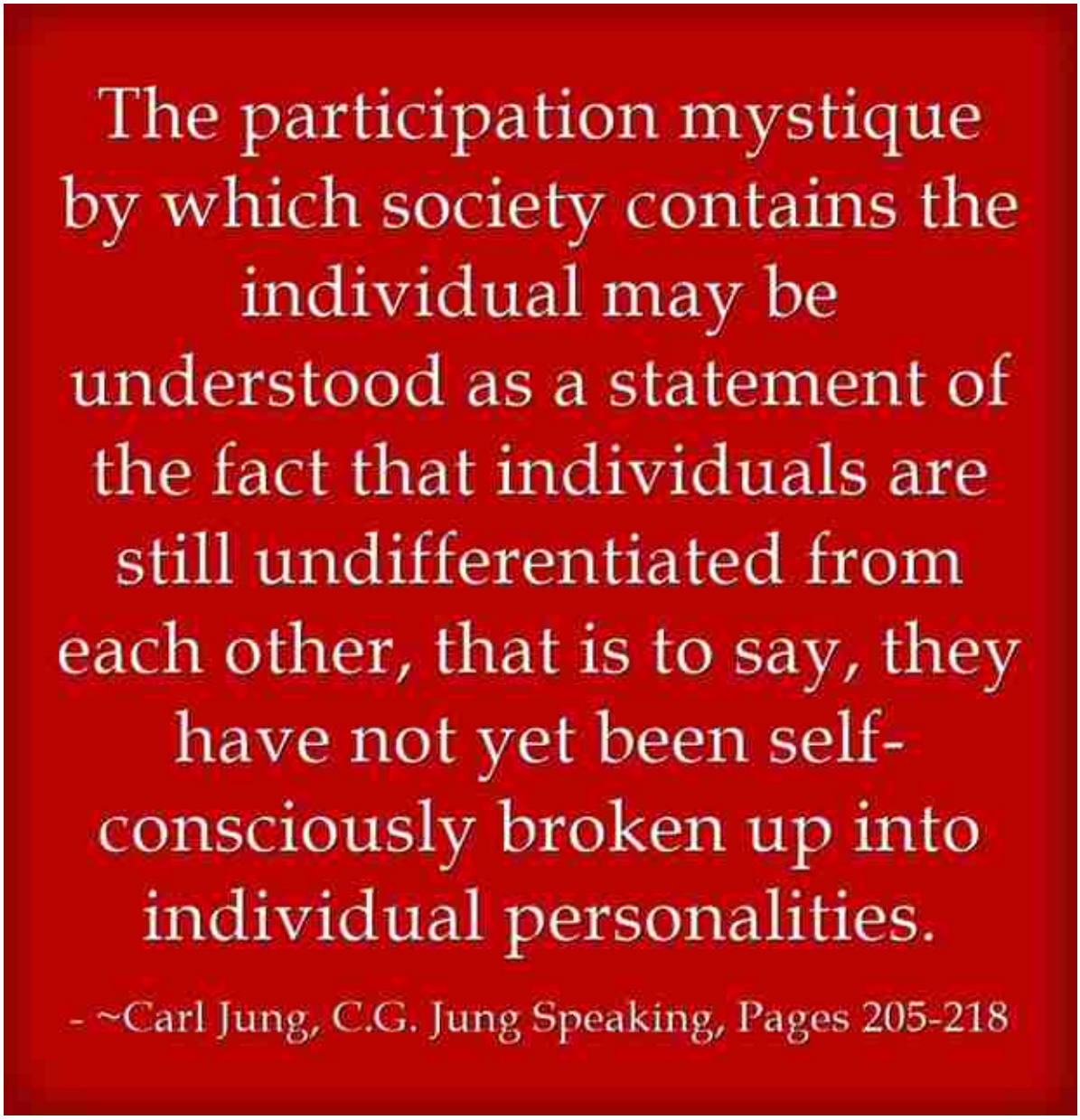
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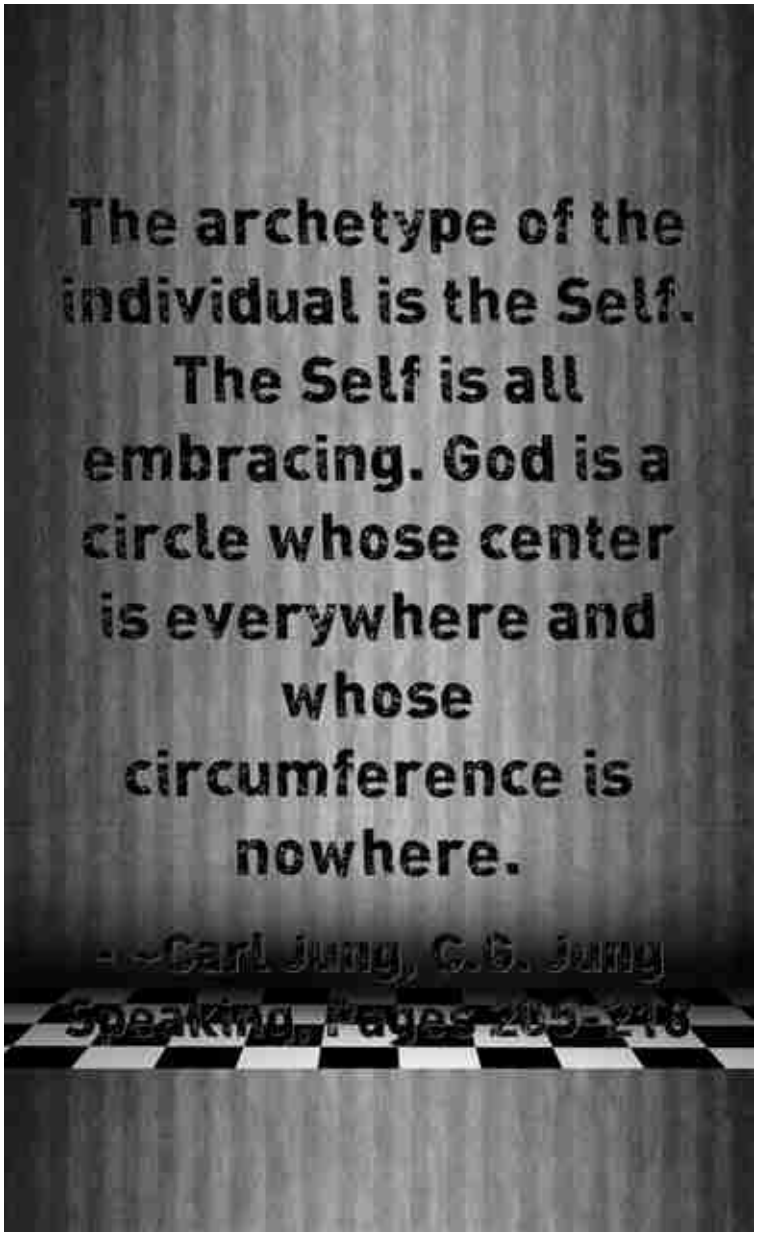
The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere.
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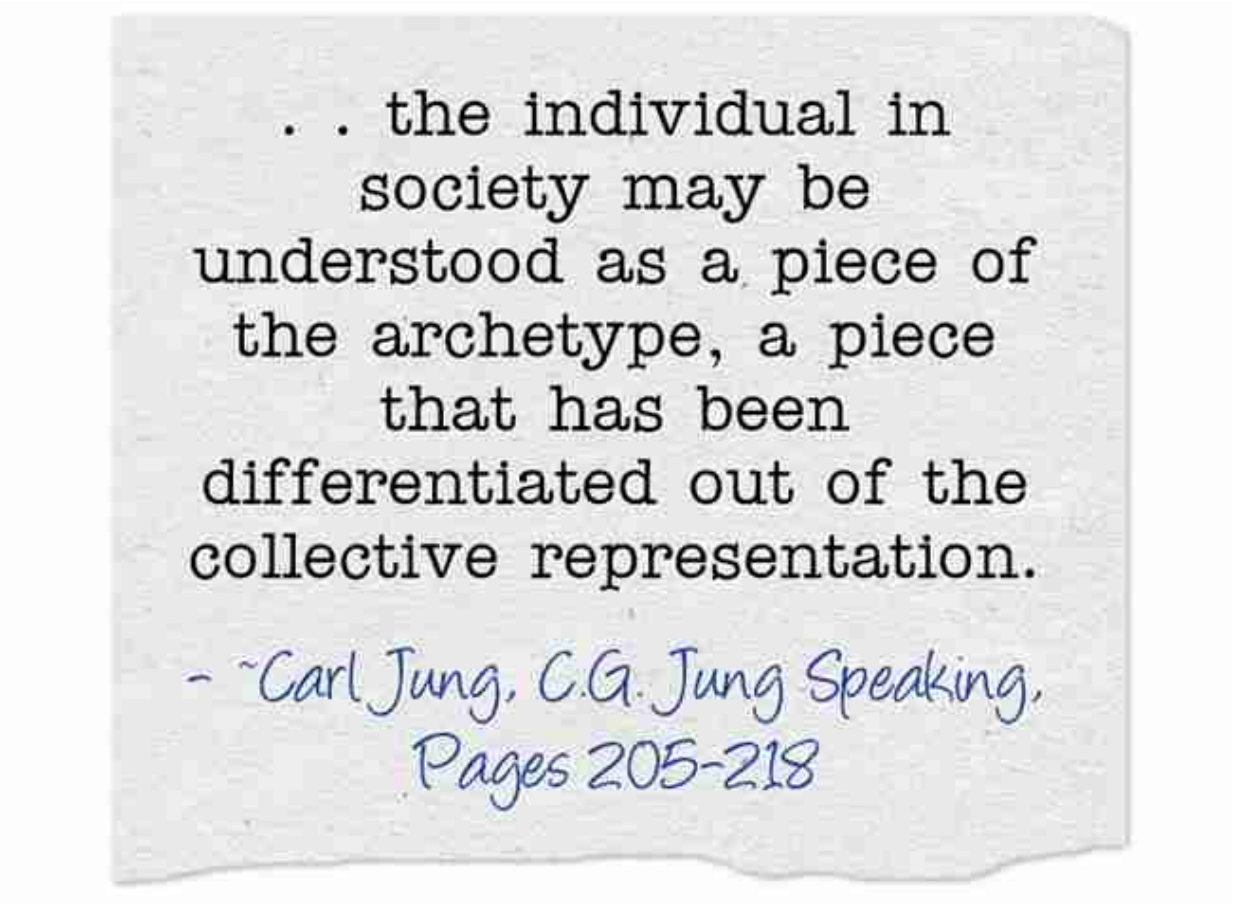
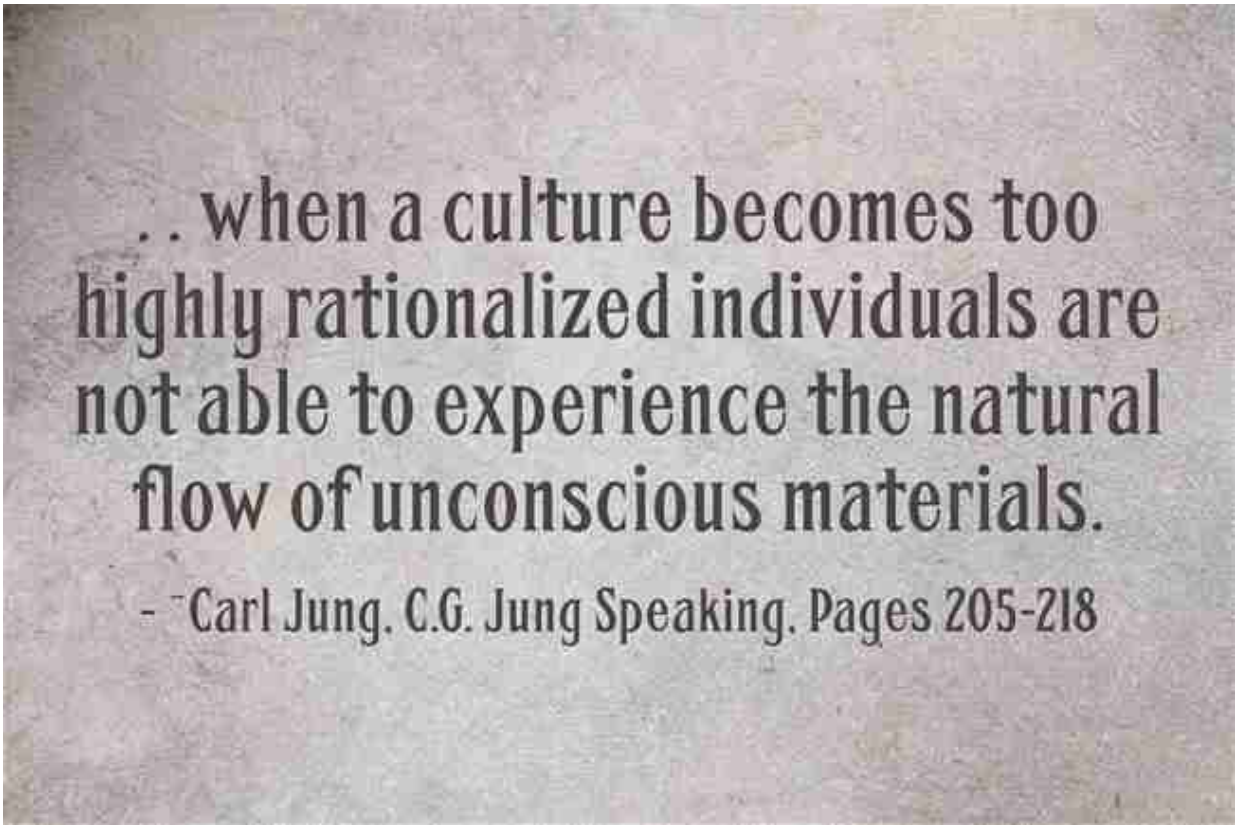


. . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218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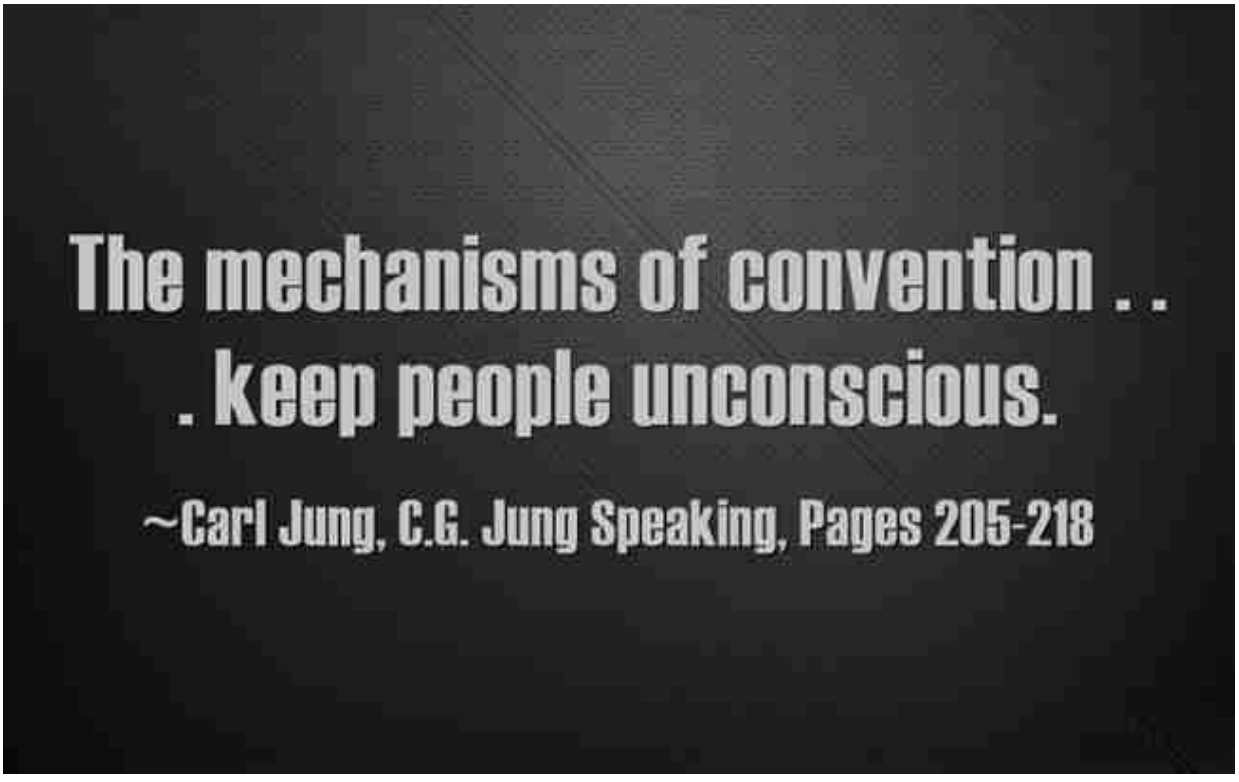
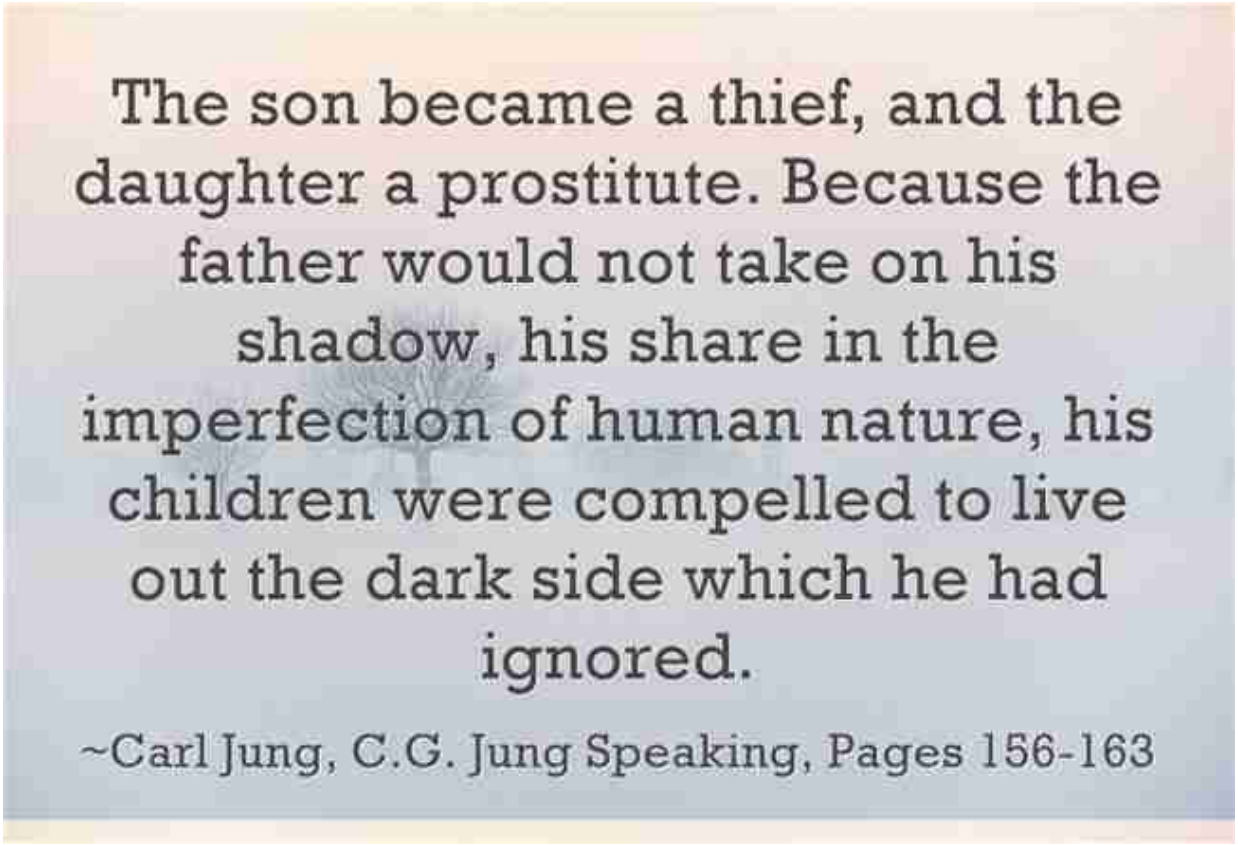


The mechanisms of convention . . . keep people unconscious. Carl Jung, C.G. Jung Speaking; Interviews and

Encounters, Pages 205-218


The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.
~Carl Jung, C.G. Jung Speaking, Pages 156-163

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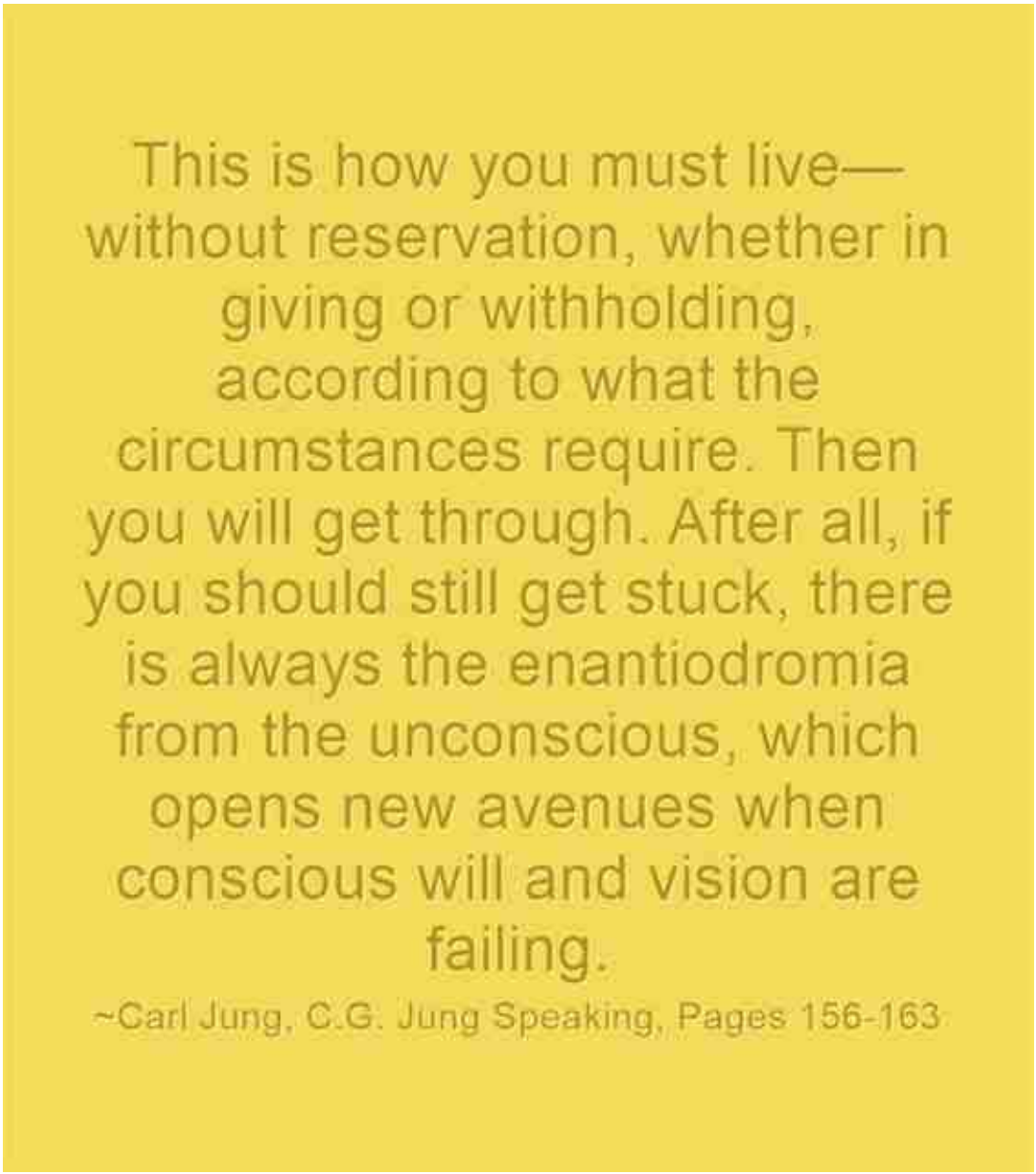
This is how you must live—
without reservation, whether in
giving or withholding,
according to what the
circumstances require. Then
you will get through. After all, if
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is always the enantiodromia
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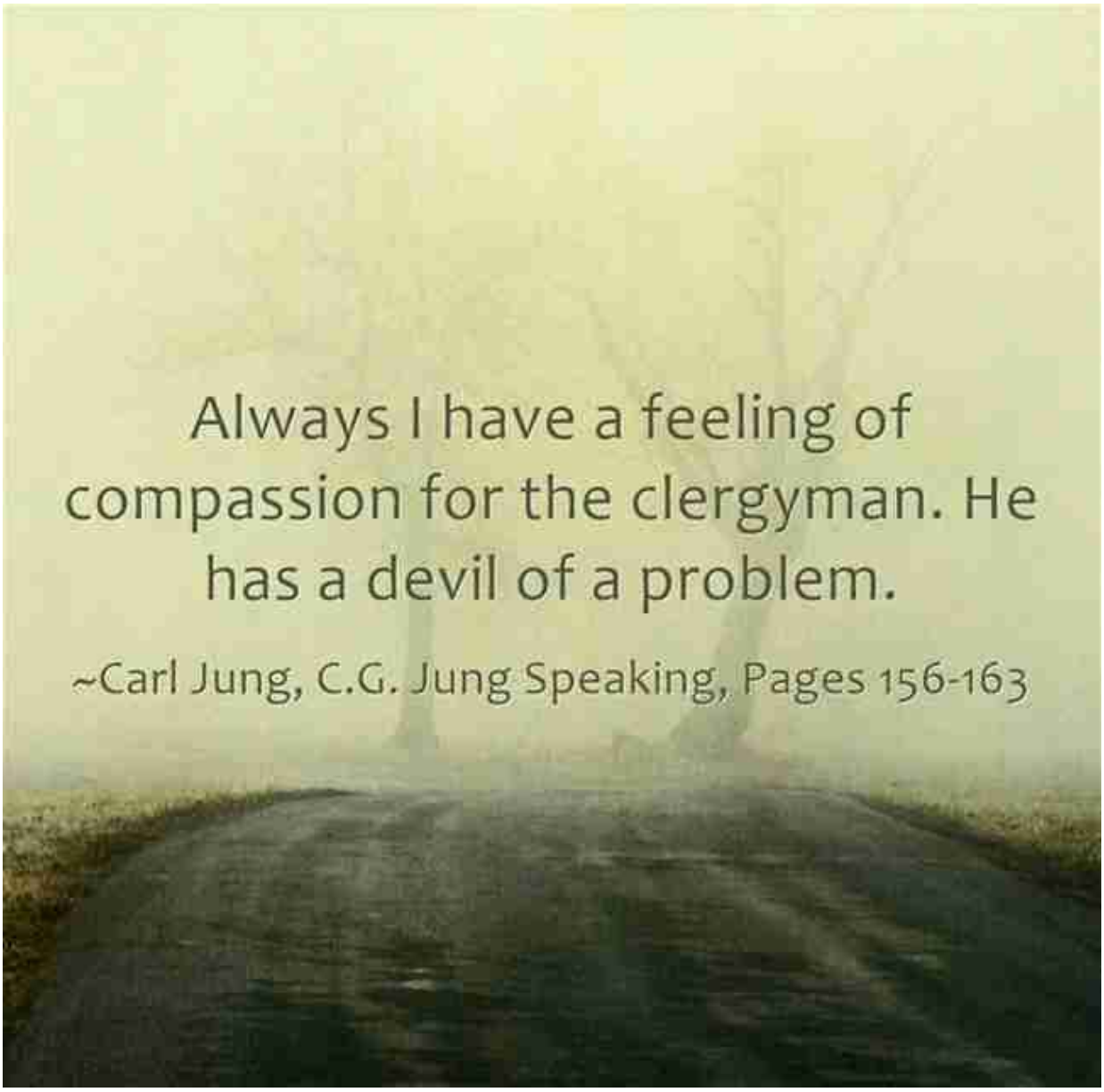
Always I have a feeling of compassion for the clergyman. He has a devil of a problem.
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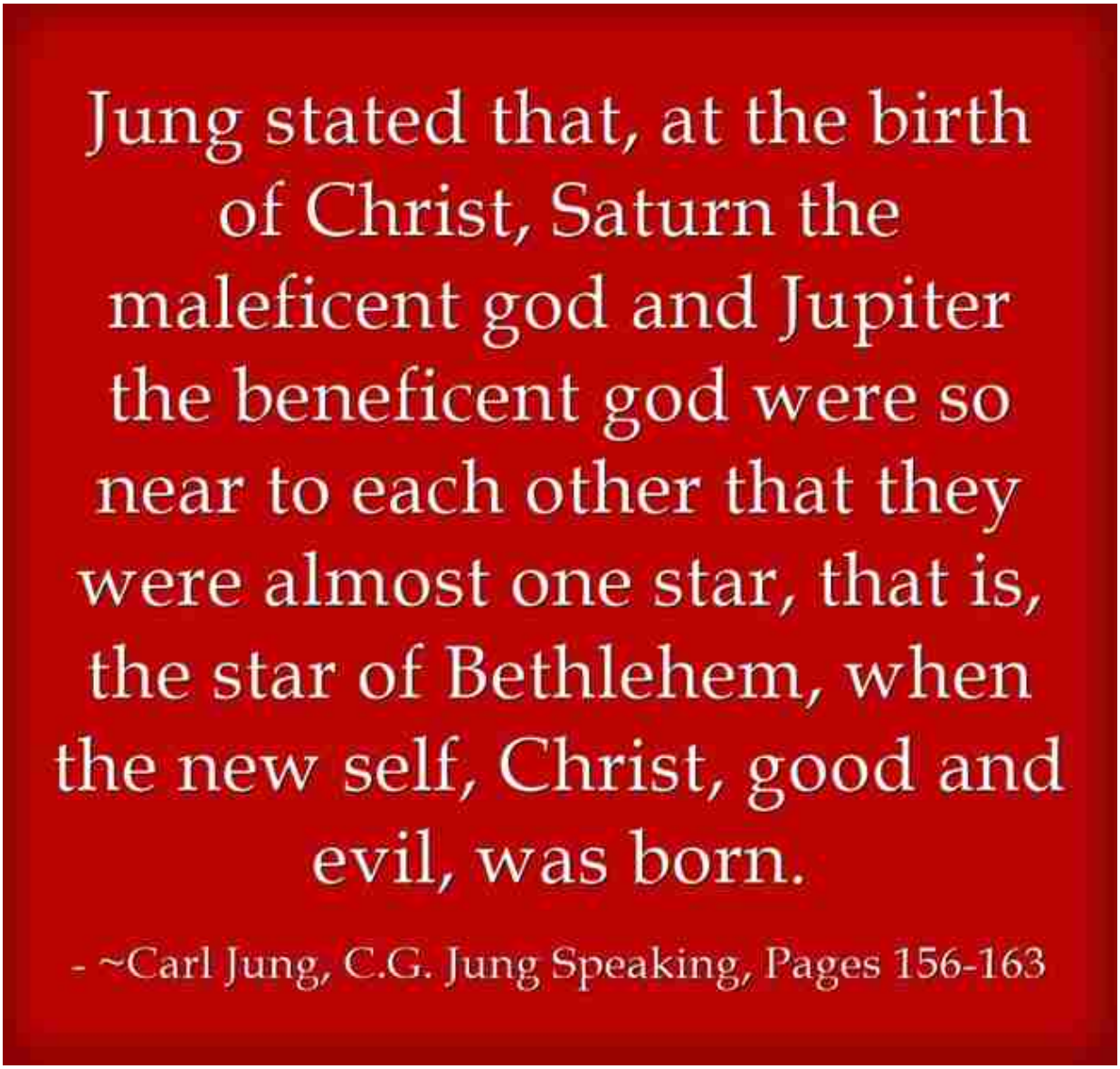
Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.
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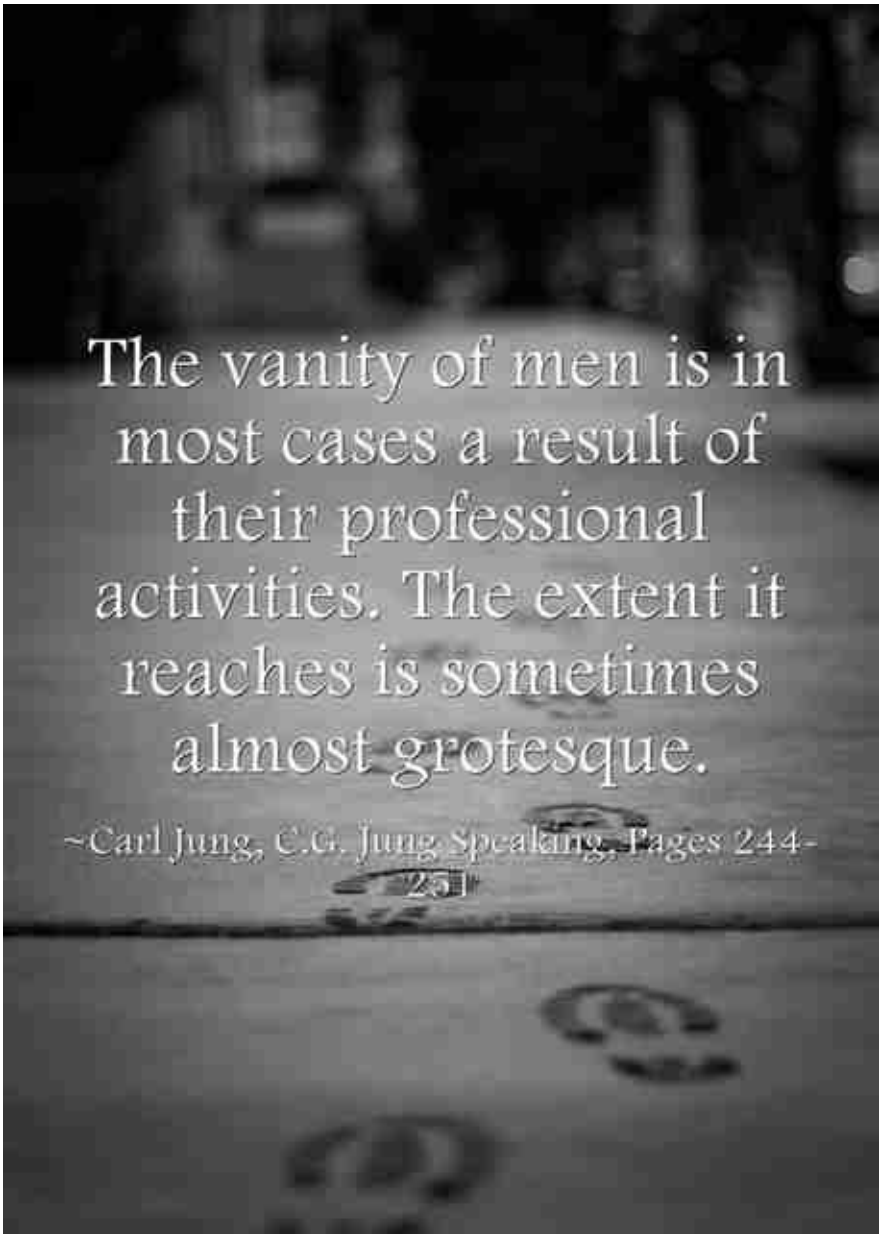
The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque.
~Carl Jung, C.G. Jung Speaking, Pages 244-251

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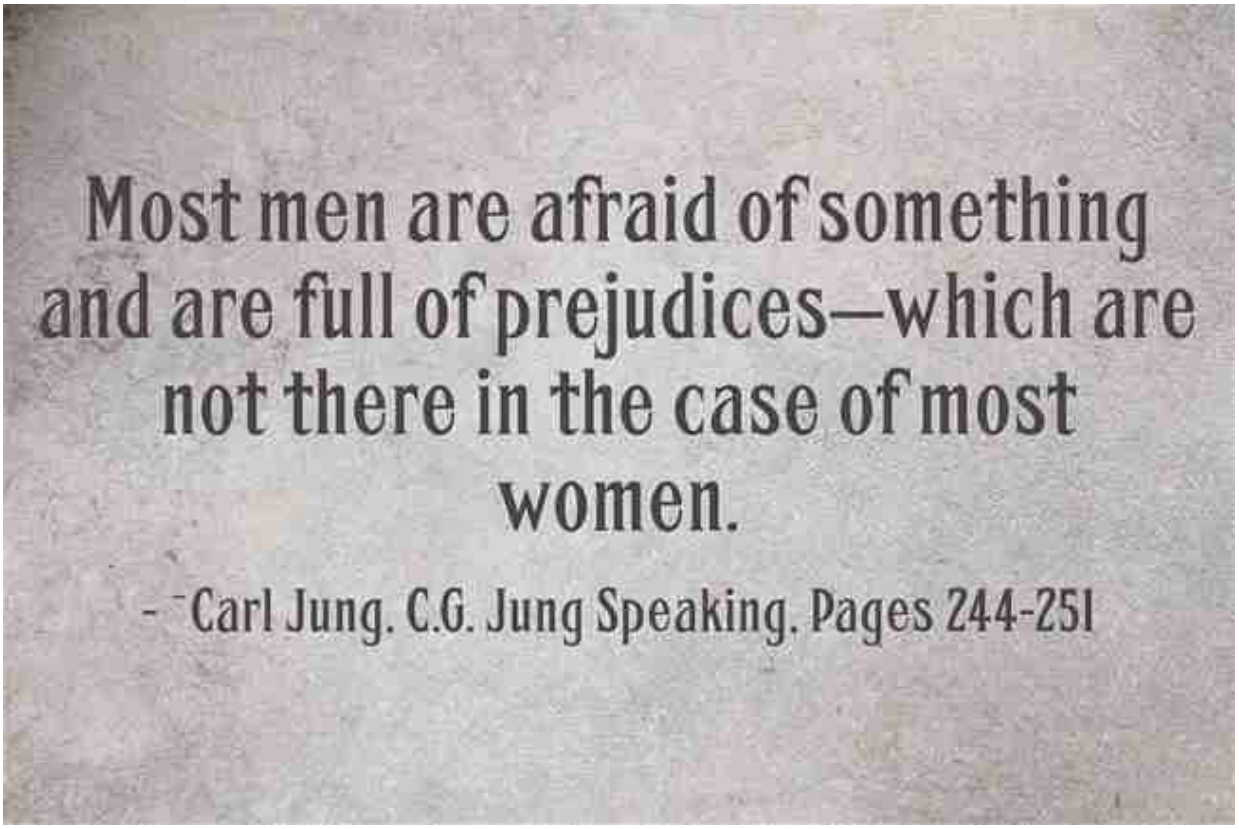
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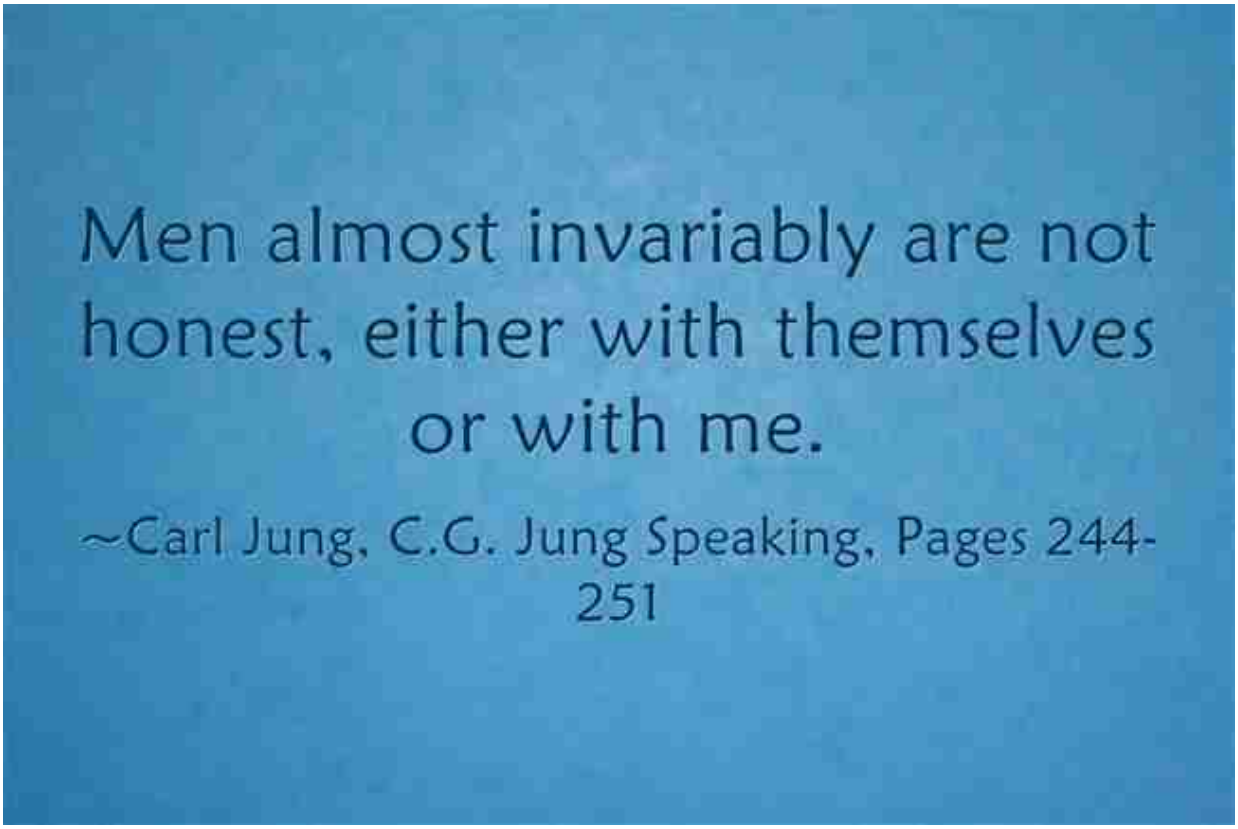
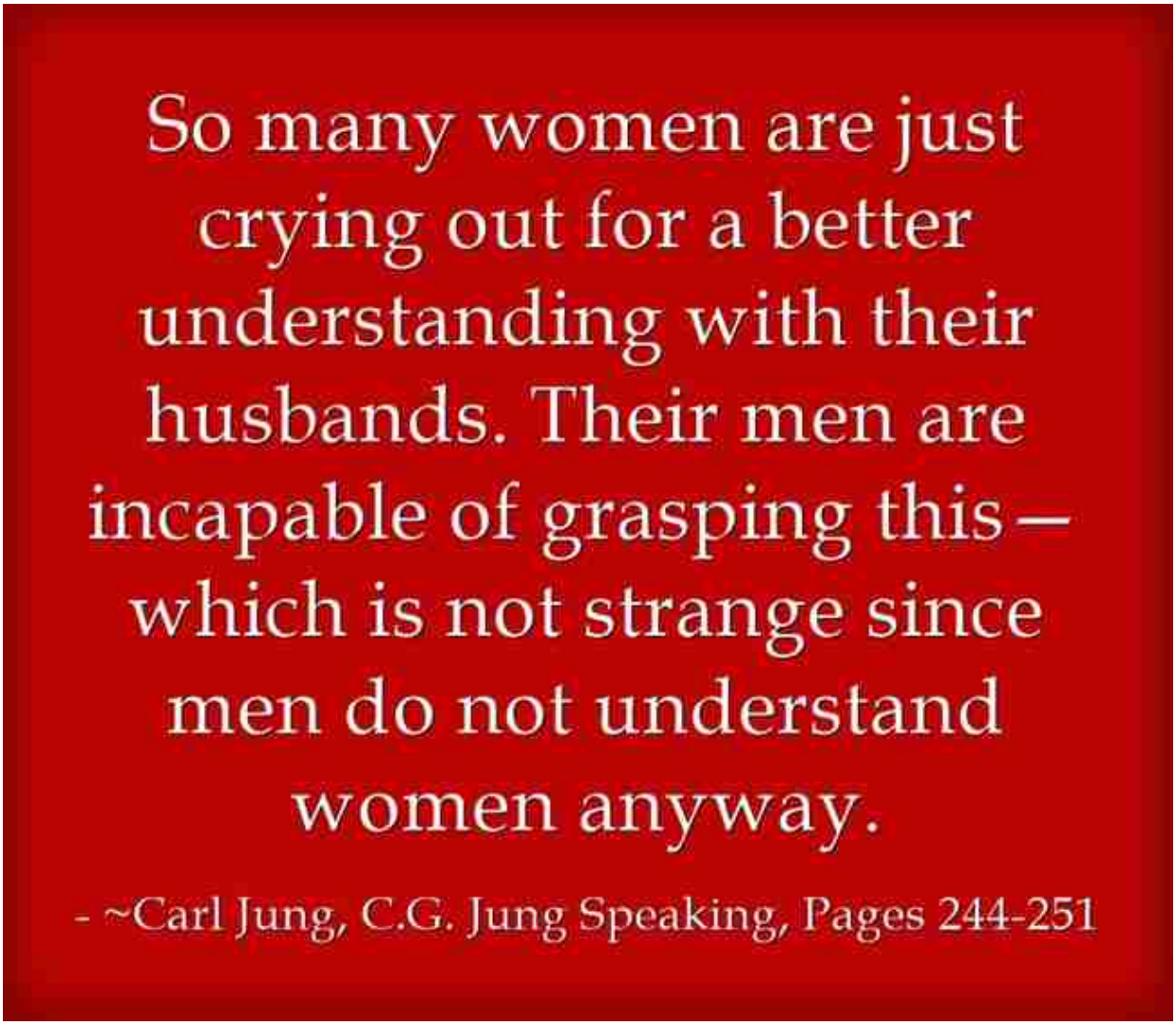


Men almost invariably are not honest, either with themselves or with me. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.
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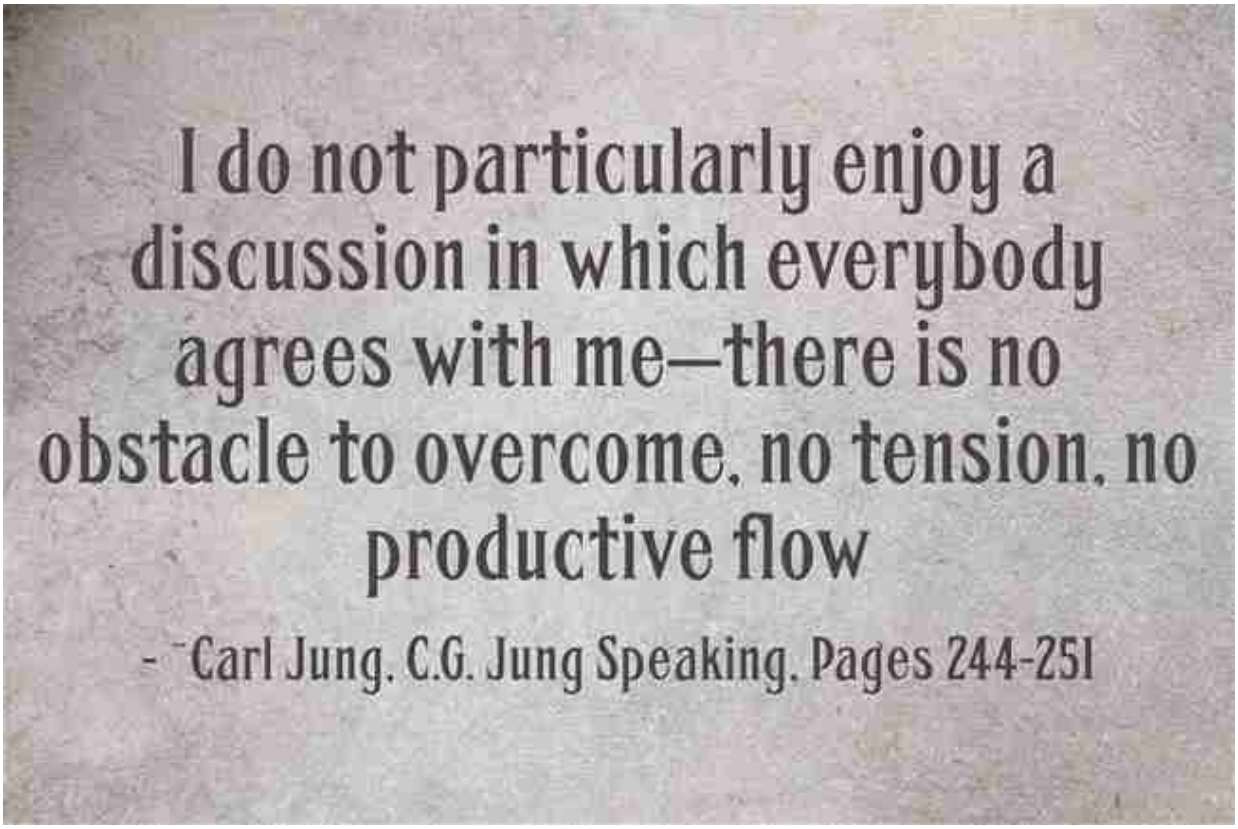
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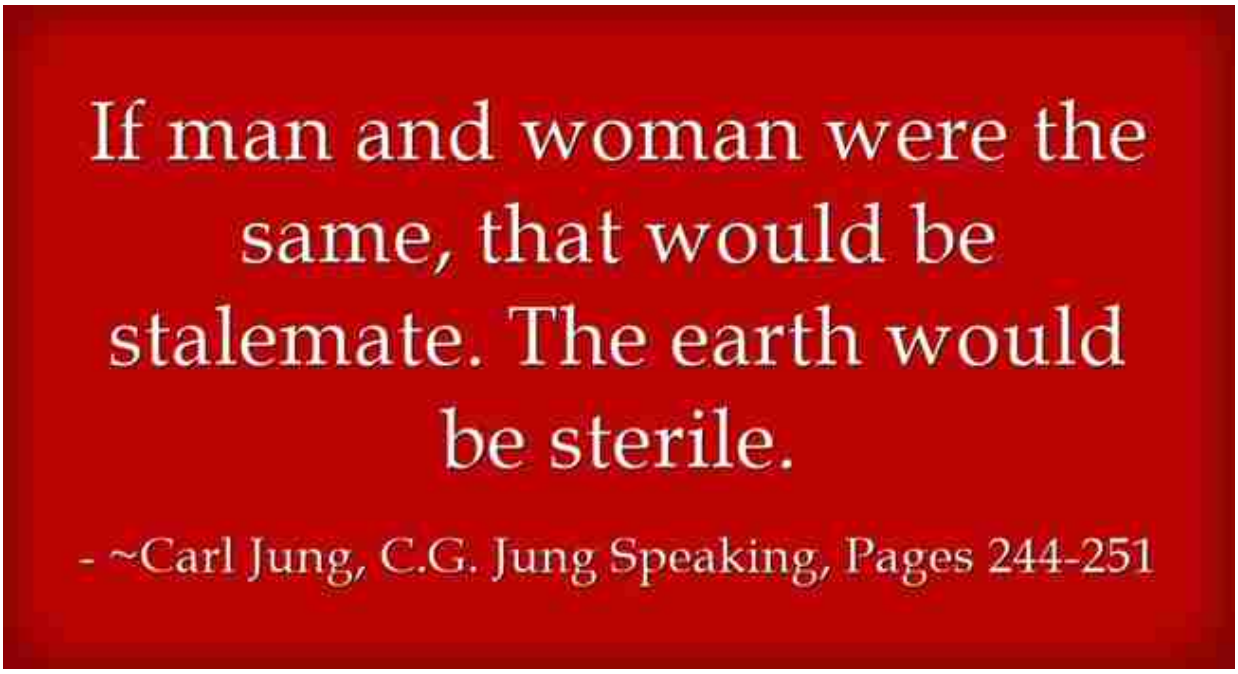
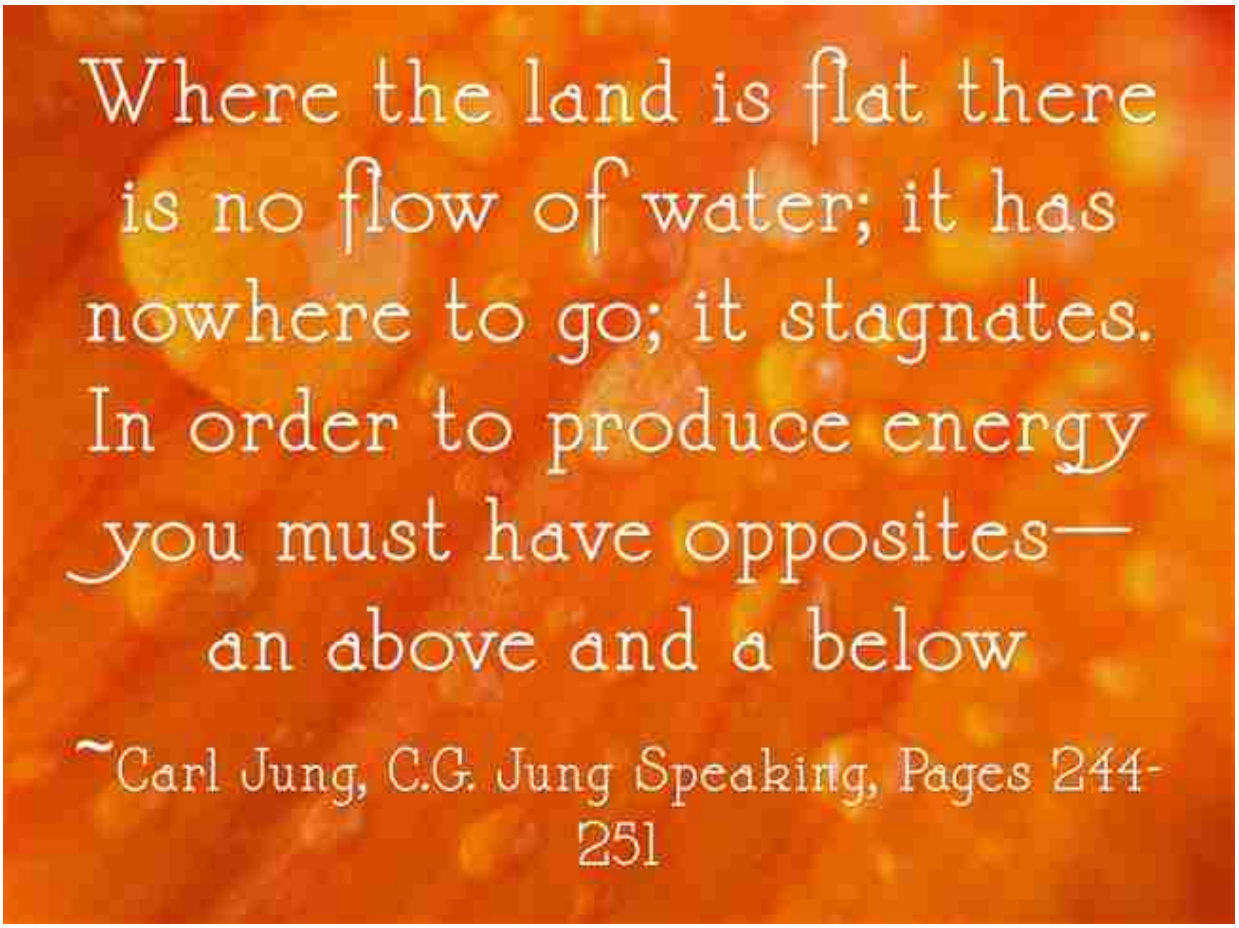
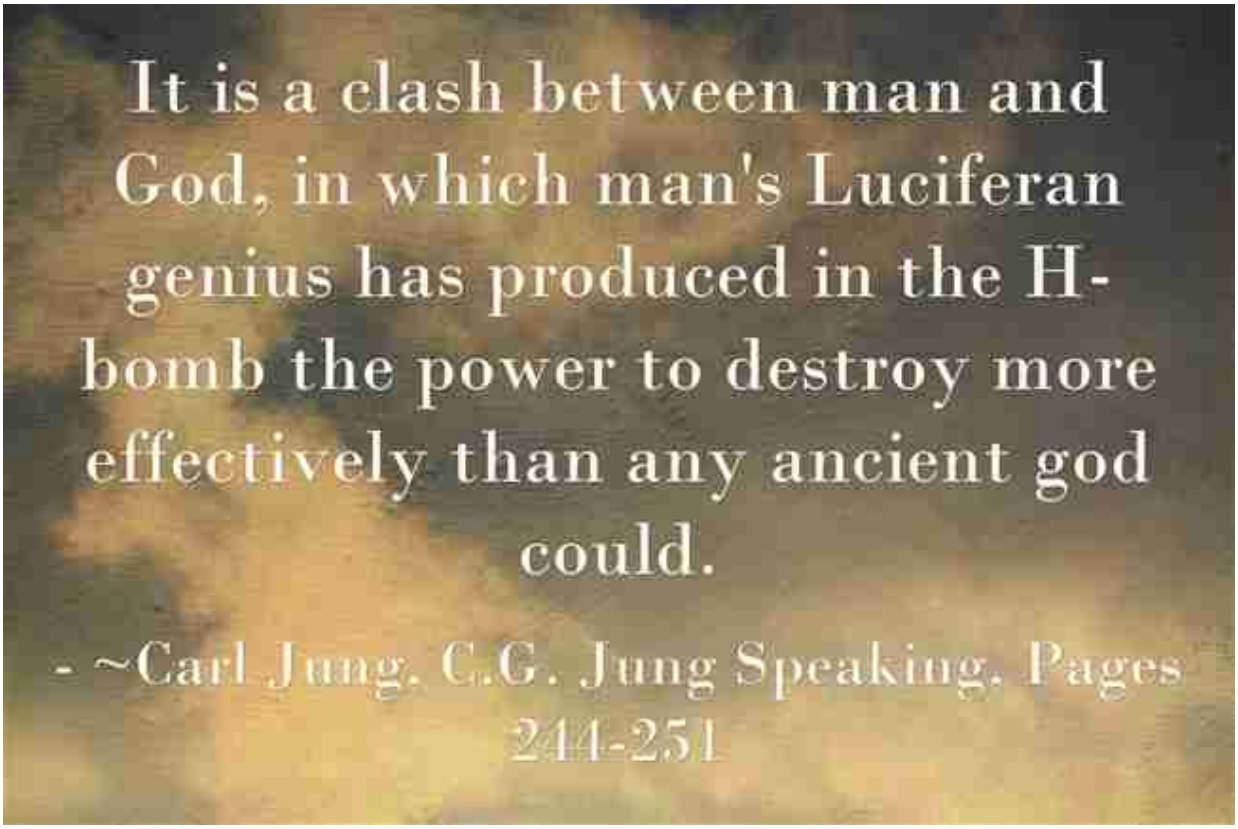


If man and woman were the same, that would be stalemate. The earth would be sterile. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites— an above and a below
~Carl Jung, C.G. Jung Speaking, Pages 244-251

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.
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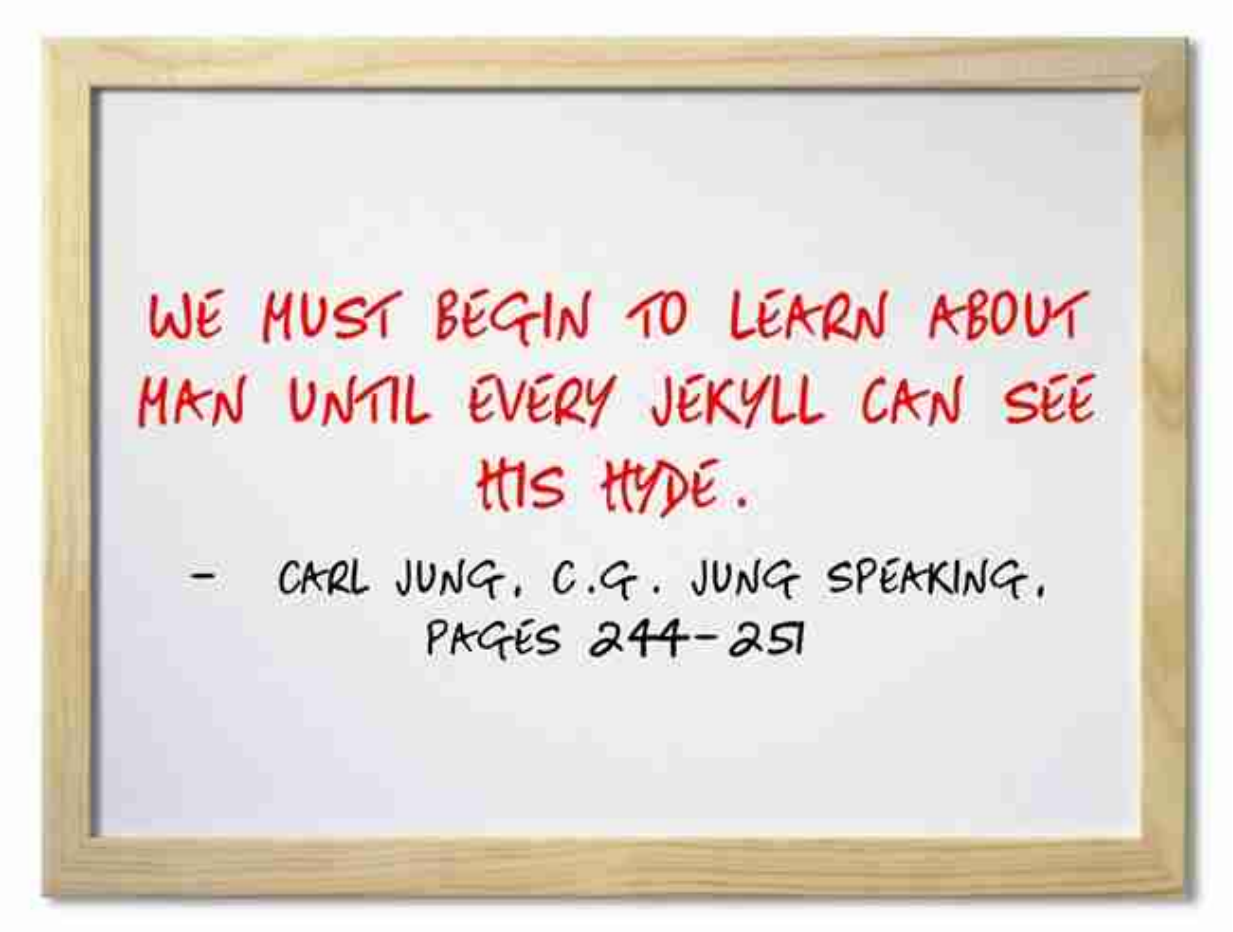
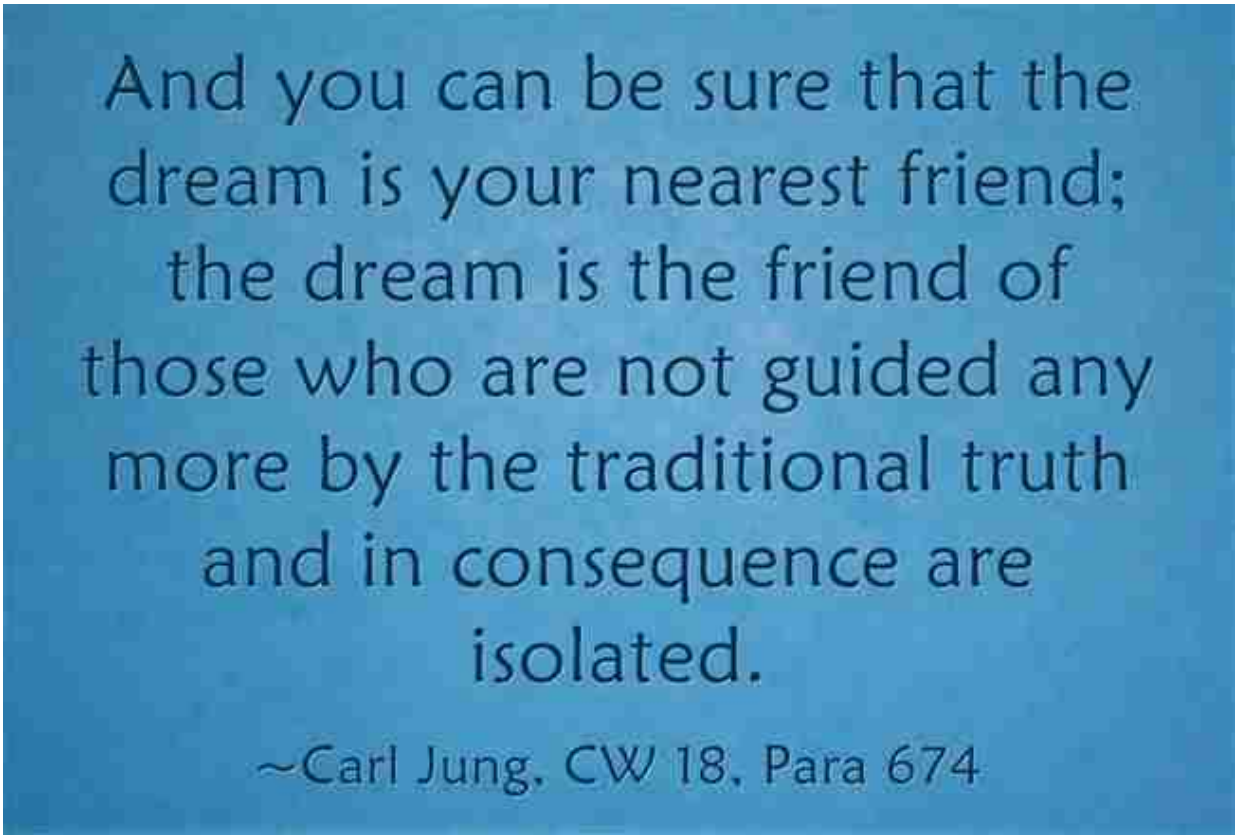


We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251


And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated.
~Carl Jung, CW 18, Para 674

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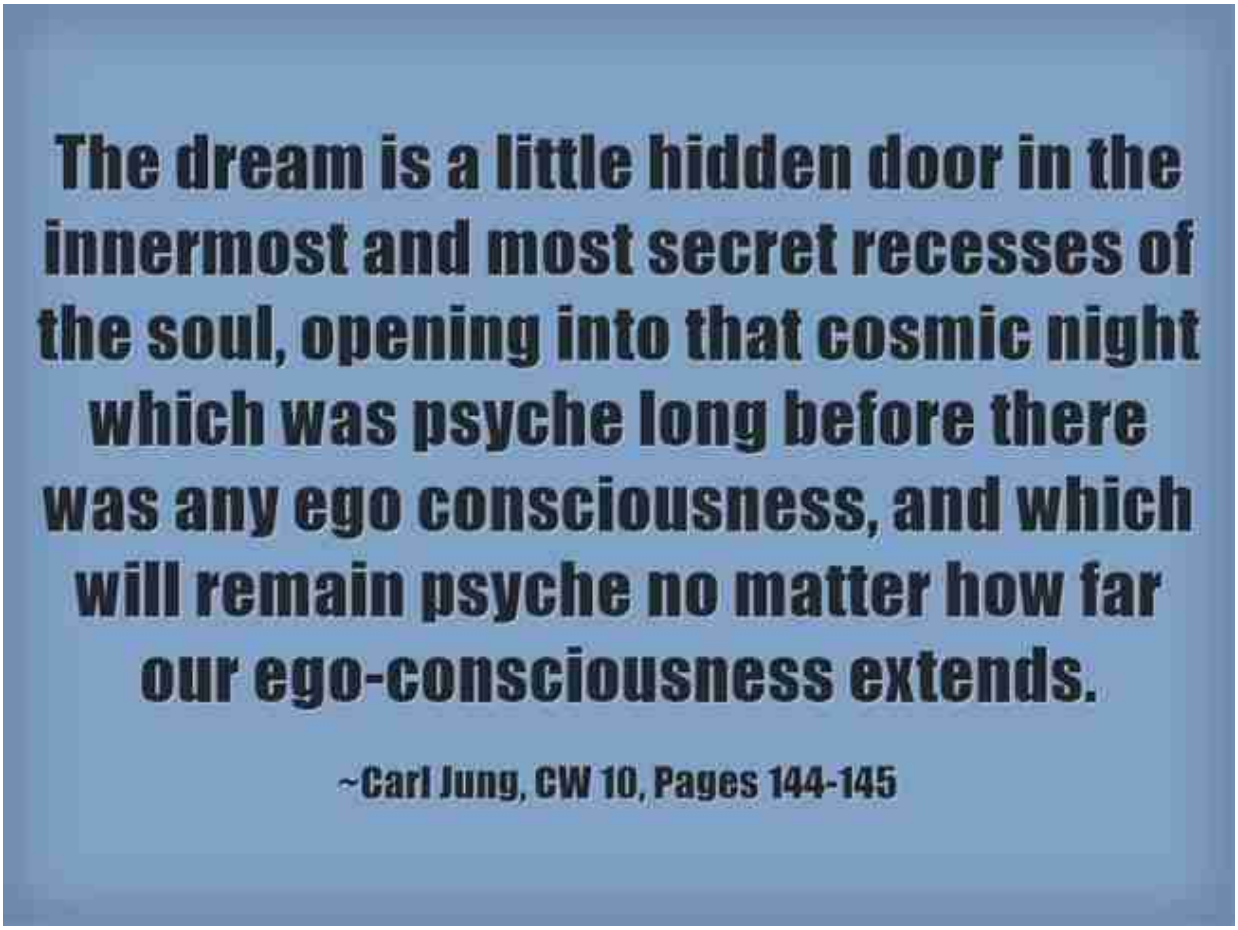
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.
~Carl Jung, CW 10, Pages 144-145

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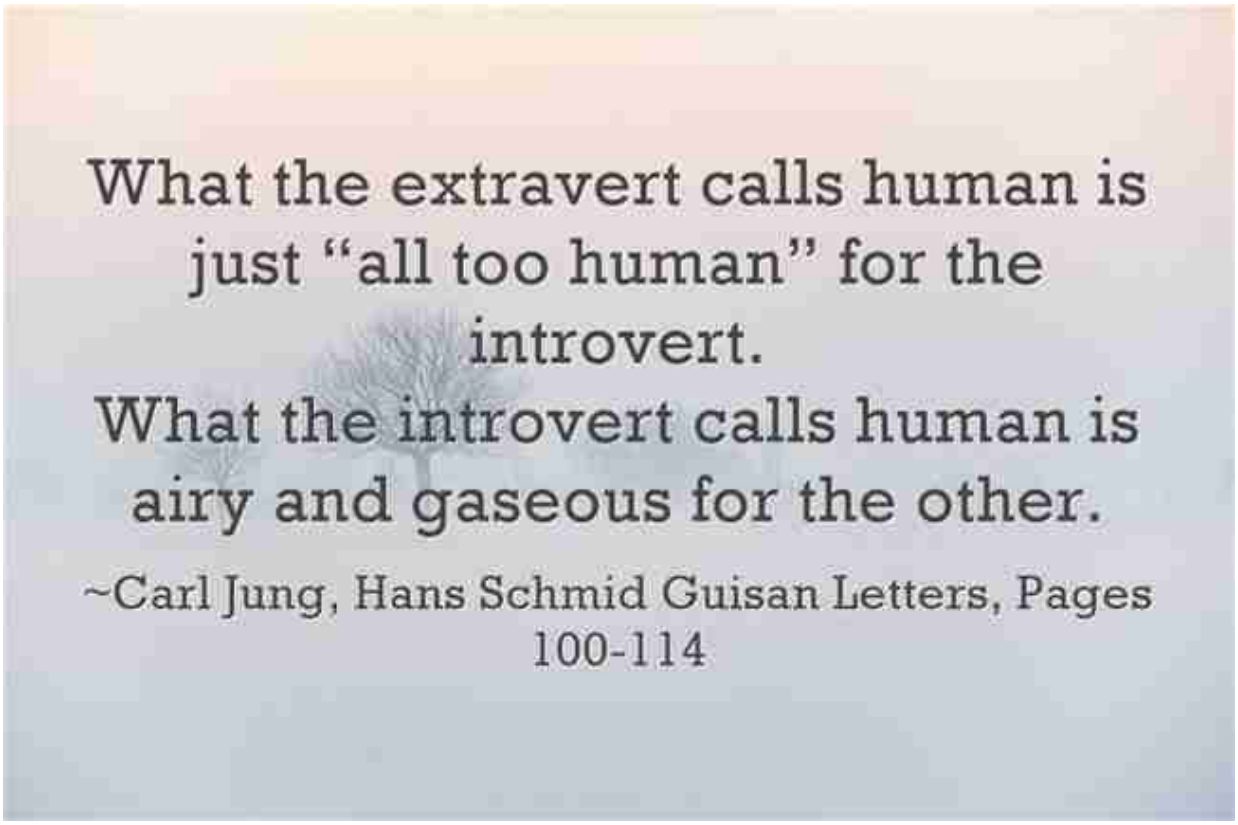
What the extravert calls human is just “all too human” for the introvert.
What the introvert calls human is airy and gaseous for the other.
~Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

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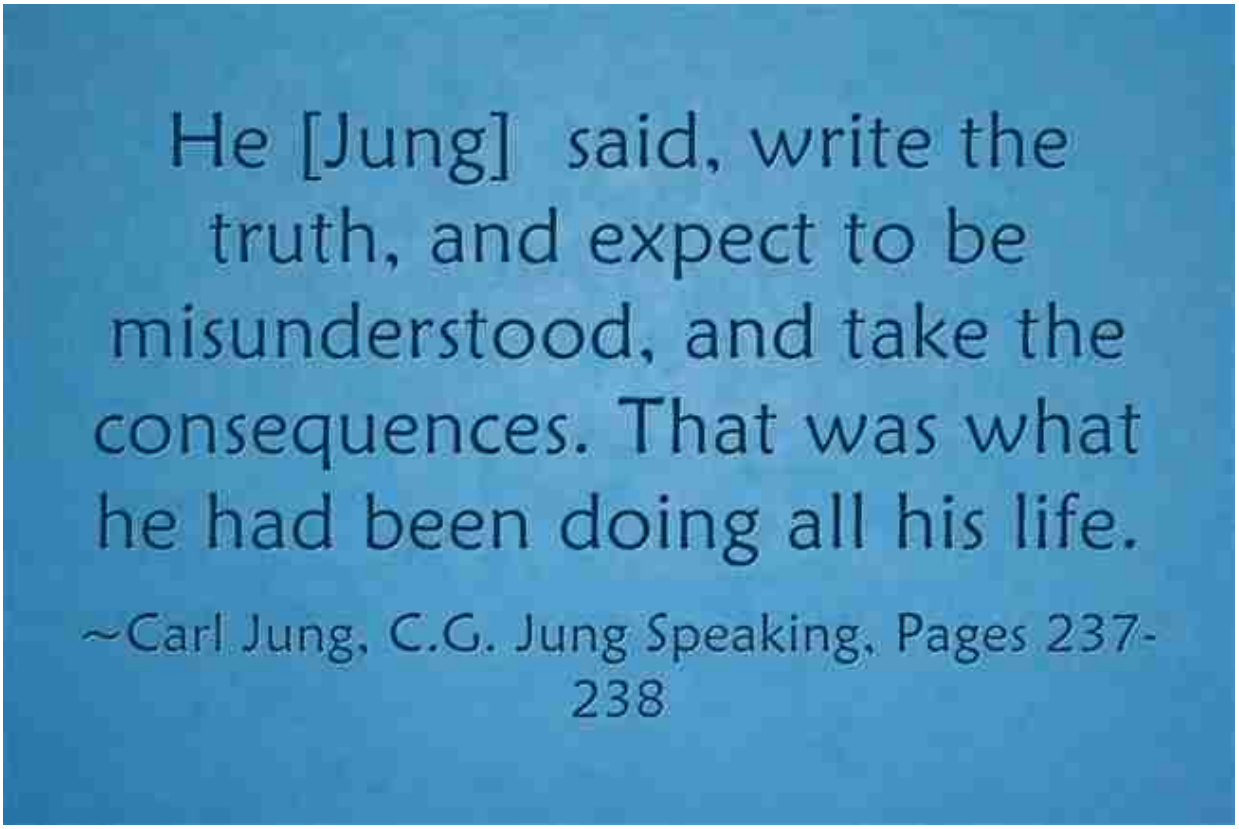
He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.
~Carl Jung, C.G. Jung Speaking, Pages 237-238

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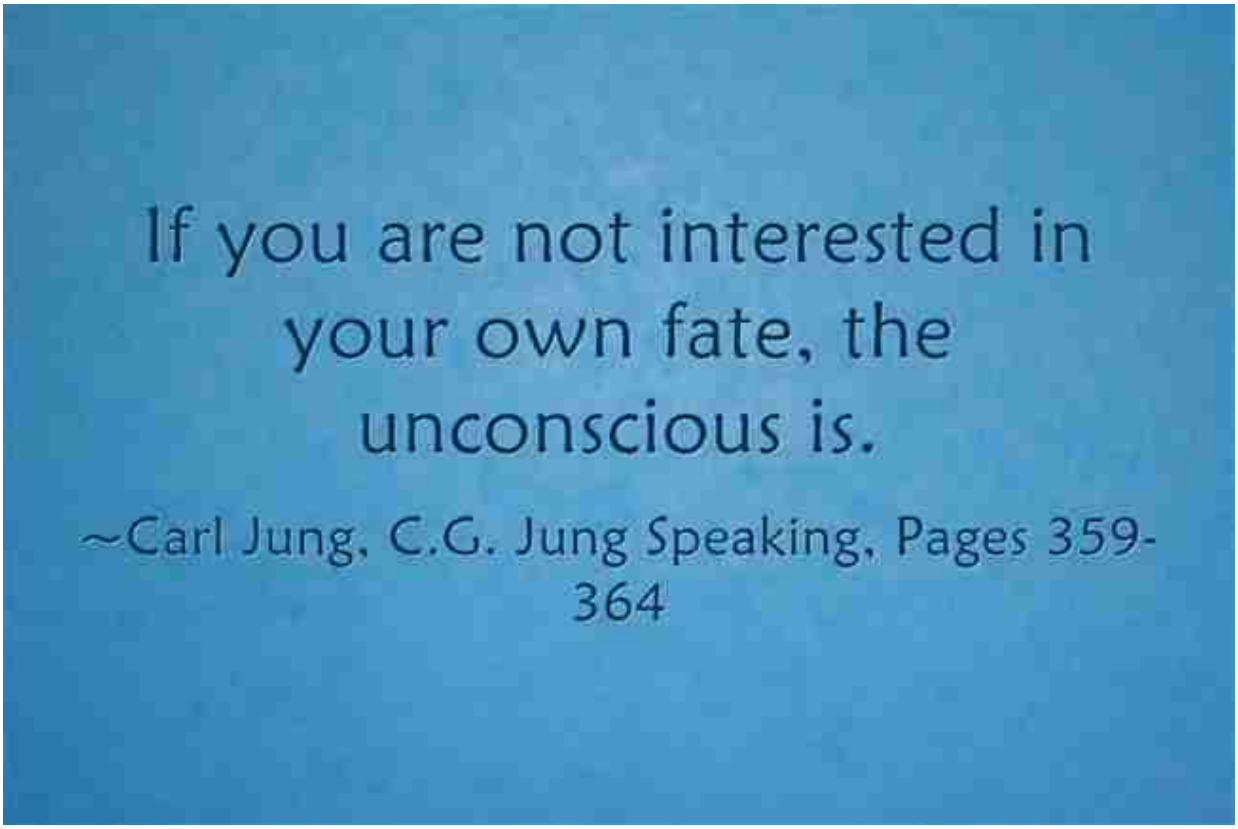

If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung: A Talk With Students at the Institute **(2016-03-05 05:03)**

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich.

Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good.

We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue.

A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do.

Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man, will speak.

In a cul-de-sac, then only do you hear his voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the unconscious is.

There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can interpret dreams.

As if we know nature!

Or about the psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they understand.

The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is after you.

You must be honest about whether it is really the best you can do.

If it is the best before God that you can do, then you can count on things going the right way.

But it may be the wrong way.

We go through difficult things; that is fate.

Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo.

That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious.

One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it.

It will ruin your life, your health.

You have sold part of your soul, or have lost it.

To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable.

The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions.

Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself and of the world.

This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is legitimate.

Another says, "Oh, that's how to do it!" and draws a mandala.

And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is really no, it is no.

If you say yes for any outer reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you are taken for real.

If you are dishonest, you are excluded from the individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually, you are lost.

It is not a conviction, not an assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought about that thing.

It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to understand its language.

It is Nature, and it has to be translated into human forms.

That is the reason for the dignity of man, that he has the ability to do this.

There is no reflection in creation.

To reflect is man's task, and he can do it when he is not sterilized.

When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes does not exist?

When you observe, then you are scientific.

People don’t know whether a thought is theirs or whether they unhooked it in another house.

The naivete of the white man—that he identifies the ego with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

The analyst has unsolved problems because he is alive—life is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient.

When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior.

As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size.

But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient's perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man.

The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.)

Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions.

He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference.

Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man.
Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on “Shamanism.” (2016-03-06 04:59)

From Dr. Jung 28 January 1913

With regard to your question concerning the applicability of the cathartic procedure, I can say that I adopt the following standpoint: every procedure is good if it helps.

I therefore acknowledge every method of suggestion including Christian Science, mental healing, etc. "A truth is a truth, when it works."

It is another question, though, whether a scientifically trained doctor can square it with his conscience to sell little bottles of Lourdes water because this suggestion is at times very helpful.

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman.

And why not?

The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors wise—worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

In this way he wins the sick man's mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Pages 255-256

[Carl Jung on "Shamanism."]

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The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Pages 255-256

Carl Jung and "The Last One" 6. Nov. 1915 (2016-03-07 04:33)

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that

sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and absolutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of opposites in ourselves.

This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as doing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much too little extent.

That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge

in mind.

That is why I spoke of “living” knowledge as opposed to “scientific” knowledge.

This distinction seems to have escaped you.

If, as you think, life can be a substitute for this knowledge, we wouldn’t need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what’s the point of the doctrine?

But how can I come to live a Christian life, if not through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking “feeling,” you should tell me, for then I will also turn the thing around and call my feeling “thinking.”

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a neurotic state of mind.

If you conceive of your thinking as feeling, you will leave the door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the “ideal,” type.

So long as even the realization process is a feeling process, there remains no room for thinking at all.

And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process cannot arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken
over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the object as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is quasi unavoidable.

For the object made the same mistake, by taking the other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of
an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the “intentions” of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs. takes effect.

The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just like the introvert.

It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the soul in store for us.

This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have understood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought- content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extraverted

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as above.

III.

The general task is the assimilation of the ucs.

The content of the ucs. contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2.

thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must be inwardly lived.

This is decided by what is possible (subjectively and objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not
in the sense of a rational concept.

VIII.

The symbol is thought and act combined into a unity, collectively and individually, socially and egoistically.

IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be strived for. (Being.)

XII.

Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor to be strived for.

The disparity can be obscured only by deceit and violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: "Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would gladly capture them."

So the devil is the devourer.

To understand = comprendere = katasyllambanein, and also to devour.

Understanding and agreement are an act of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with one-self.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is "grasped."

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, “analytical” understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is necessary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psychology.

But there’s still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil’s element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a
naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the newborn Son of God.

He must be hidden once again from the “understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own.

We have to understand the ill person, however, for he is in need of the cauterizing remedy.

We should bless our blindness for the other's mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biography of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said because "the light of divine wisdom revealed his heart to me and mine to him" (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142.

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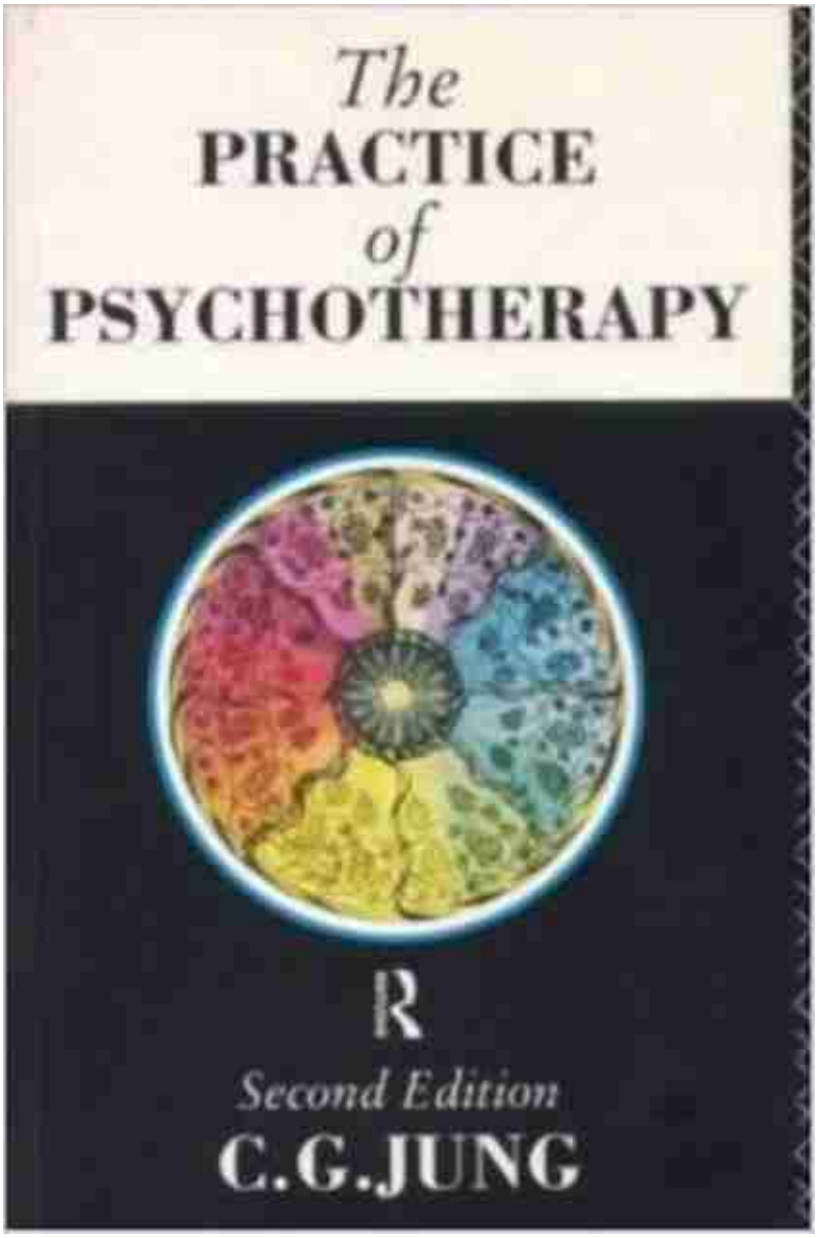
Carl Jung and "The Practice of Psychotherapy" – Anthology (2016-03-07 11:32)



[Carl Jung and "The Practice of Psychotherapy" – Anthology]

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

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Carl Jung on if: "thought of the East is in any way more advanced than the thought in the West?" **(2016-03-08 04:35)**

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside.

We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here?

Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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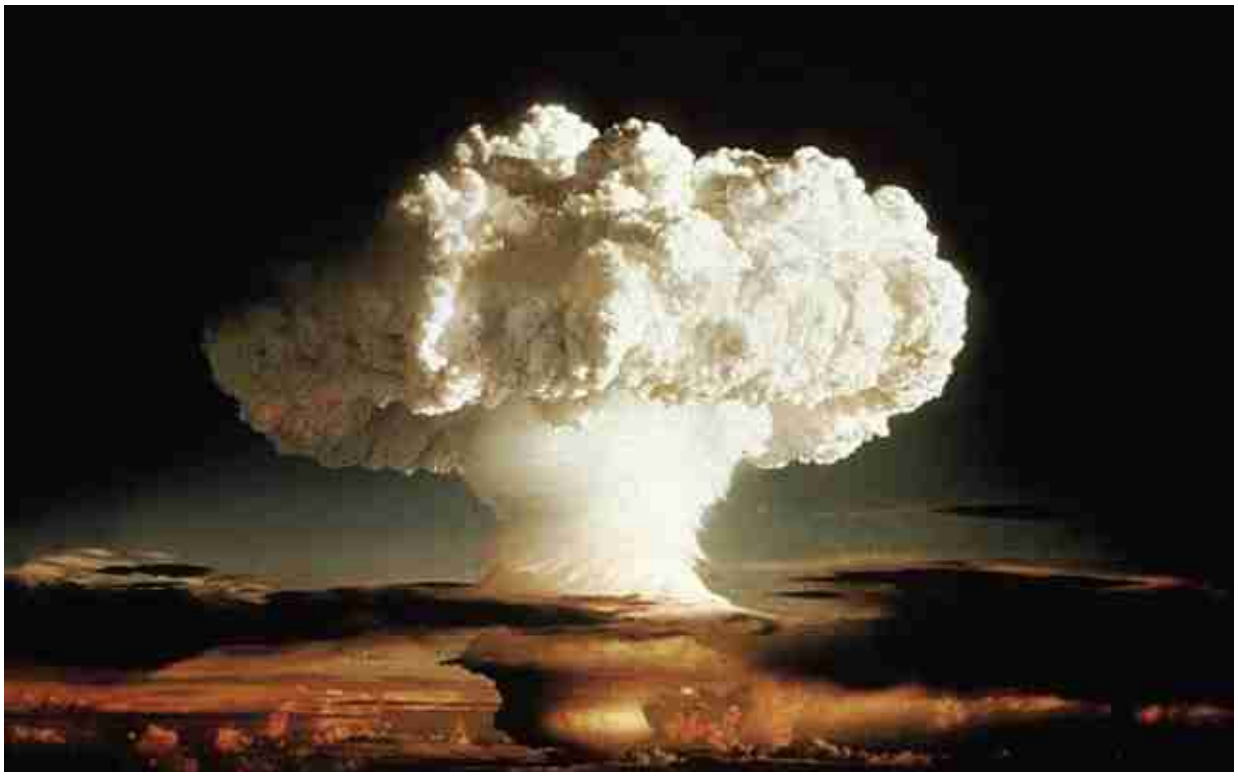
Carl Jung on living under the threat of the Hydrogen Bomb **(2016-03-08 04:52)**



Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad.

And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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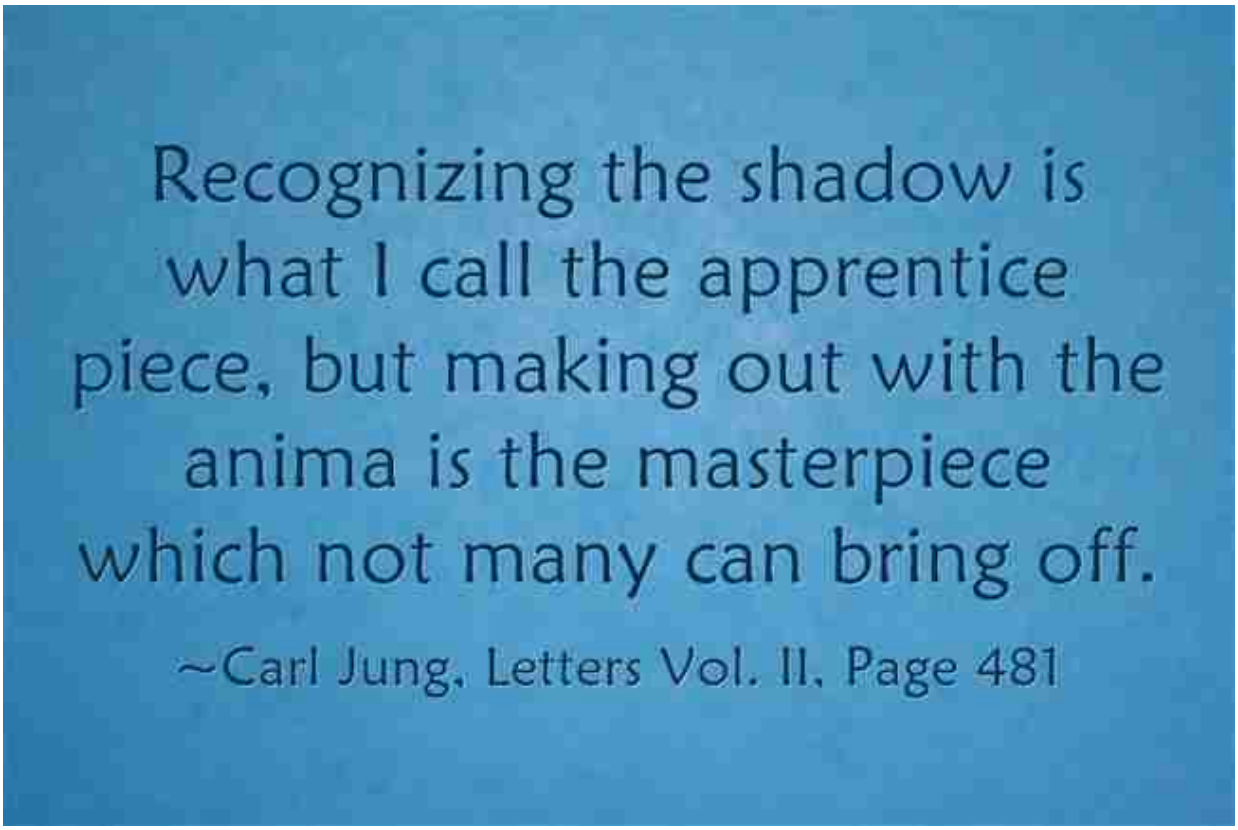
Some Carl Jung Quotations **(2016-03-08 11:16)**


Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.
~Carl Jung, Letters Vol. II, Page 481

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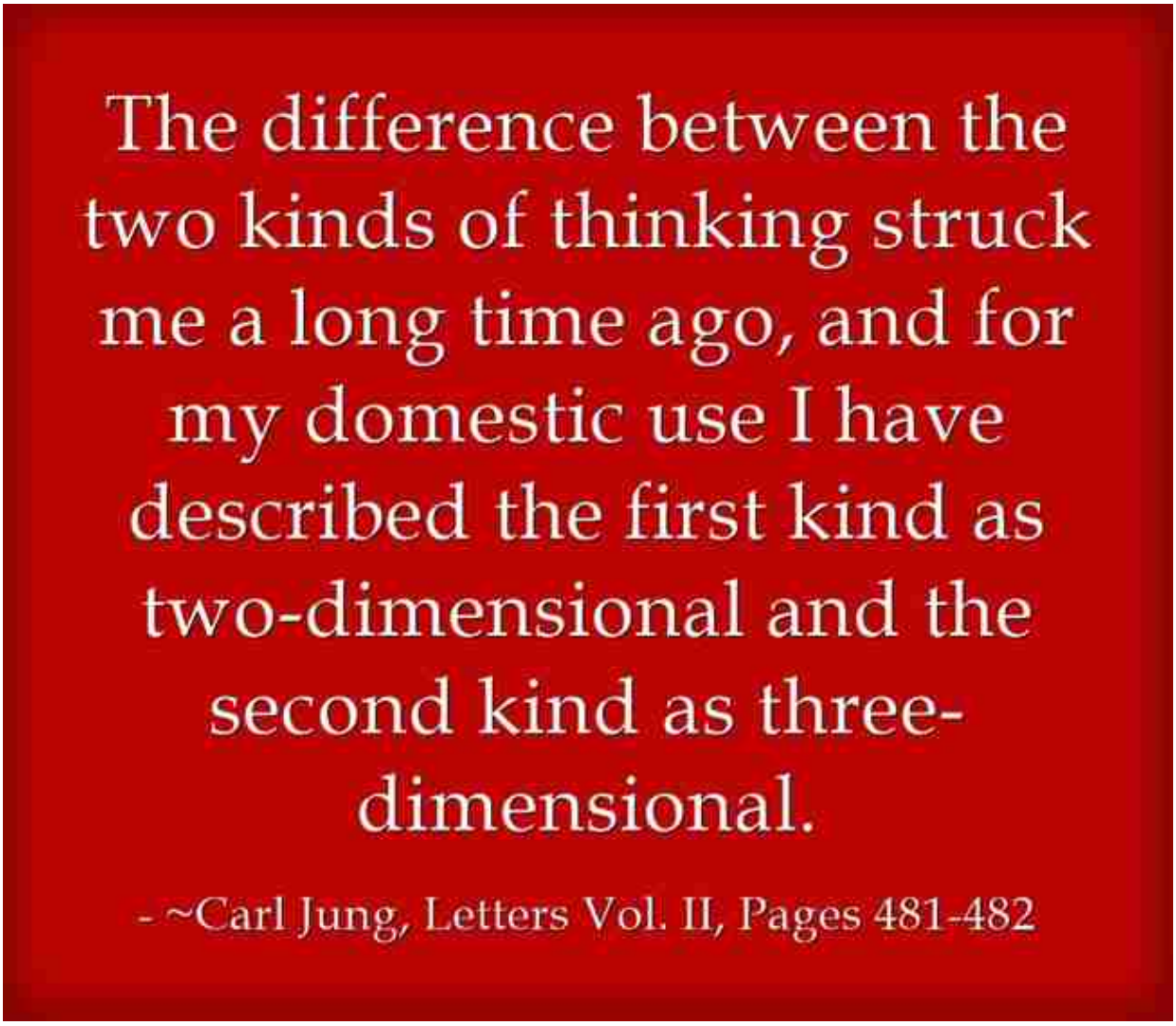
The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.
- ~Carl Jung, Letters Vol. II, Pages 481-482

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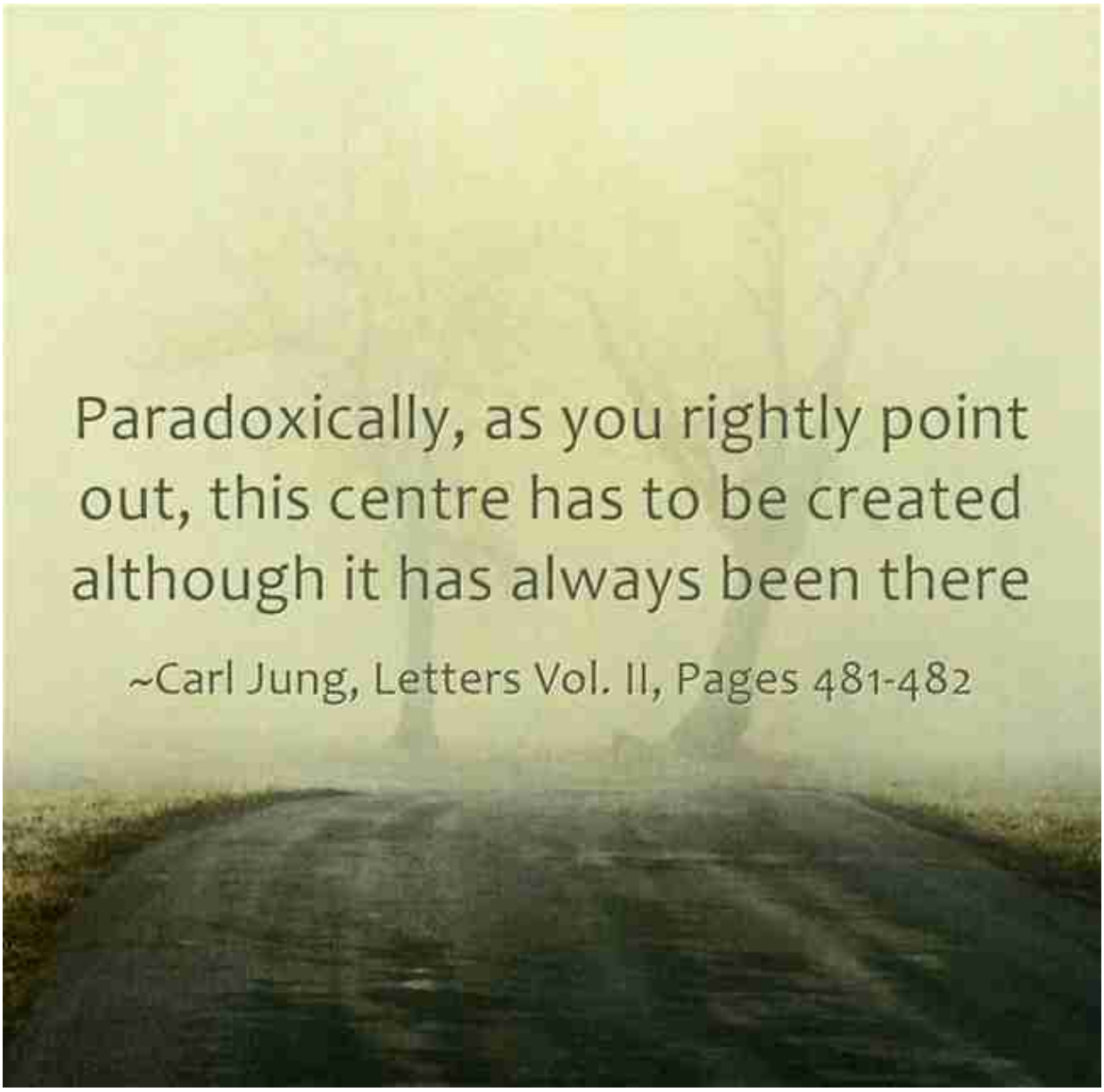
Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

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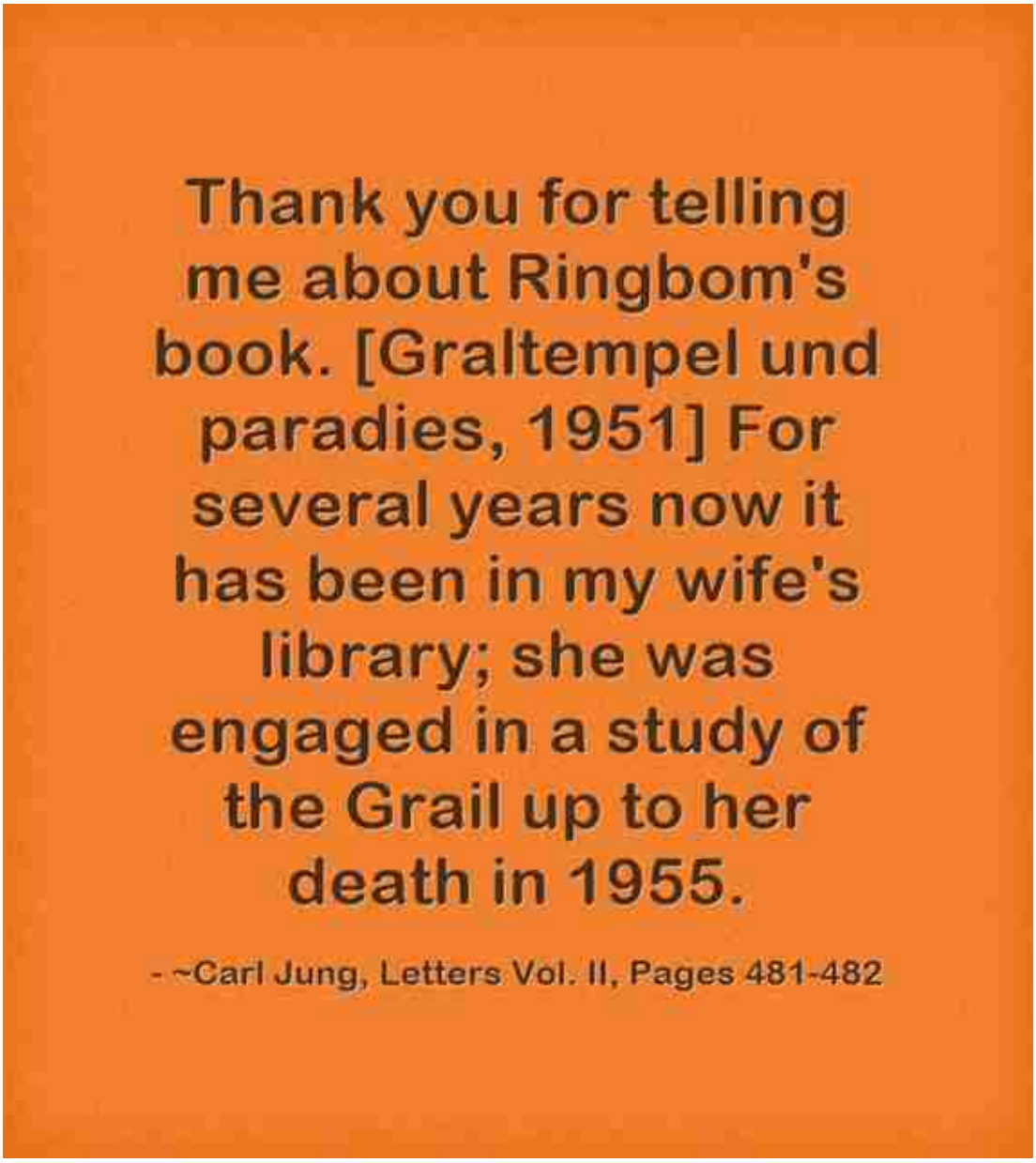
Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.
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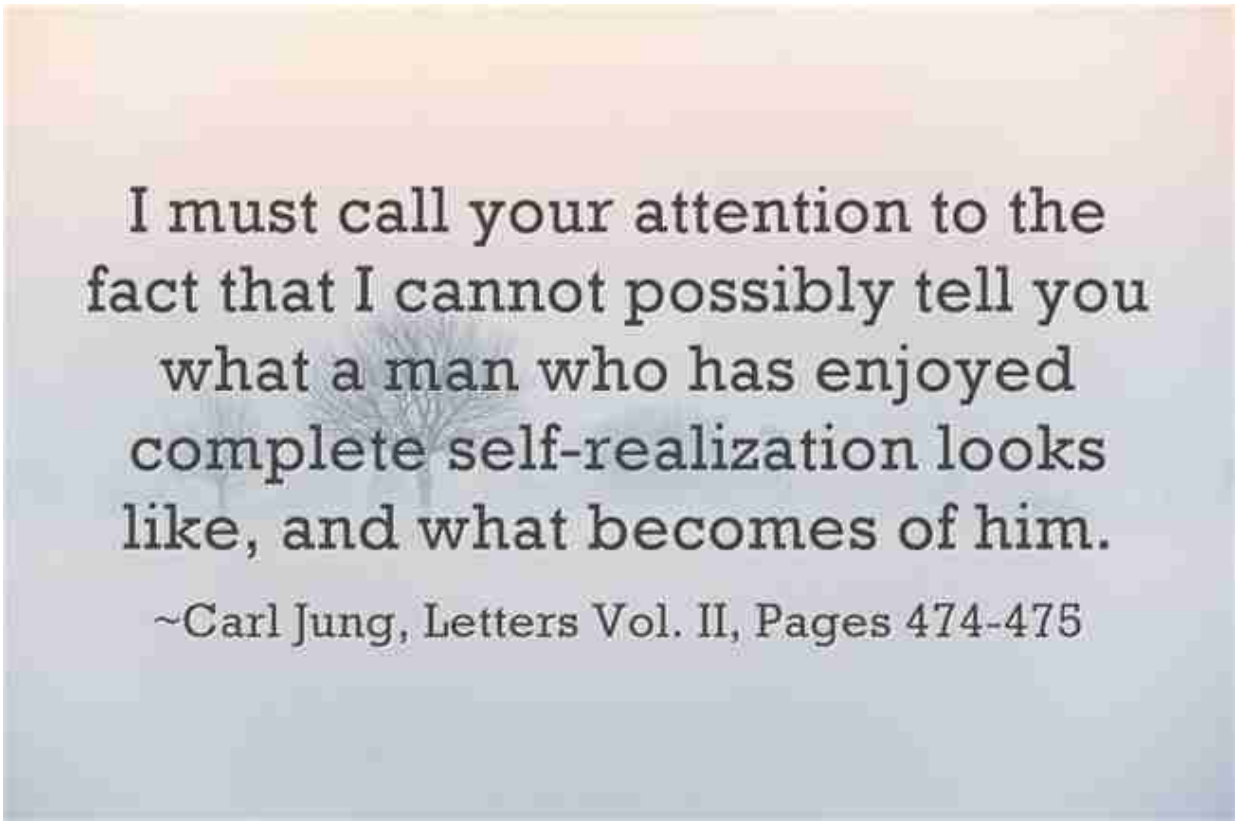
I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.
~Carl Jung, Letters Vol. II, Pages 474-475

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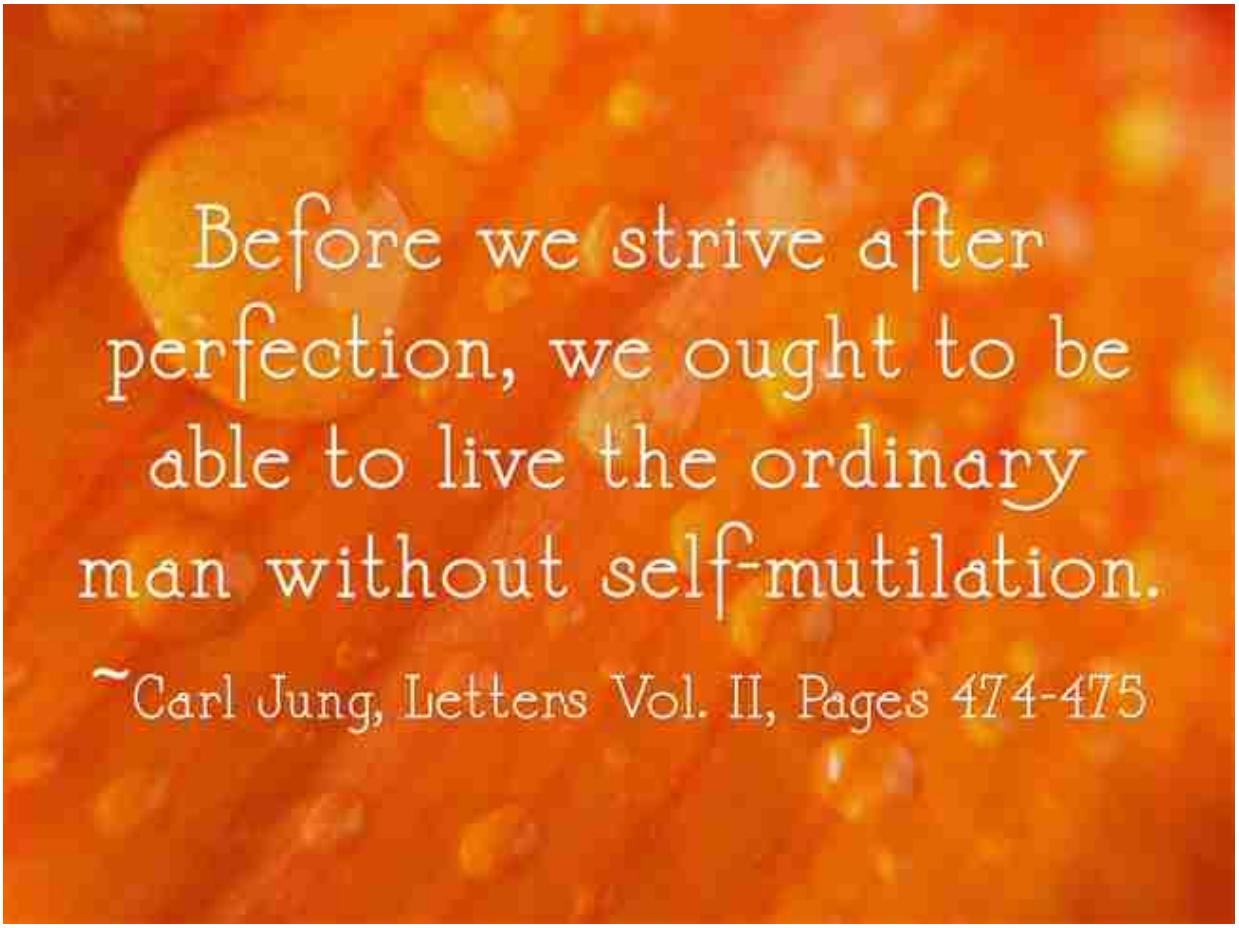
Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.
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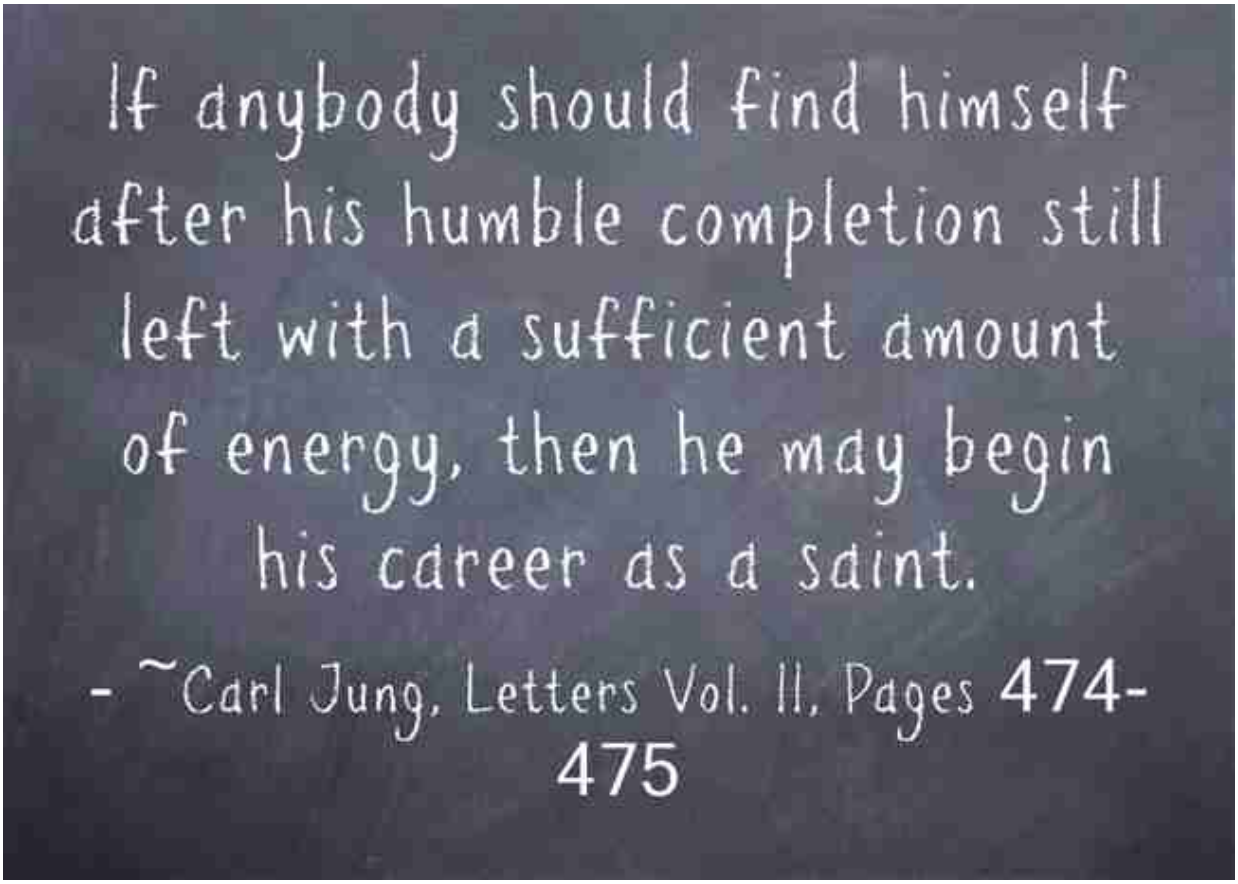
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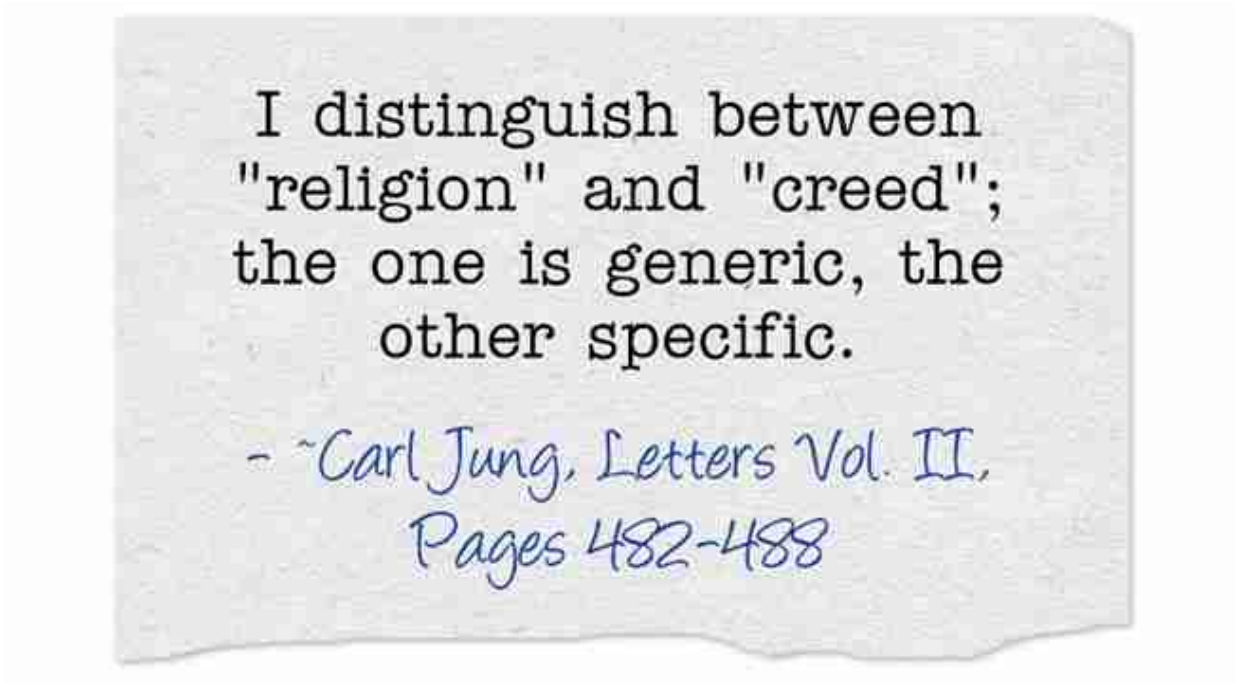
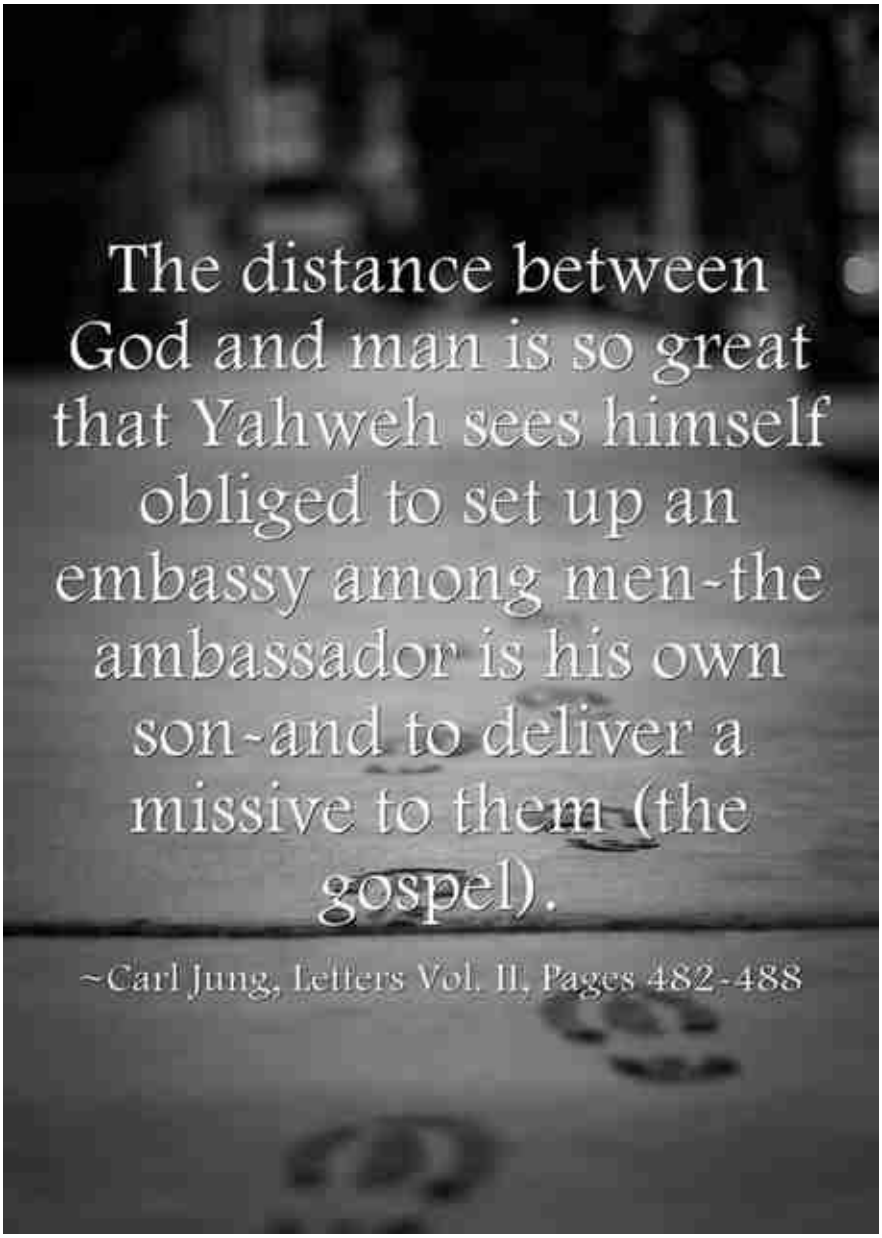


I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 774


The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).
~Carl Jung, Letters Vol. II, Pages 482-488

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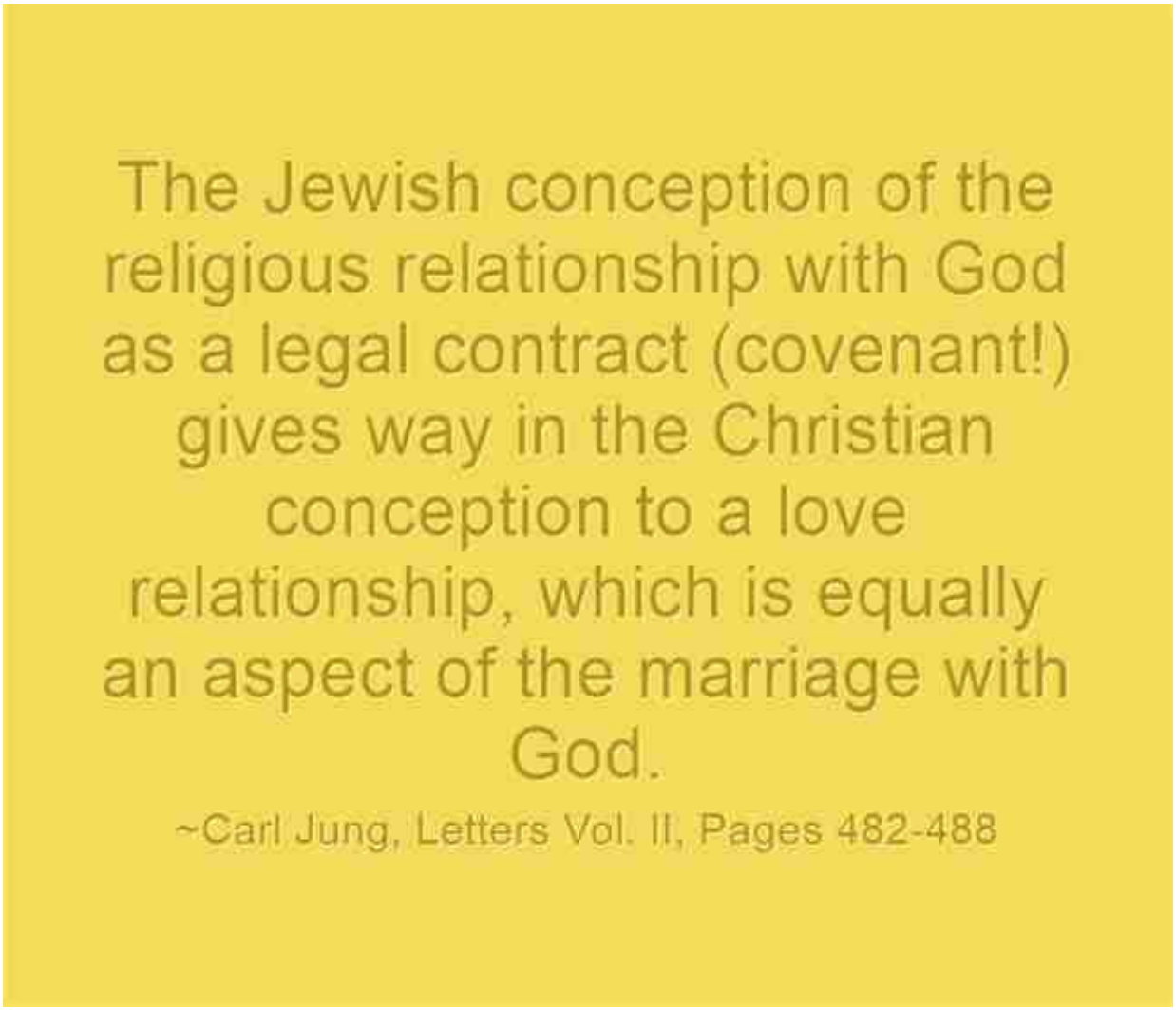
The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.
~Carl Jung, Letters Vol. II, Pages 482-488

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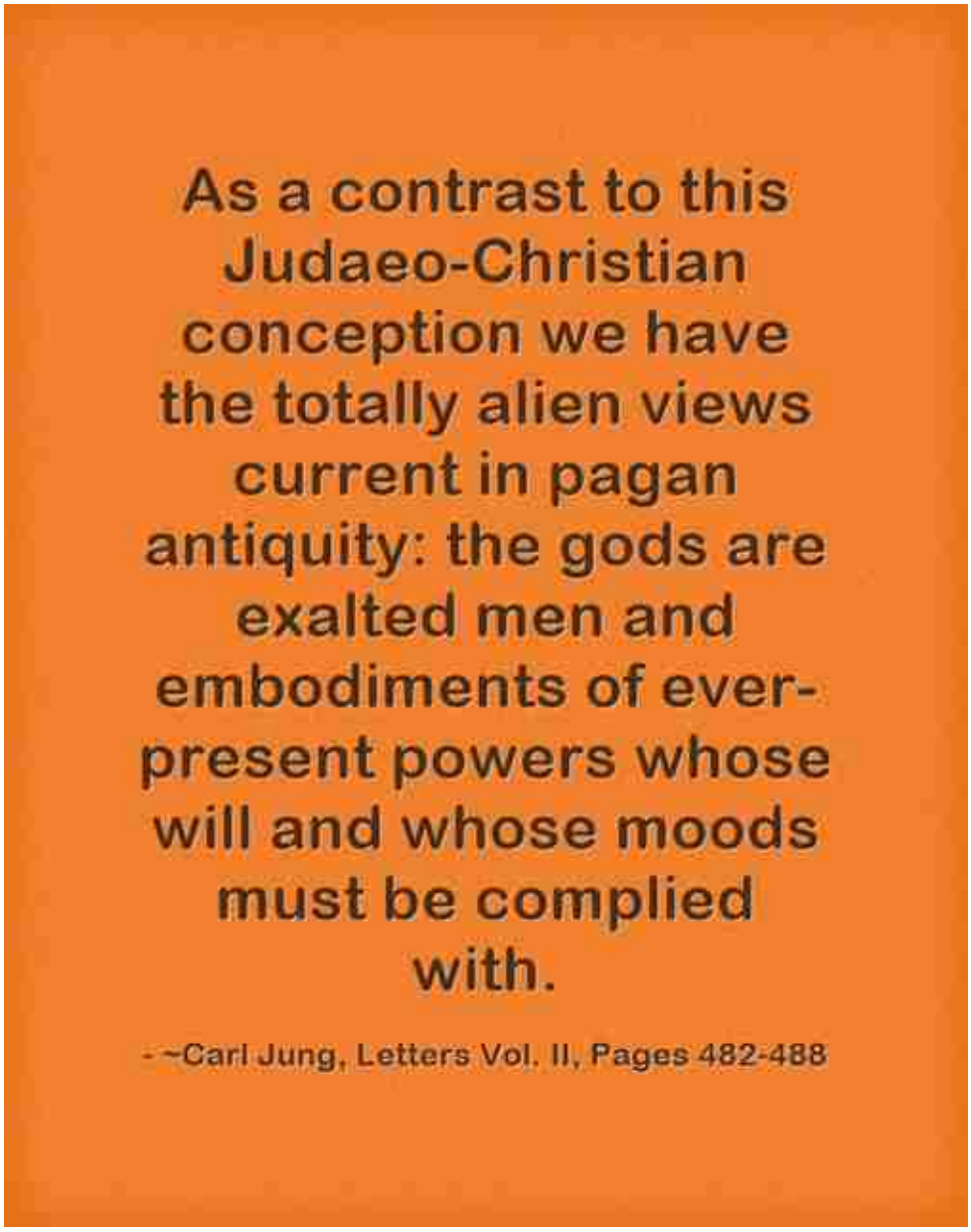
As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.
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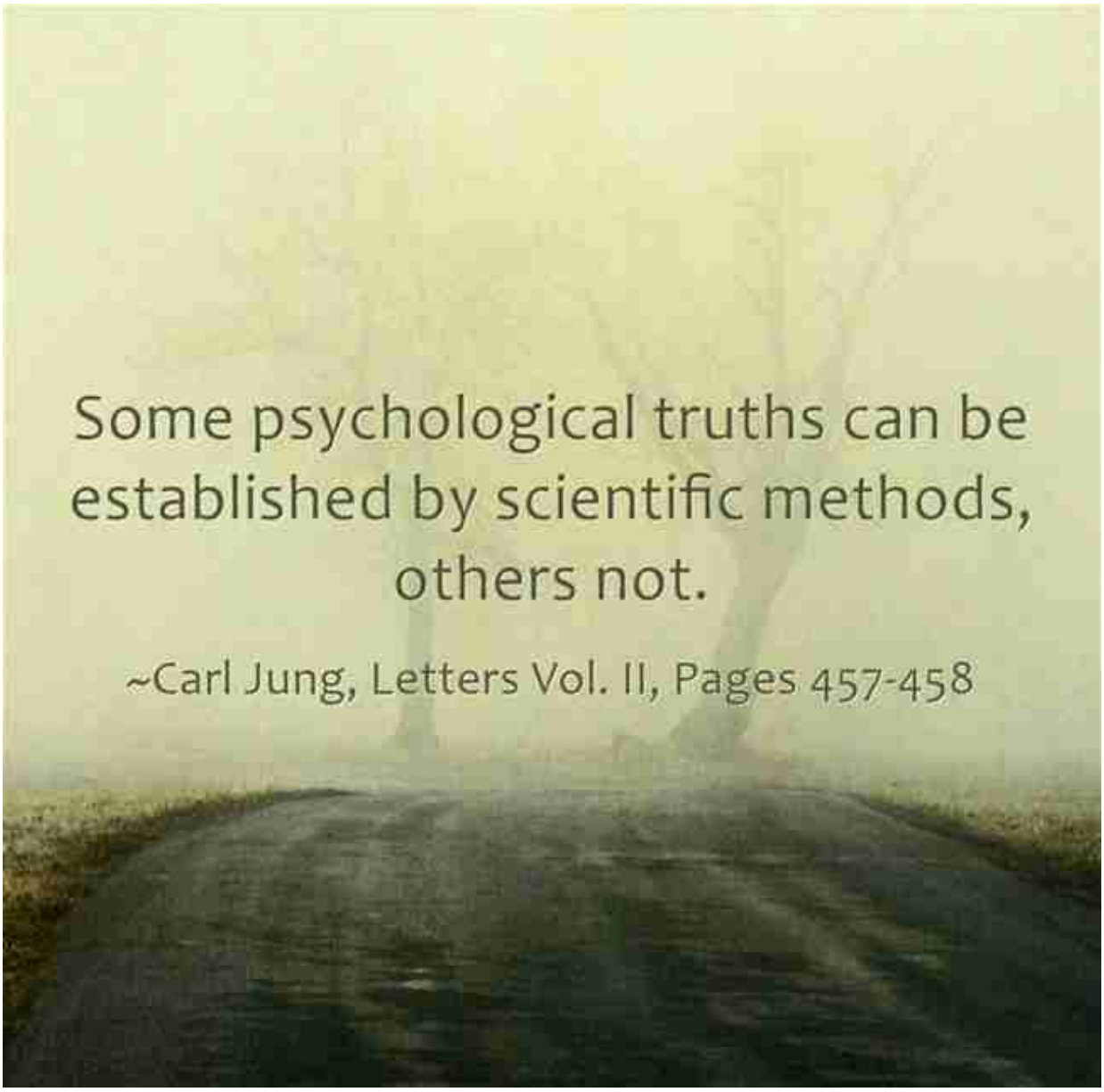
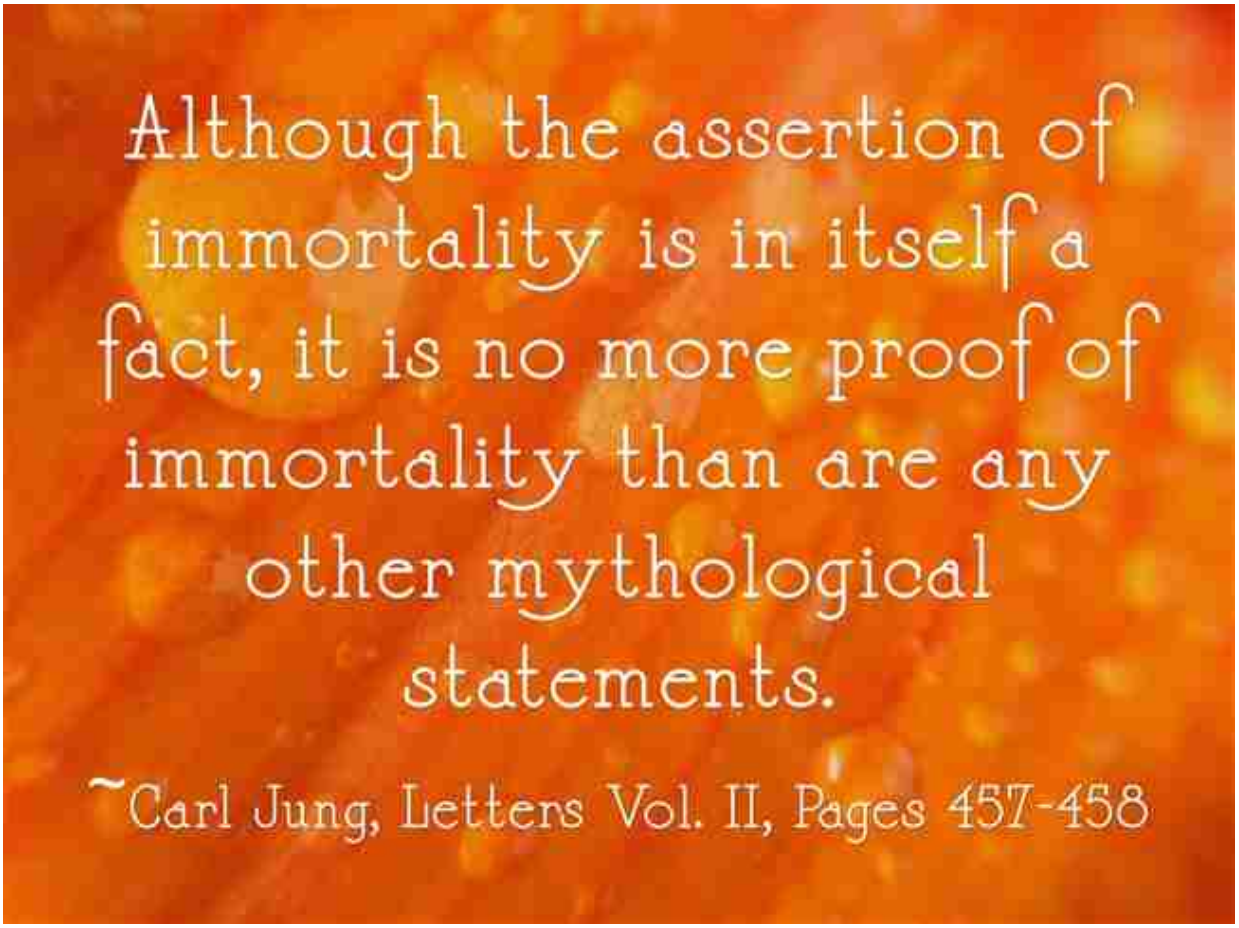


Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458


Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements.
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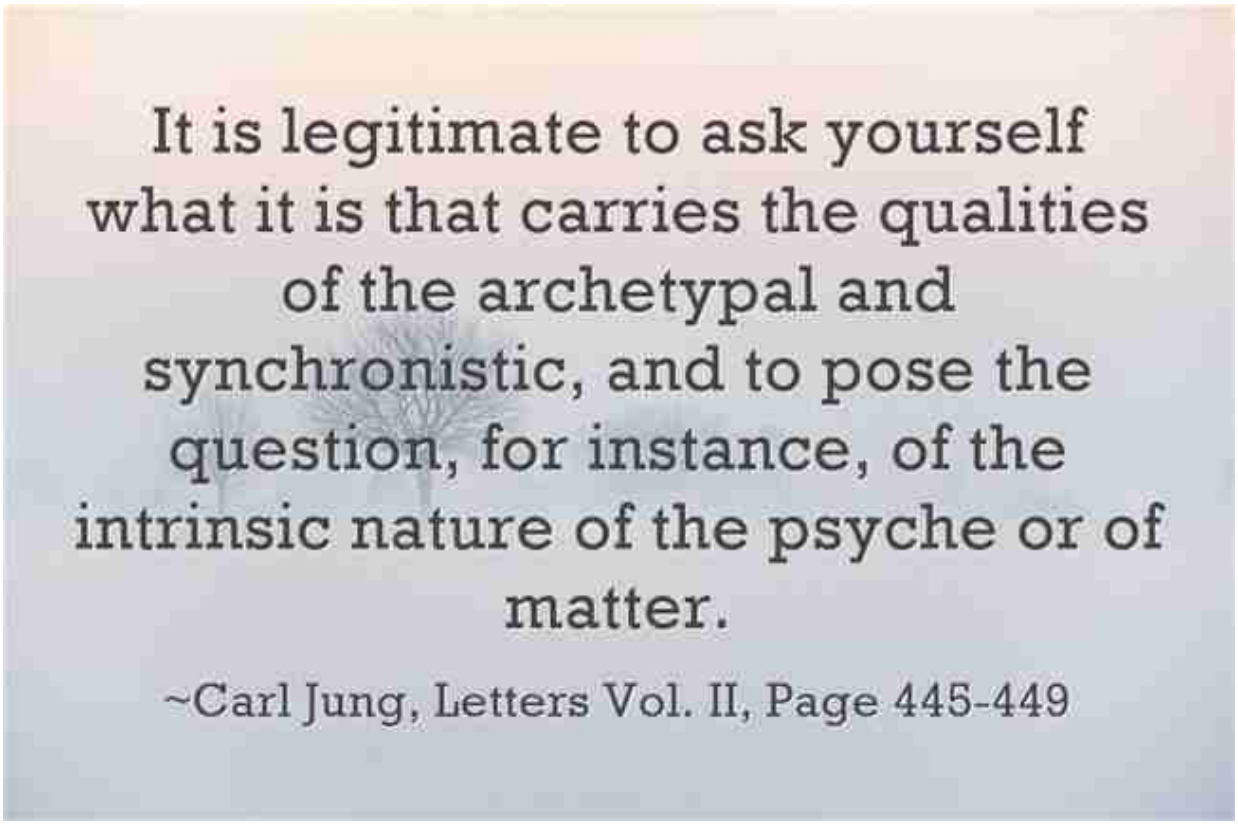
It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter.
~Carl Jung, Letters Vol. II, Page 445-449

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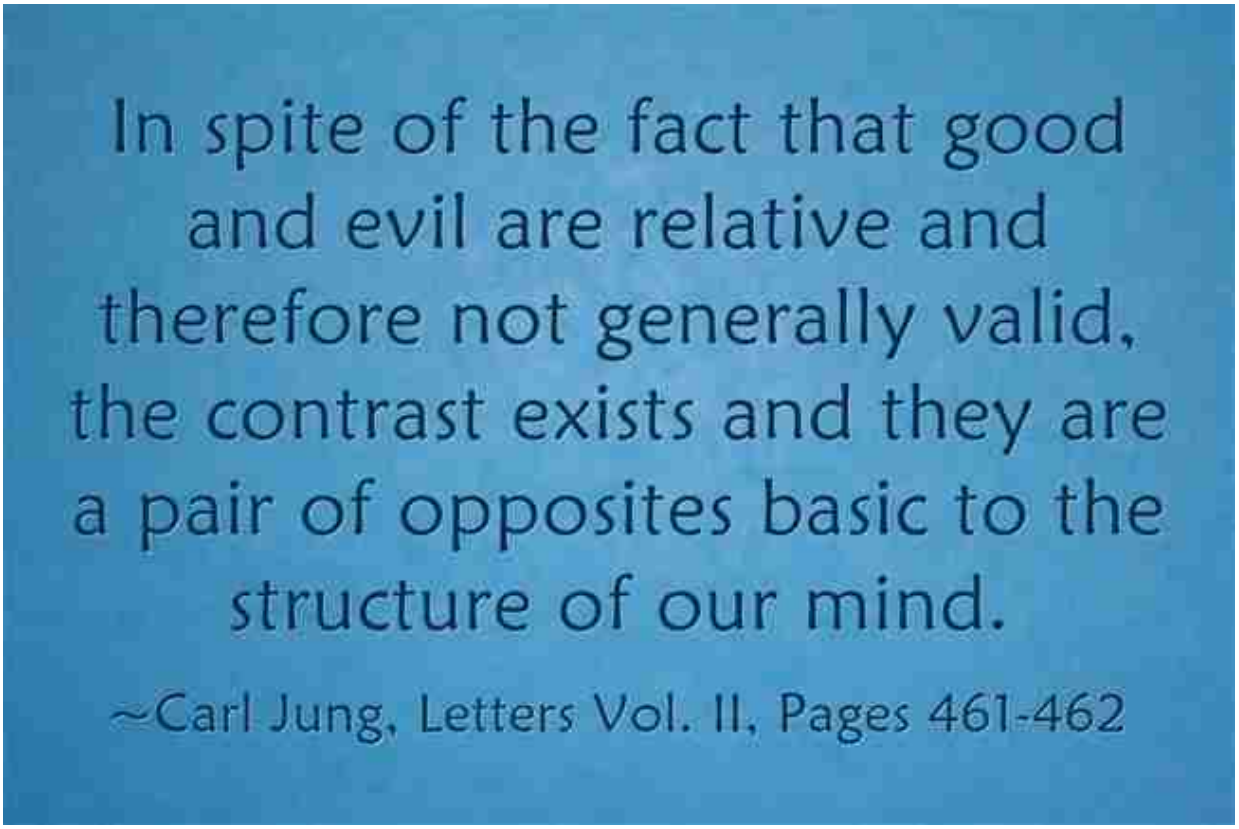
In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind.
~Carl Jung, Letters Vol. II, Pages 461-462

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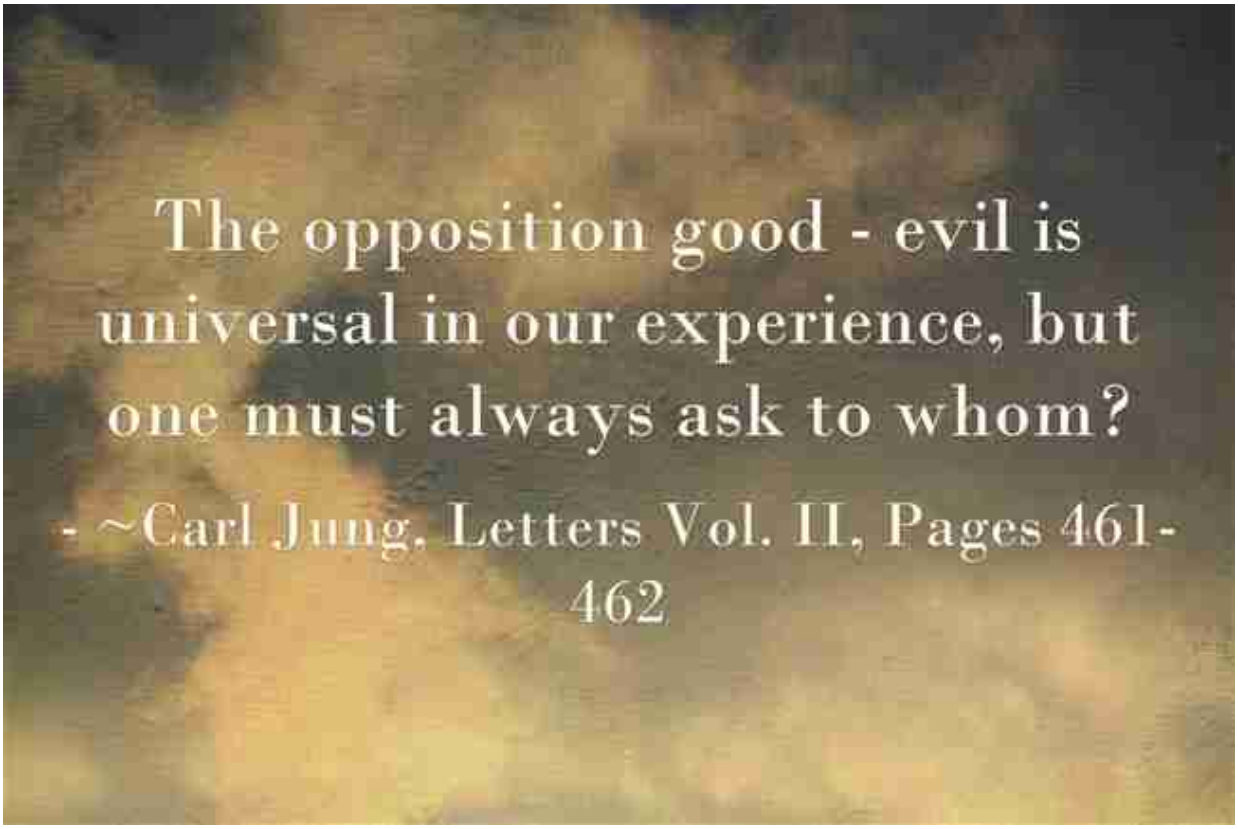
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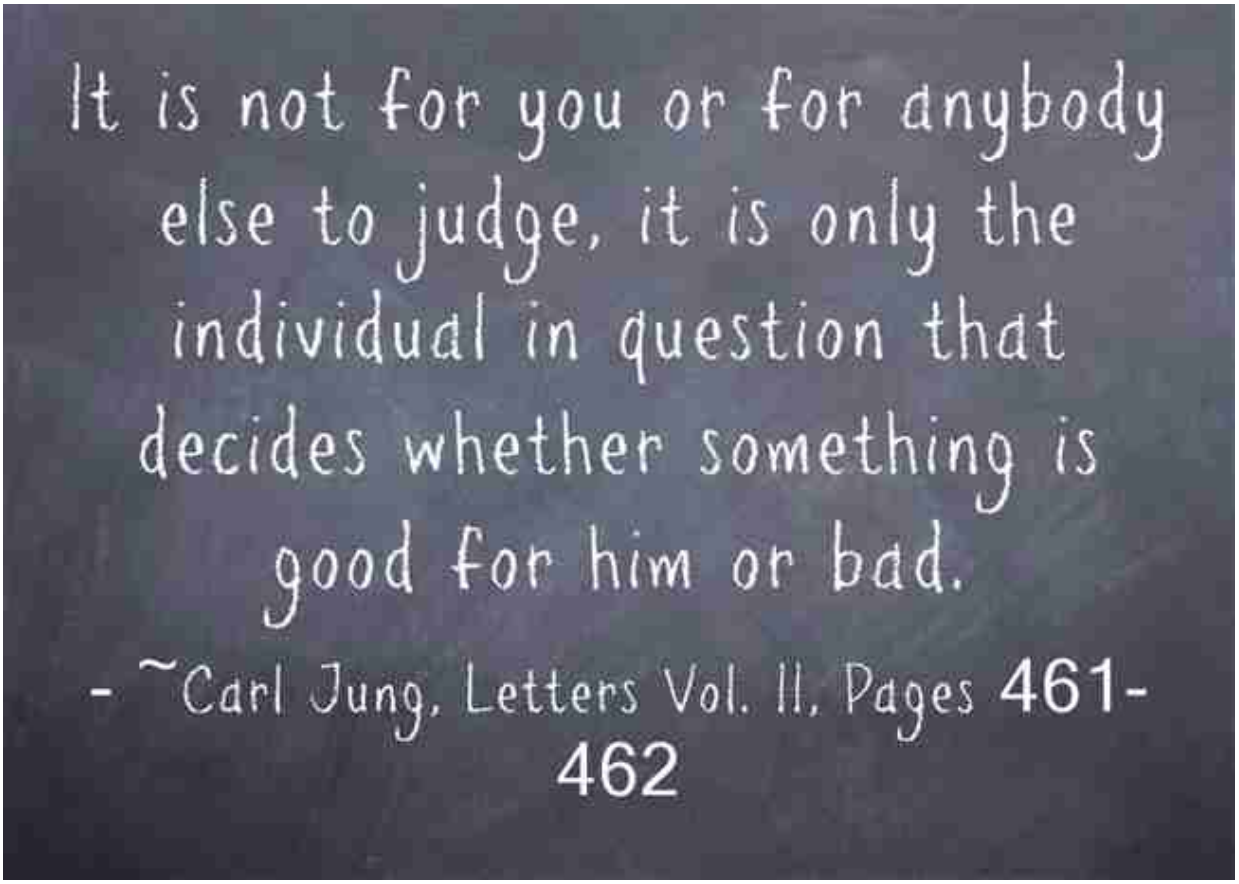
- ~Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462


It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad.
- ~Carl Jung, Letters Vol. II, Pages 461-462

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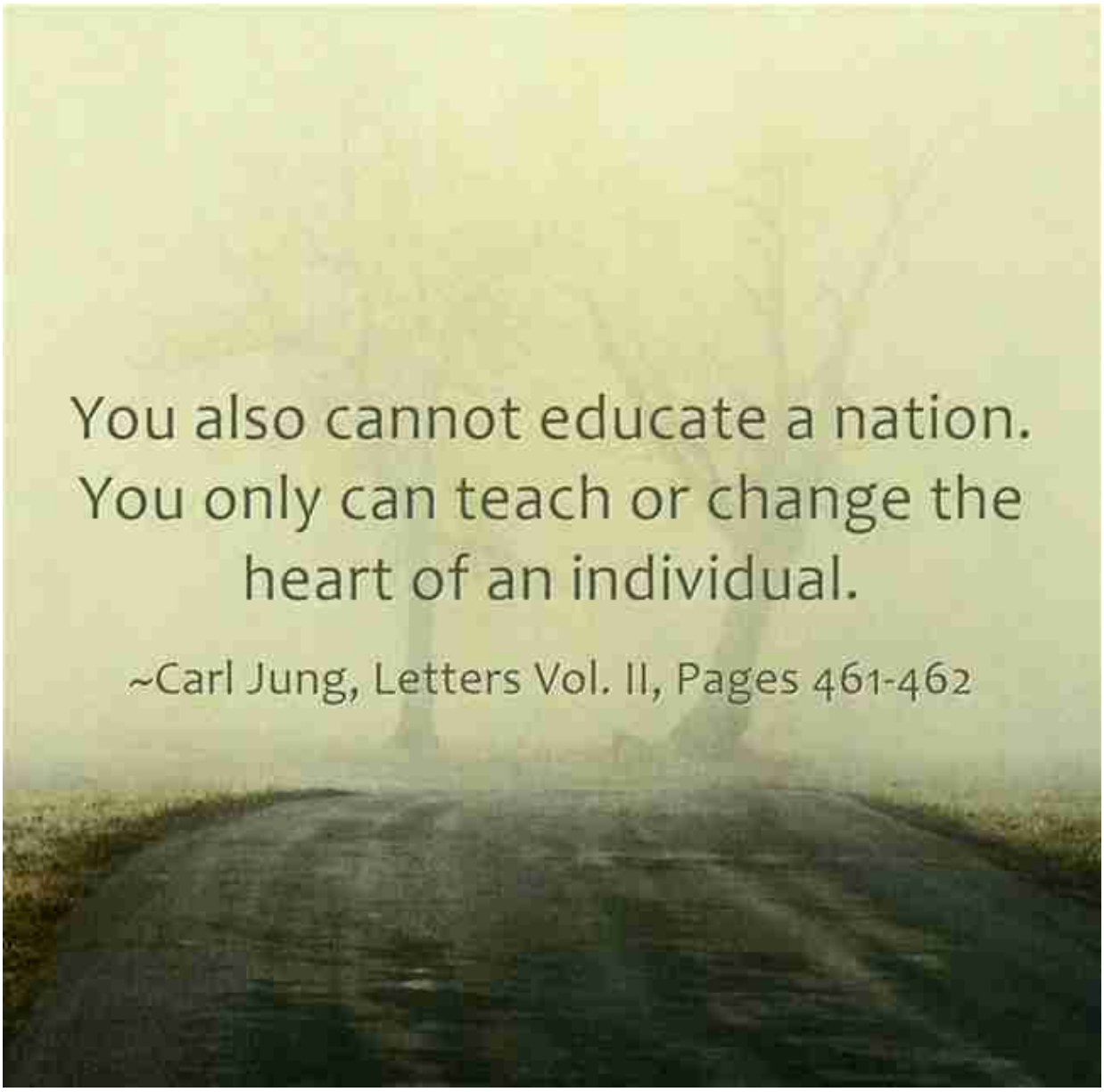
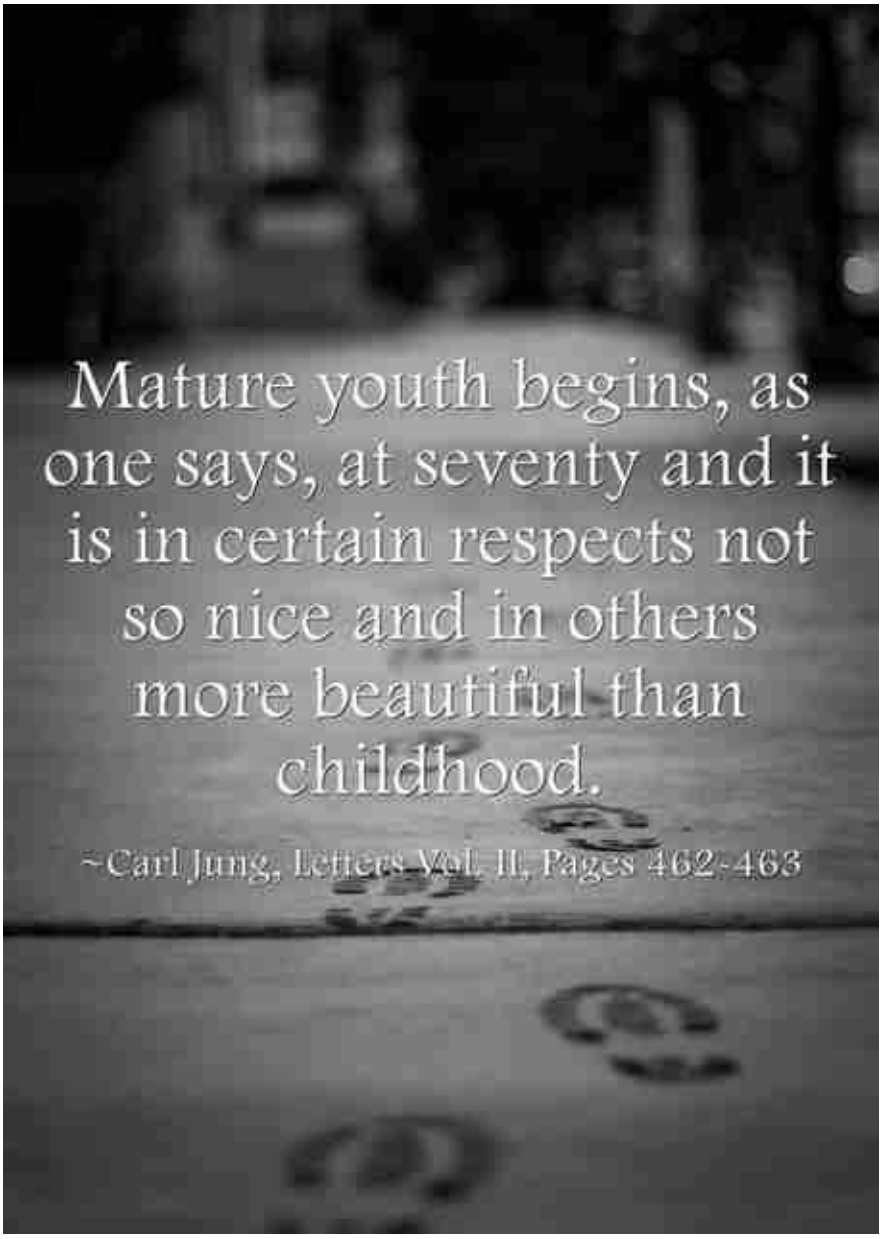

You also cannot educate a nation.
You only can teach or change the
heart of an individual.
~Carl Jung, Letters Vol. II, Pages 461-462

You also cannot educate a nation. You only can teach or change the heart of an individual. Carl Jung, Letters Vol. II, Pages 461-462


Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood.
~Carl Jung, Letters Vol. II, Pages 462-463

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

Carl Jung across the web:

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung and the swaying of Chaos (2016-03-08 11:20)

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means.

He has seen the order and the disorder of the endless, he knows the unlawful laws.

He knows the sea and can never forget it.

The chaos is terrible: days full of lead, nights full of horror. Carl Jung, Liber Novus, Page 299.

The spirit of this time sways between yes and no like a drunkard ["since he is the uncertainty of the present general consciousness"].

¥on ["One," throughout] can only overcome the old God through becoming him yourself and experiencing his suffering and dying yourself You overcome him and become yourself as one who seeks himself and no longer imitates heroes. You free yoursel£ when you free yourself from the old God and his model.

When you have become the model, then you no longer need his.

Carl Jung, Liber Novus, Footnote 238, Pages 254-255.

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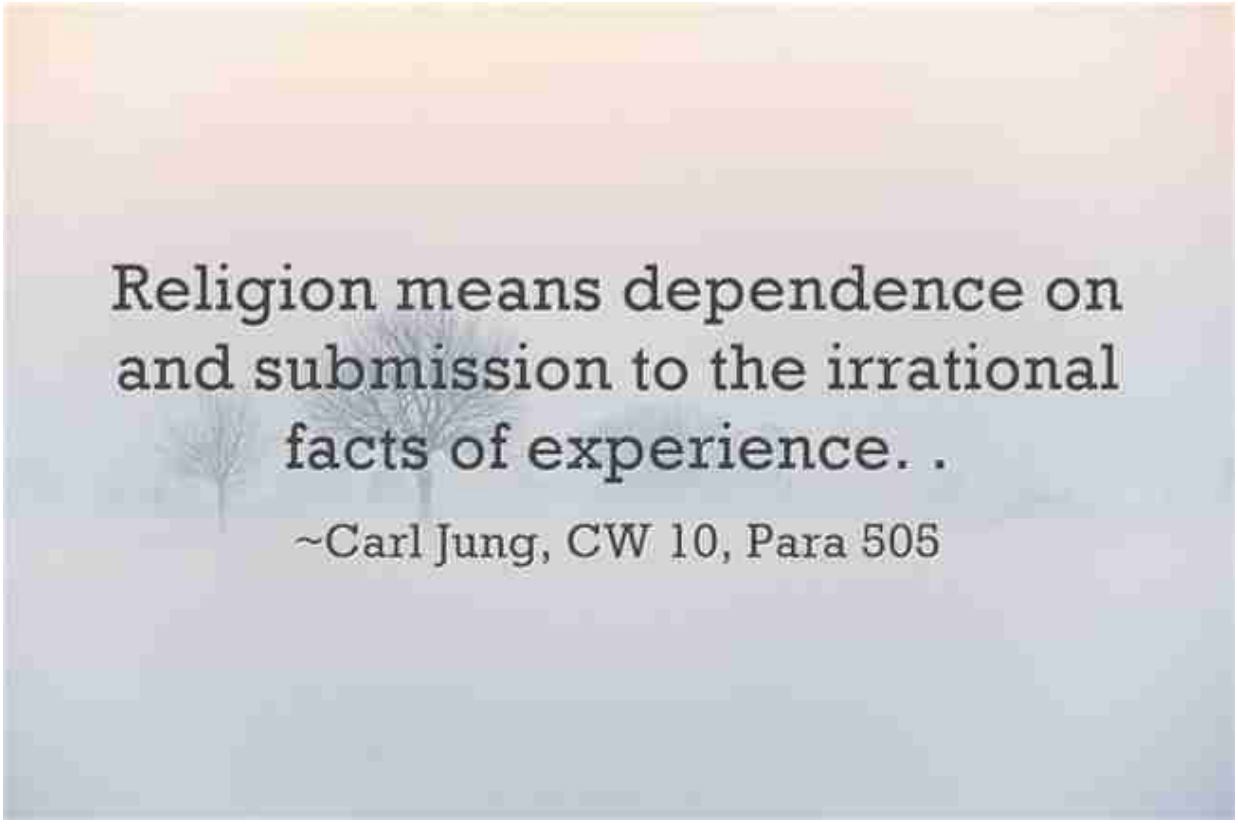
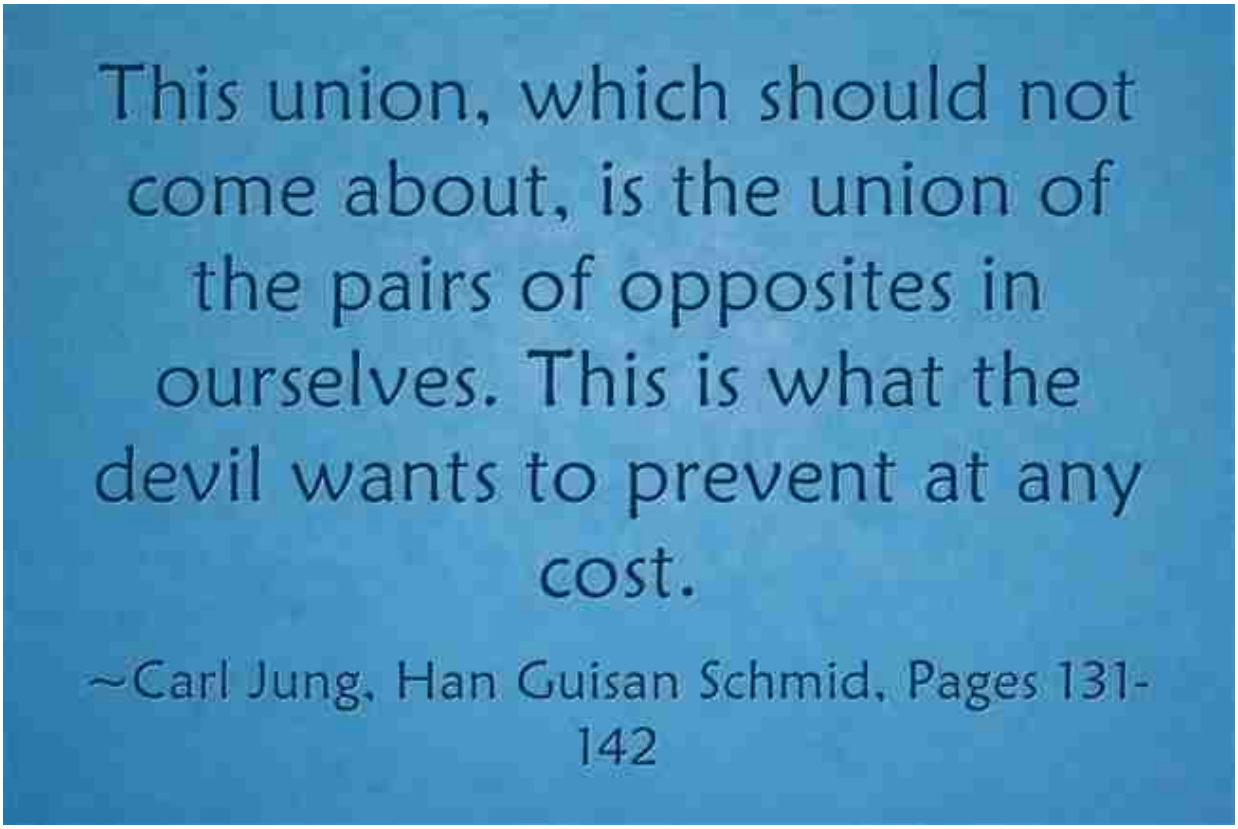
Some Carl Jung Quotations XXIV **(2016-03-08 11:43)**



Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142


This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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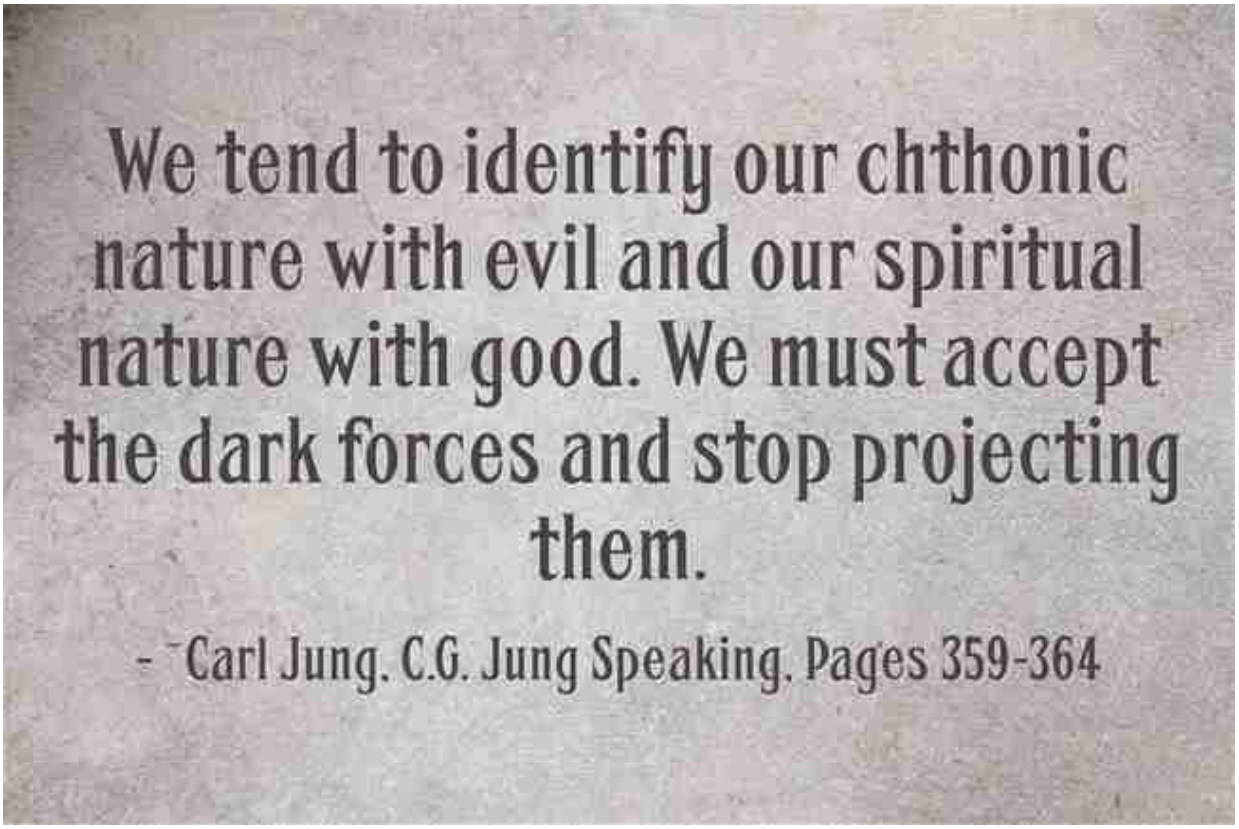
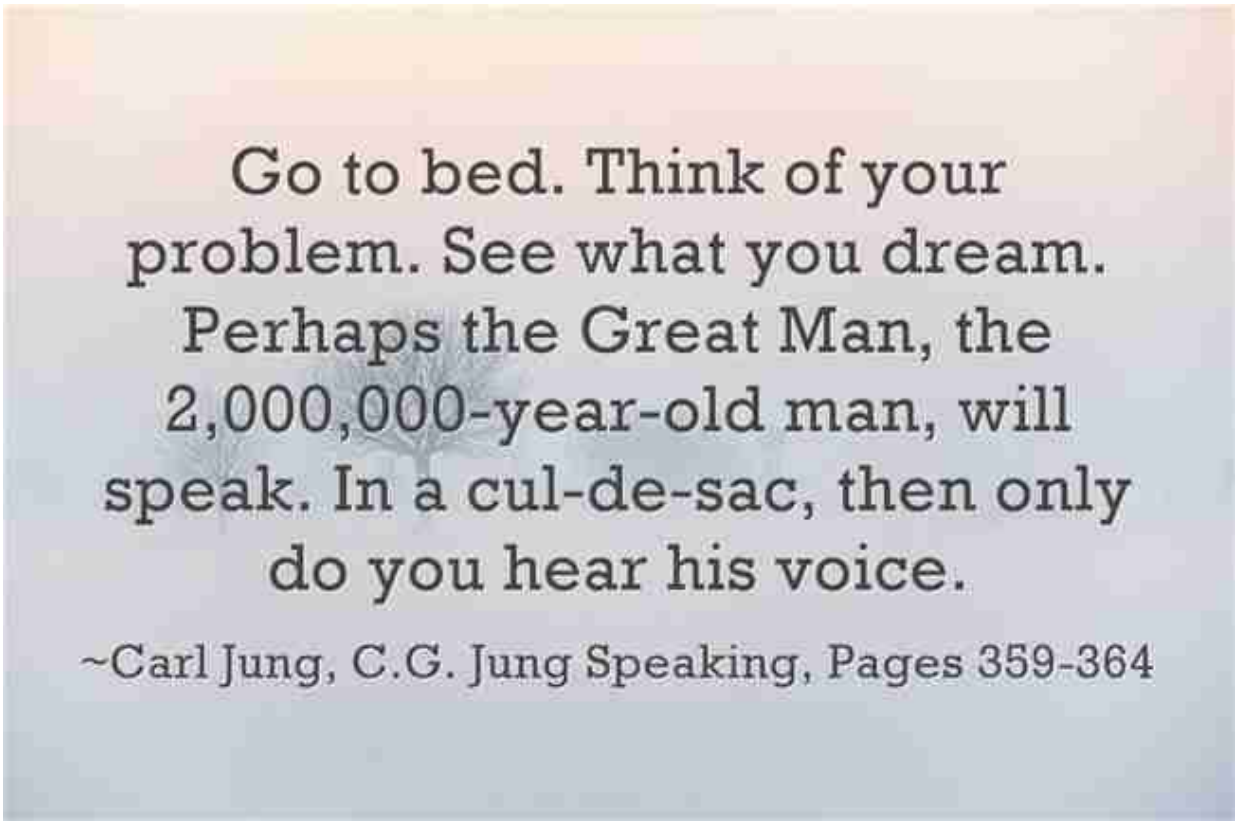

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.
- Carl Jung. C.G. Jung Speaking. Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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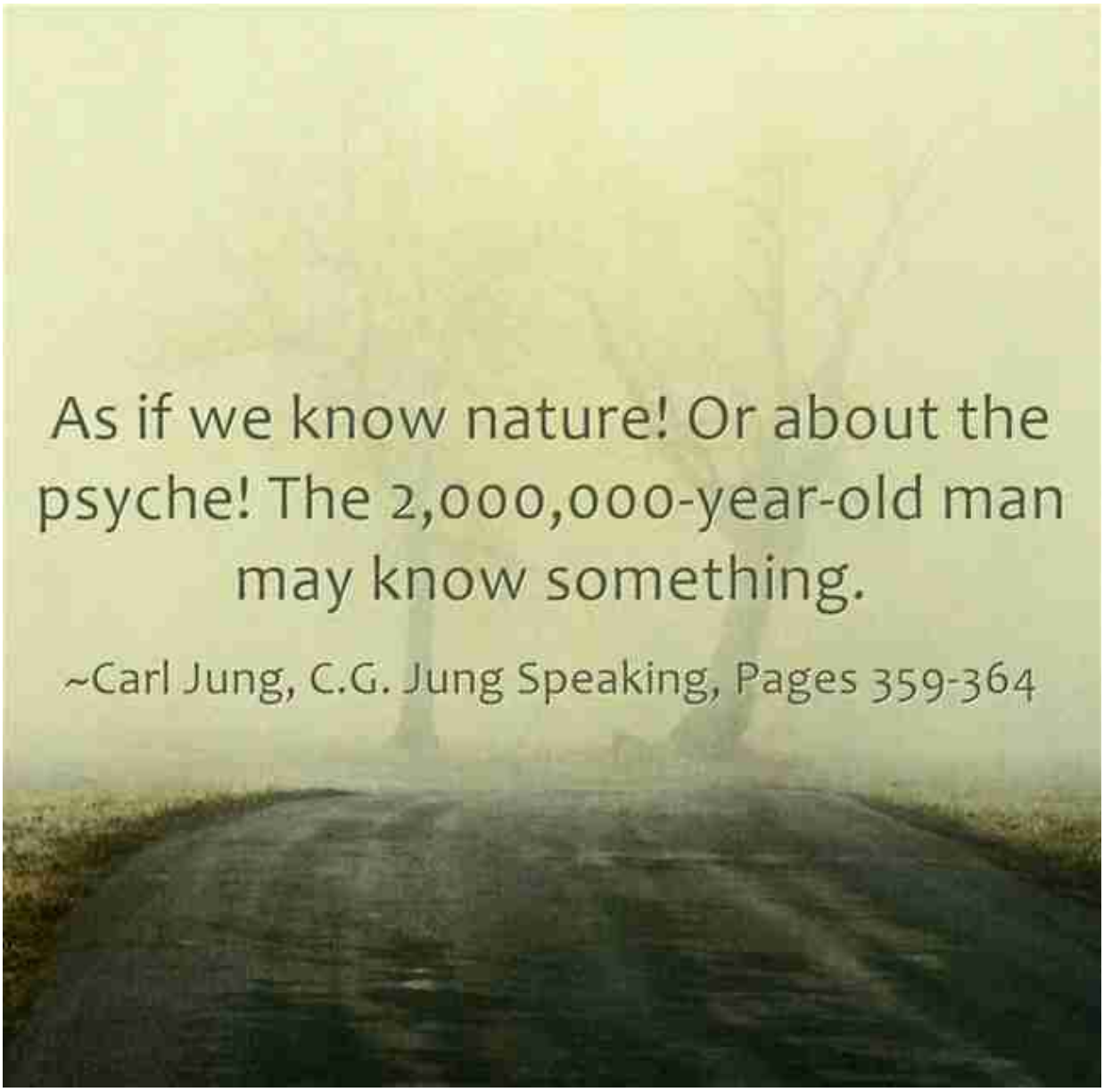
As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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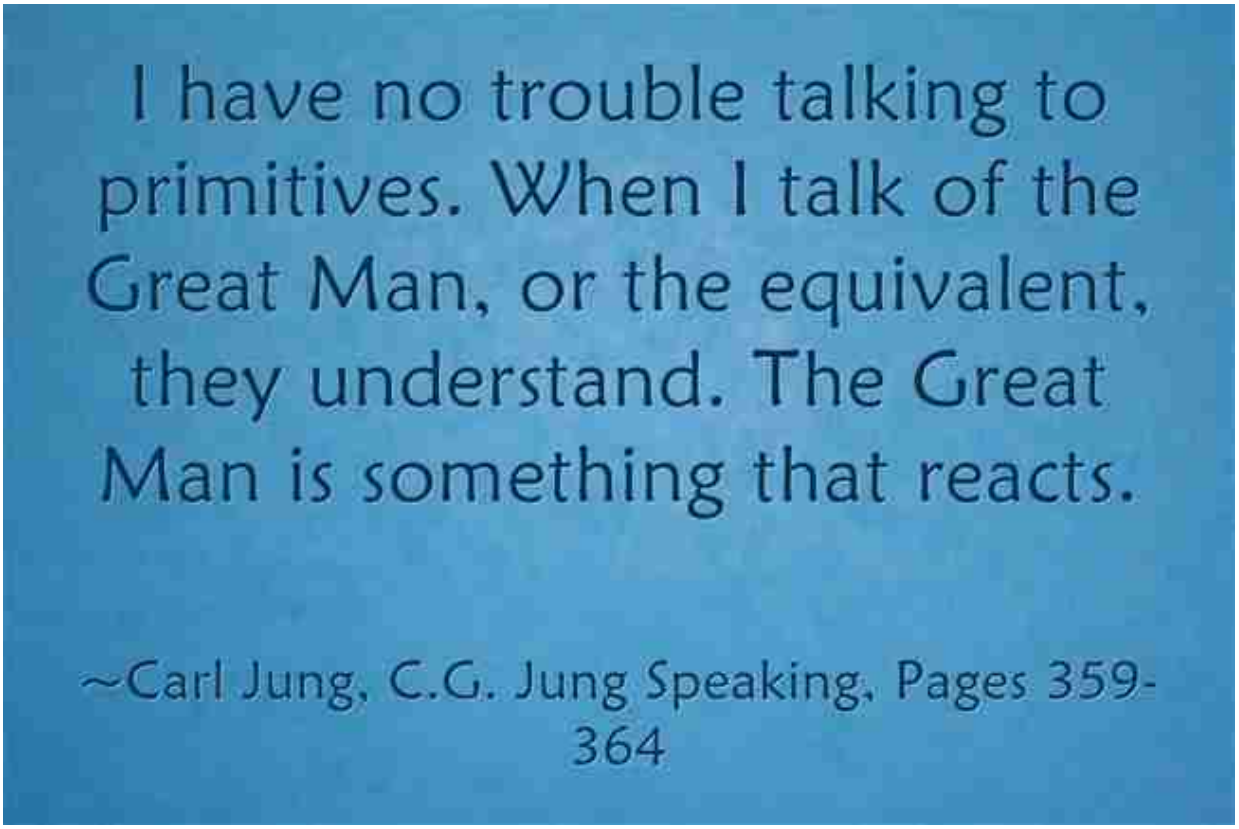
I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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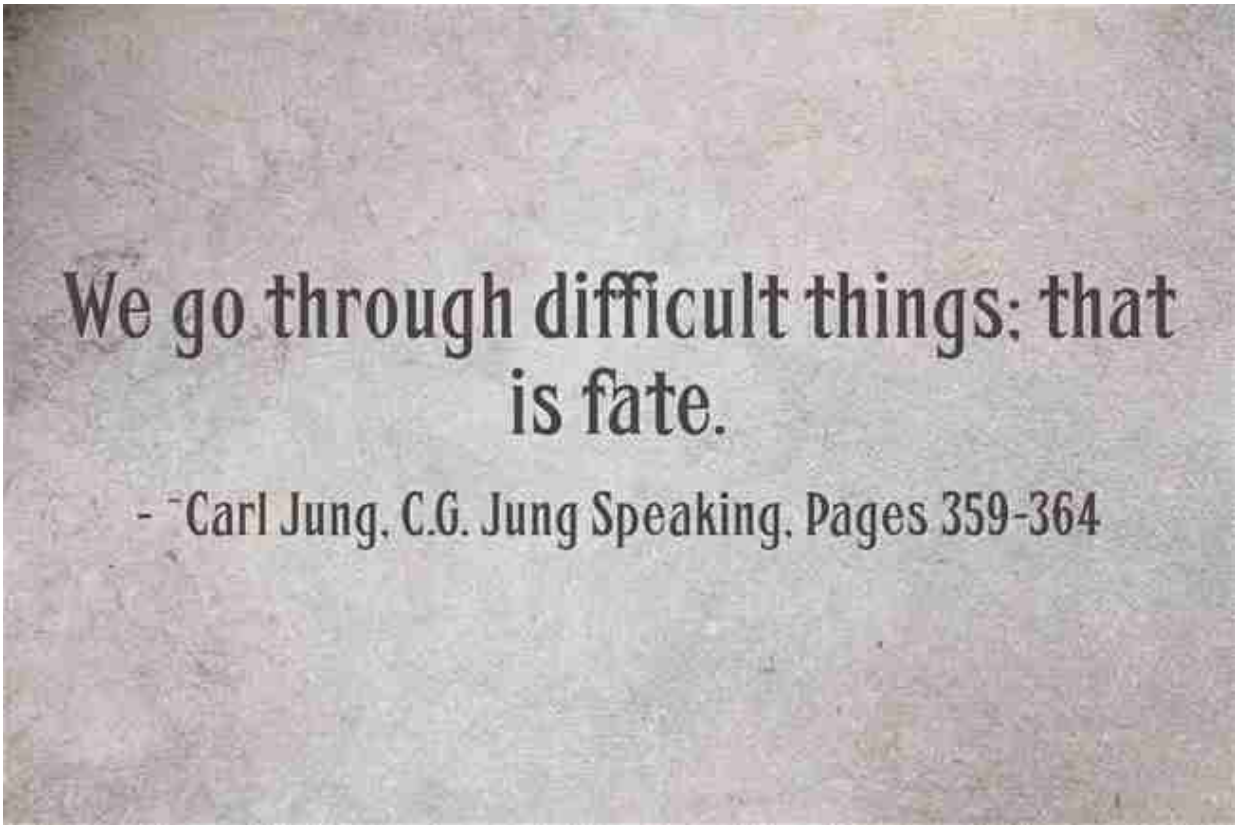
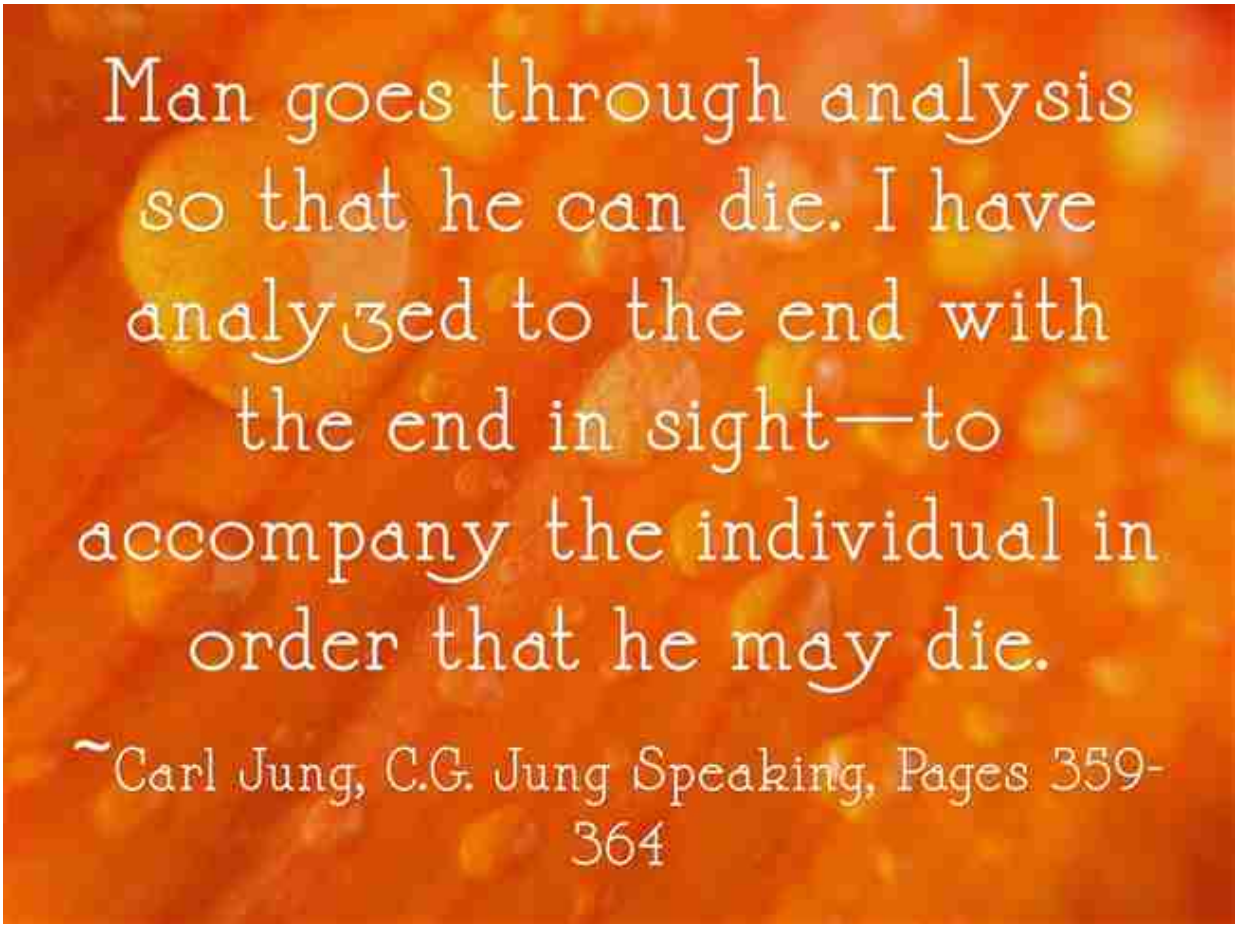


We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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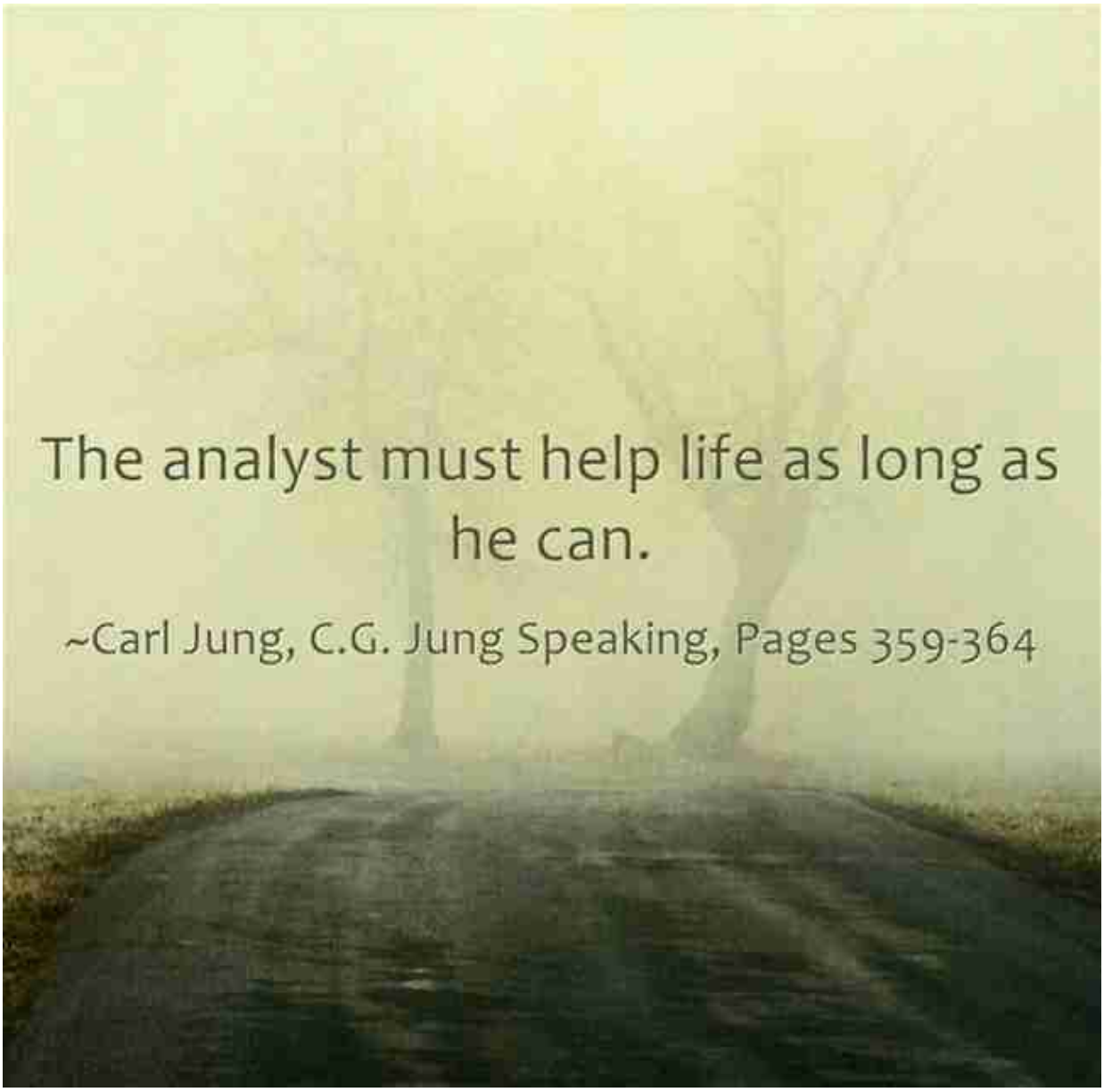
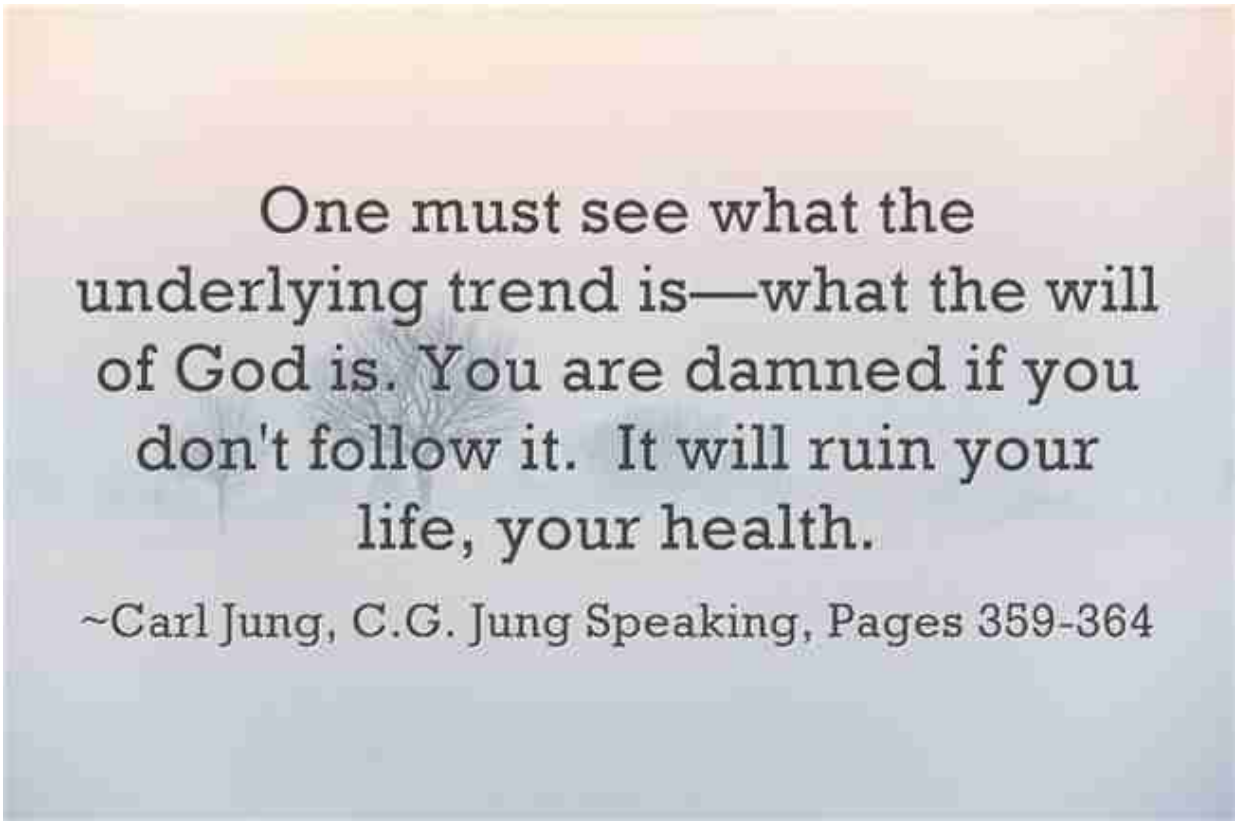


The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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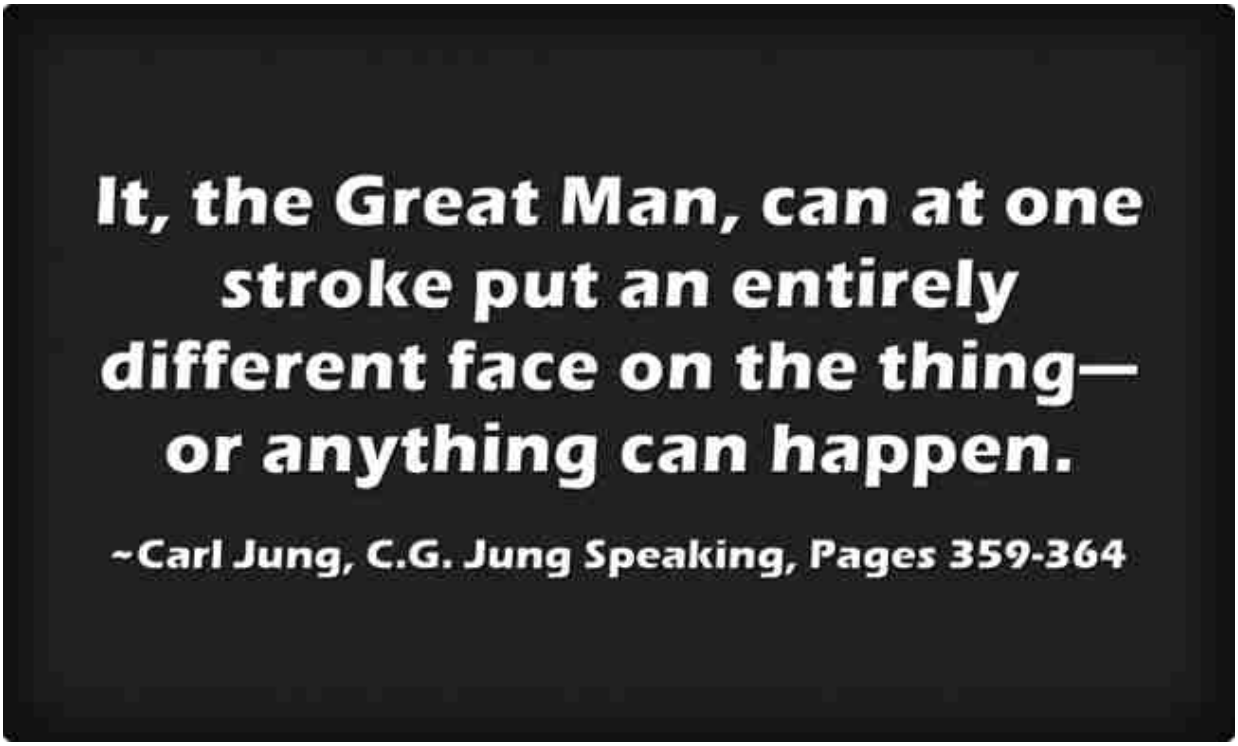
It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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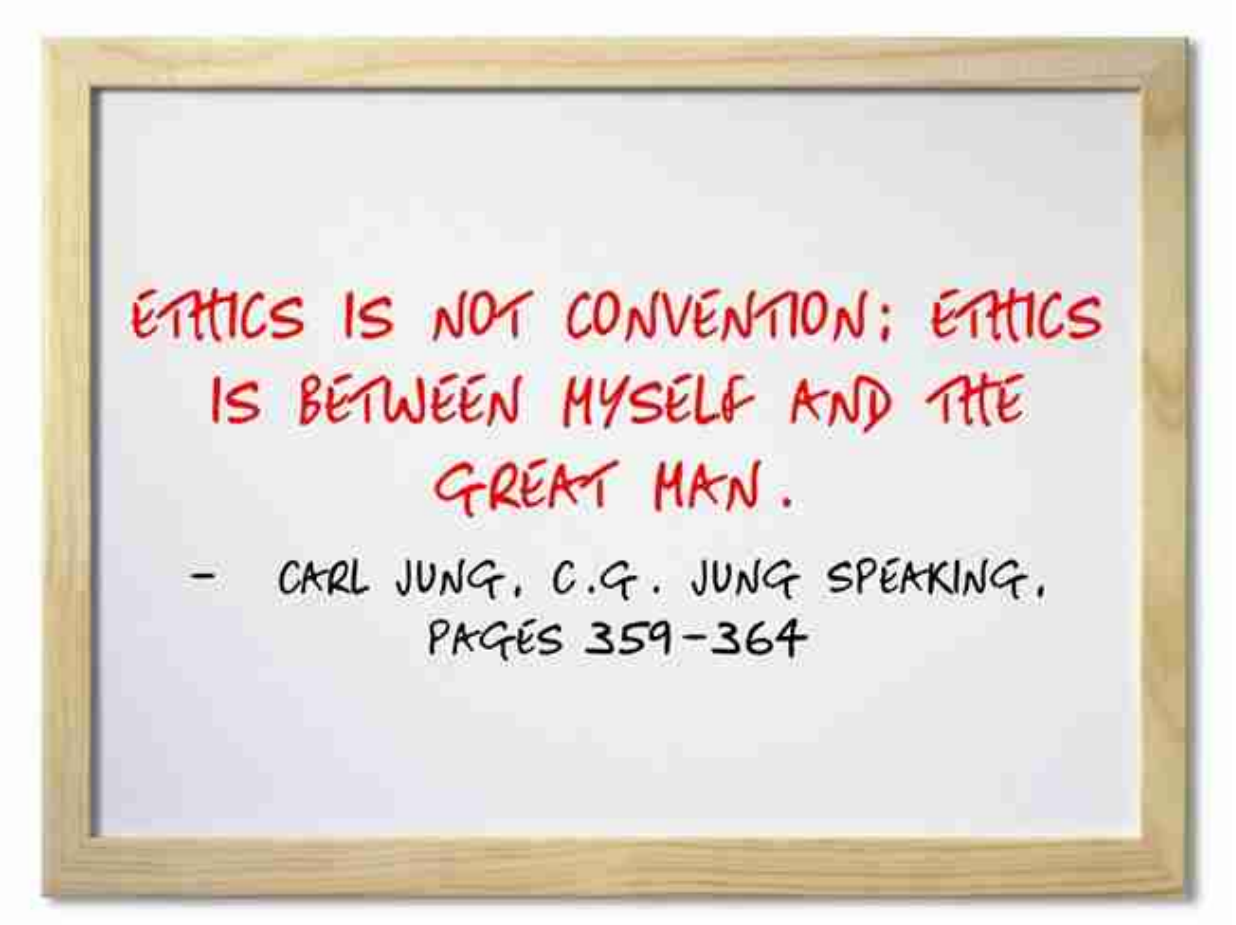
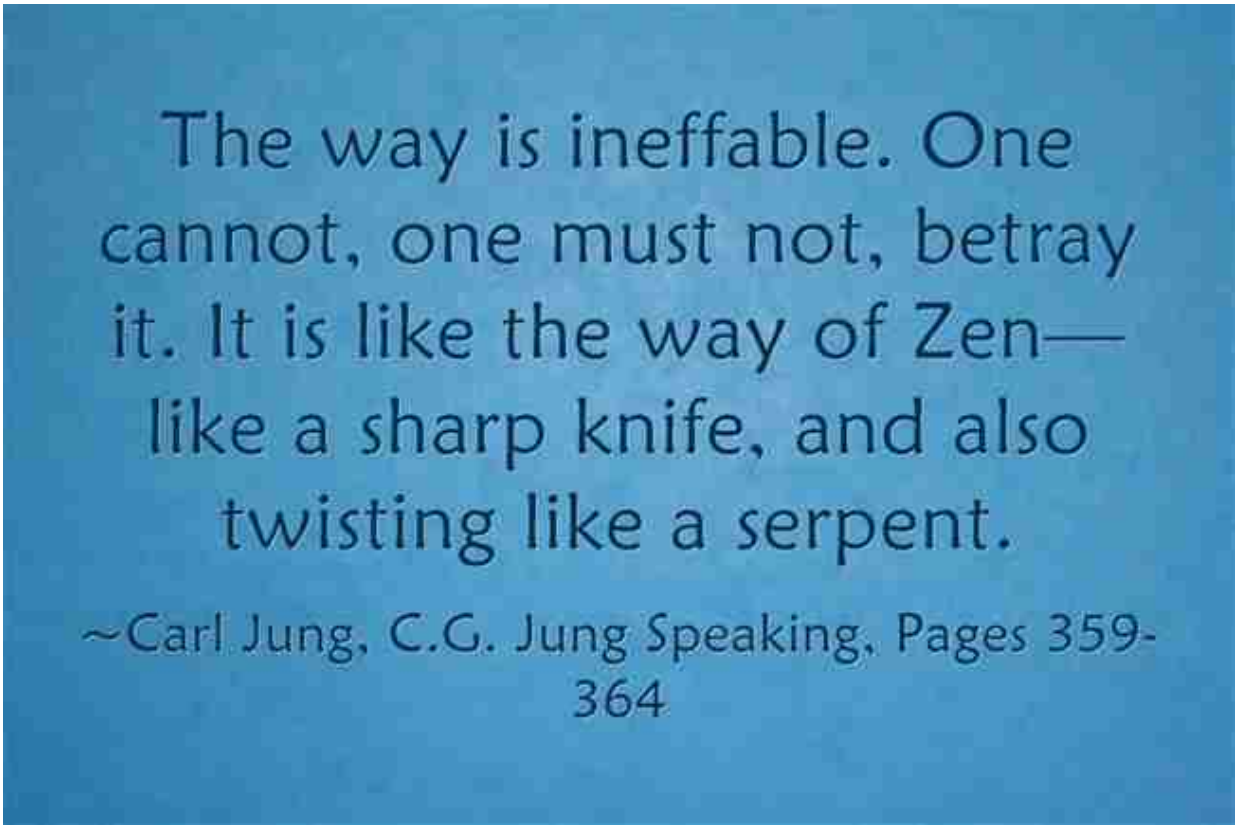


Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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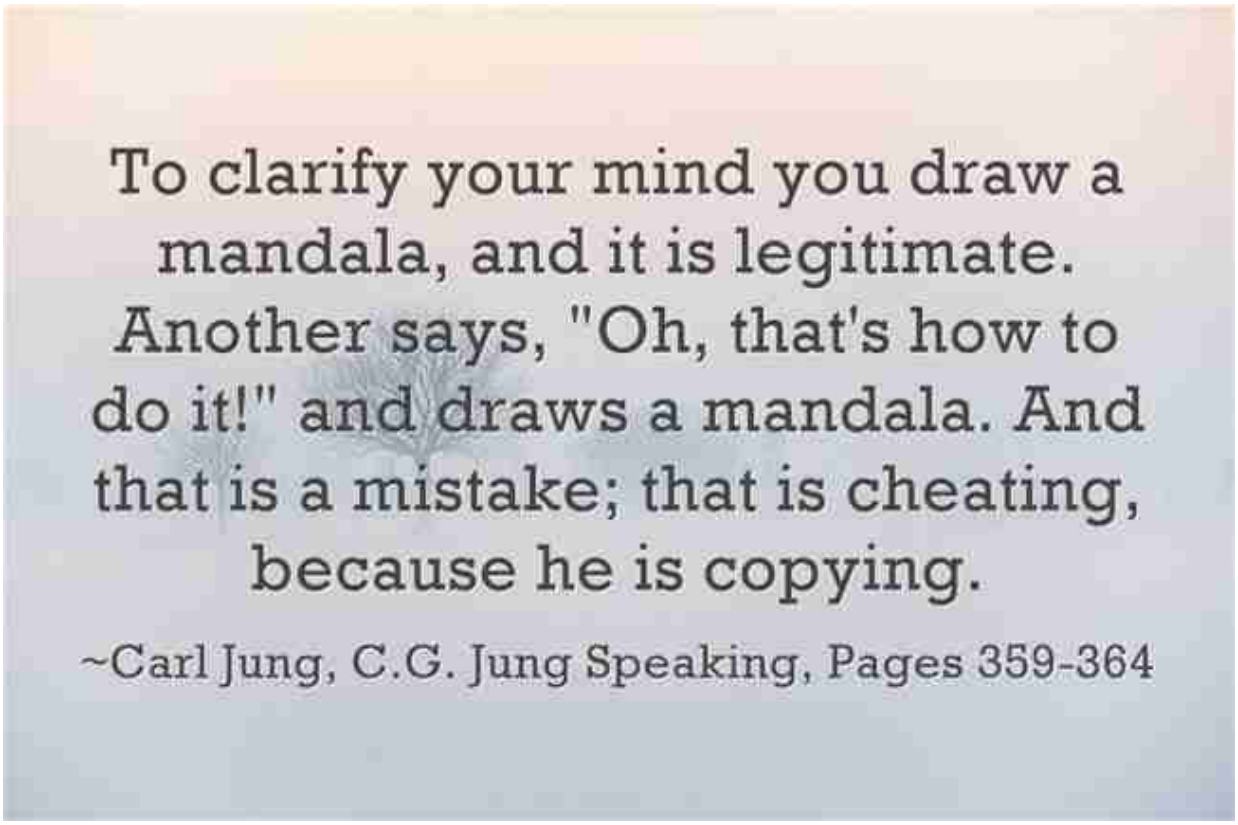
To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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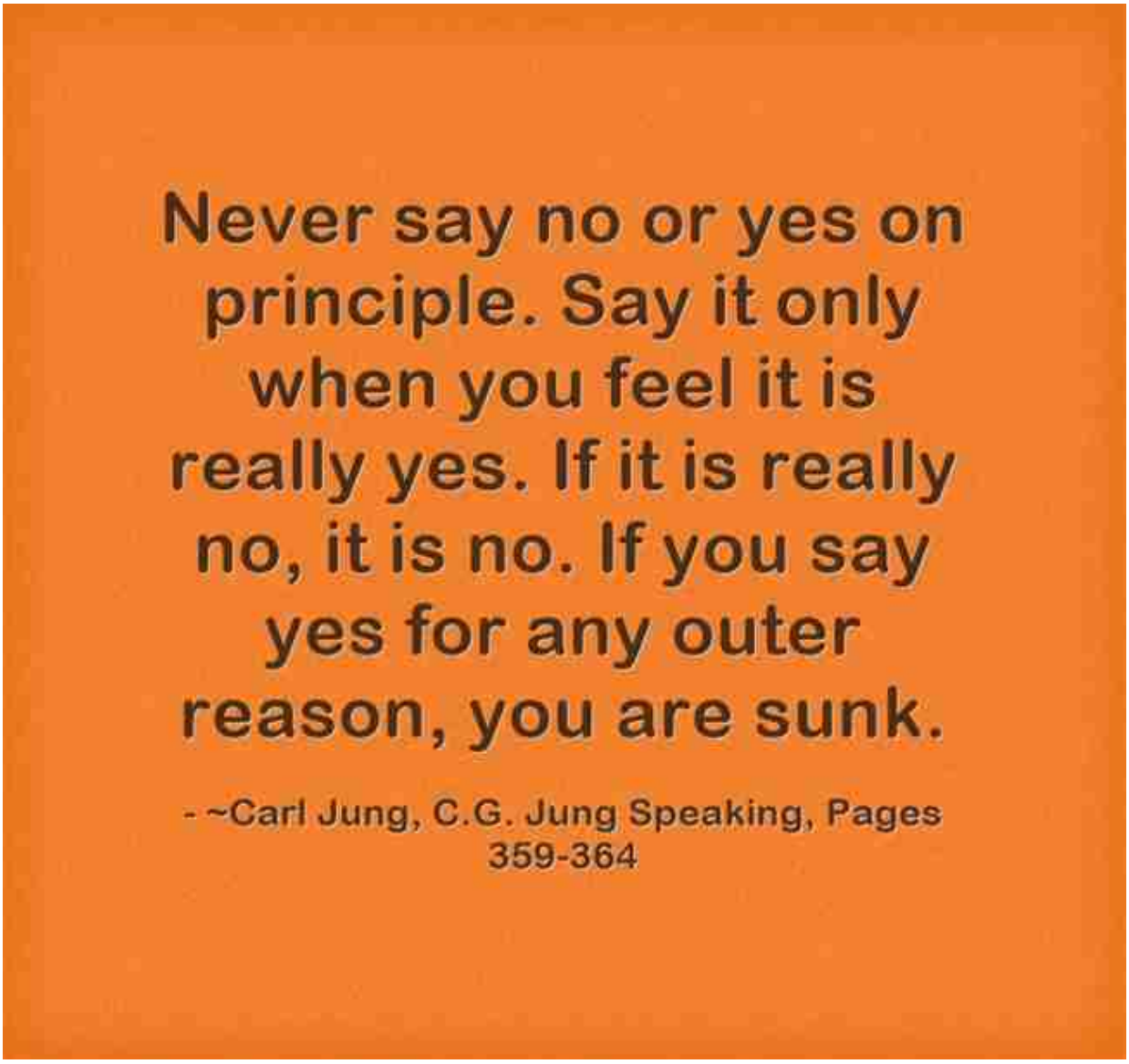
Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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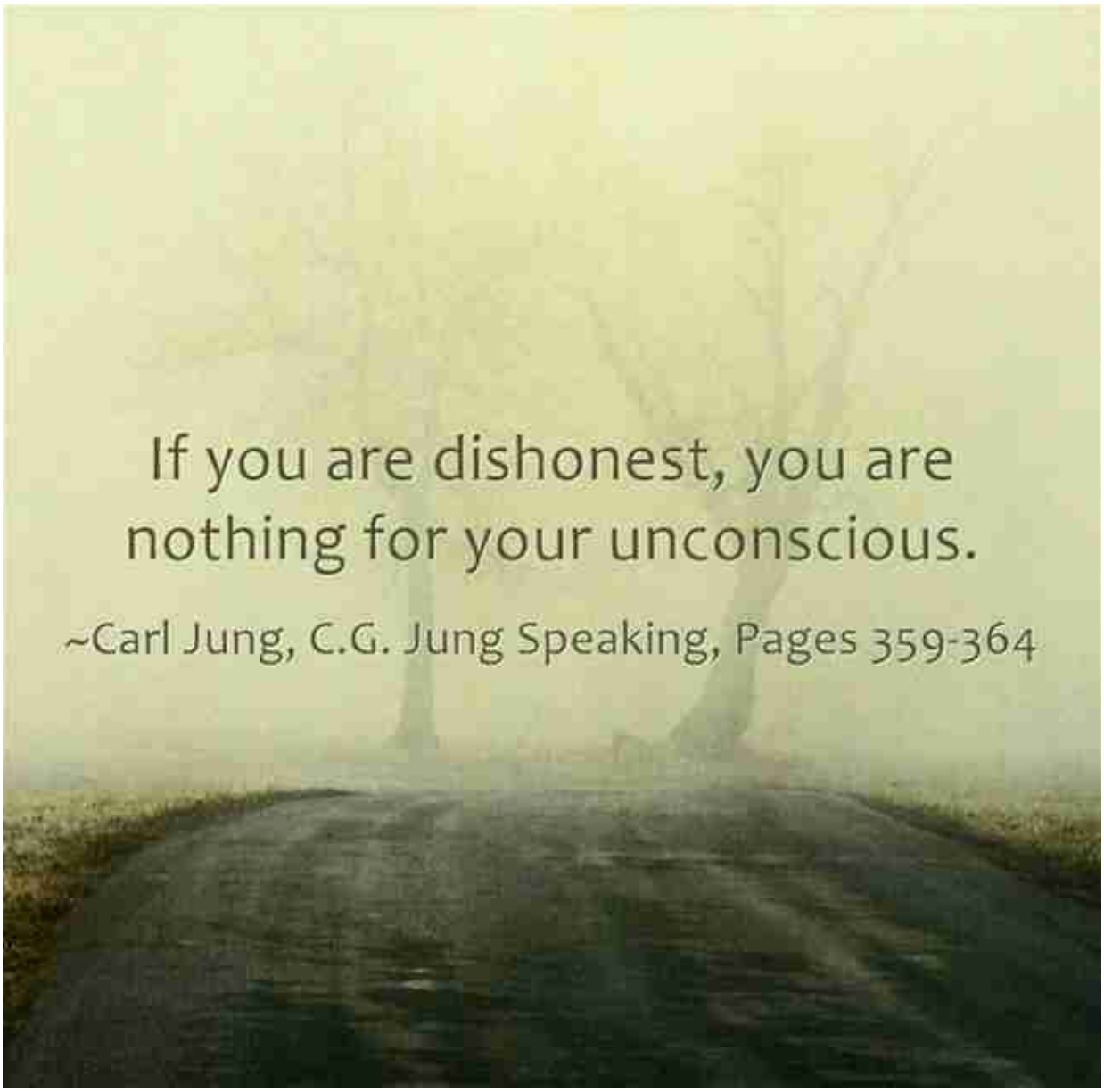
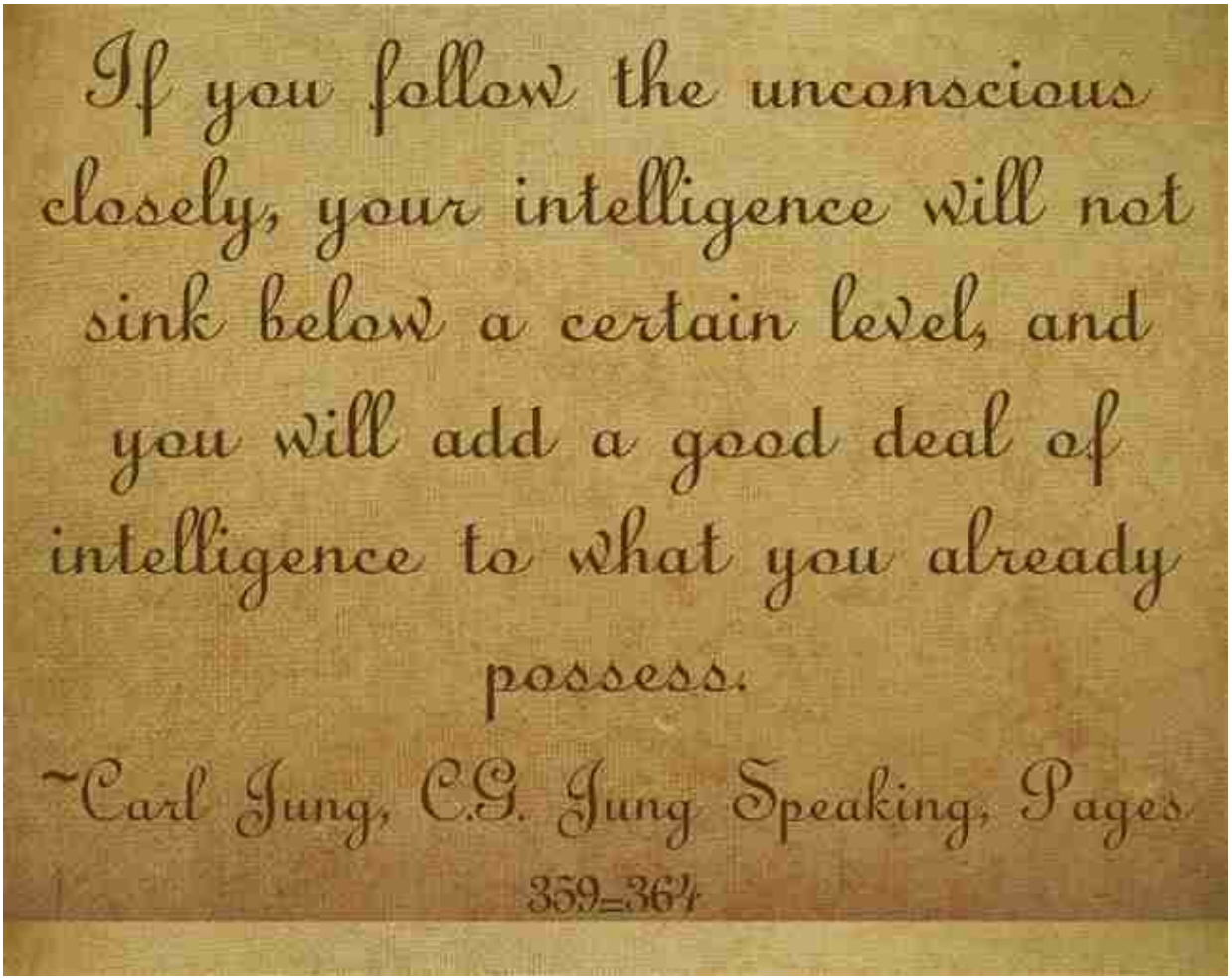


If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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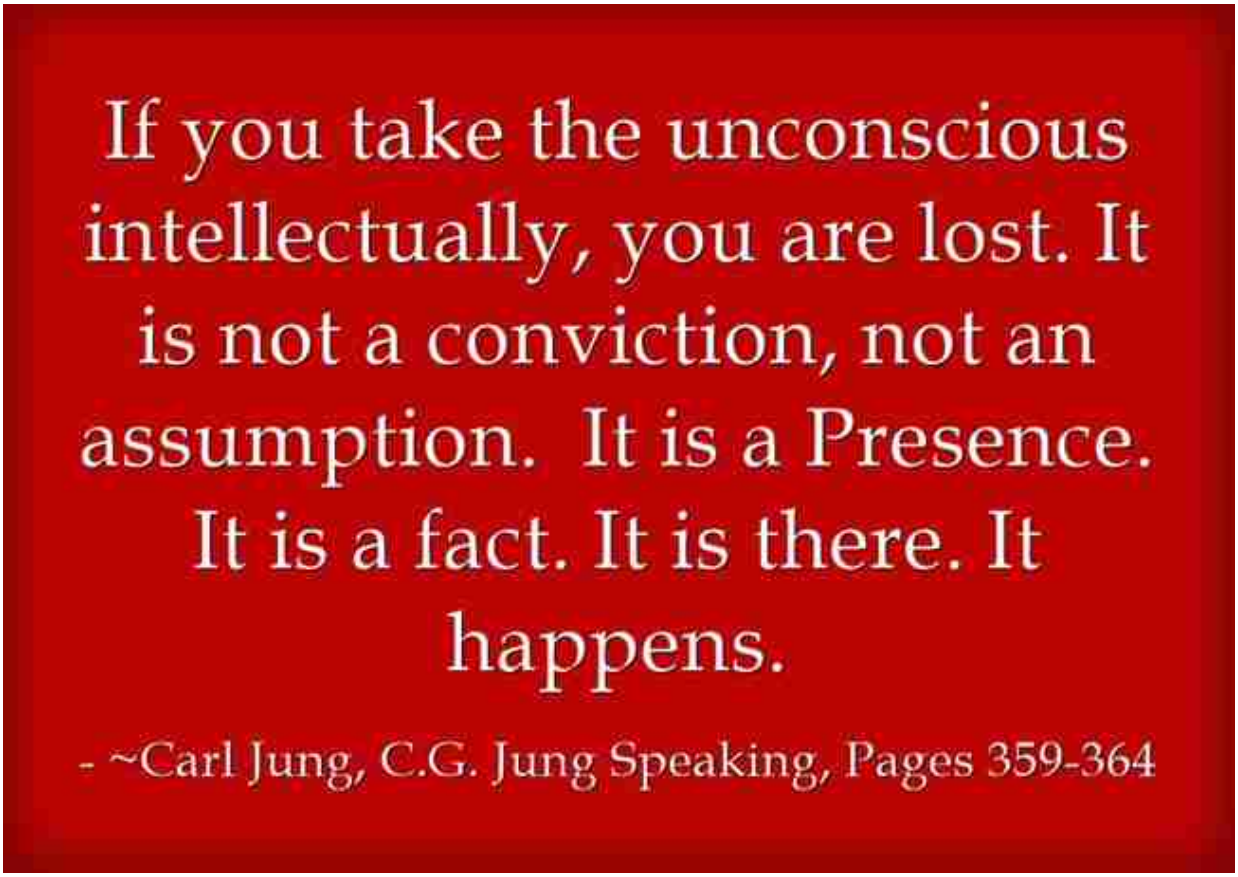
If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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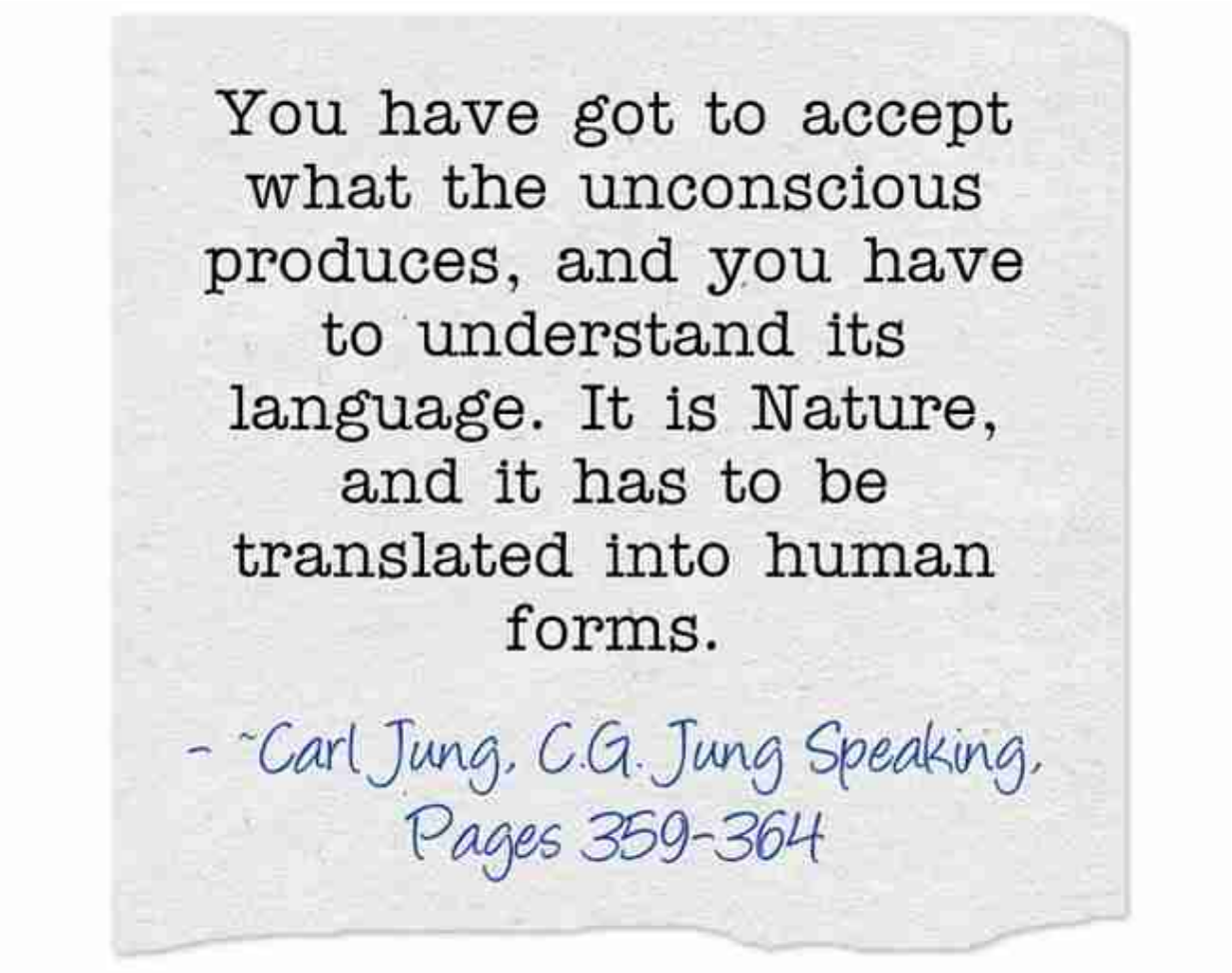
You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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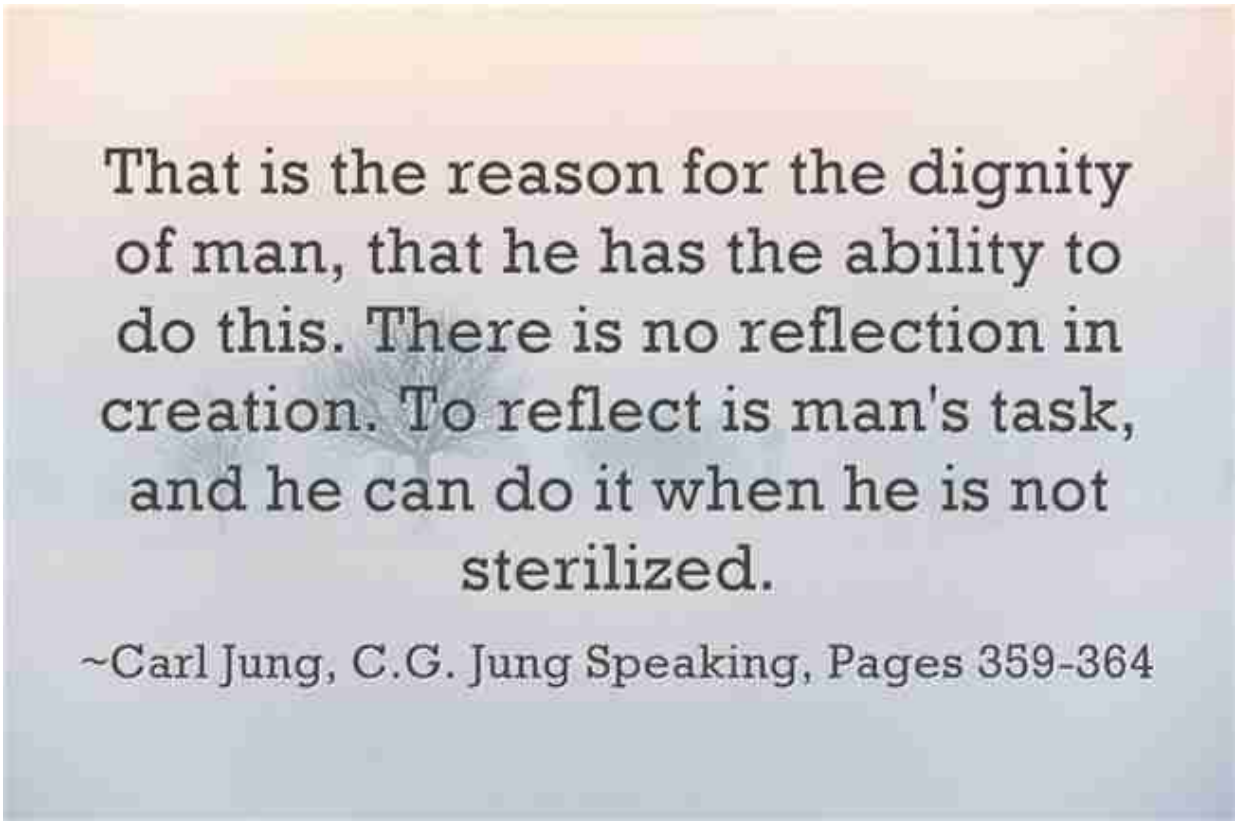
That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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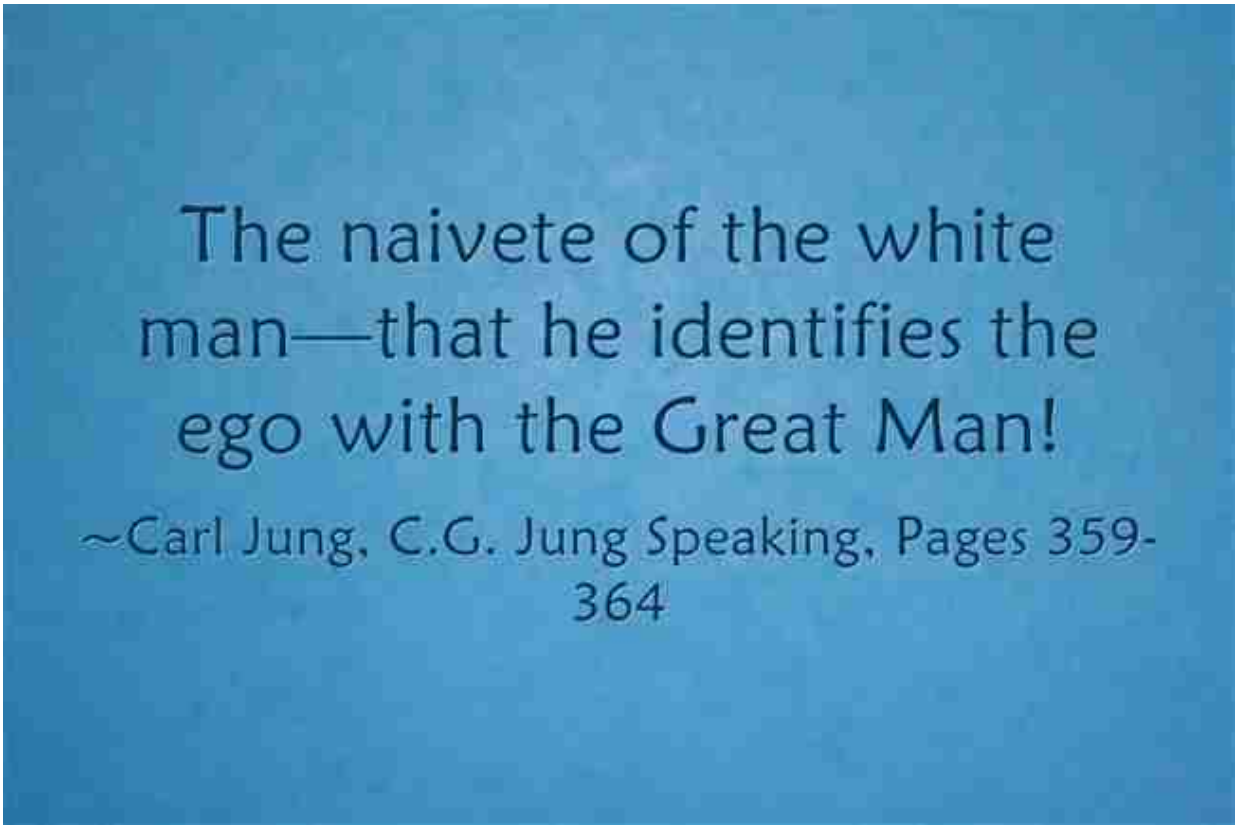
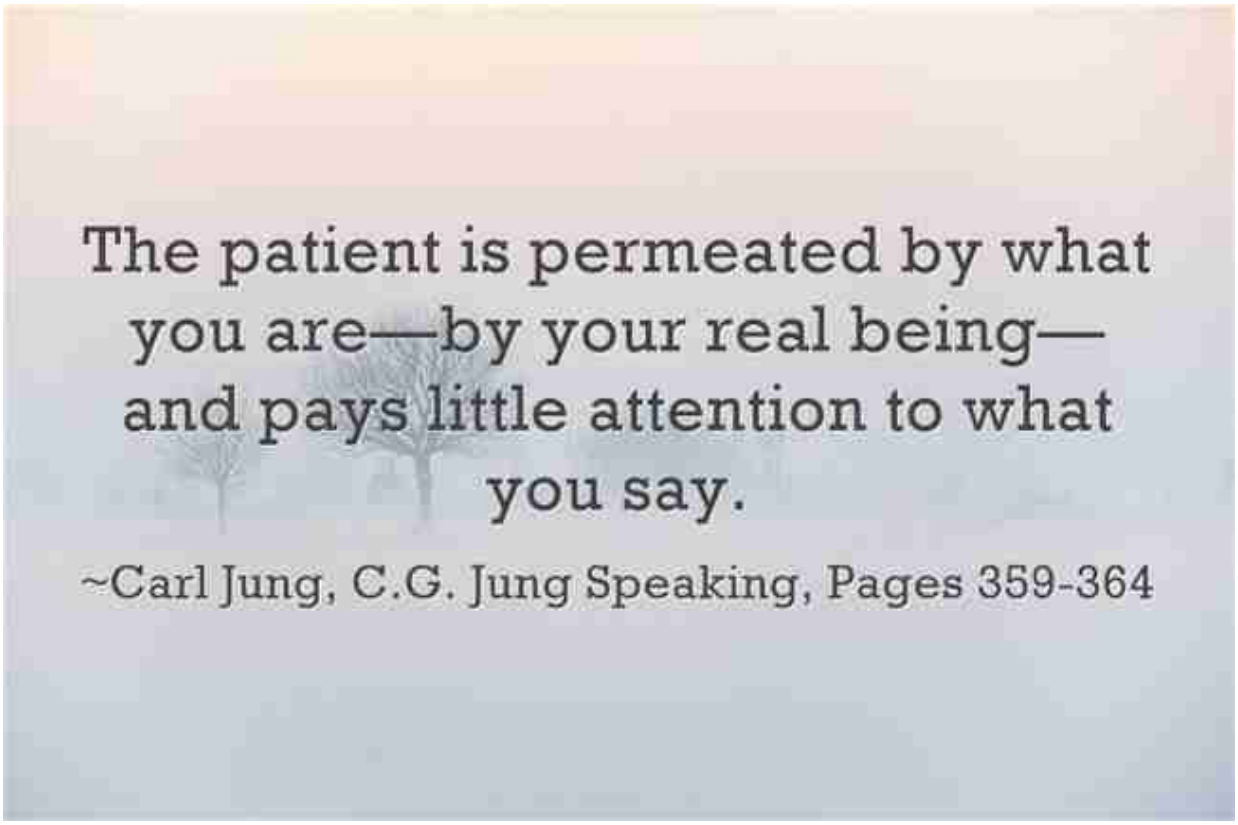


The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The patient is permeated by what you are—by your real being—and pays little attention to what you say.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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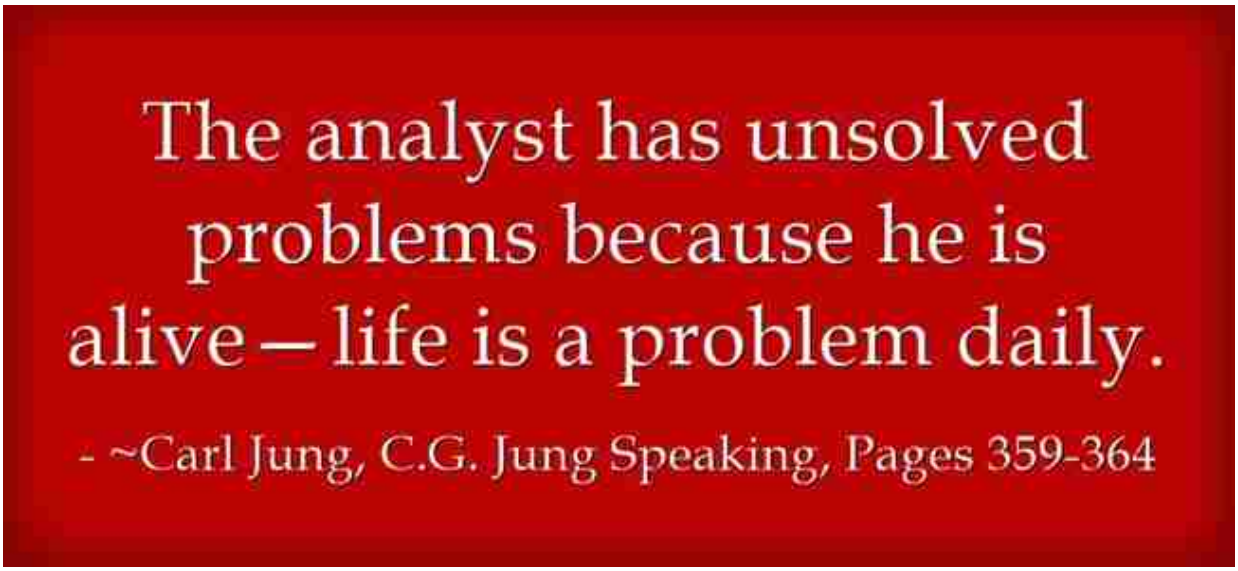
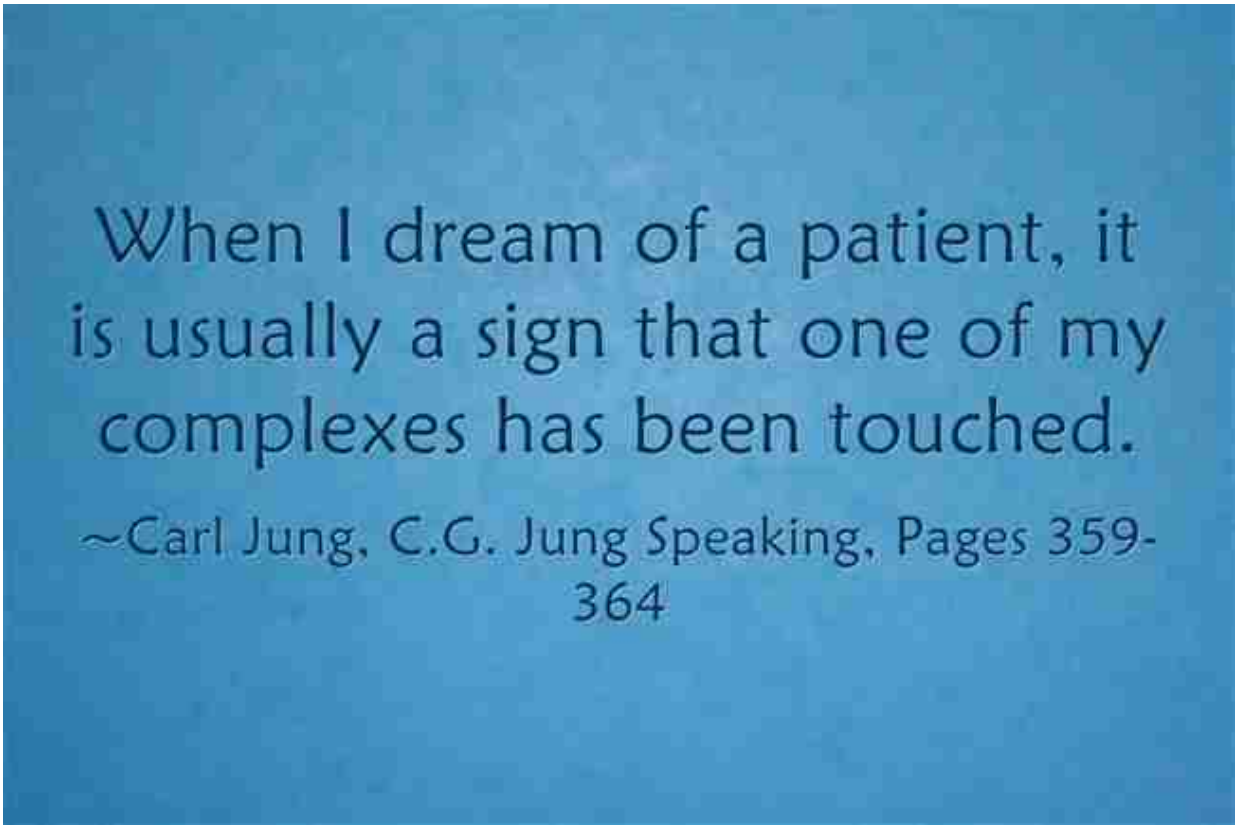


The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


When I dream of a patient, it is usually a sign that one of my complexes has been touched.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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Carl Jung on his interest in Architecture **(2016-03-09 04:53)**

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason.

I went to a quarry to learn how to split stones—big rocks.

Stephen Black: And actually laying bricks, laying the stones?

Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen.

Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth?

We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

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Carl Jung on how he got interested in psychological medicine and first meeting with Freud **(2016-03-09 09:30)**

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft-Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook?

Carl Jung: Yes; and it caused me tremendous emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft.

Dr. Jung: Oh, yes, I became acquainted with Freud much later on.

Stephen Black: And when did you meet Freud?

Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book?

Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship.

Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours.

Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality?

Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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Carl Jung on "Projection" - Anthology **(2016-03-09 15:00)**

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par.

420.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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Carl Jung on “Laws” – Anthology **(2016-03-10 04:48)**

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

"The Bhagavad-Gita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains

alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Modern physics shattered the absolute validity of natural law and made it relative. . . . But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-

Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Pages 163-174

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Pages 201-208

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Pages 292-294.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 428-430.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise

by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

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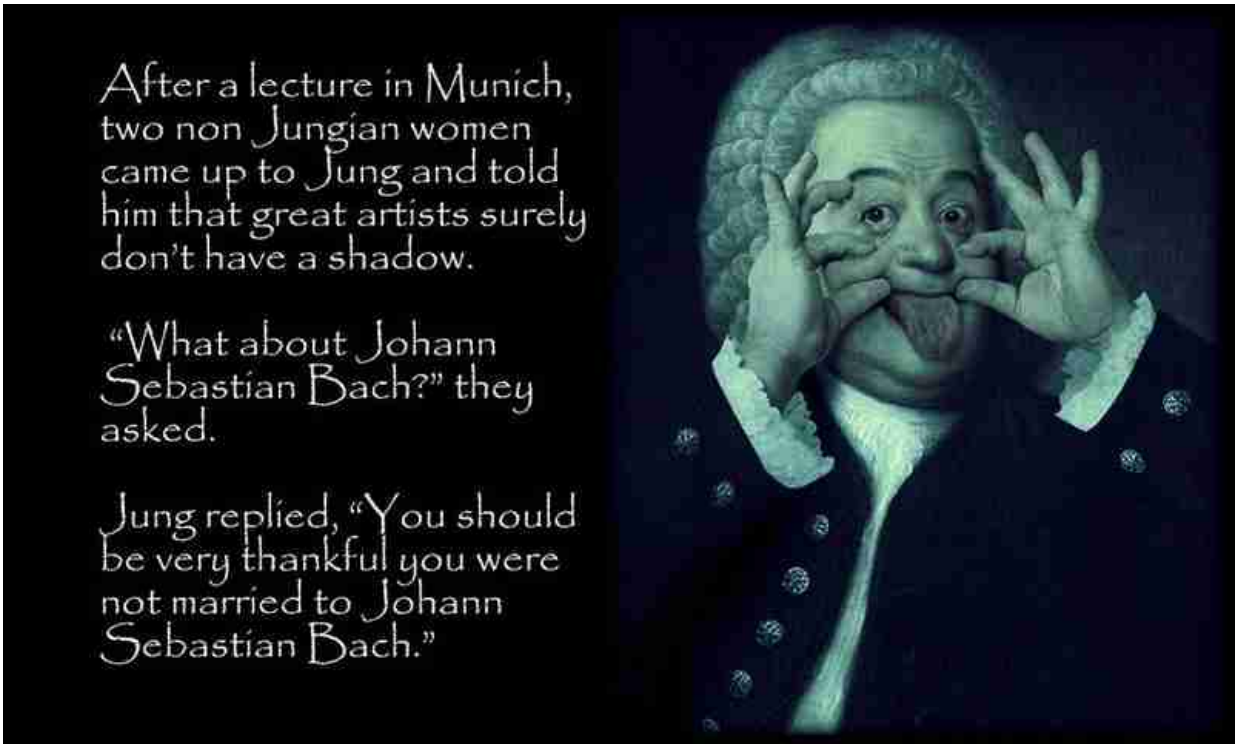
Carl Jung on Johann Sebastian Bach **(2016-03-10 05:13)**


After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.
"What about Johann Sebastian Bach?" they asked.
Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

After a lecture in Munich, two non-Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied "You should be very thankful you were not married to Johann Sebastian Bach. [Note: A citation is needed]

[Image and Passage courtesy of Craig Nelson]

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

one of five music renditions played at Dr. Jung's Funeral:

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Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow.
He did not know what he was really producing.
He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach. Carl Jung, Zarathustra Seminar, Page 668.

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Carl Jung on "Limits." - Anthology **(2016-03-10 05:26)**

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

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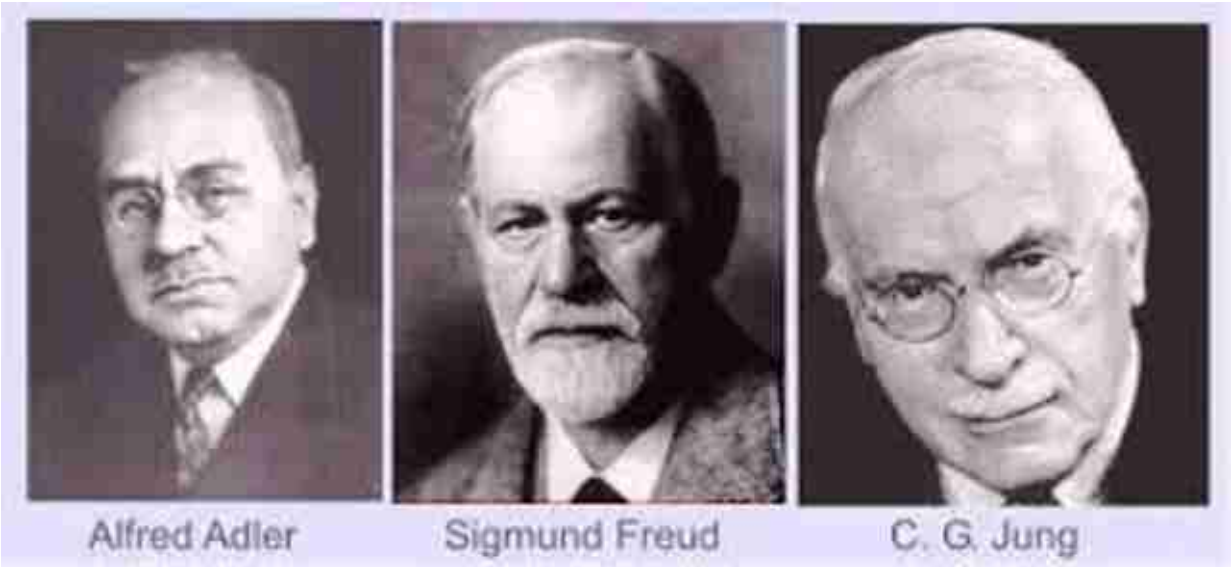
Carl Jung on the creation and future of Freudian, Adlerian and Jungian philosophies. **(2016-03-11 04:37)**



Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor

has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms
or connections. . . . He made of it a medical science.

This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.

That is my private view, and so I've refrained from forming theories. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of

my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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Carl Jung on a "Star" – Anthology **(2016-03-11 04:48)**

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

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A marriage is more likely to succeed if the woman follows her own star and remains conscious of her whole-

ness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

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Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Pages 177-178.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely

symbolic. Carl Jung, Letters Vol. II, Page 428-430.

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The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

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Carl Jung on "Perfection." – Anthology **(2016-03-11 14:31)**

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, Modern Psychology, Page 183.

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I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Pages 474-475

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate

being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

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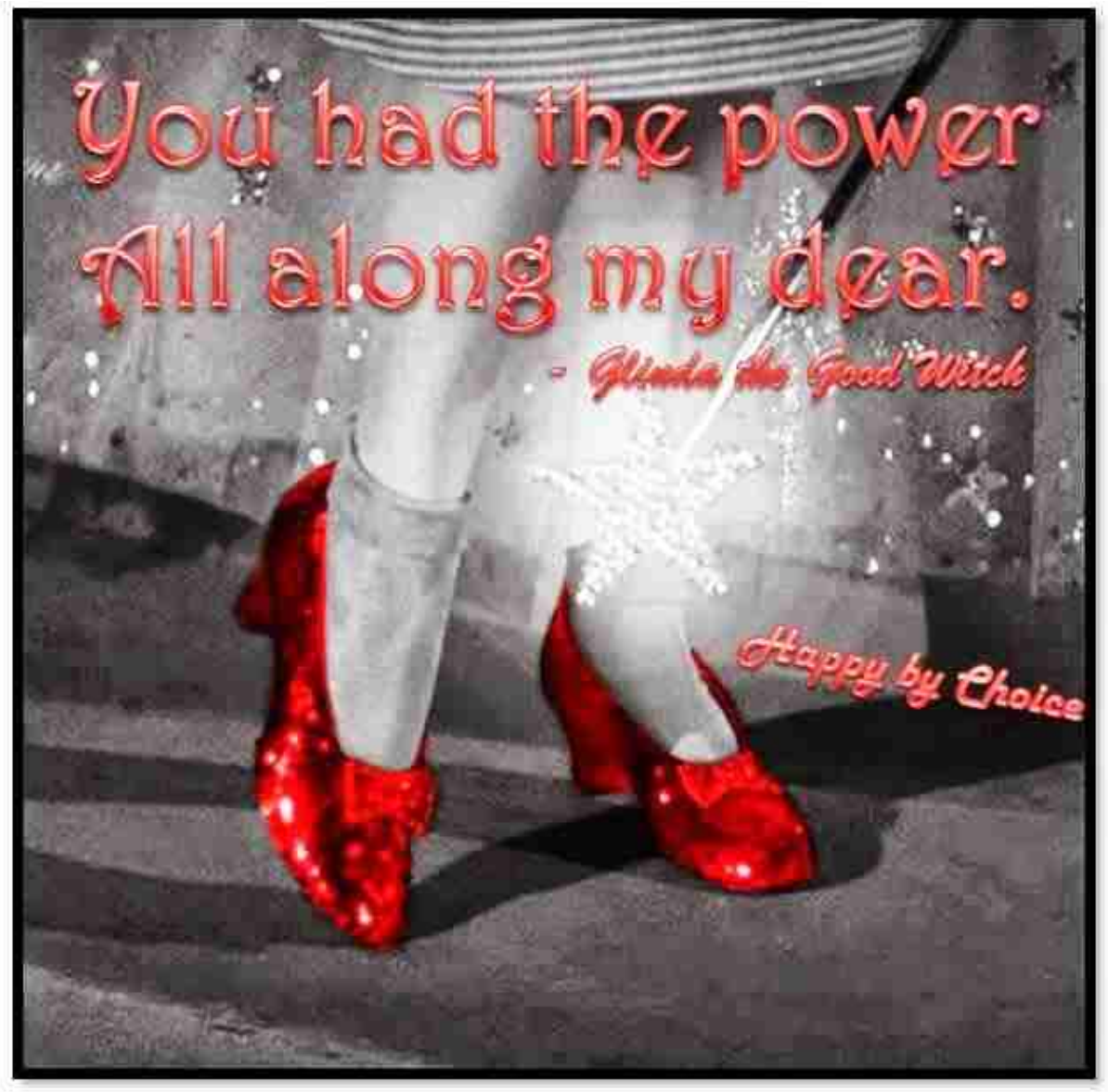
Carl Jung on "Enlightenment." – Anthology **(2016-03-12 03:24)**



One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

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It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

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Carl Jung: When you walk with naked feet, how can you ever forget the earth? **(2016-03-12 06:04)**

It is quite possible that India is the real world, and that the white man lives in a madhouse of abstractions.

To be born, to die, to be sick, greedy, dirty, childish, ridiculously vain, miserable, hungry, vicious; to be manifestly stuck in illiterate unconsciousness, to be suspended in a narrow universe of good and
evil gods and to be protected by charms and helpful mantras, that is perhaps the real life, life as it was meant to be, the life of the earth.

Life in India has not yet withdrawn into the capsule of the head.

It is still the whole body that lives.

No wonder the European feels dreamlike: the complete life of India is something of which he merely dreams.

When you walk with naked feet, how can you ever forget the earth?

It needs all the acrobatics of the higher yoga to make you unconscious of the earth.

One would need some sort of yoga if one tried seriously to live in India.

But I did not see one European in India who really lived there.

They were all living in Europe, that is, in a sort of bottle filled with European air.

One would surely go under without the insulating glass wall; one would be drowned in all the things which we Europeans have conquered in our imagination. Carl Jung, CW 10, Page 518, Para 988

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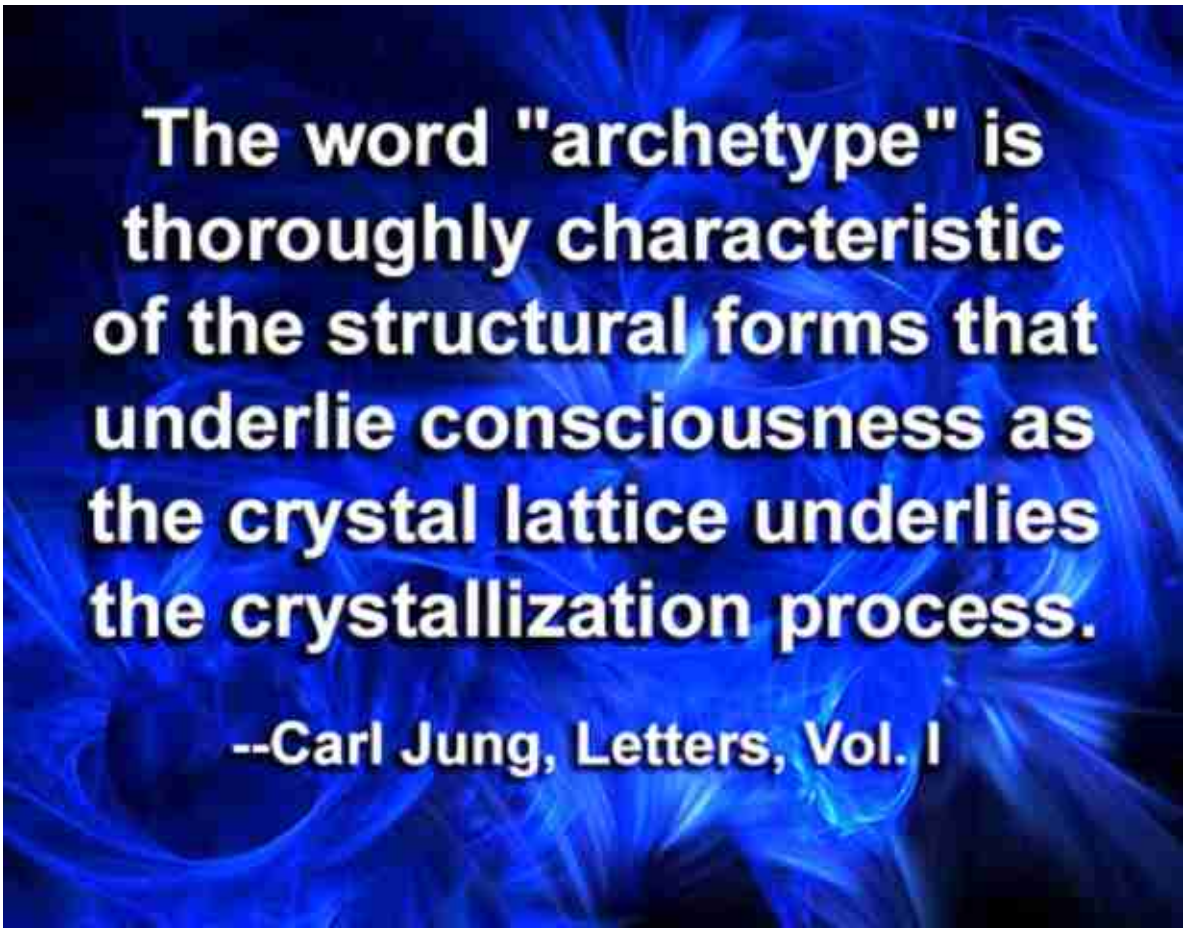
Carl Jung on the Archetype of the Self **(2016-03-12 17:37)**


The word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.
--Carl Jung, Letters, Vol. I

o Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45.

By way of excuse I can only plead that I have not yet regained my former working capacity.

I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one.

In general I find it most disadvantageous to let neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.

He wouldn't be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord's eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud's personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them.

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 418-419

Carl Jung on "Enlightenment." – Anthology (2016-03-13 04:49)

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Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause

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Carl Jung: Somnambulism is an exceptional psychic condition;„„ (2016-03-13 09:38)

There are people who can read the past,
the present and the future
by gazing into a crystal,
a glass of water or a mirror;
in reality they are seeing processes
out of their own unconscious.
~Jung, Modern Psychology, Vol. 1, pg. 33
lo 15

Today we come to Frau Hauffe 's symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of consciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condition.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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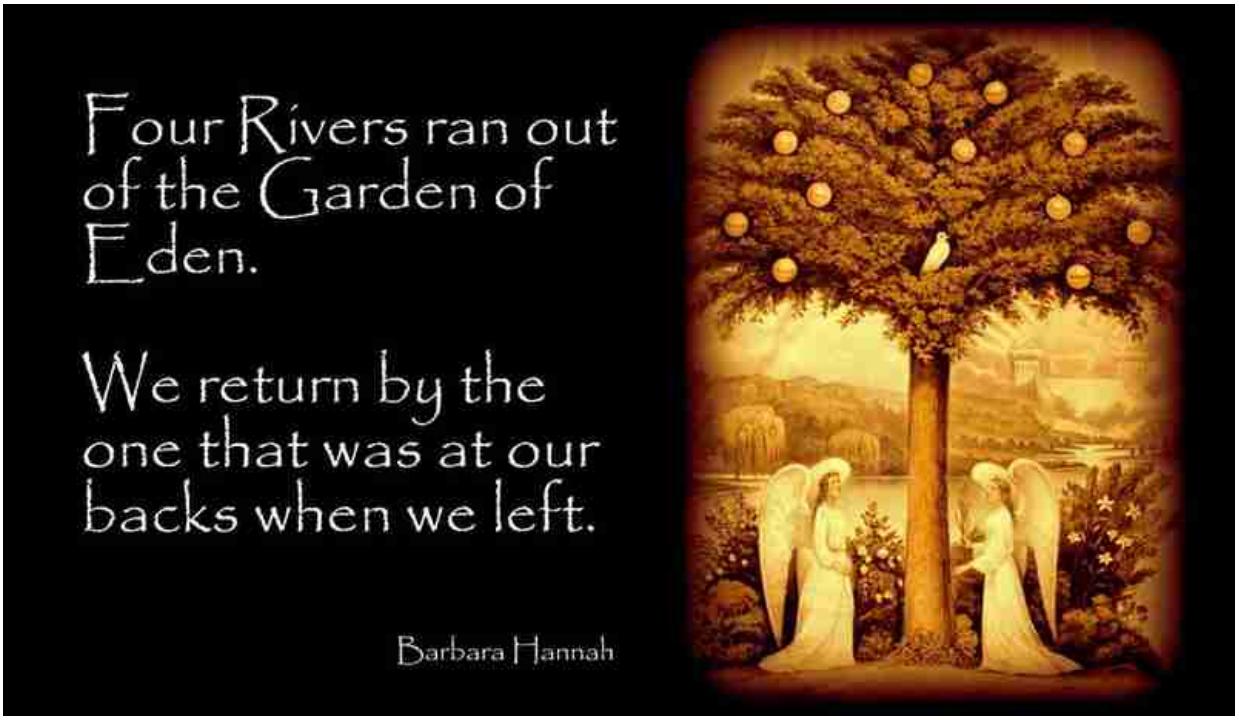
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Four Rivers of the Garden of Eden. **(2016-03-13 11:33)**



Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left. Barbara Hannah. [Complete Citation is Needed.]

Note:

“In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.

This image has been taken up by the Gnostics to illustrate the development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.” Carl Jung, Children’s Dreams Seminar, Pages 365-367.

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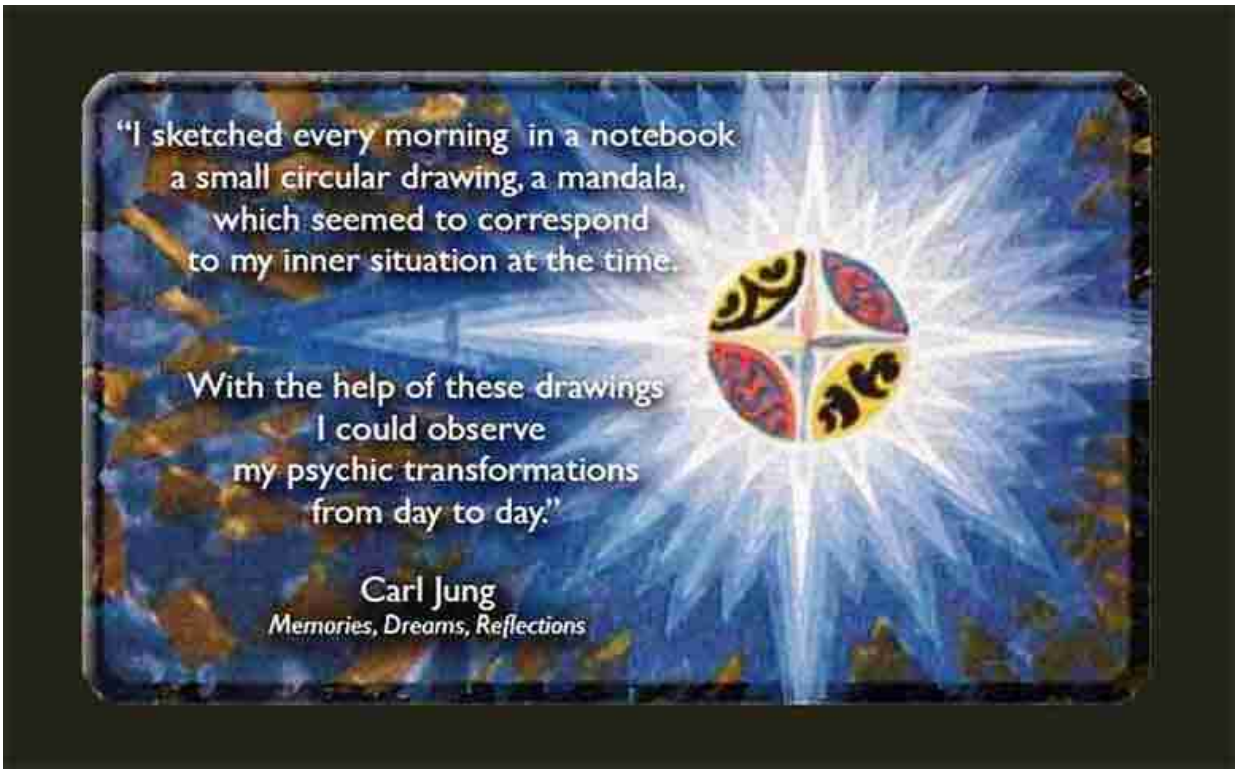
Carl Jung on "Mandala." – Anthology **(2016-03-14 04:41)**


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate.

Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

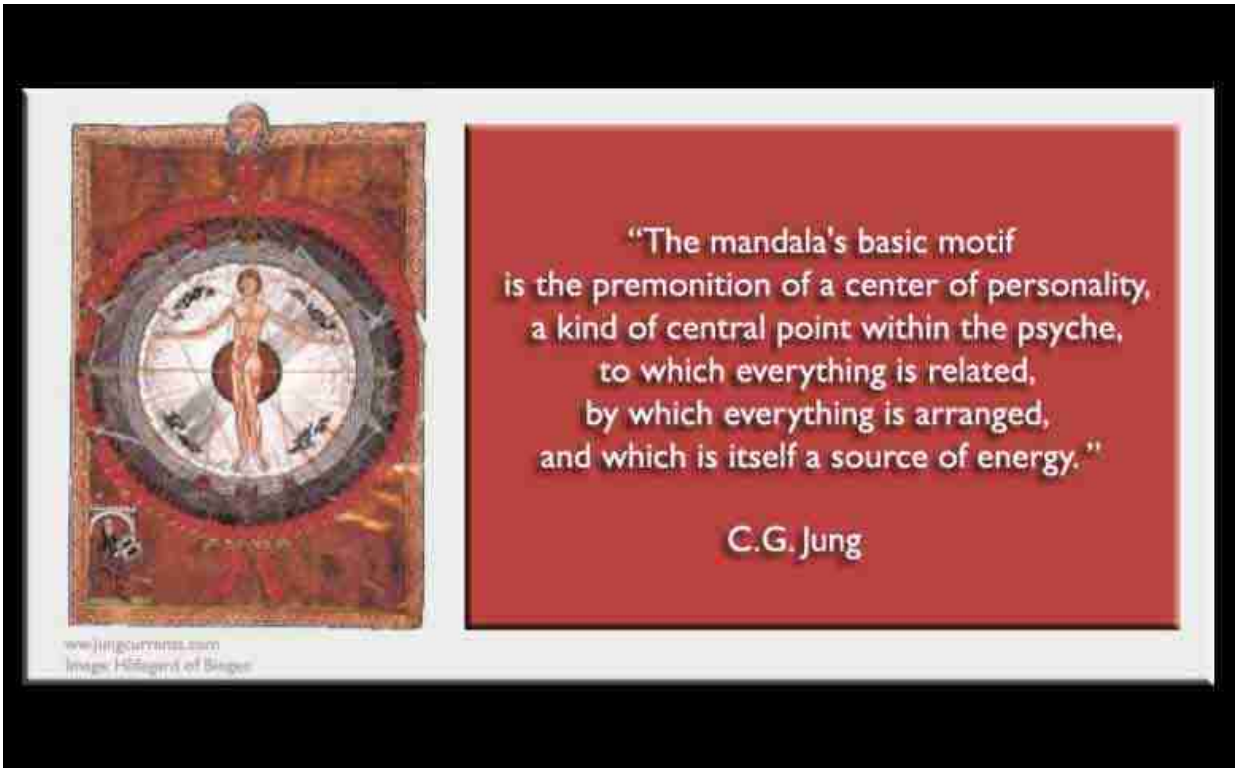
Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

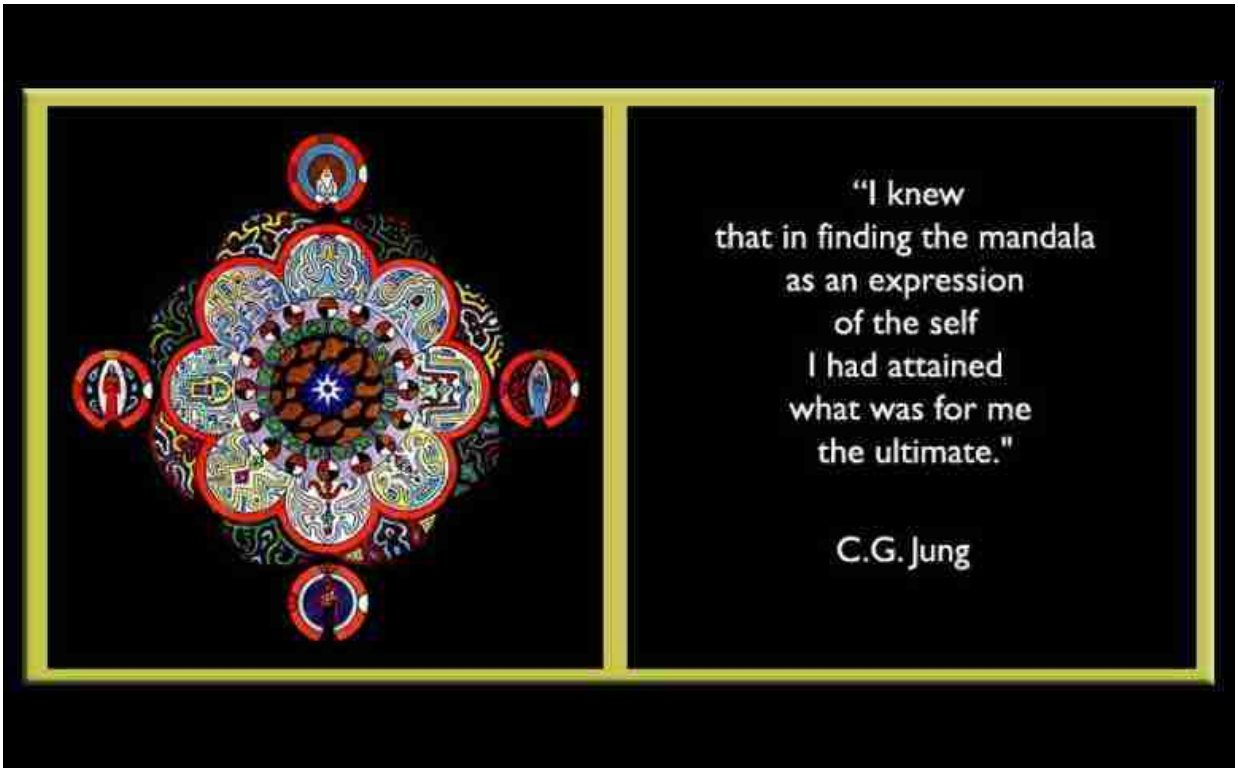
I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.


"The mandala's basic motif
is the premonition of a center of personality,
a kind of central point within the psyche,
to which everything is related,
by which everything is arranged,
and which is itself a source of energy."
C.G. Jung

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388



When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

http://jungcurrents.com/carl-jung-ten-quotations-about-mandalas

Carl Jung across the web:

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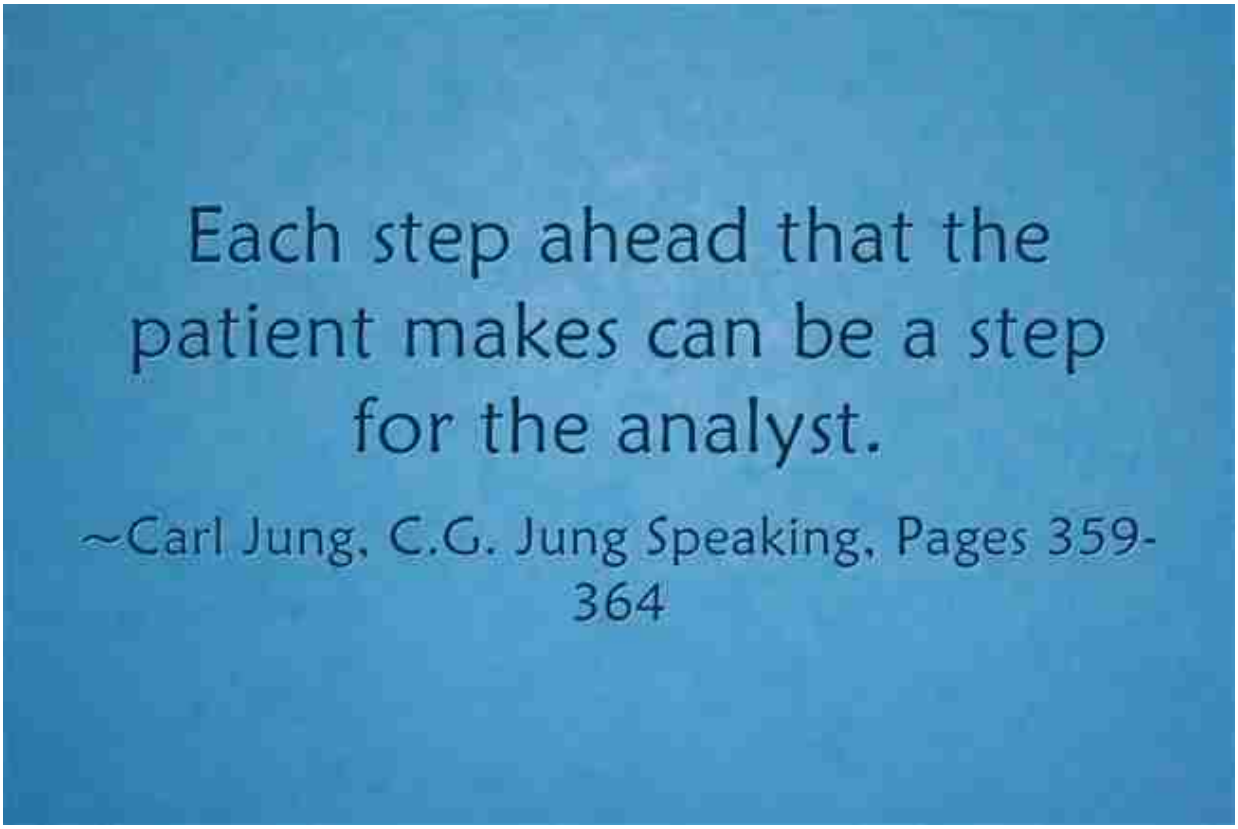
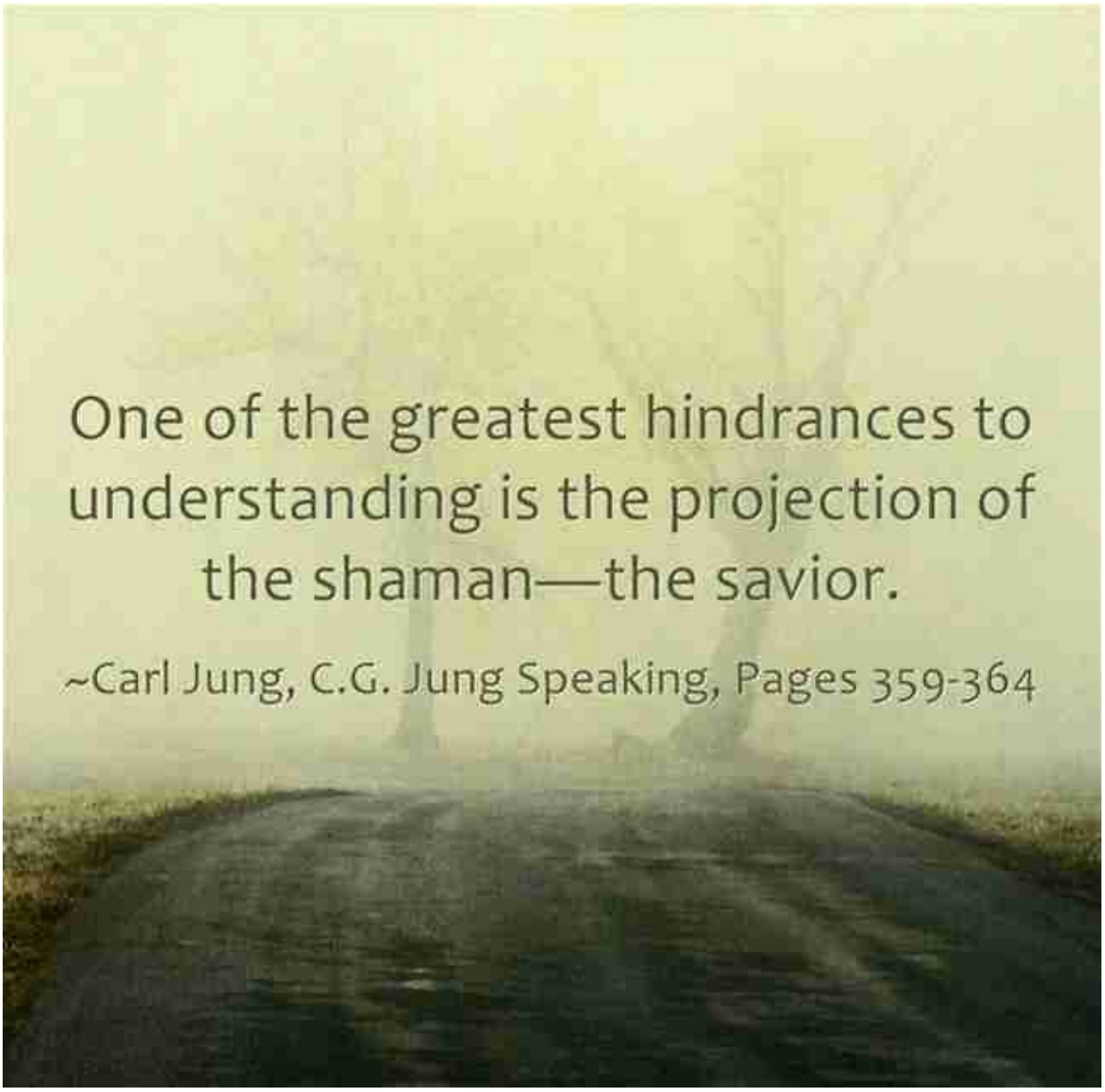
Some Carl Jung Quotations XXV **(2016-03-14 12:53)**



Each step ahead that the patient makes can be a step for the analyst. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


One of the greatest hindrances to understanding is the projection of the shaman—the savior.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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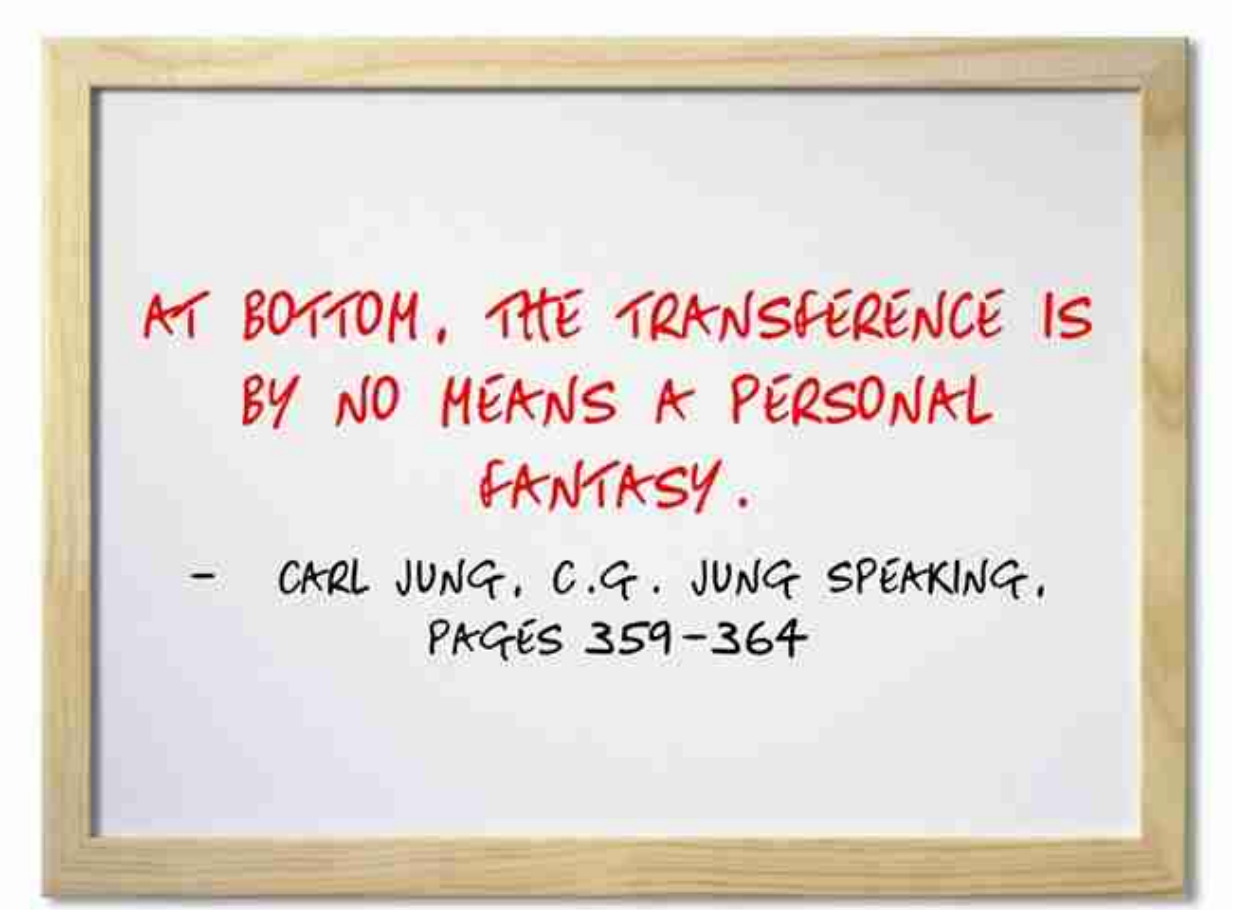
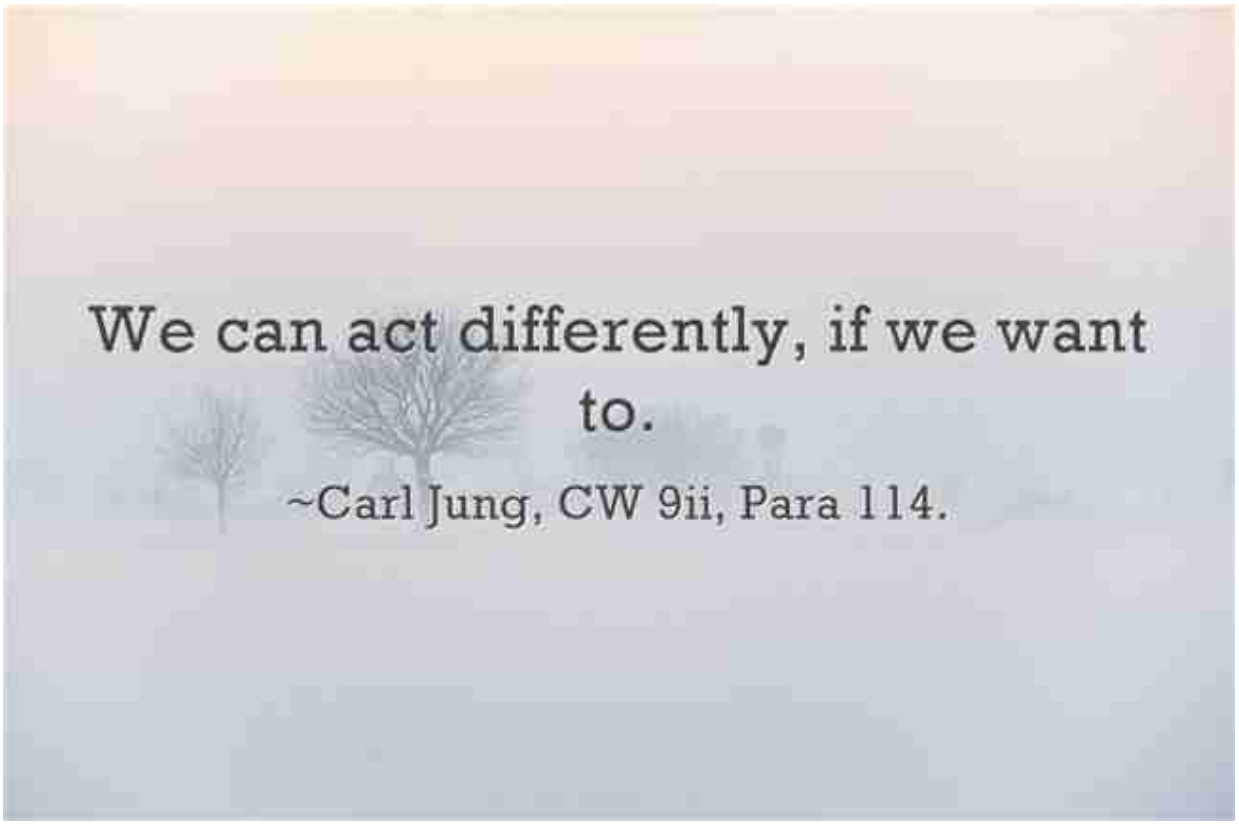
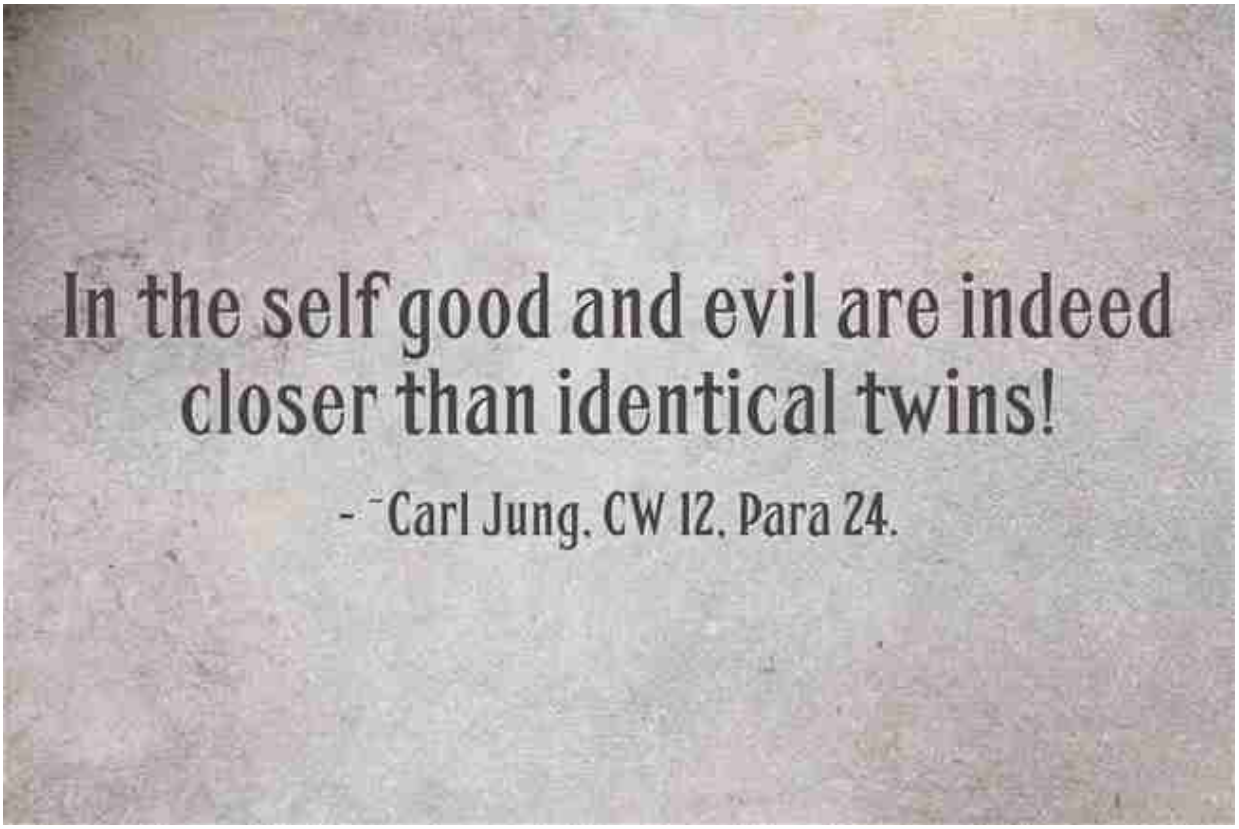


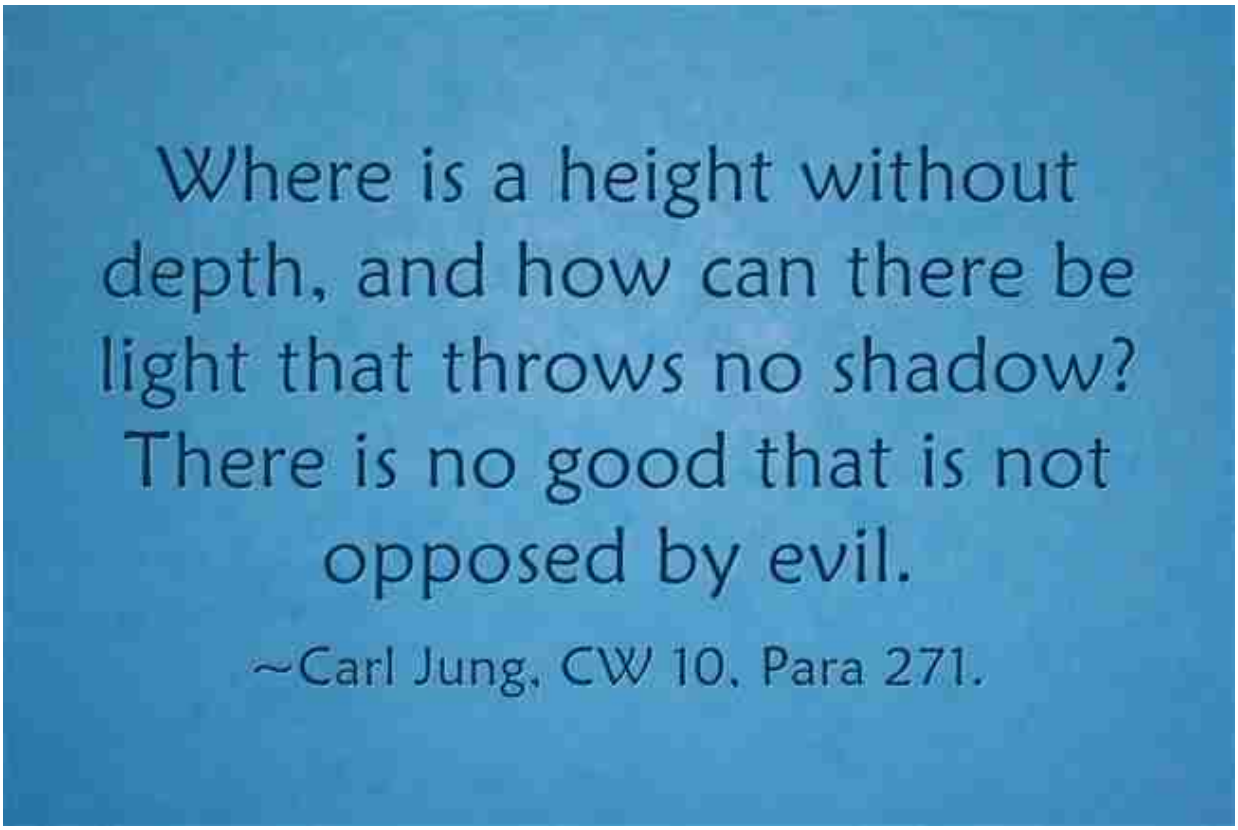
At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.



In the self good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.


Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.
~Carl Jung, CW 10, Para 271.

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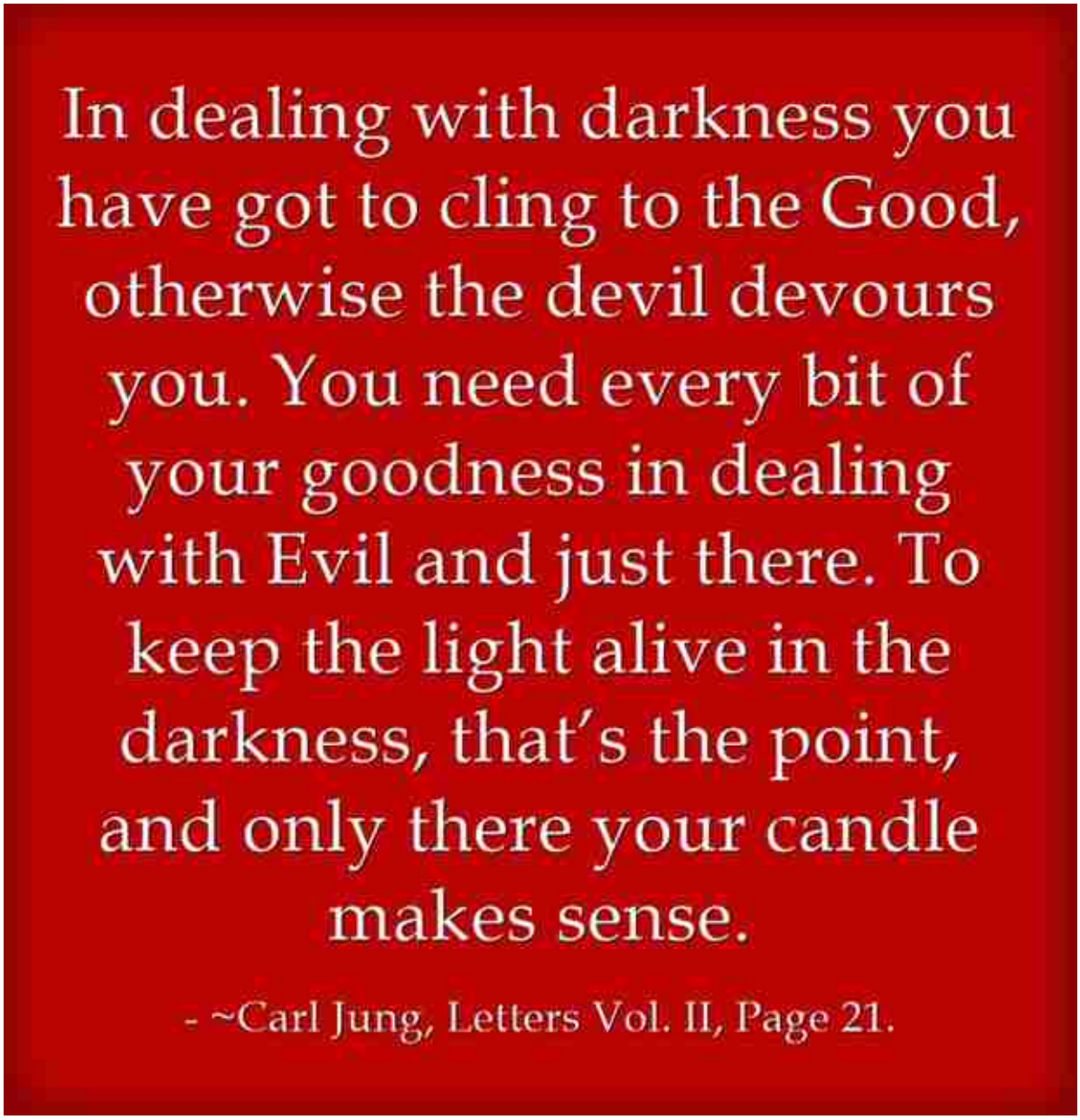
In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense.
- ~Carl Jung, Letters Vol. II, Page 21.

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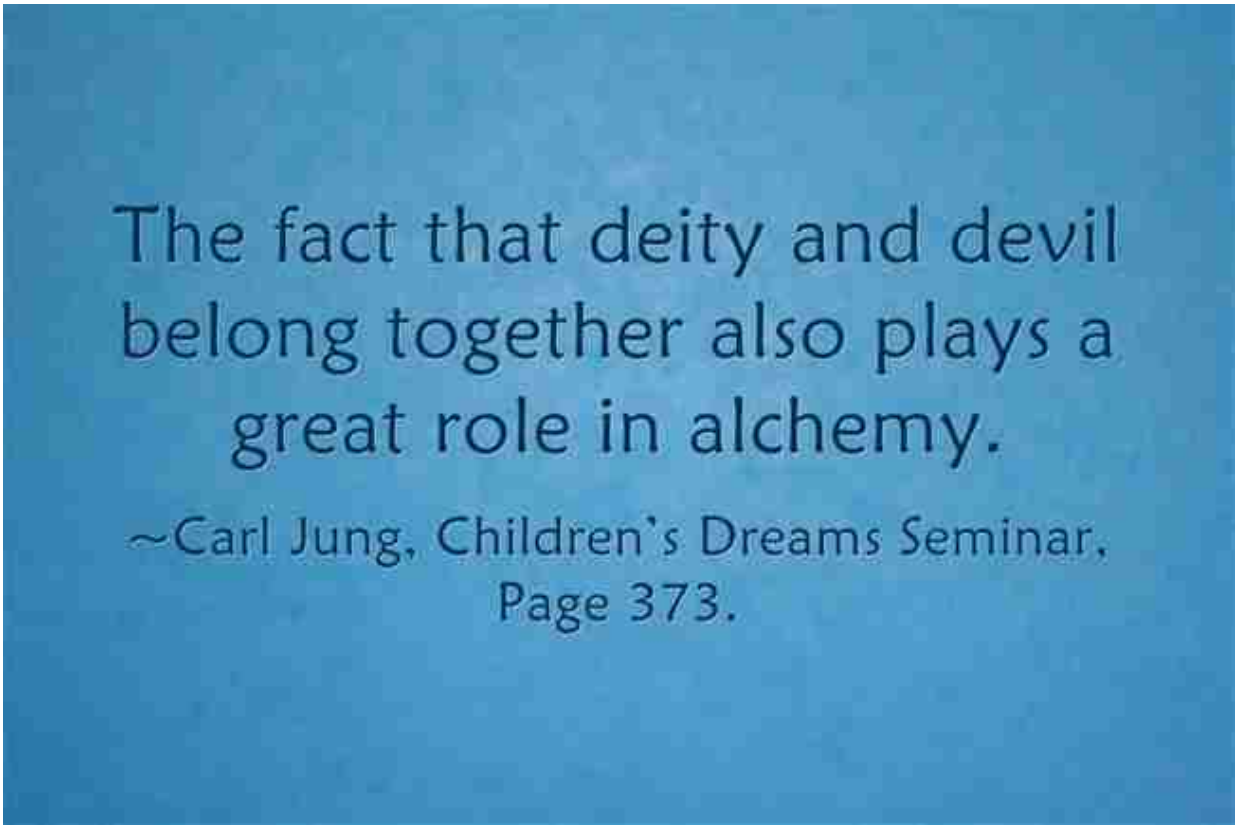
The fact that deity and devil belong together also plays a great role in alchemy.
~Carl Jung, Children's Dreams Seminar, Page 373.

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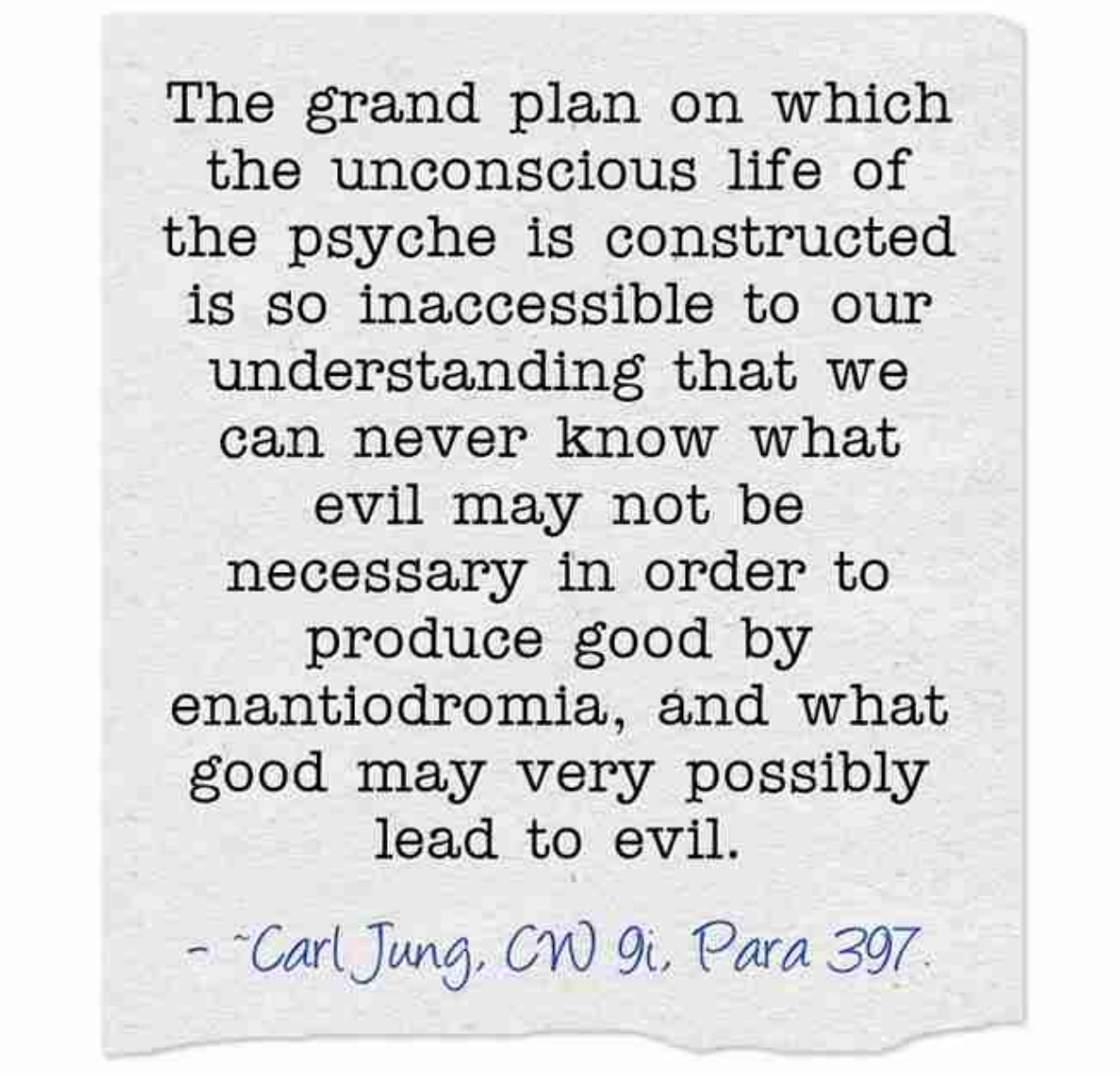
The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
- ~Carl Jung, CW 9i, Para 397.

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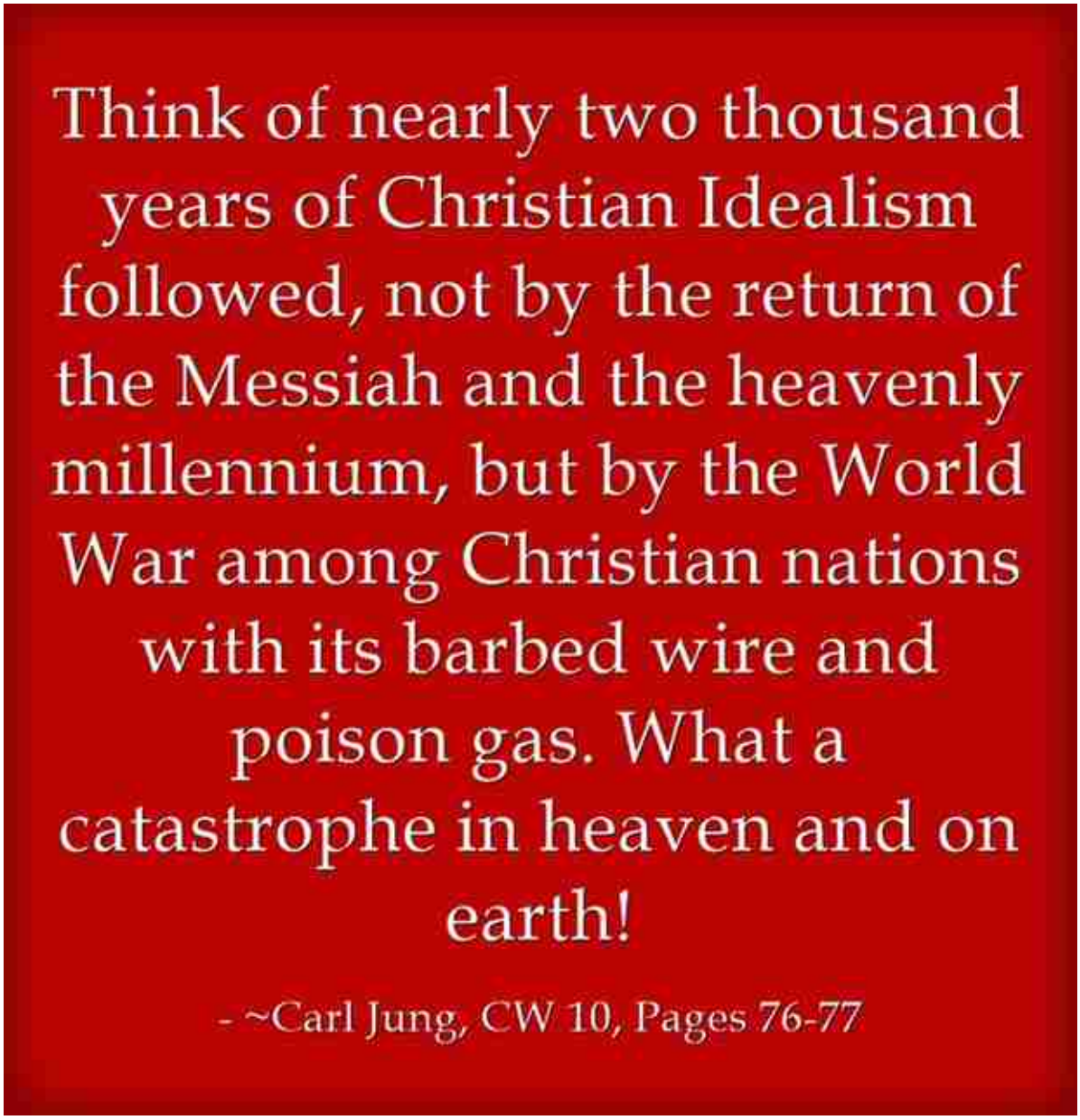
Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!
- ~Carl Jung, CW 10, Pages 76-77

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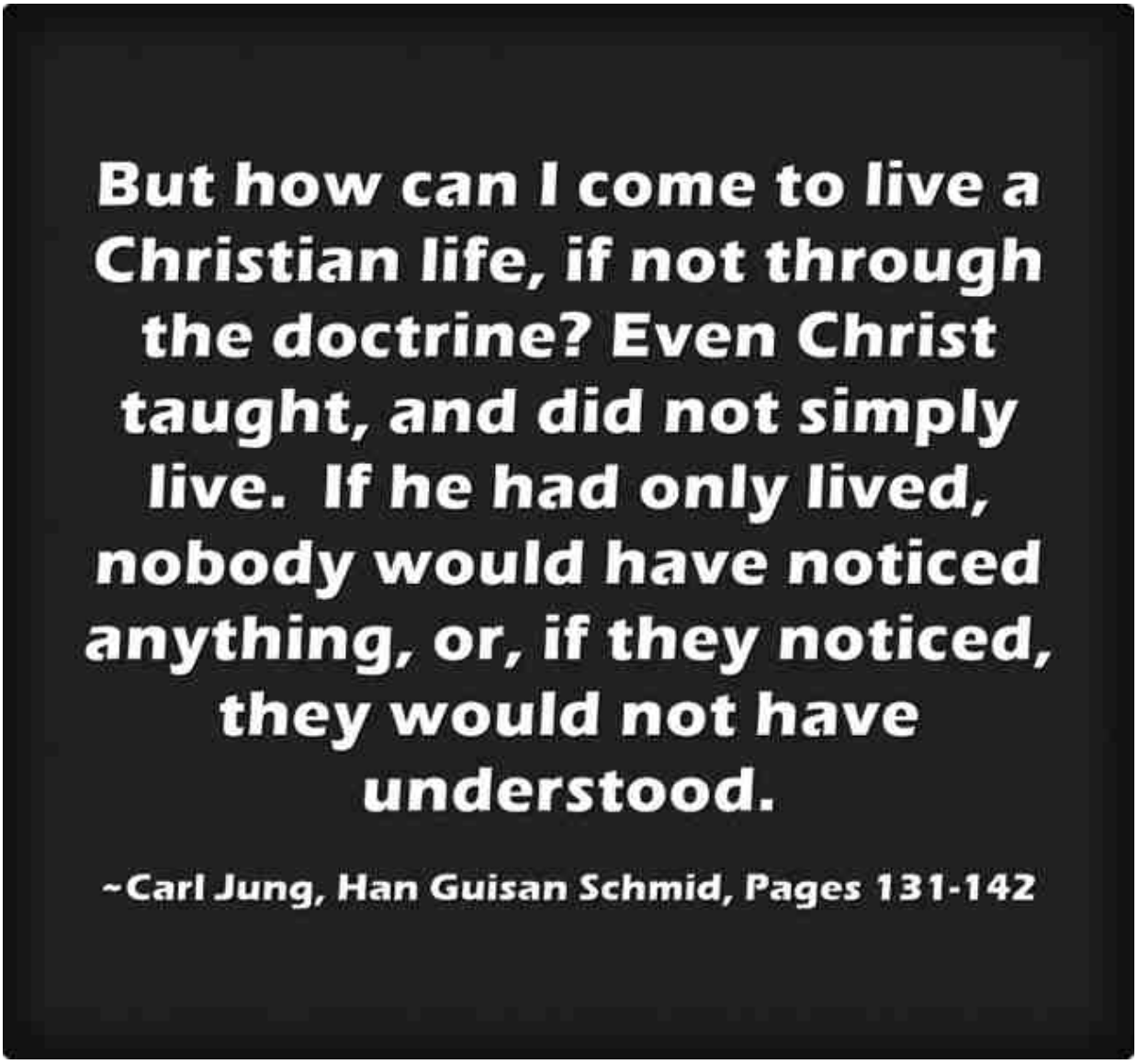
But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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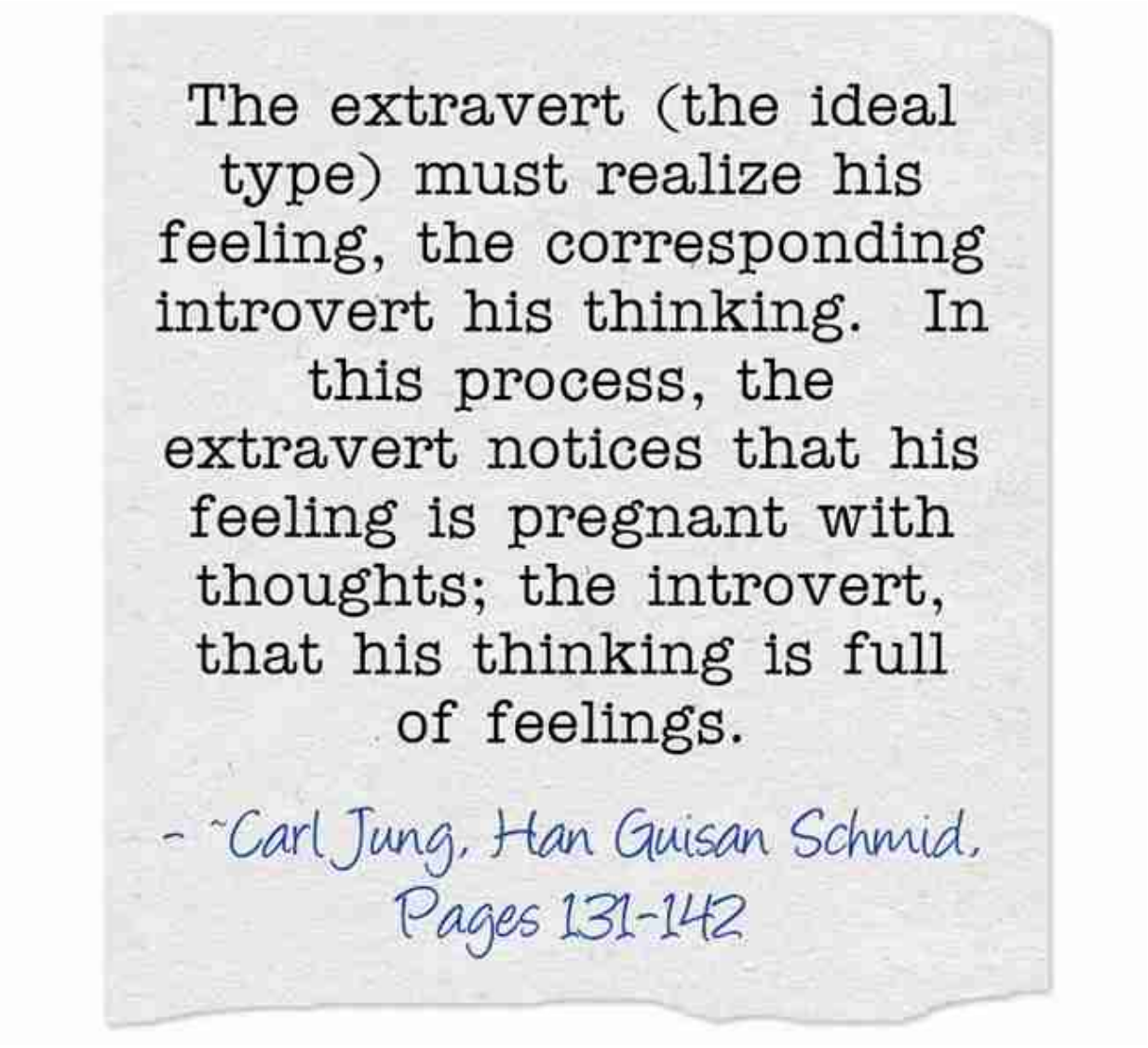
The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.
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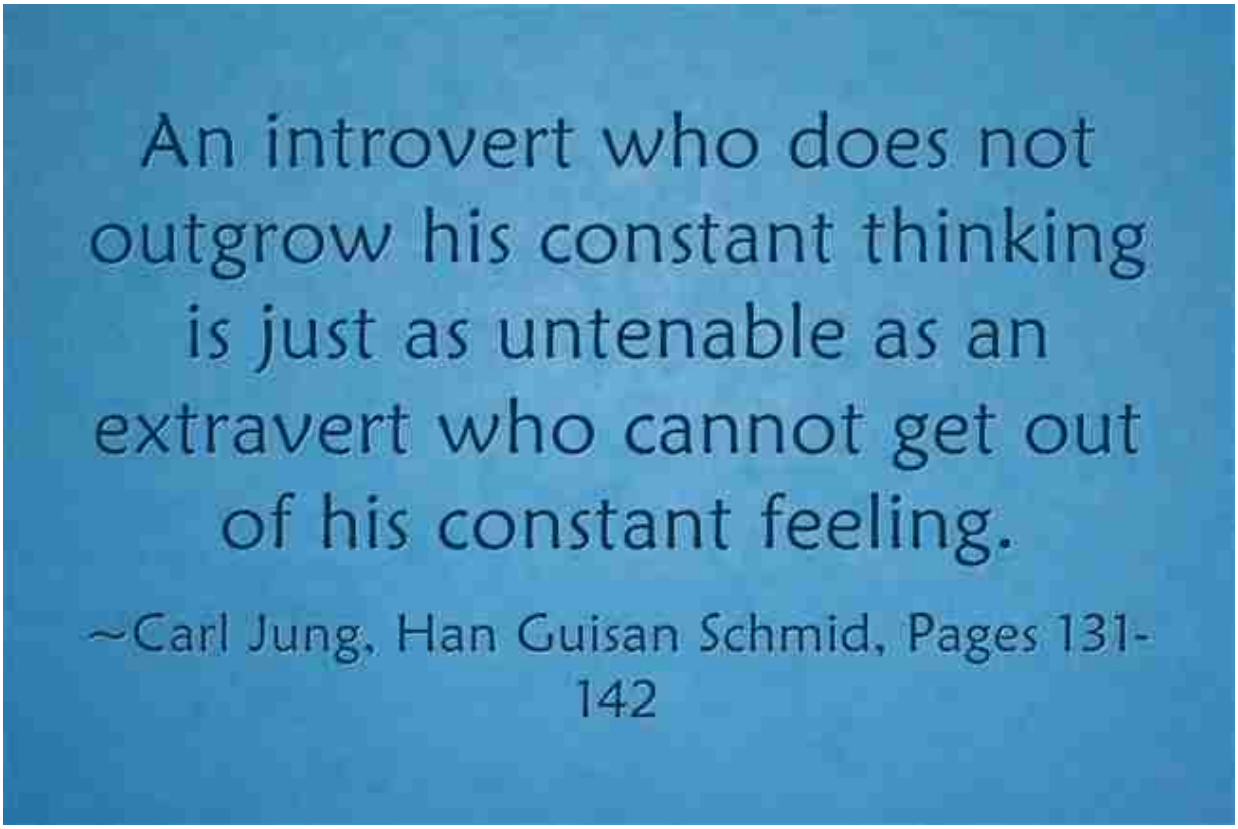
An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.
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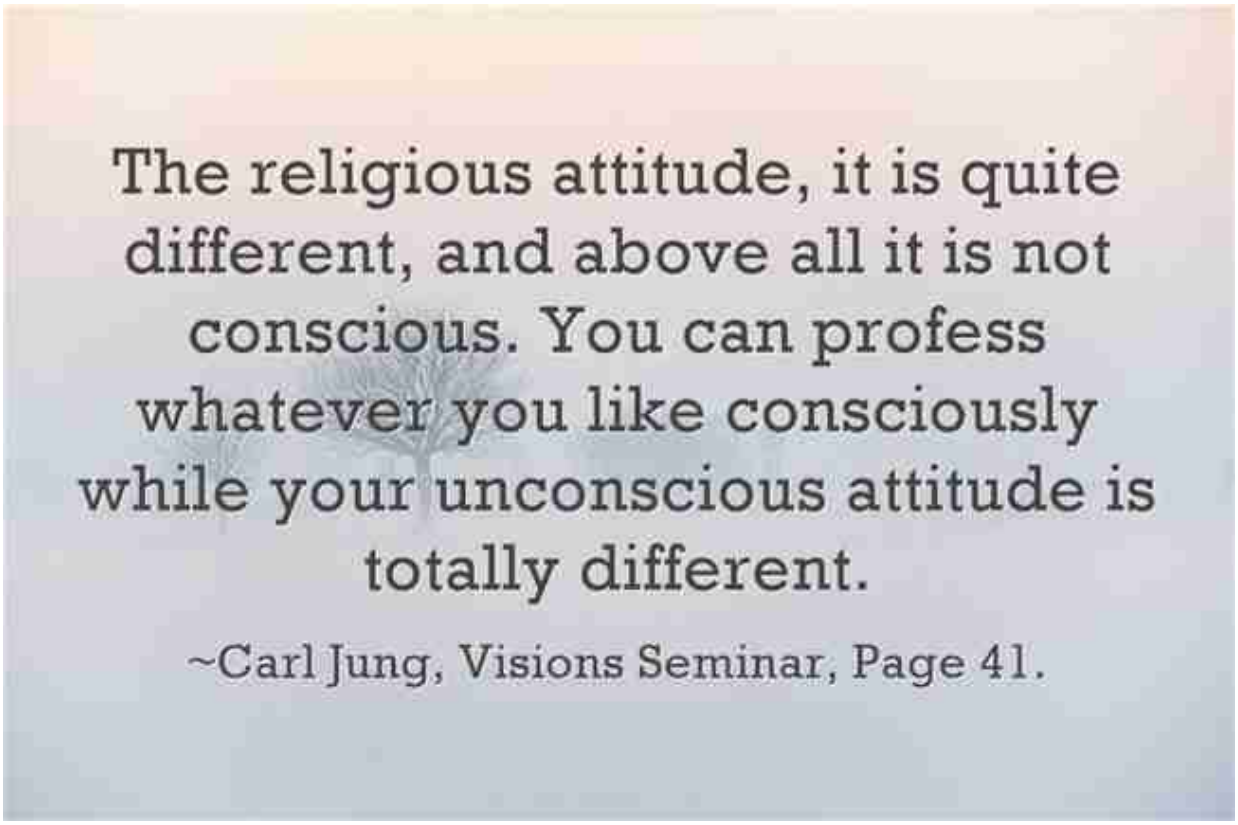
The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.
~Carl Jung, Visions Seminar, Page 41.

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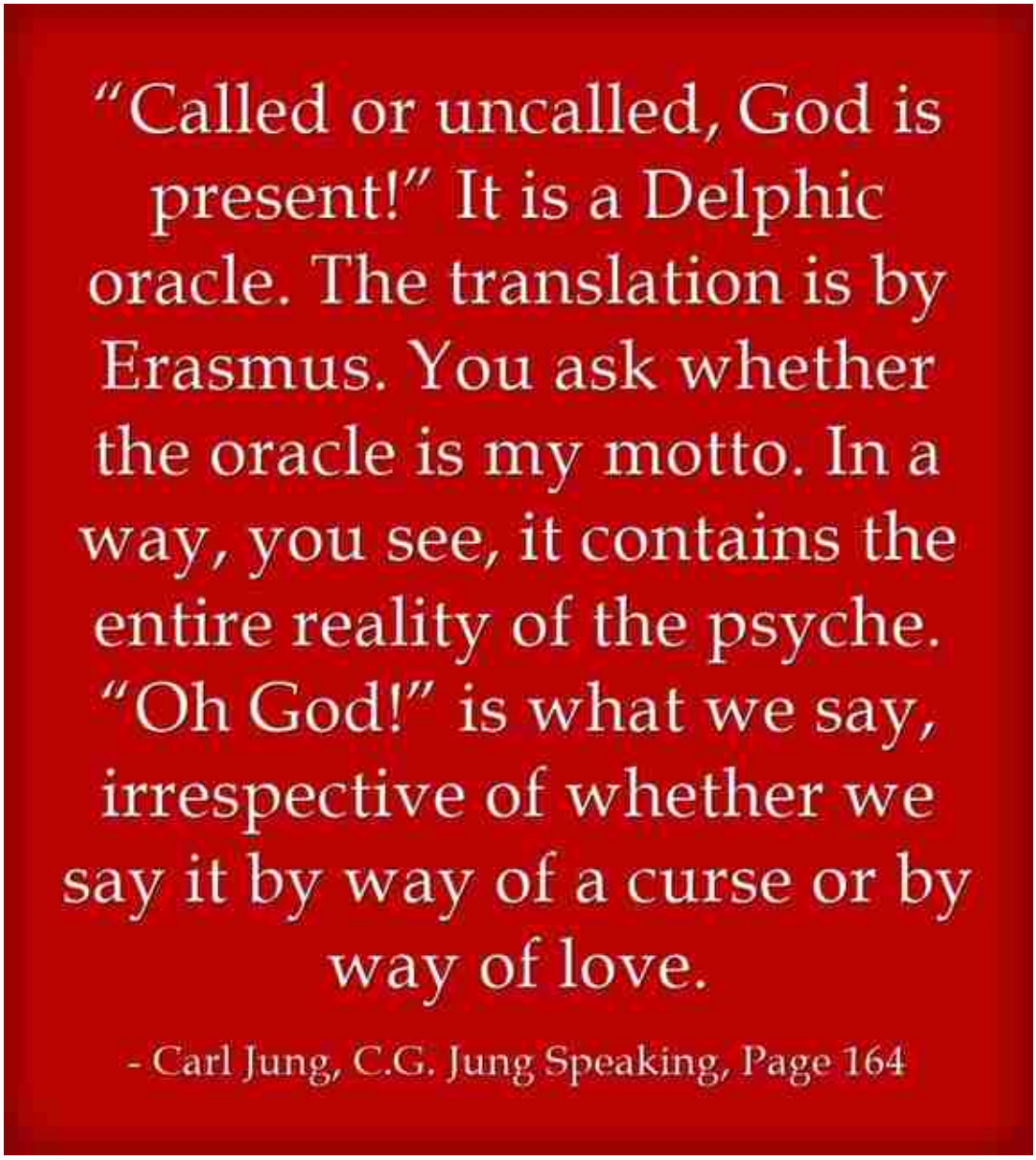
"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.
- Carl Jung, C.G. Jung Speaking, Page 164

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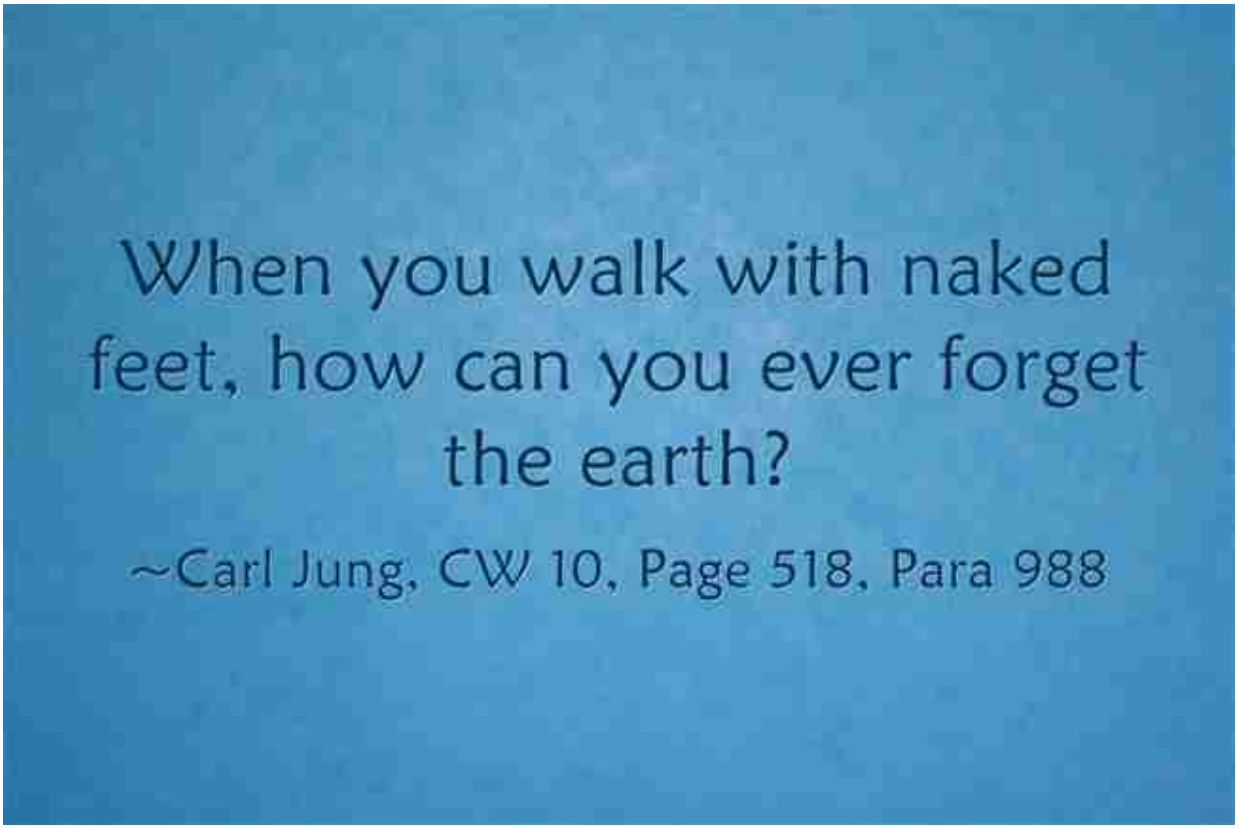
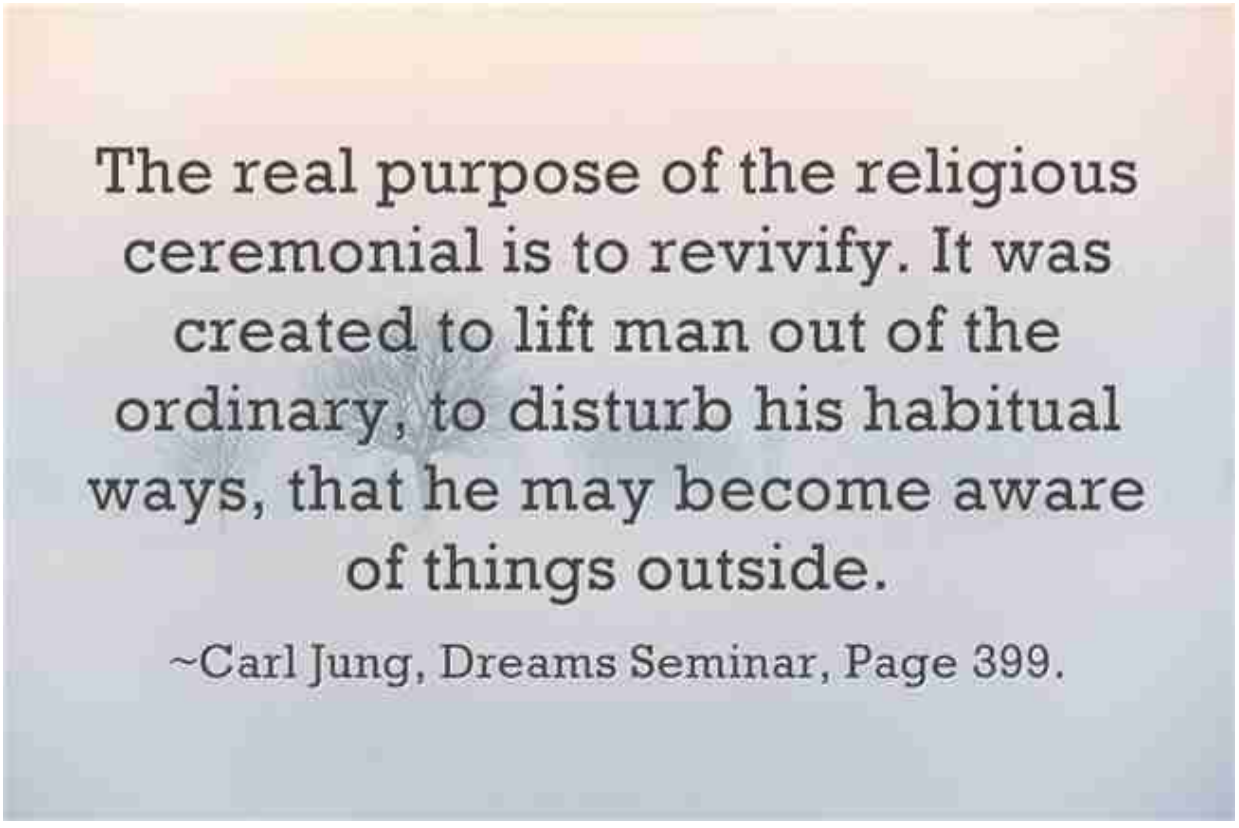


When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page 518, Para 988


The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.
~Carl Jung, Dreams Seminar, Page 399.

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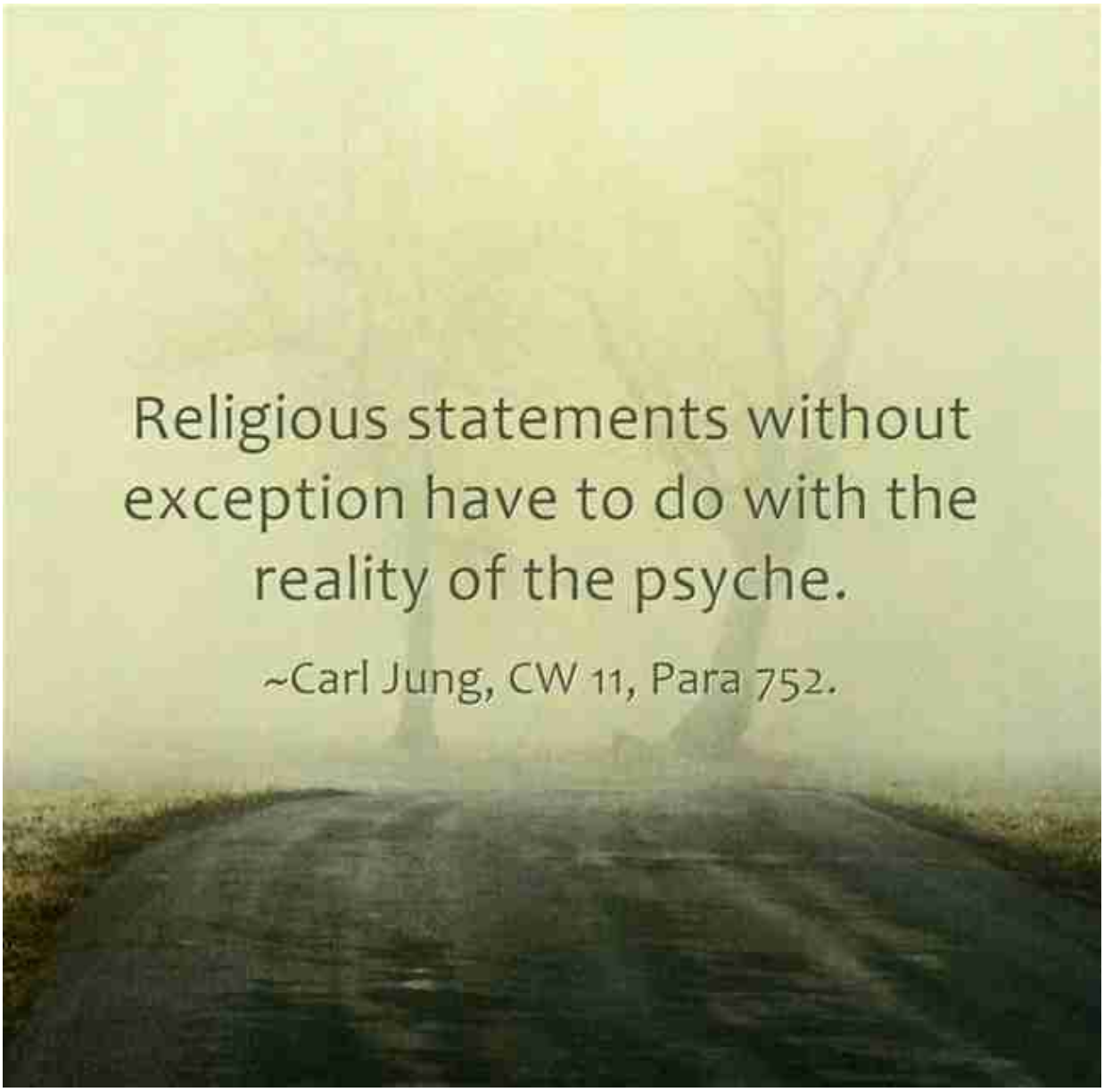
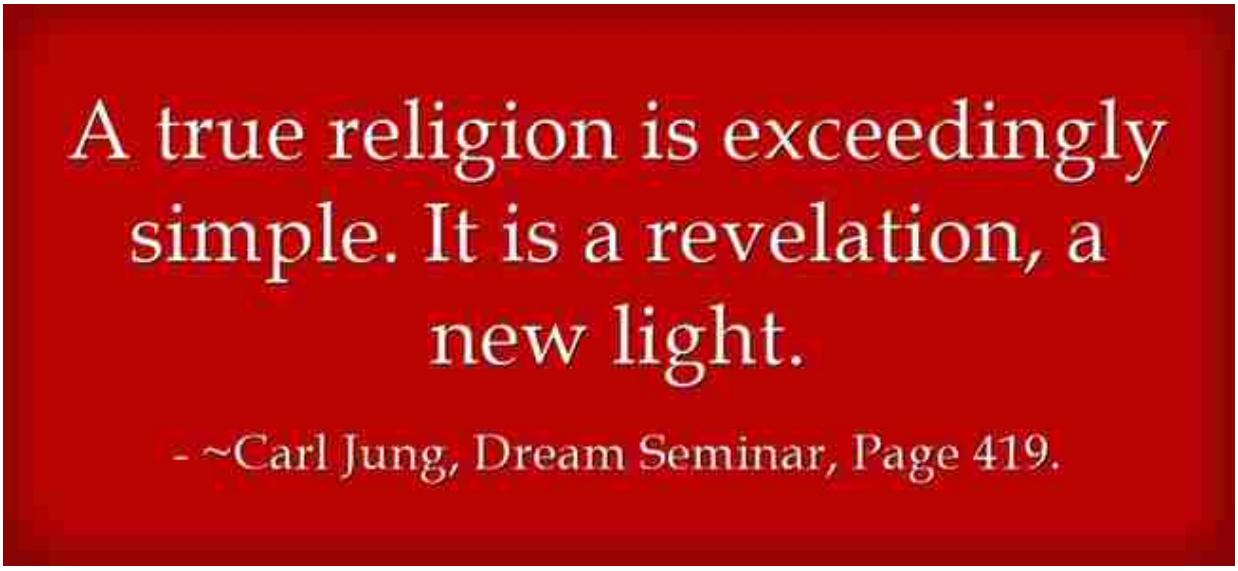
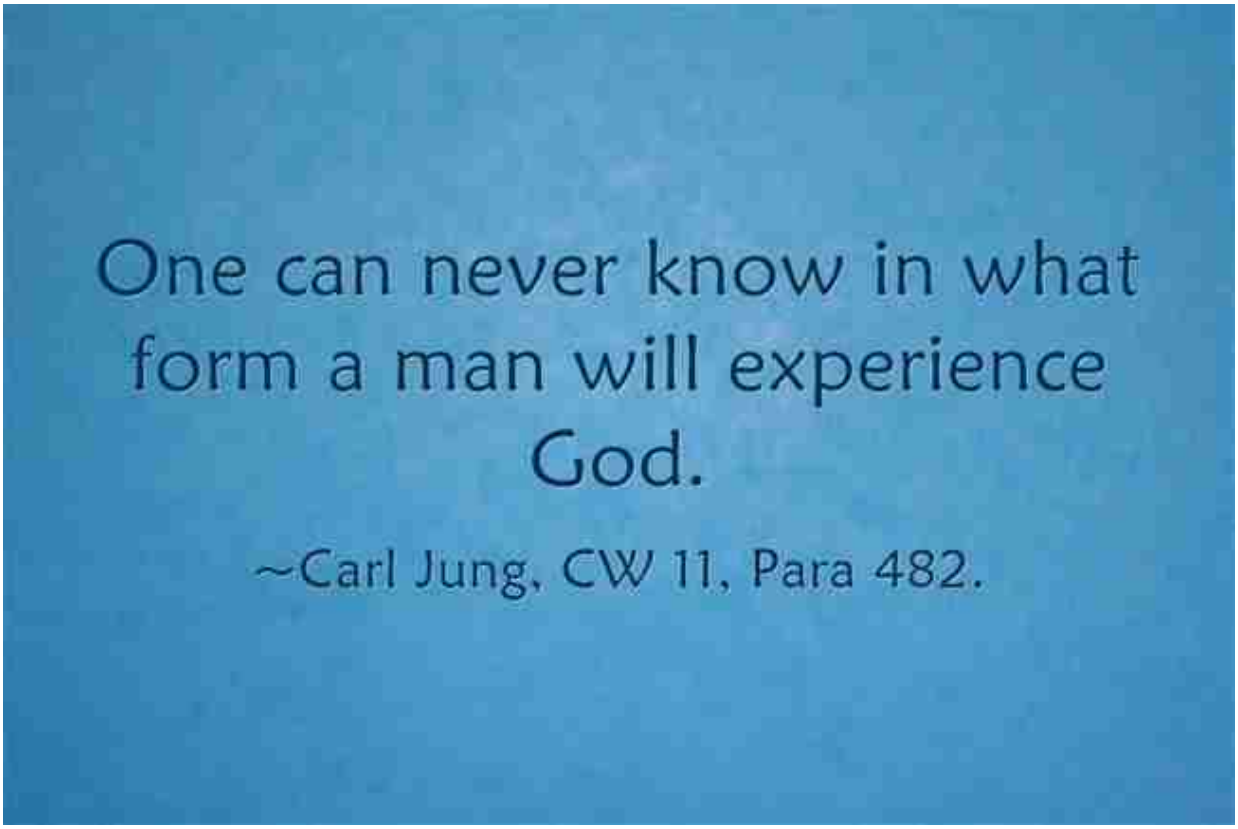


Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

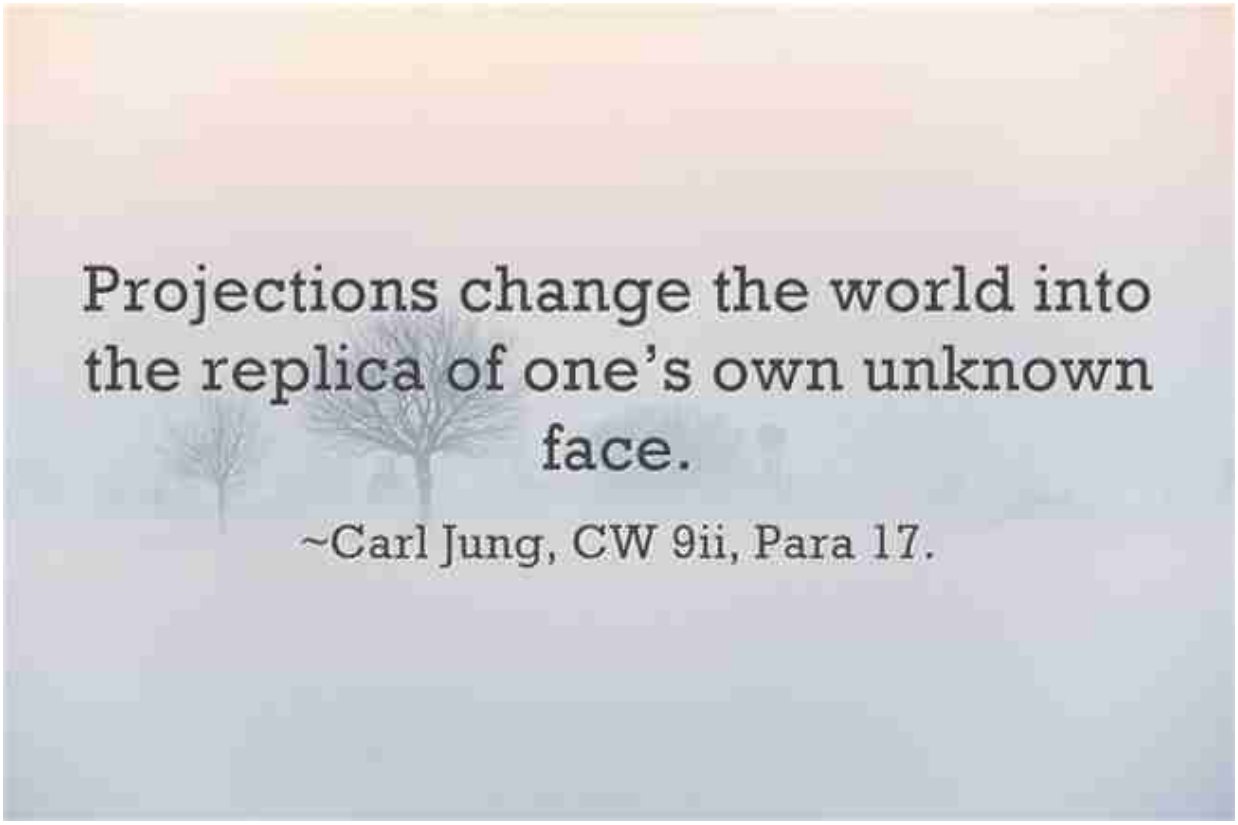


A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

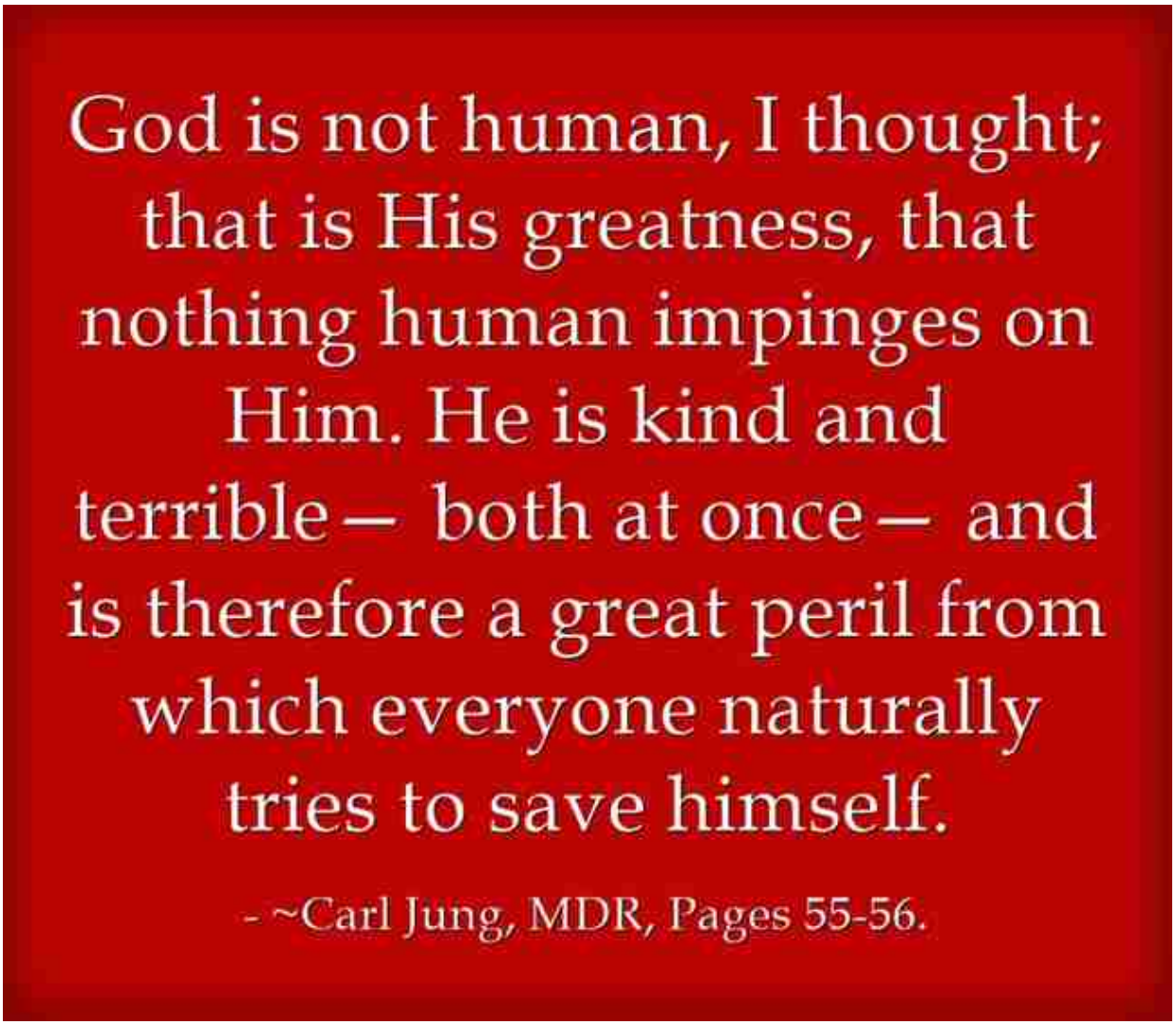
"Legitimate" faith must always rest on experience. Carl Jung, CW 5, Para 345.



One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.



Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9ii, Para 17.


God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.
- ~Carl Jung, MDR, Pages 55-56.

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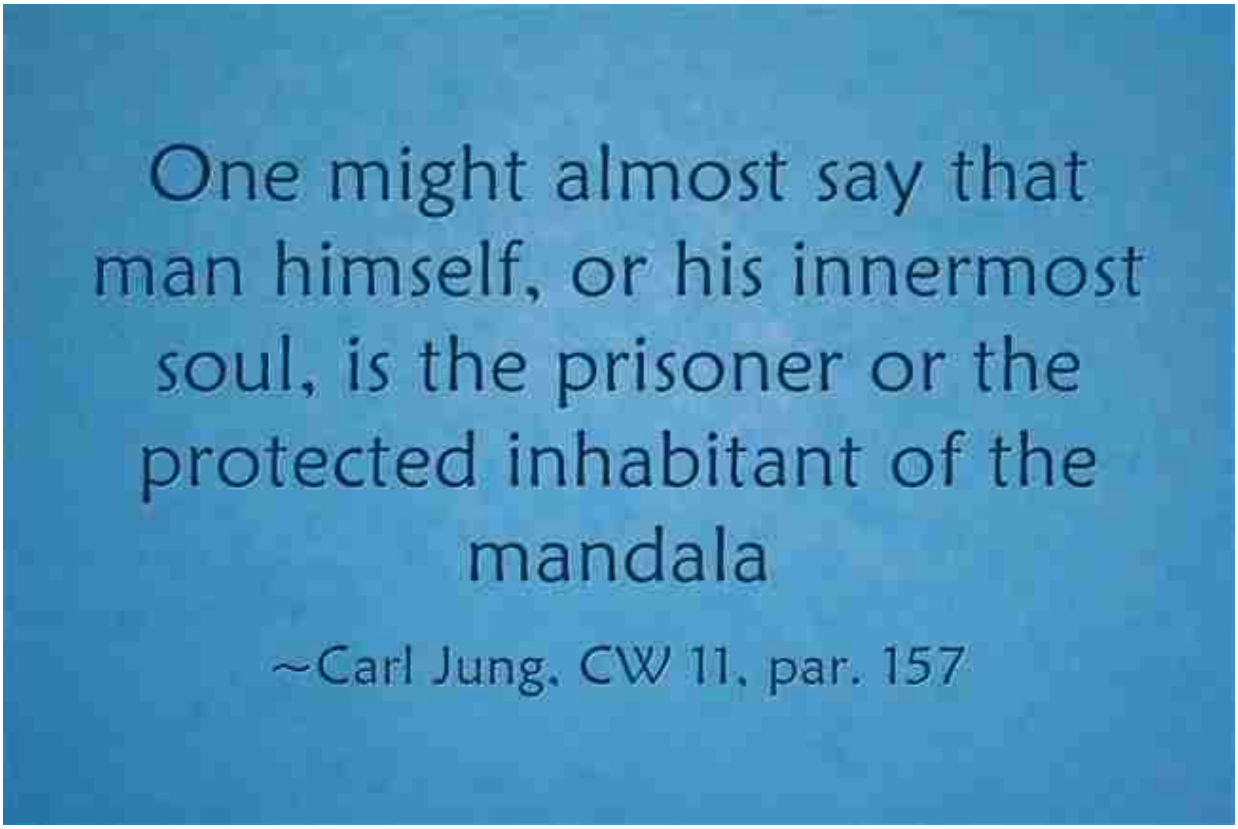
One might almost say that
man himself, or his innermost
soul, is the prisoner or the
protected inhabitant of the
mandala
~Carl Jung, CW 11, par. 157

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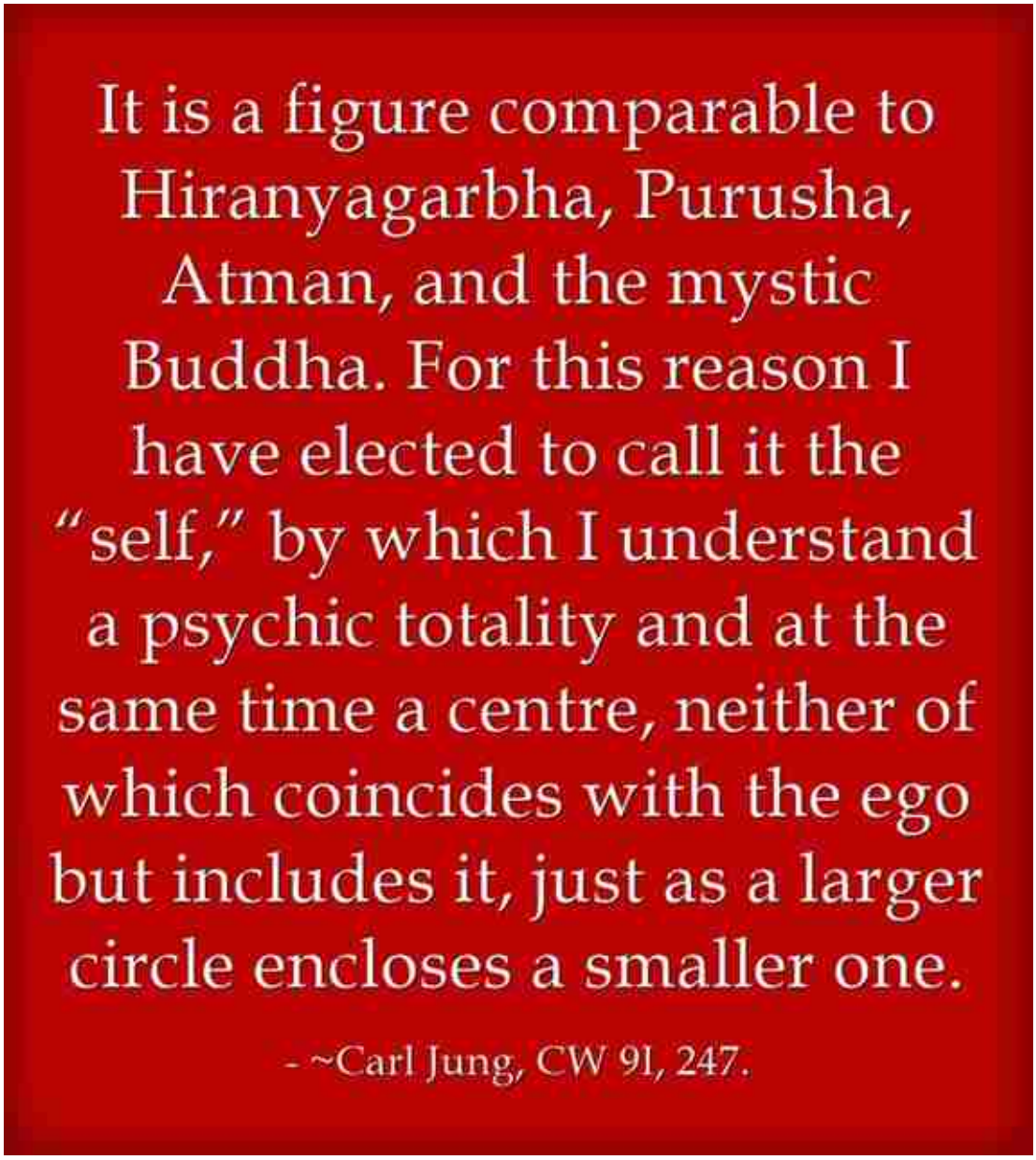
It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.
- ~Carl Jung, CW 9I, 247.

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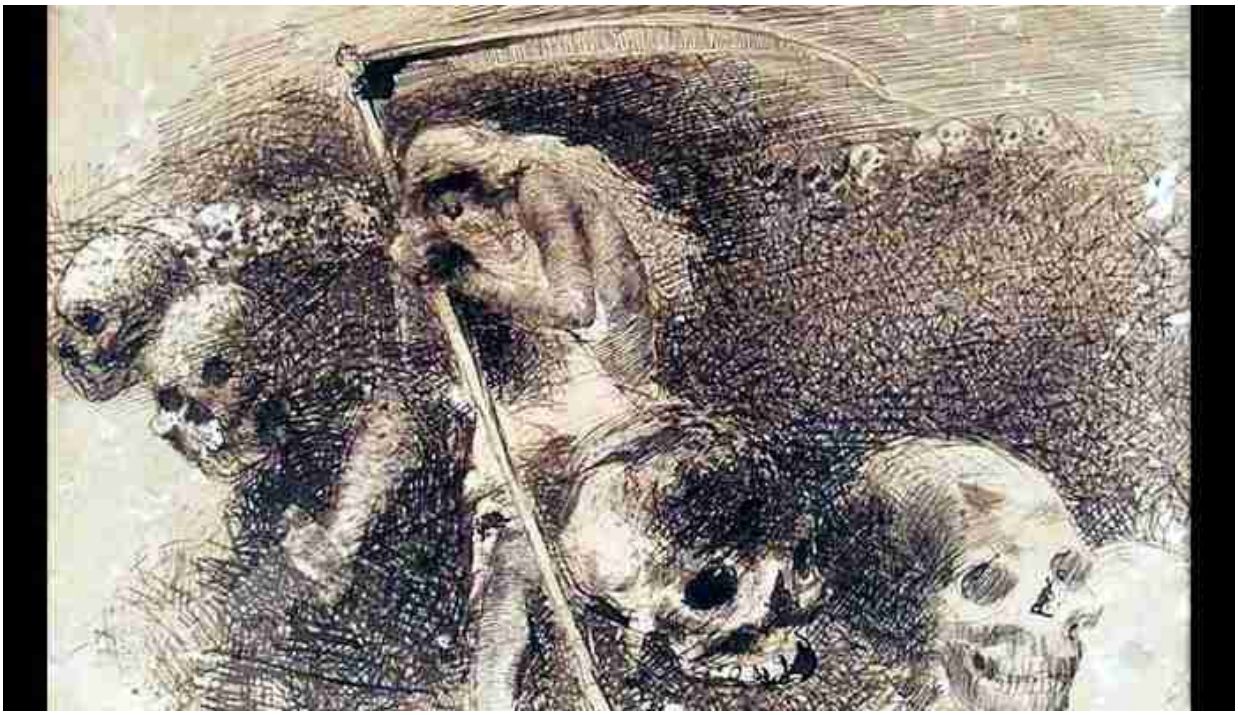
Carl Jung on “Terror.” - Anthology (2016-03-15 04:49)



Carl Jung on “Terror.”

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn’t realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

One can only say that somehow one has to reach the rim of the world or get to the end of one’s tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Pages 423-424

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Pages 496-497

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

Carl Jung on “Normal.” - Anthology (2016-03-16 03:46)

If I get another perfectly normal adult malingering as a sick patient I’ll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one’s attention has been deflected. Carl Jung; Man and His symbols; P. 20

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161

…therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal

people are just compensated madmen. Carl Jung, Modern Psychology, Vol. 1, Page 41.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, Modern Psychology, Vol. 1, Page 132.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, Modern Psychology, Vol. 2, Page 146.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

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But in the world it is not what is usual or general that is essential, but the exceptional and the individual;

there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts,
but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a

continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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WordPress: https://carljungdepthpsychology.wordpress.com/

[Carl Jung and "The Last One" 6. Nov. 1915 (2016-03-17 03:56)

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and absolutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of opposites in ourselves.

This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as doing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much too little extent.

That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge in mind.

That is why I spoke of "living" knowledge as opposed to "scientific" knowledge.

This distinction seems to have escaped you.

If, as you think, life can be a substitute for this knowledge, we wouldn't need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what's the point of the doctrine?

But how can I come to live a Christian life, if not through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking “feeling,” you should tell me, for then I will also turn the thing around and call my feeling “thinking.”

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a neurotic state of mind.

If you conceive of your thinking as feeling, you will leave the door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the “ideal,” type.

So long as even the realization process is a feeling process, there remains no room for thinking at all.

And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process cannot arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken
over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the object as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is quasi unavoidable.

For the object made the same mistake, by taking the other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of
an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the "intentions" of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs. takes effect.

The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just like the introvert.

It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the soul in store for us.

This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have understood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought- content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extraverted

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as above.

III.

The general task is the assimilation of the ucs.

The content of the ucs. contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2. thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must be inwardly lived.

This is decided by what is possible (subjectively and objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not

in the sense of a rational concept.

VIII.

The symbol is thought and act combined into a unity, collectively and individually, socially and egoistically.

IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be strived for. (Being.)

XII.
Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor to be strived for.

The disparity can be obscured only by deceit and violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: “Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would gladly capture them."

So the devil is the devourer.

To understand = comprendere = katasyllambanein, and also to devour.

Understanding and agreement are an act of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with oneself.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is "grasped."

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, "analytical" understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is necessary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psychology.

But there's still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil's element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a
naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the newborn Son of God.

He must be hidden once again from the “understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own.

We have to understand the ill person, however, for he is in need of the cauterizing remedy.

We should bless our blindness for the other’s mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need “understanding” because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biography of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said because “the light of divine wisdom revealed his heart to me and mine to him” (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142

Carl Jung across the web:

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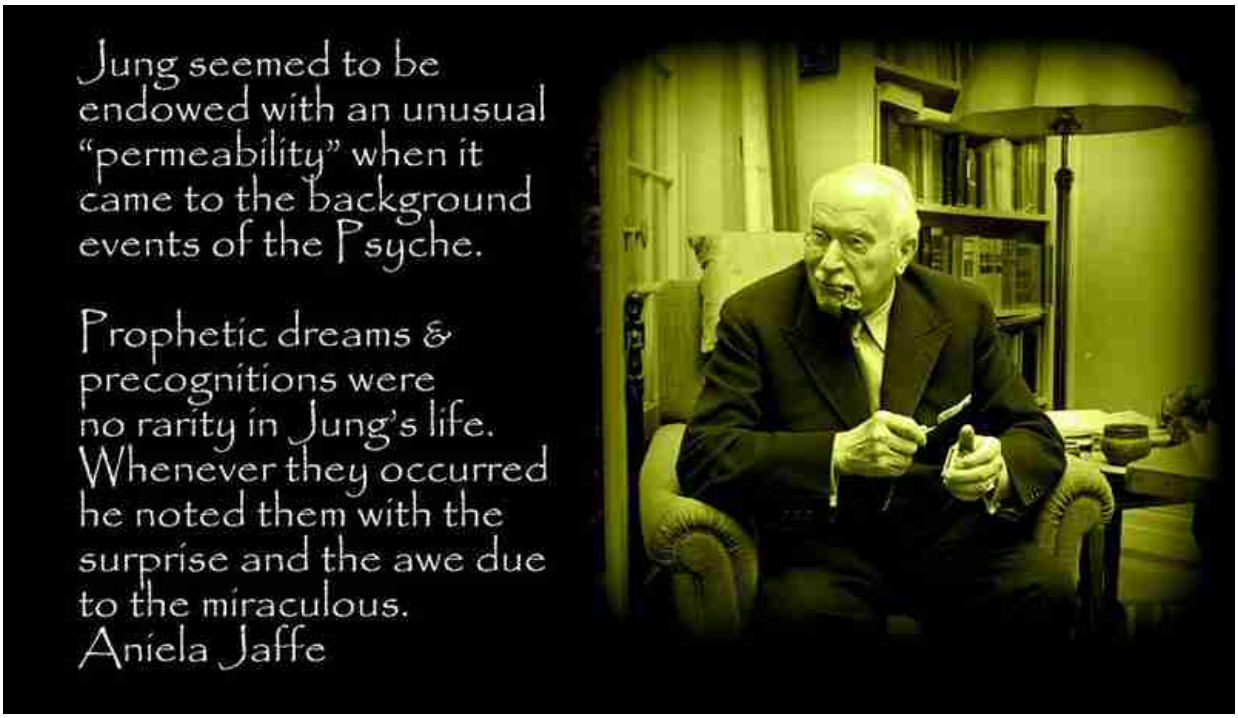
Prophetic dreams and precognitions were no rarity in Jung's life. ˜Aneila Jaffe (2016-03-17 09:26)


Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the Psyche.
Prophetic dreams & precognitions were no rarity in Jung's life. Whenever they occurred he noted them with the surprise and the awe due to the miraculous.
Aniela Jaffe

To Carl Gustave Jung parapsychology was more than a subject for scientific research, experiment, and theory.

His life was rich in personal experiences of spontaneous, acausal, or-to use the common term-paranormal phenomena.

Jung seemed to be endowed with an unusual “permeability” when it came to the background events of the psyche.

Prophetic dreams and precognitions were no rarity in Jung’s life.

But that alone does not explain the scope of his experiences; his sensitivity to manifestations of the unconscious was supplemented by constant observation of nature, of objects and of people.

Given his close attention to the worlds of the psyche and of external reality, it is not surprising that he perceived meaningful connections between the two which would have been overlooked by a les sharp observer.

Prophetic dreams and precognitions were no rarity in Jung’s life, though far from habitual.

Whenever they occurred he noted them with surprise-one is tempted to say, with awe due to the miraculous. Aniela Jaffe, The Life and Work of C.G. Jung, Page 1

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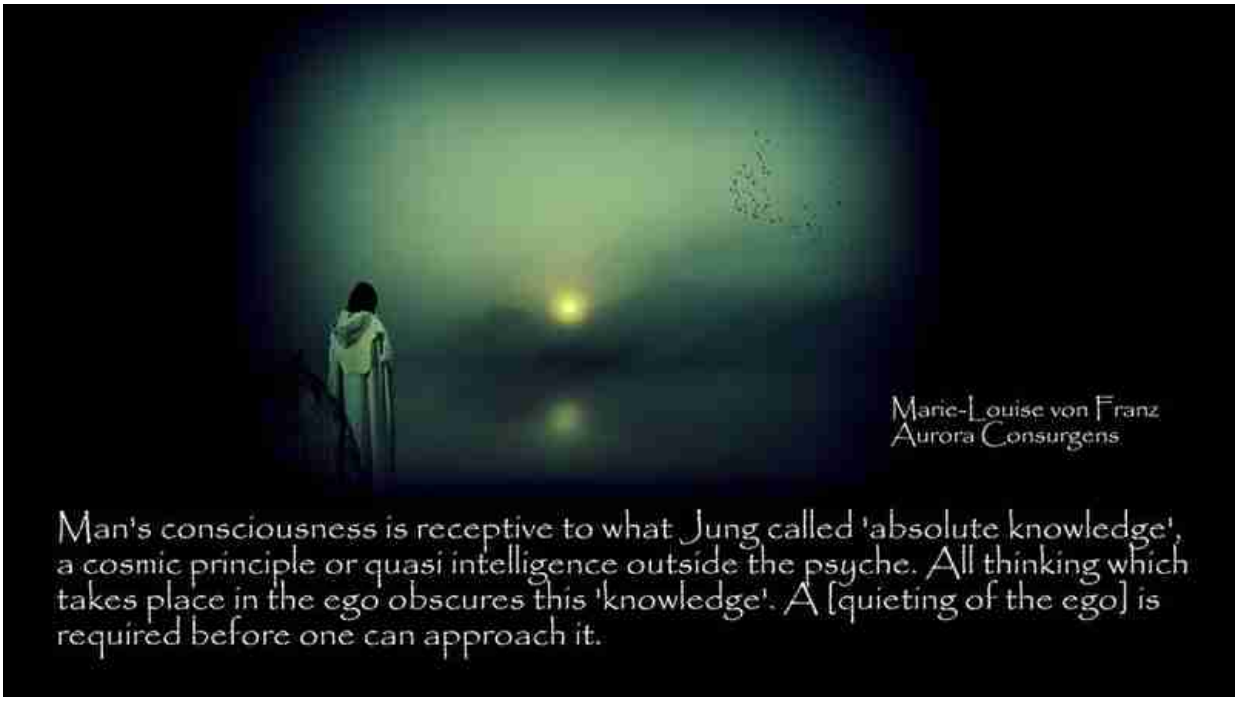
Carl Jung and "Absolute Knowledge" **(2016-03-17 13:37)**


Marie-Louise von Franz
Aurora Consurgens
Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.

Man's consciousness is receptive to what Jung called 'absolute knowledge' a cosmic principle or quasi intelligence outside the psyche.

All thinking which takes place in the ego obscures this 'knowledge".

A quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs.

This quality of knowledge is what Jung calls 'absolute knowledge,' since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July151

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

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Carl Jung on the "Kingdom of Heaven" – Anthology (2016-03-18 03:32)

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Pages 523-524.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

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Carl Jung: Salvation is a long road that leads through many gates. **(2016-03-18 03:55)**

My word will go forth
from my mouth,
and it shall not return to me void,
but it will achieve
the end for which I sent it. Isaiah 55:10-11

The symbol is the word that goes out of the mouth, that one that does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue.

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external.

But the soul suffers great need, since outer freedom is of no use to it.

Salvation is a long road that leads through many gates.

These gates are symbols.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

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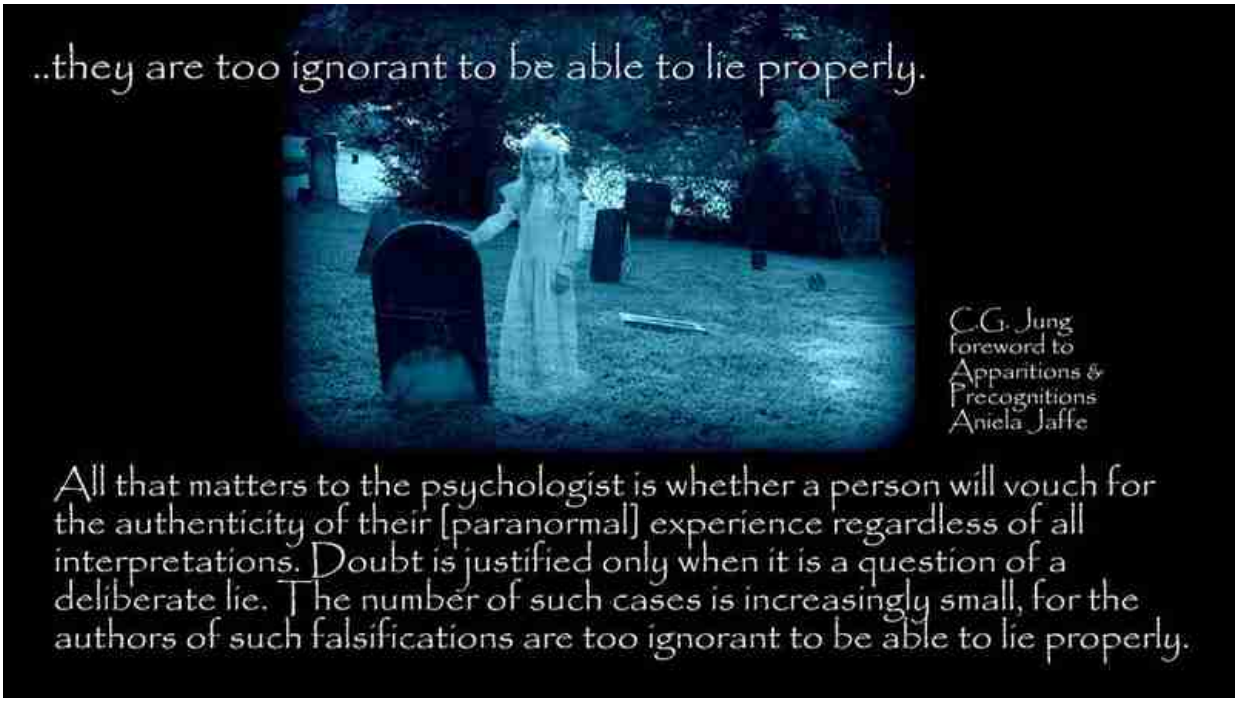
Carl Jung: Doubt is justified only where it is a question of a deliberate lie. **(2016-03-18 07:50)**


..they are too ignorant to be able to lie properly.
C.G. Jung
foreword to
Apparitions &
Precognitions
Aniela Jaffe
All that matters to the psychologist is whether a person will vouch for the authenticity of their [paranormal] experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations.

The reports leave no doubt about this; moreover in most cases their authenticity is confirmed not only by the freedom with which they were reported, but also by independent parallel stories.

Since it cannot be doubted that such reports are found at all times and places, there is no sufficient reason for doubting the veracity of individual reports.

Doubt is justified only where it is a question of a deliberate lie.

The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly. Aniela Jaffe, Apparitions and Precognitions, Pages vii – viii.

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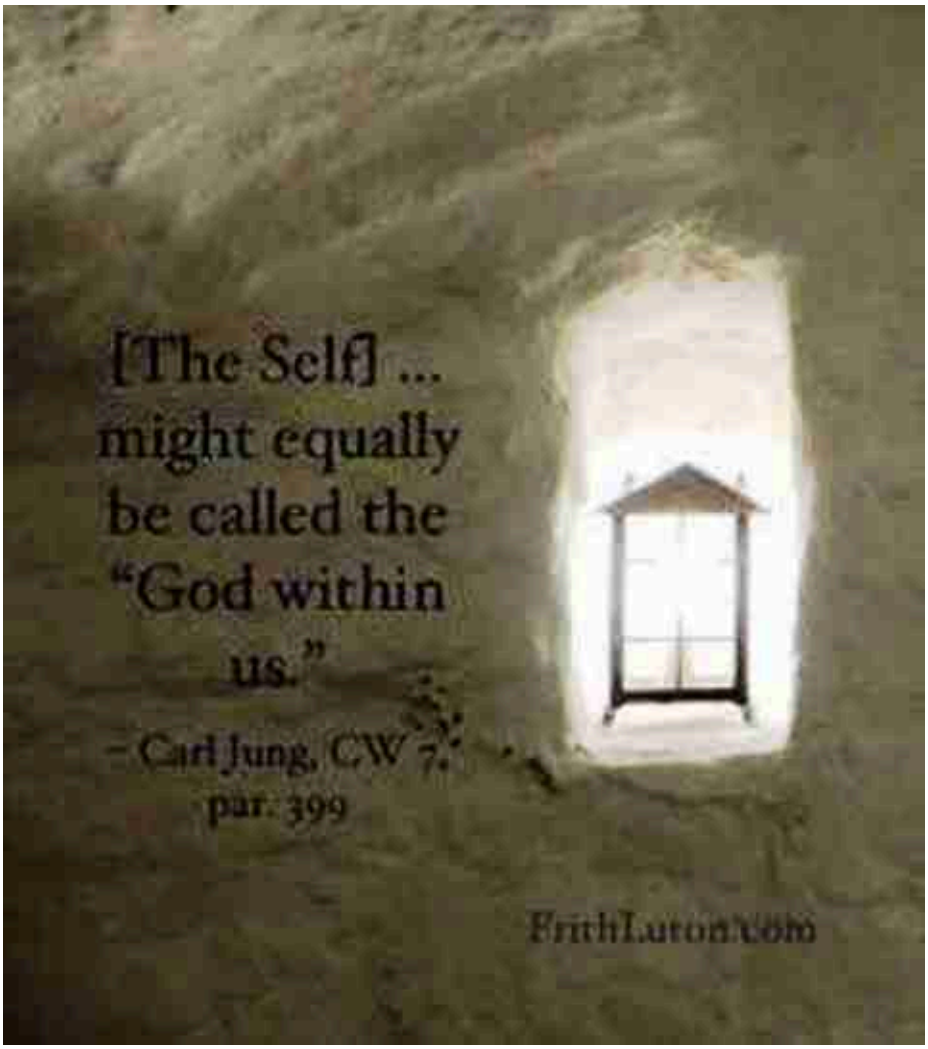
Carl Jung: Did you ever think of the evil in you? **(2016-03-20 04:33)**



Did you ever think of the evil in you?

Oh, you spoke of it, you mentioned it, and you confessed it smilingly, as a generally human vice, or a recurring misunderstanding.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale.

But if the dreadful great one raises his head, the world winces.

The most extreme coldness draws near. Carl Jung, Liber Novus, Page 274.

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Carl Jung and The Stephen Black Interviews **(2016-03-20 14:07)**

Introduction: Stephen Black interviewed Jung in July 1955, in order to record material for broadcast in connection with Jung's Both birthday, 26 July.

Besides a radio interview (no. 3, below), Black conducted an interview for the BBC television feature "Panorama," of which a segment of about six minutes (no. 2, below) was broadcast.

The conversation took place on the terrace of Jung's house at Kusnacht; the sounds of a motorboat on the lake and music at the beach resort next door are sometimes audible.

Emma Jung sat beside her husband—one sees her in the film—but did not take part in the interview.

Subsequently, Stephen Black left broadcasting, became a physician, and emigrated to New Zealand.

Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms
or connections. . . . He made of it a medical science.

This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.

That is my private view, and so I've refrained from forming theories.

Stephen Black: When you first met Freud—when was that, 1906?

Dr. Jung: That was 1907.

Stephen Black: Will you describe that meeting to me?

Dr. Jung: Oh, well, I just made a visit to him in Vienna and then we talked for thirteen hours without interruption.

Dr. Black: Thirteen hours without interruption?

Dr. Jung: Thirteen hours without interruption!

We didn't realize that we were almost dead at the end of it, but it was tremendously interesting.

Stephen Black: Did you argue?

Carl Jung: Yes, I did, to a certain extent.

Of course, seeing him for the first time I had to get my bearings first.

I had naturally also to listen to what he had to say.

And I was then a very young man still, and he was the old man and had great experience and he was of course way ahead of me and so I settled down to learn something first.

Stephen Black: And then in 1912 you published "The Psychology of the Unconscious."

Dr. Jung: Well, by 1912 I had acquired a lot of my own experience and I had learned a great deal from Freud and then I saw certain things in a different light.

Stephen Black: So you dissociated yourself from Freud.

Dr. Jung: Yes, because I couldn't share his opinions of his convictions anymore with reference to certain things.

I mean in certain points I have no argument against him, but in other respects I disagree with him.

Stephen Black: What was it you disagreed most over at that time?

Dr. Jung: Well, that was chiefly the interpretation of psychological facts.

You know, he was on the standpoint of scientific materialism, which I consider as a prejudice, a sort of metaphysical presupposition, which I exclude.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of

my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it.

Stephen Black: Thank you. Professor Jung, there's a body of opinion in the world today that all is not well with the technique of psychoanalysis, that it takes too long, it uses up too many
medical man-hours, it costs too much money.

Have you felt that about your technique of analytical psychology?

Dr. Jung: That is perfectly true. It takes time, it costs money, it takes the right people and there are too few.

But that is foreseen.

That is in the nature of the thing.

Man's soul is a complicated thing and it takes sometimes half a lifetime to get somewhere in one's psychological development.

You know it is by no means always a matter of psychotherapy or treatment of neuroses.

Psychology has also the aspect of a pedagogical method in the widest sense of the word.

It is something-A system of education.

It is an education. It is something like antique philosophy.

And not what we understand by a technique.

It is something that touches upon the whole of man and which challenges also the whole of man—in the patient or whatever the receiving party is as well as in the doctor.

Stephen Black: But it's a therapeutic process also.

Dr. Jung: Yes, you know, this procedure has many stages or levels.

If you take an ordinary case of neurosis, it may only go as far as healing the symptoms or giving the patient such an attitude that he can deal with his neurosis.

Sometimes it takes him a week, sometimes a few days, sometimes it is just one consultation in which I clean up a case.

It is of course a question of knowing where, or what—it needs a good deal of experience.

But other cases take very long, and you couldn't send them away because they wouldn't go.

They want to know more, to make the whole process of development, which goes from stage to stage, a widening out of the mental horizon.

You cannot imagine how one-sided people are nowadays.

And so it needs no end of work to get people rounded out, or mentally more developed, more conscious.

And they are so keen on it that for nothing in the world would they quit.

And they are not shy of spending money on it.

Stephen Black: Professor Jung, how does this compare with religion, with religious practice?

Dr. Jung: I rather would prefer to say, how does it compare with antique philosophy.

You see, our religions are known as confessions. One confesses a certain creed.

Now, of course, this has nothing to do with a creed.

It has only to do with the natural individuation process, namely, the process that sets in with birth, as it were.

As each plant, each tree grows from a seed and becomes in the end, say, an oak tree, so man becomes what he is meant to be.

At least, he ought to get there.

But most get stuck by unfavorable external conditions, by all sorts of hindrances or pathological distortions, wrong education—no end of reasons why one shouldn't get there
where one belongs.

Stephen Black: Do more people get stuck today than fifty years ago when you started?

Dr. Jung: There are no statistics, and I wouldn't have an opinion about it.

But I only know that there is an uncanny amount of people that get stuck unnecessarily.

They could get much further if they had heard the proper things or if they had spent the necessary time on themselves.

But this is not popular, you know, to spend time on oneself, because our point of view is entirely extraverted.

Stephen Black: One last question. You have defined these personality types of extravert and introvert. Which are you?

Dr. Jung: Oh well. [Laughs.] Everybody would call me an introvert.

Stephen Black: You're an introvert. And what was Freud?

Dr. Jung: Now, that is a very difficult question.

You know, Freud is—and he doesn't conceal it—he's a neurotic type.

And there it is very difficult to make out what the real type is.

For a long time you have to observe which mental contents are conscious and which are unconscious.

And then only you can say this must be the original type.

I will say Freud's point of view is an extraverted point of view.

But as to his personal type I wouldn't speculate.

Stephen Black: And Adler?

Dr. Jung: He is equally introverted.

Stephen Black: He extended your definition of the complex to the inferiority complex. What are your views on this all important inferiority complex?

Dr. Jung: Well, that is a thing that surely plays a very great role, almost just as great as the sex complex.

You see, the sex complex belongs to a hedonistic type of man who thinks in terms of his pleasure and displeasure, while there is another class of man, chiefly the man who has not arrived, who thinks in terms of power and defeat, and to him it is far more important to win out somewhere than his whole sex problem.

Stephen Black: What should we think in terms of, in your view?

Dr. Jung: Obviously, life has the two aspects, namely, self-preservation and the preservation of species.

There you have the two things.

Nobody in his senses dismisses the one or the other thing.

We always have both aspects, because we are meant to be balanced.

Introduction: During his visit to Kiisnacht, Stephen Black also conducted an interview for BBC radio. According to the BBC transcript, it was recorded on July 29, 1955, and broadcast as part of a series, "Personal Call," on October 3. The text was printed as an appendix to E. A. Bennet's book C. G. Jung (London, 1961), and Dr. Bennet dated it July 24. He had been given the
copyright in the transcript by the BBC and kindly permitted its publication here.

Stephen Black: "Vocatus atque non vocatus deus aderit" is a Latin translation of the Greek oracle, and, translated into English, it might read, "Invoked or not invoked the god will be present," and in many ways this expresses the philosophy of Carl Jung.

I am sitting now in a room in his house at Kusnacht, near Zurich, in Switzerland.

And as I came in through the front door, I read this Latin translation of the Greek, carved in stone over the door.

For this house was built by Professor Jung.

How many years ago, Professor Jung?

Dr. Jung: Oh, almost fifty years ago.

Stephen Black: Why did you choose to put this over your front door?

Dr. Jung: Because I wanted to express the fact that I always feel unsafe, as if I'm in the presence of superior possibilities.

Stephen Black: Professor Jung is sitting opposite to me now.

He is a large man, a tall man, and this summer reached his eightieth birthday.

He has white hair, a very powerful face, with a small white mustache and deep brown eyes.

He reminds me, with all respect, Professor Jung, of a typical peasant of Switzerland.

What do you feel about that, Professor Jung?

Dr. Jung: Well, I think you are not just beside the mark. That is what I often have been called.

Stephen Black: And yet Professor Jung is a man whose reputation far transcends the frontiers of this little country.

It's a reputation which isn't only European; it is world-wide and has made itself felt considerably in the Far East.

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft-Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook?

Carl Jung: Yes; and it caused me tremendous emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft.

Dr. Jung: Oh, yes, I became acquainted with Freud much later on.

Stephen Black: And when did you meet Freud?

Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book?

Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship.

Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours.

Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality?

Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it.

Stephen Black: Would you say, then, that the ideas and the philosophy which you have expressed have in their root something peculiarly Swiss?

Dr. Jung: Presumably.

You know, our political neutrality has much to do with it.

We were always surrounded by the great powers—those four powers, Germany, Austria, Italy, and France—and we had to defend our independence, so the Swiss is characterized by that peculiar spirit of independence, and he always reserves his judgment.

He doesn't easily imitate, and so he doesn't take things for granted.

Stephen Black: You are a man, Professor Jung, who reserves his judgment?

Dr. Jung: Always.

Stephen Black: In 1912 you wrote a book called Psychology of the Unconscious,' and it was at that time that you, as it were, dissociated yourself from Freud?

Dr. Jung: Well, that came about quite automatically because I developed certain ideas in that book which I knew Freud couldn't approve.

Knowing his scientific materialism I knew that this was the sort of philosophy I couldn't subscribe to.

Stephen Black: Yours was the introvert, to use your own terminology?

Dr. Jung: No. Mine was merely the empirical point of view.

I didn't pretend to know anything, I wanted just to make the experience of the world to see what things are.

Stephen Black: Would you accuse Freud of having become involved in the mysticism of terms?

Dr. Jung: No; I wouldn't accuse him; it was just a style of the time.

Thought, in a way, about psychological things was just, as it seems to me, impossible—too simple.

In those days one talked of psychiatric illness as a sort of by-product of the brain.

Joking with my pupils, I told them of an old textbook for the Medical Corps in the Swiss Army which gave a description of the brain, saying it looked like a dish of macaroni, and the steam from the macaroni was the psyche.

That is the old view, and it is far too simple.

So I said: "Psychology is the science of psychic phenomena."

We can observe whether these phenomena are produced by the brain, or whether they are there in their own right—they are just what they are.

I have no theory about the origin of the psyche.

I take phenomena as they are and I try to describe them and to classify them, and my terminology is an empirical terminology, like the terminology in botany or zoology.

Stephen Black: You've travelled a great deal?

Dr. Jung: Yes; a lot.

I have been with Navaho Indians in North America, and in North Africa, in East and Central Africa, the Sudan and Egypt, and in India.

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside.

We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here?

Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things.

Stephen Black: What is your view, Professor Jung, on the place of women in society in the Western world?

Dr. Jung: In what way ? The question is a bit vague.

Stephen Black: You said just now, Professor Jung, that some of our difficulties arose out of wrong values, and I'm trying to find out whether you feel those wrong values arise in men as a
result of the demands of women.

Dr. Jung: Sometimes, of course, they do, but very often it is the female in a man that is misleading him.

The anima in man, his feminine side, of which he is truly unaware, is causing his moods, his resentments, his prejudices.

Stephen Black: So that the woman who wants two cars because a neighbor has two cars, is only stimulating ...

?

Dr. Jung: No, perhaps she simply voices what he has felt for a long time.

He wouldn't dare to express it, but she voices it—she is, perhaps, naïve enough to say so.

Stephen Black: And what does the man express of the woman's animus?

Dr. Jung: Well, he is definitely against it, because the animus always gets his goat, it calls forth his anima affects and anima moods; they get on each other's nerves.

Listen to a conversation between a man and wife when there is a certain amount of emotion about them.

You hear all the wonderful arguments of an anima in the man; he talks then like a woman, and she talks like a man, with very definite opinions and knows all about it.

Stephen Black: Do you feel that there's any hope of adjusting this between a man and a woman, if they understand it in your terms?

Dr. Jung: Well, you see, that is one of the main reasons why I have developed a certain psychology of relationship—for instance, the relationship in marriage, and how a man and his wife
should understand each other or how they misunderstand each other practically.

That's a whole chapter of psychology and not an unimportant one.

Stephen Black: Which is the basic behavior? The Eastern?

Dr. Jung: Neither.

The East is just as one-sided in its way as the West is in its way.

I wouldn't say that the position of the woman in the East is more natural or better than with us.

Civilizations have developed styles. For instance, a Frenchman or an Italian or an Englishman show very different and very characteristic ways in dealing with their respective
wives.

I suppose you have seen English marriages, and you know how an English gentleman would deal with his wife in the event of trouble, for instance; and if you compare this with an Italian, you will see all the difference in the world.

You know, Italy cultivates its emotions.

Italians like emotions and they dramatize their emotions.

Not so the English.

Stephen Black: And in India or Malaya?

Dr. Jung: In India, presumably the same; I had no chance to assist in a domestic problem in India, happily

enough.

It was a holiday from Europe, where I had had almost too much to do with domestic problems of my patients—that sort of thing was my daily bread.

Dr. Jung: Would you say, then, as a scientific observation that there is, in fact, less domestic trouble in the East than in the West?

Dr. Jung: I couldn't say that.

There is another kind of domestic problem, you know.

They live in crowds together in one house, twenty-five people in one little house, and the grandmother on top of the show, which is a terrific problem.

Happily enough, we have no such things over here.

Stephen Black: At the end of his life, Freud, one feels, had some dissatisfaction with the nature of psychoanalysis, the length of time involved in the treatment of mental illness and so on.

Have you, now you're eighty years old, felt any dissatisfaction with your work?

Dr. Jung: No; I couldn't say so.

I know I'm not dissatisfied at all, but I have no illusions about the difficulty of human nature.

You see, Freud was always a bit impatient; he always hoped to find some short-cut.

And I knew that is just the thing we would not find, because anything that is good is expensive.

It takes time, it requires your patience and no end of it.

I can't say I am dissatisfied.

And so I always thought anything, if it is something good, will take time, will demand all your patience, it will be expensive.

You can't get around it.

Stephen Black: How did you meet your wife? Is she connected with your work?

Dr. Jung: Well, I met her when she was quite a young girl, about fifteen or sixteen, and I just happened to see her, and I said to a friend of mine—I was twenty-one then—I said, "That
girl is my wife."

Stephen Black: Before you'd spoken to her?

Dr. Jung: Yes. "That's my wife." I knew it. I saw her on top of a staircase, and I knew: "That is my wife."

Stephen Black: How many children have you got?

Dr. Jung: Five children, nineteen grandchildren, and two greatgrandchildren.

Stephen Black: Has any of this large family followed in your footsteps?

Dr. Jung: Well, My son is an architect and an uncle of mine was an architect.

None has studied medicine—all my daughters married—but they are very interested and they "got it" at home, you see, through the atmosphere.

One nephew is a doctor.

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason.

I went to a quarry to learn how to split stones—big rocks.

Stephen Black: And actually laying bricks, laying the stones?

Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen.

Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and
rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth?

We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that’s a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death

and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad.

And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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Carl Jung: A Talk With Students at the Institute (2016-03-21 03:43)

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich.

Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good.

We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue.

A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do.

Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man, will speak.

In a cul-de-sac, then only do you hear his voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the unconscious is.

There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can interpret dreams.

As if we know nature!

Or about the psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they understand.

The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is after you.

You must be honest about whether it is really the best you can do.

If it is the best before God that you can do, then you can count on things going the right way.

But it may be the wrong way.

We go through difficult things; that is fate.

Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo.

That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious.

One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it.

It will ruin your life, your health.

You have sold part of your soul, or have lost it.

To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable.

The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions.

Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself and of the world.

This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is legitimate.

Another says, "Oh, that's how to do it!" and draws a mandala.

And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is really no, it is no.

If you say yes for any outer reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you are taken for real.

If you are dishonest, you are excluded from the individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually, you are lost.

It is not a conviction, not an assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought about that thing.

It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to understand its language.

It is Nature, and it has to be translated into human forms.

That is the reason for the dignity of man, that he has the ability to do this.

There is no reflection in creation.

To reflect is man's task, and he can do it when he is not sterilized.

When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes does not exist?

When you observe, then you are scientific.

People don't know whether a thought is theirs or whether they unhooked it in another house.

The naivete of the white man—that he identifies the ego with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

The analyst has unsolved problems because he is alive—life is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient.

When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior.

As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size.

But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient’s perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man.

The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.)

Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions.

He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference.

Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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Carl Jung and the Aeon of Aquarius **(2016-03-21 12:48)**

To the extent that Christ was regarded as the new aeon. it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Aries era.
C.G. Jung
Aion
We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.
Edward Edinger

We can say something analogous about Jung.

We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier.

Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche. Edward Edinger. [Source needed]

[Image courtesy of Craig Nelson]

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves (”fishers of men," fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.

The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation

into the world of ideas prevailing at that time.

But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus's partner in the ceremony is called Barabbas, "son of the father."

There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces (K) frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes.

In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence.

This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West.

The picture follows the astronomical configuration and is therefore naturalistic.

76 The zodiac from the temple of Hathor at Denderah (1st cent, b.c.) shows the fishes, but they both face the same way.

The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown either facing the same way or moving in opposite directions.

The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constellation shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross.

This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness. Carl Jung, Aion, Pages 90-92, Para 147.

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Carl Jung: But humankind is masculine and feminine, not just man or woman. **(2016-03-22 03:44)**

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

You seek the feminine in women and the masculine in men.

And thus there are always only men and women.

But where are people?

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you possess it from the beginning.

It pleases you, however, to play at manliness, because it travels on a well-worn track.

You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning.

But it amuses you and is easy to play at femininity, consequently man despises you because he despises his femininity.

But humankind is masculine and feminine, not just man or woman.

You can hardly say of your soul what sex it is.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

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Gems from Liber Novus aka The Red Book (2016-03-23 04:26)

I am alone, but I fill my solitariness with my life.

I am man enough. I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh Child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life. Carl Jung, Liber Novus, Page 286.

I no longer think that you come from the blessed Western lands.

Your country must be desolate, full of paralysis and renunciation.

I yearn for the East, where the pure source of our live-giving wisdom flows. Carl Jung, Liber Novus, Page 279

Happy am I who can recognize the multiplicity and diversity of the Gods.

But woe unto you, who replace this incompatible multiplicity with a single God.

In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation.

How can you be true to your own nature when you try to turn the many into one?

What you do unto the Gods is done likewise unto you.

You all become equal and thus your nature is maimed. Carl Jung, Liber Novus, Page 351.

There is no escape.

So it is that you come to know what a real God is.

Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless.

The fire burns right through you.

That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The spirit of the depths opened my vision and let me become aware of the birth of the new God.

The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evilgood, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful,
good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attends only to one-half of him? Carl Jung, Liber Novus, Page 243.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further would accept my standpoint without further ado. Carl Jung, Liber Novus, Page 261.

I want to love my God, the defenseless and hopeless one.

I want to care for him, like a child. Carl Jung, Liber Novus, Page 286

The creation of a God is a creative act of highest love. Carl Jung, Liber Novus, Page 291.

You can never deny your knowledge of good and evil to yourself, so that you could betray your good in order to live evil.

For as soon as you separate good and evil, you recognize them.

They are united only in growth.

But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life. Carl Jung, Liber Novus, Page 301.

You suffer from evil because you love it secretly and are unaware of your love.

You wish to escape your predicament, and you begin to hate evil.

And once more you are bound to evil through your hate, since whether you love or hate it, it makes no difference: you are bound to evil.

Evil is to be accepted.

What we want remains in our hands.

What we do not want, and yet is stronger than us, sweeps us away and we cannot stop it without damaging ourselves, for our force remains in evil.

Thus we probably have to accept our evil without love and hate, recognizing that it exists and must have its share in life.

In doing so, we can deprive it of the power it has to overwhelm us. Carl Jung, Liber Novus, Page 288.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness.

Once the God was there.

I understood that the new God would be in the relative.

If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attests only to one-half of him?

If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment.

Man's torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado.

I would be fleeing if I did not try to come to an understanding with him.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness.

He is your devil after all.

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil.

Rather it means coming to an understanding.

Thereby you accept your other standpoint.

With that the devil fundamentally loses ground, and so do you.

And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to
an understanding. Carl Jung, Liber Novus, Page 261

To give birth to the ancient in a new time is creation.

This is the creation of the new, and that redeems me.

Salvation is the resolution of the task.

The task is to give birth to the old in a new time. Carl Jung, Liber Novus, Page 311

The word created the world and came before the world.

It lit up like a light in the darkness, and the darkness did not comprehend it.

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

What are words?

Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

For words have meanings.

With words you pull up the underworld.

Word, the paltriest and the mightiest.

In words the emptiness and the fullness flow together.

Hence the word is an image of God.

The word is the greatest and the smallest that man created, just as what is created through man is the great-

est and the smallest. Carl Jung, Liber Novus, Page 299

If you are in yourself, you become aware of your incapacity.

You will see how little capable you are of imitating the heroes and of being a hero yourself.

So you will also no longer force others to become heroes.

Like you, they suffer from incapacity.

Incapacity, too, wants to live, but it will overthrow your Gods. Carl Jung, Liber Novus, Page 245

It is no small matter to acknowledge one's yearning.

For this many need to make a particular effort at honesty.

All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing.

And yet yearning is the way of life.

If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you.

So you do not live your life but an alien one.

But who should live your life if you do not live it?

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.

No one can or should halt sacrifice.

Sacrifice is not destruction, sacrifice is the foundation stone of what is to come.

Have you not had monasteries?

Have not countless thousands gone into the desert?

You should carry the monastery in yourself.

The desert is within you.

The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains.

Truly, I prepare you for solitude. Carl Jung, Liber Novus, Page 230.

One can speak in beautiful words about love, but about life?

And life stands above love.

But love is the inescapable mother of life.

Life should never be forced into love, but love into life.

May love be subject to torment, but not life.

As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself, it has turned into an empty sheath and expires into transience. Carl Jung, Liber Novus, Page 327

To live oneself means: to be one's own task.

Never say it is a pleasure to live oneself.

It will be no joy but a long suffering, since you must become your own creator.

If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest.

Therefore say that you are reluctant to live yourself.

The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. Carl Jung, Liber Novus, Pages 249-250

The tension of the future is unbearable in us.

It must break through narrow cracks, it must force new ways.

You want to cast off the burden, you want to escape the inescapable.

Running away is deception and detour.

Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation.

Why are you looking around for help?

Do you believe that help will come from outside?

What is to come is created in you and from you.

Hence look into yourself.

Do not compare, do not measure.

No other way is like yours.

All other ways deceive and tempt you.

You must fulfil the way that is in you. Carl Jung, Liber Novus, Page 308.

When thinking leads to the unthinkable, it is time to return to simple life.

What thinking cannot solve, life solves, and what action never decides is reserved for thinking. Carl Jung, Liber Novus, Page 293

Happy is he who can be a hermit in his own desert. He survives. Carl Jung, Liber Novus, Page 327

The touchstone is being alone with oneself. This is the way. Carl Jung, Liber Novus, Page 330

In addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.

The spirit of this time would like to hear of use and value.

I also thought this way, and my humanity still thinks in this way.

But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment.

He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung, Liber Novus, Page 229

The spirit of the time whispered to me:

“This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you.”

But the spirit of the depths spoke to me: “You are an image of the unending world, all the last mysteries of becoming and passing away live in you.

If you did not possess all this, how could you know?” Carl Jung, Liber Novus, Page 230

If we still want to overcome death, then we must enliven it. Carl Jung, Liber Novus, Page 244

The spirits of those who die before their time will live, for the sake of our present incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent
laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love. Carl Jung, Liber Novus, Page 297

Death is the more enduring of all things, that which can never be canceled out.

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

Community with the dead is what both you and the dead need.

Do not commingle with any of the dead, but stand apart from them and give to each his due.

The dead demand your expiatory prayers. Carl Jung, Liber Novus, Page 342.

There is one necessary but hidden and strange work—a major work —which you must do in secret, for the sake of the dead.

He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him.

And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him.

He shall have to search his soul and act in stillness at their behest and complete the mystery, so that the dead will not let him.

Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead. Carl Jung, The Red Book, Page 297

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end.

You are not forced to live eternally, but you can also die, since there is a will in you for both.

Life and death must strike a balance in your existence.

Today’s men need a large slice of death, since too much incorrectness lives in them, and too much correctness

died in them.

What stays in balance is correct, what disturbs balance is incorrect.

But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct.

Balance is at once life and death.

For the completion of life a balance with death is fitting.

If I accept death, then my tree greens, since dying increases life.

If I plunge into the death encompassing the world, then my buds break open.

How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth.

Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, Liber Novus, Pages 274-275

This star is the God and the goal of man.

This is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray.

Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

When the greater world turns cold, the star shines. Carl Jung, Liber Novus, Page 354.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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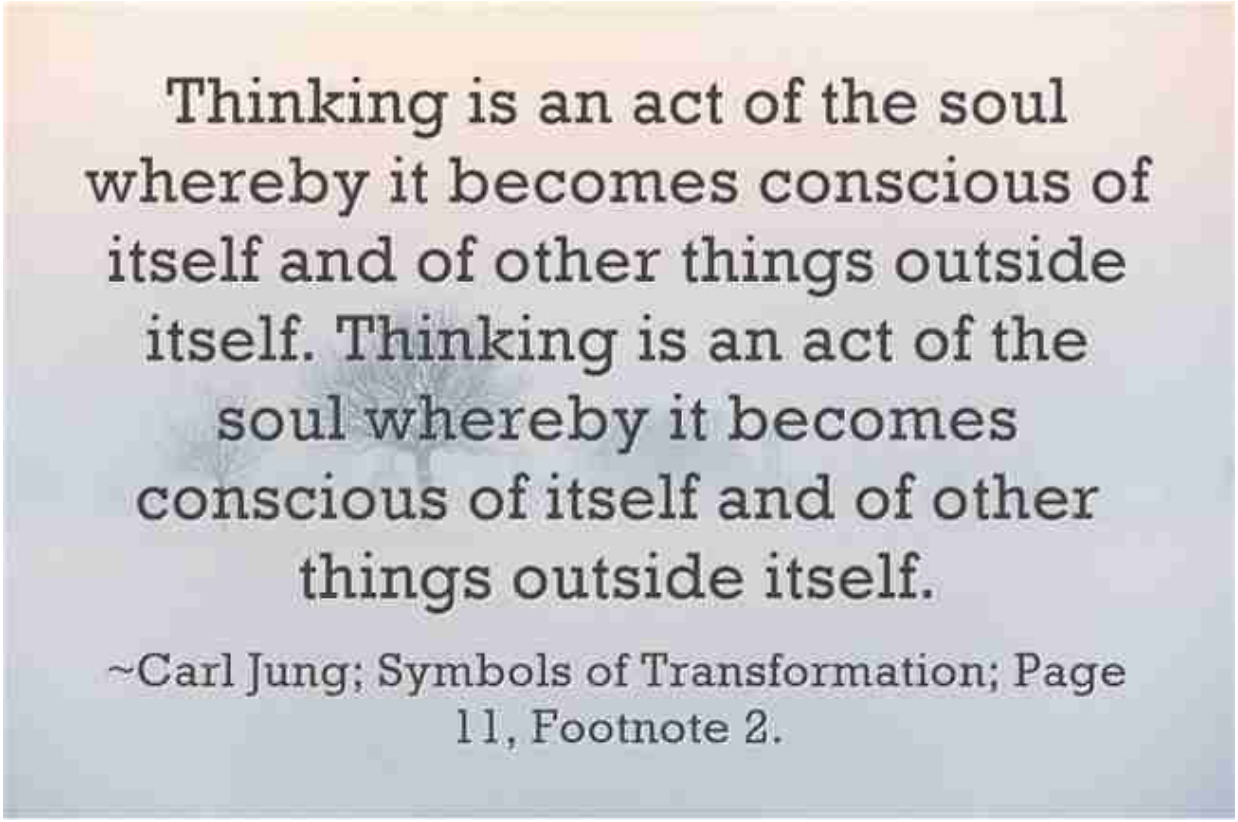
WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXVI (2016-03-23 07:59)


Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself.
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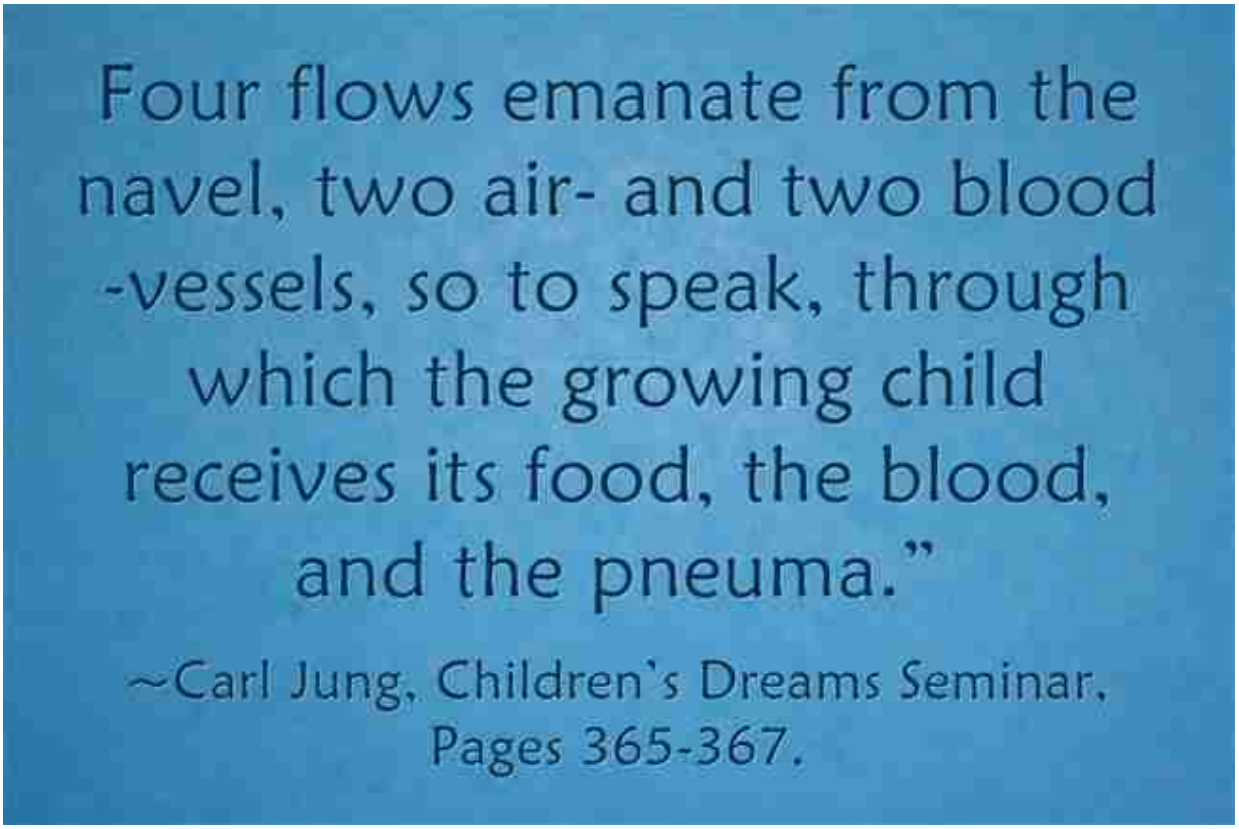
Four flows emanate from the navel, two air- and two blood -vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma."
~Carl Jung, Children's Dreams Seminar, Pages 365-367.

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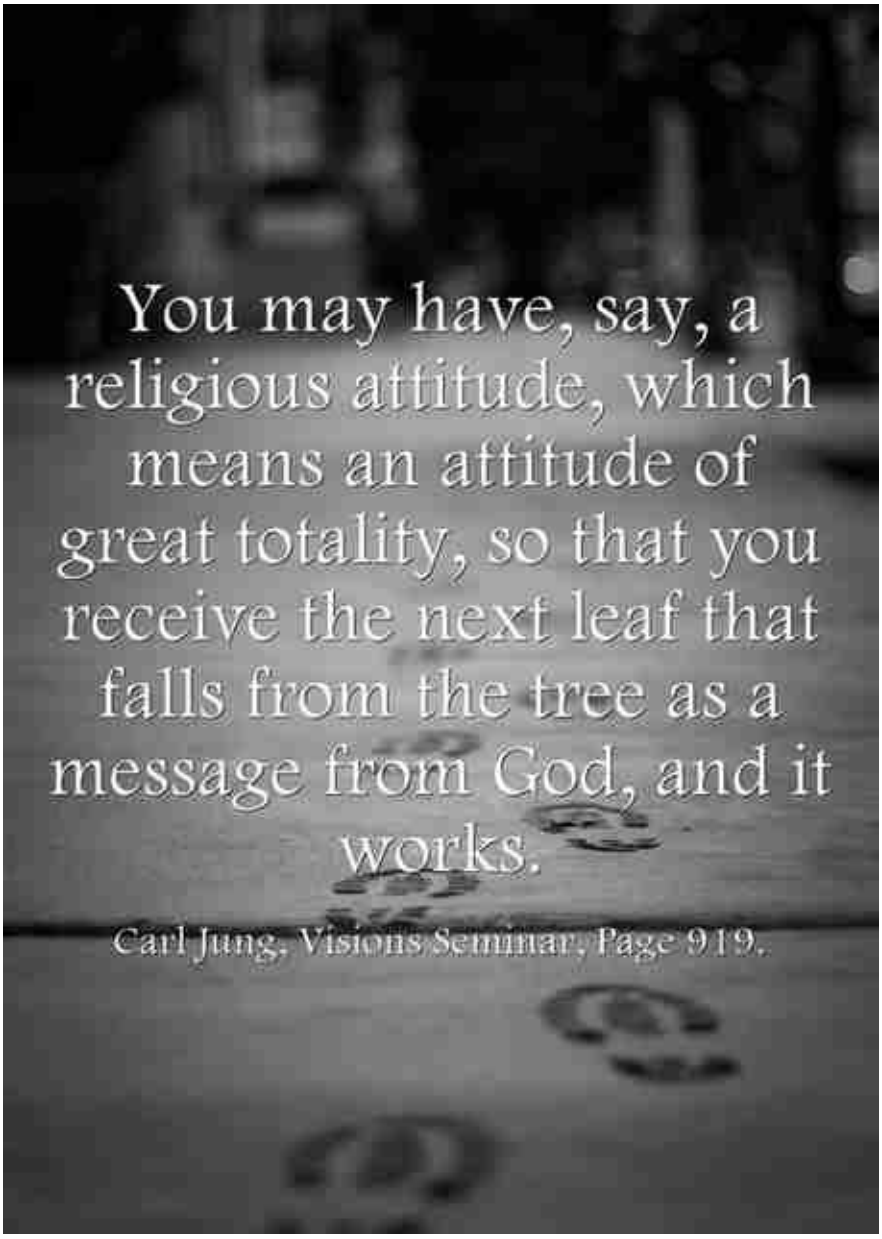
You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works.
Carl Jung, Visions Seminar, Page 919.

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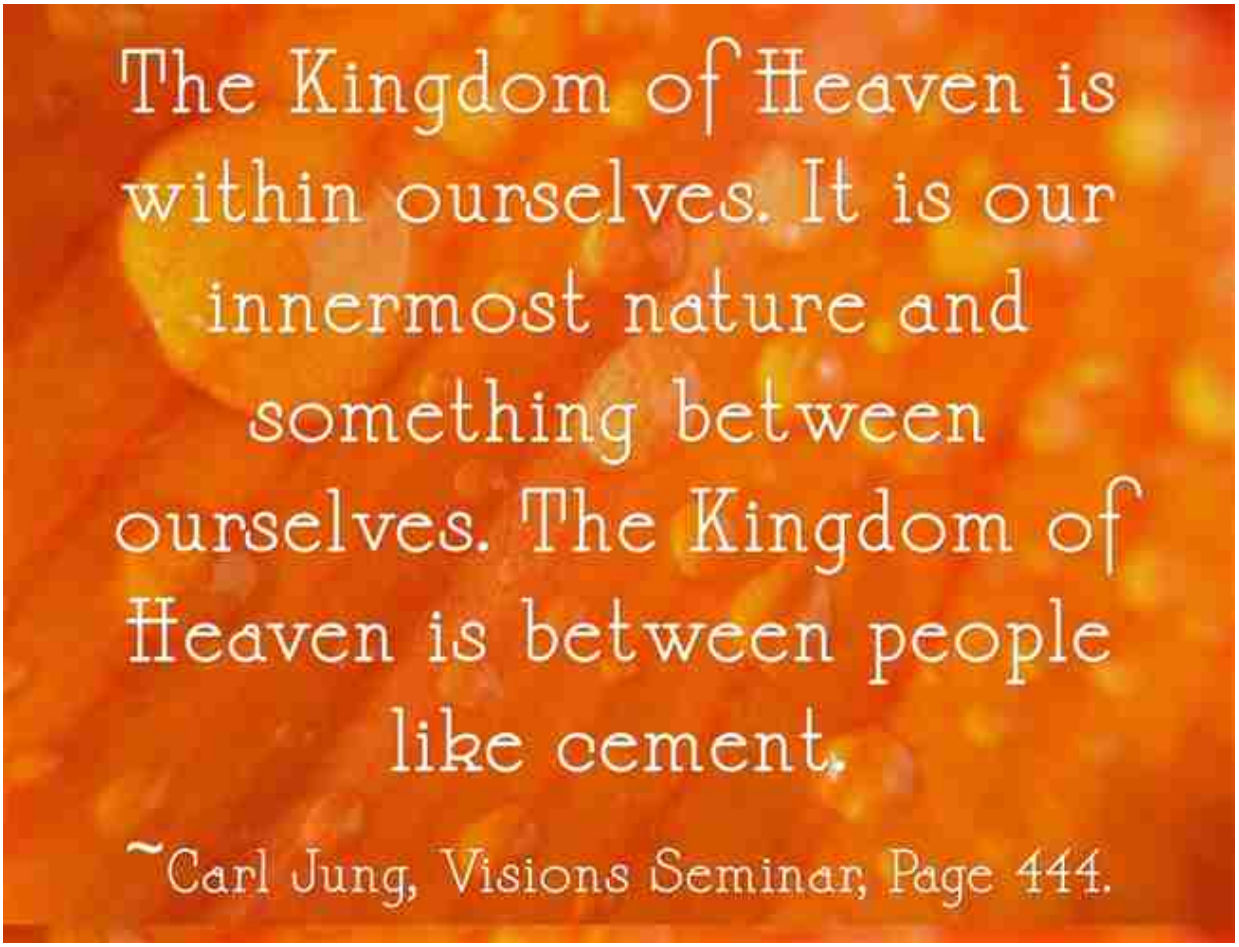
The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement.
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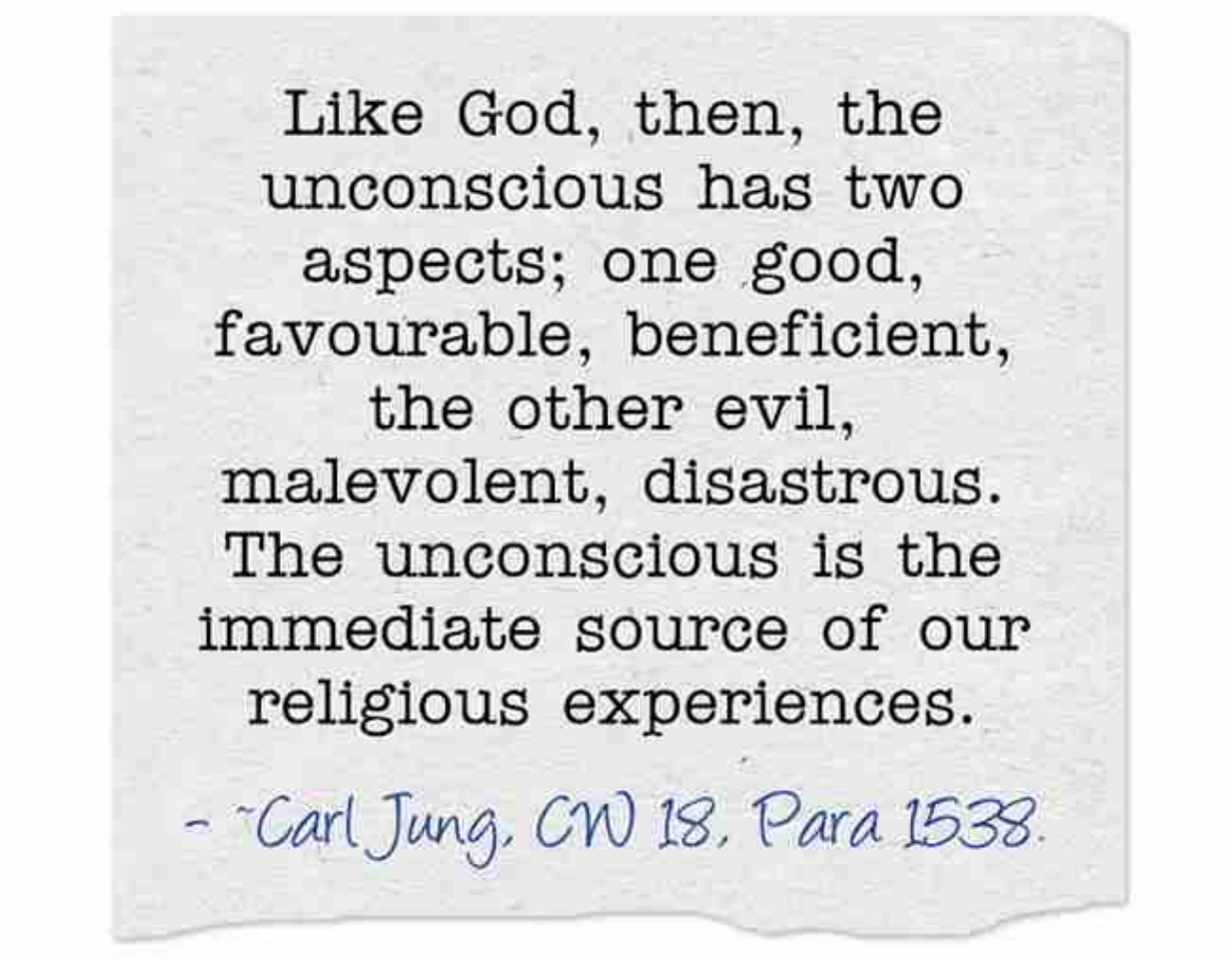
Like God, then, the unconscious has two aspects; one good, favourable, beneficient, the other evil, malevolent, disastrous. The unconscious is the immediate source of our religious experiences.
- Carl Jung, CW 18, Para 1538.

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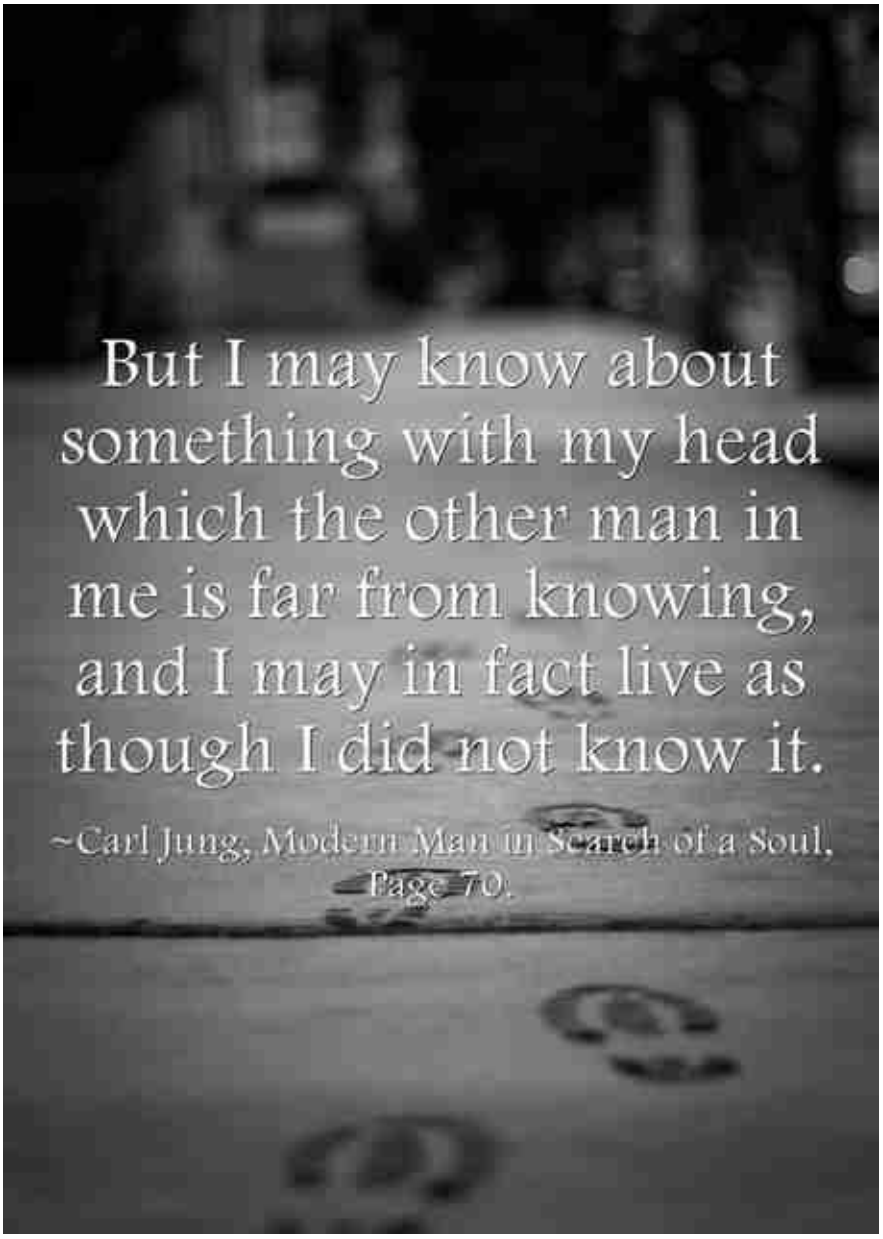
But I may know about something with my head which the other man in me is far from knowing, and I may in fact live as though I did not know it.
~Carl Jung, Modern Man in Search of a Soul, Page 70.

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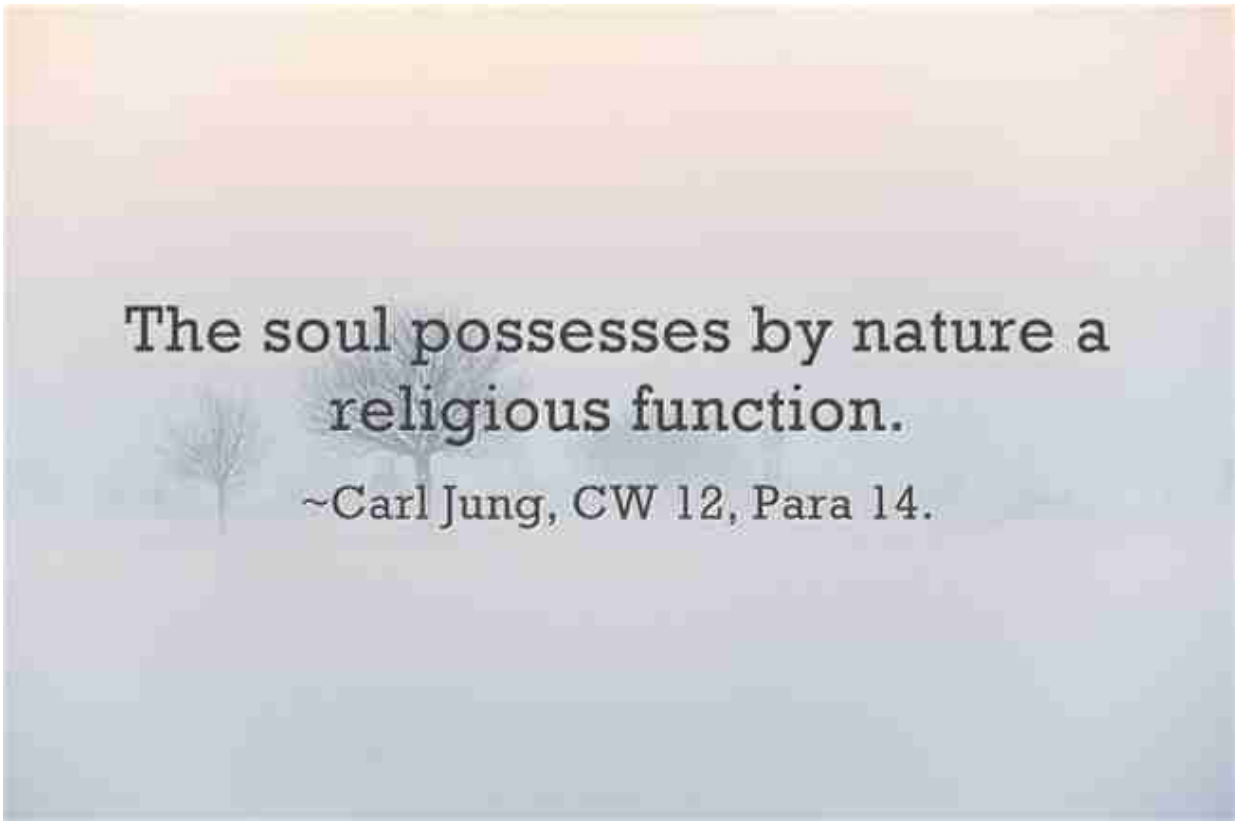
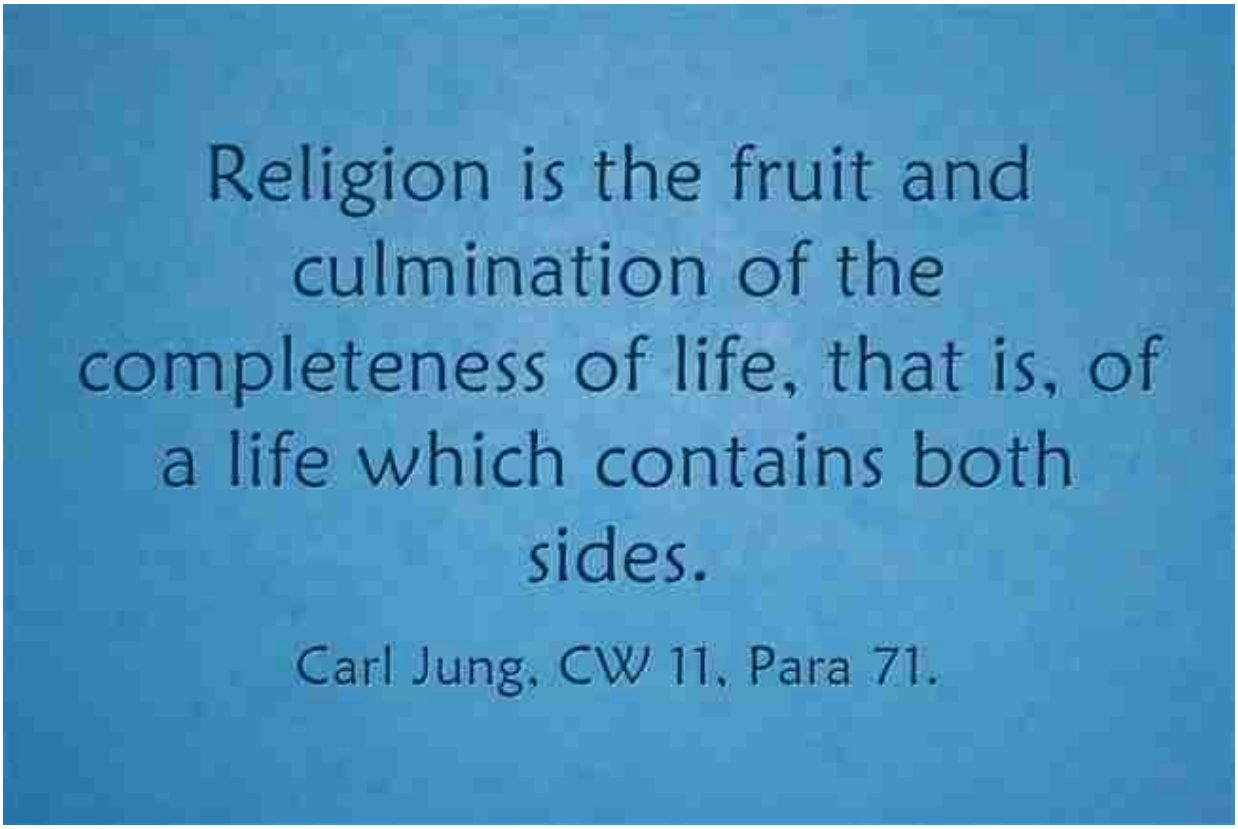


The soul possesses by nature a religious function. Carl Jung, CW 12, Para 14.


Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.
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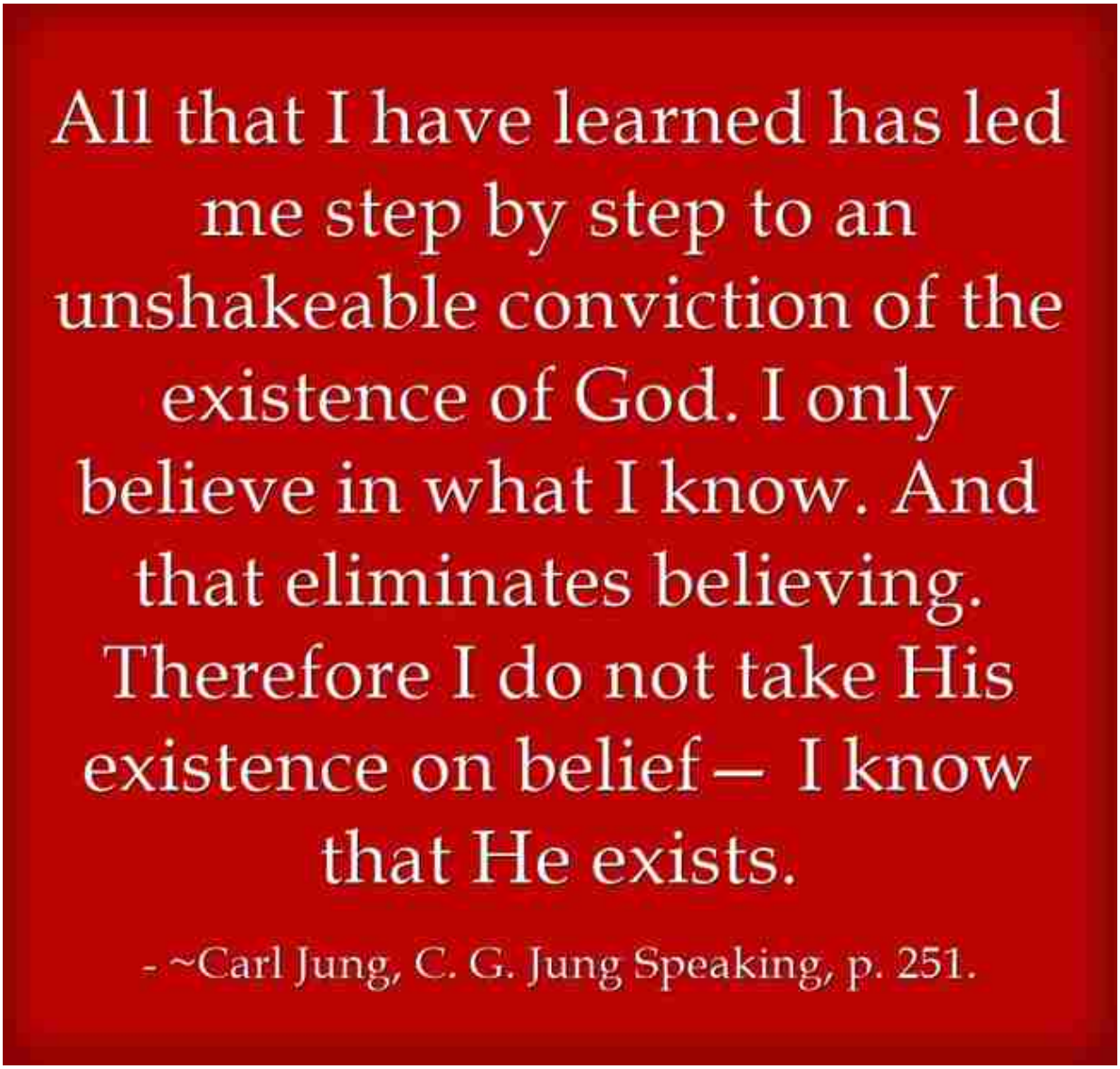
All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists.
- ~Carl Jung, C. G. Jung Speaking, p. 251.

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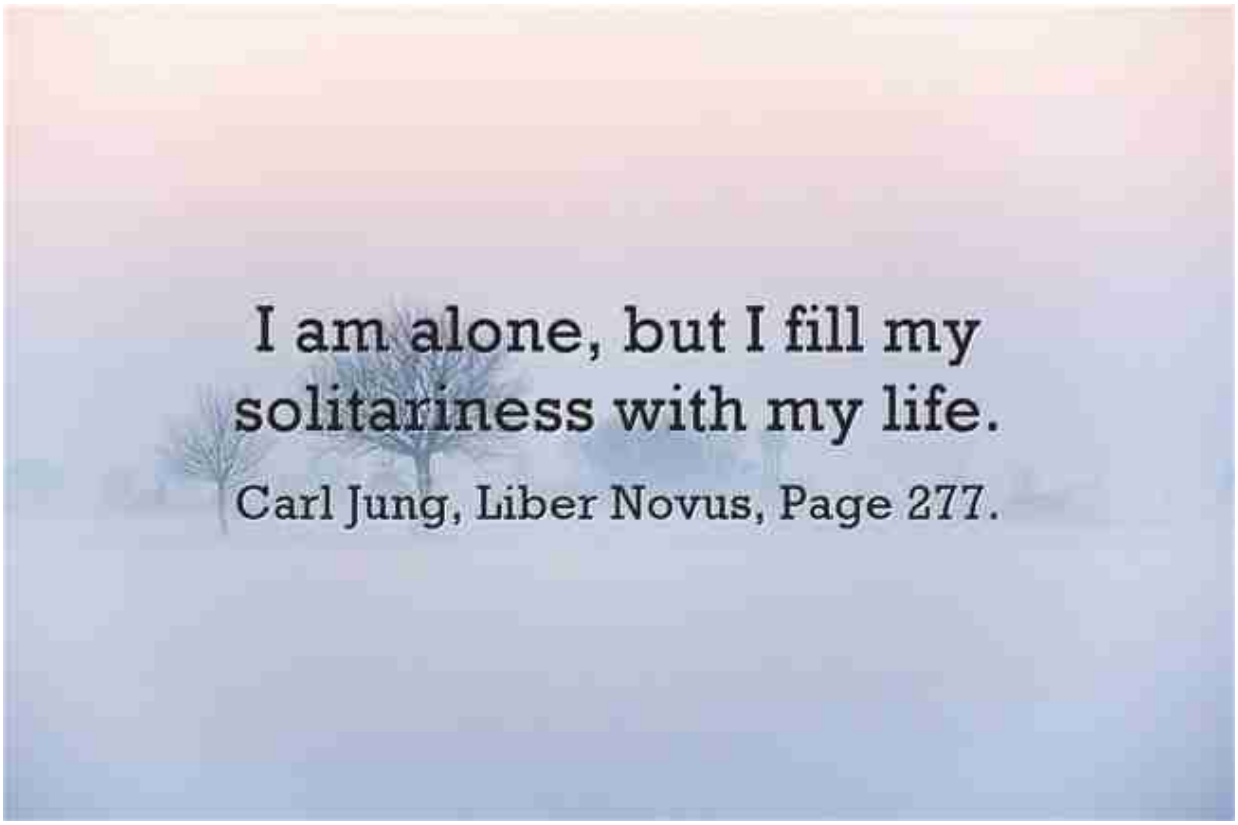
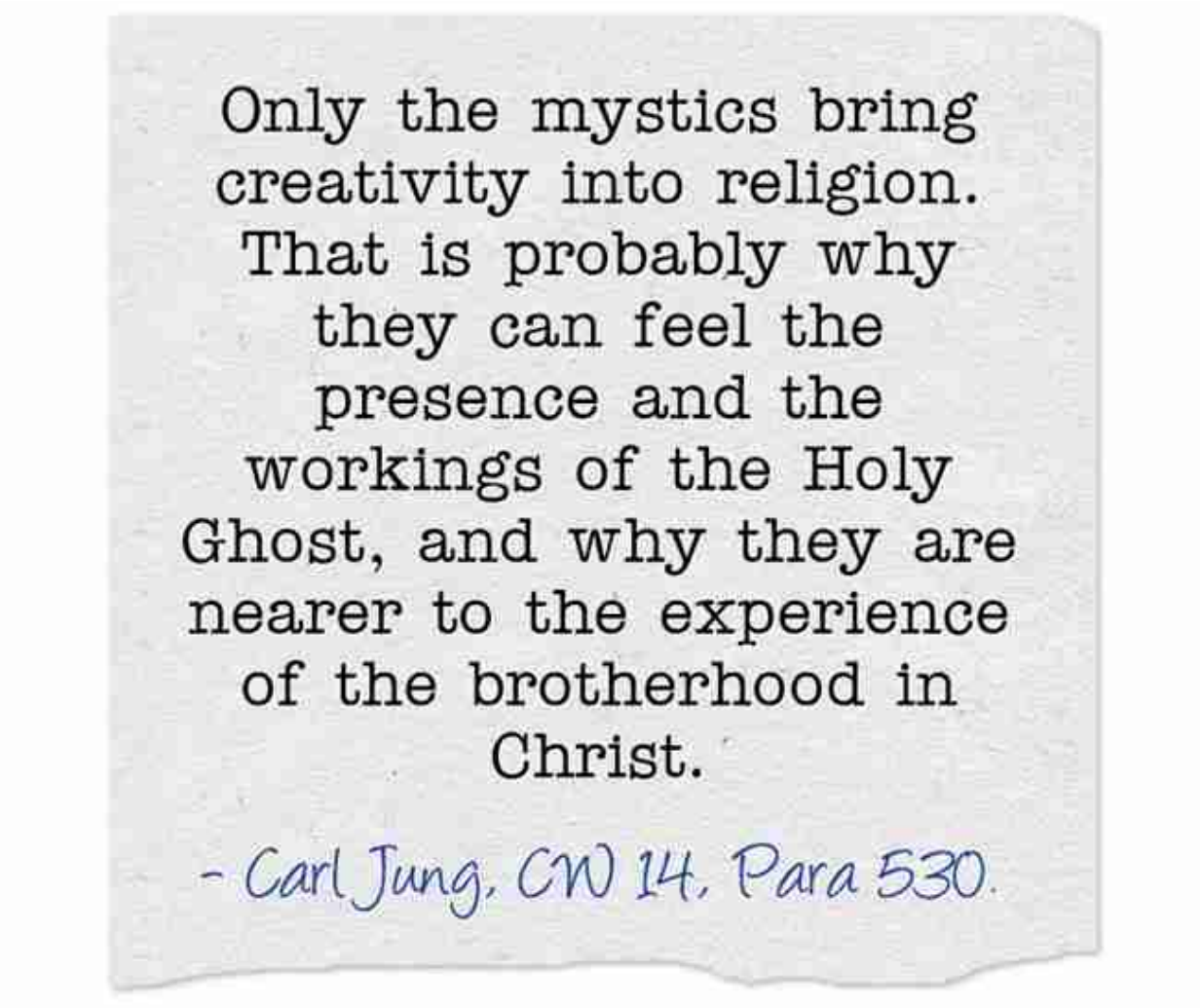


I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.


Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ.
- Carl Jung, CW 14, Para 530.

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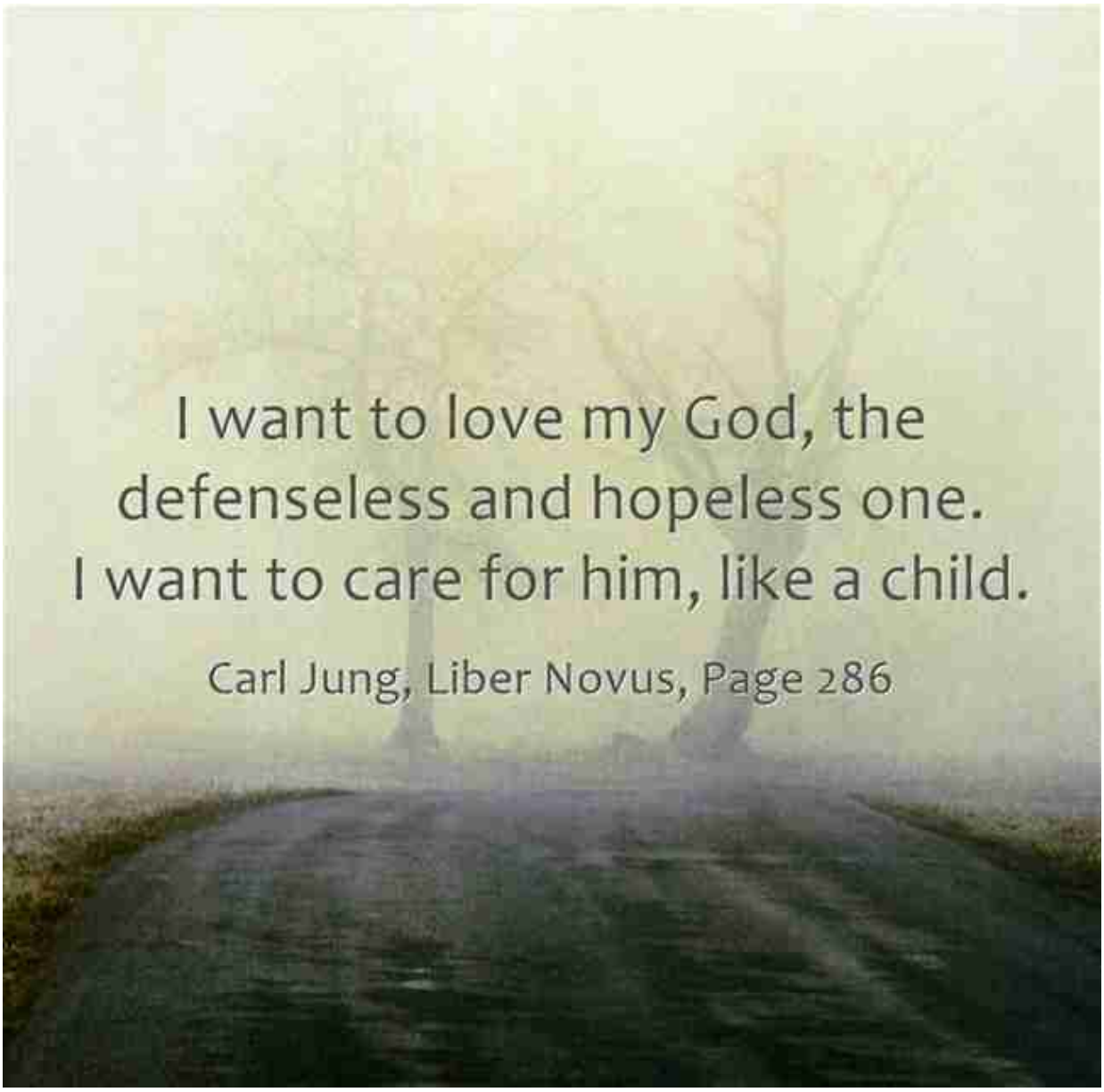

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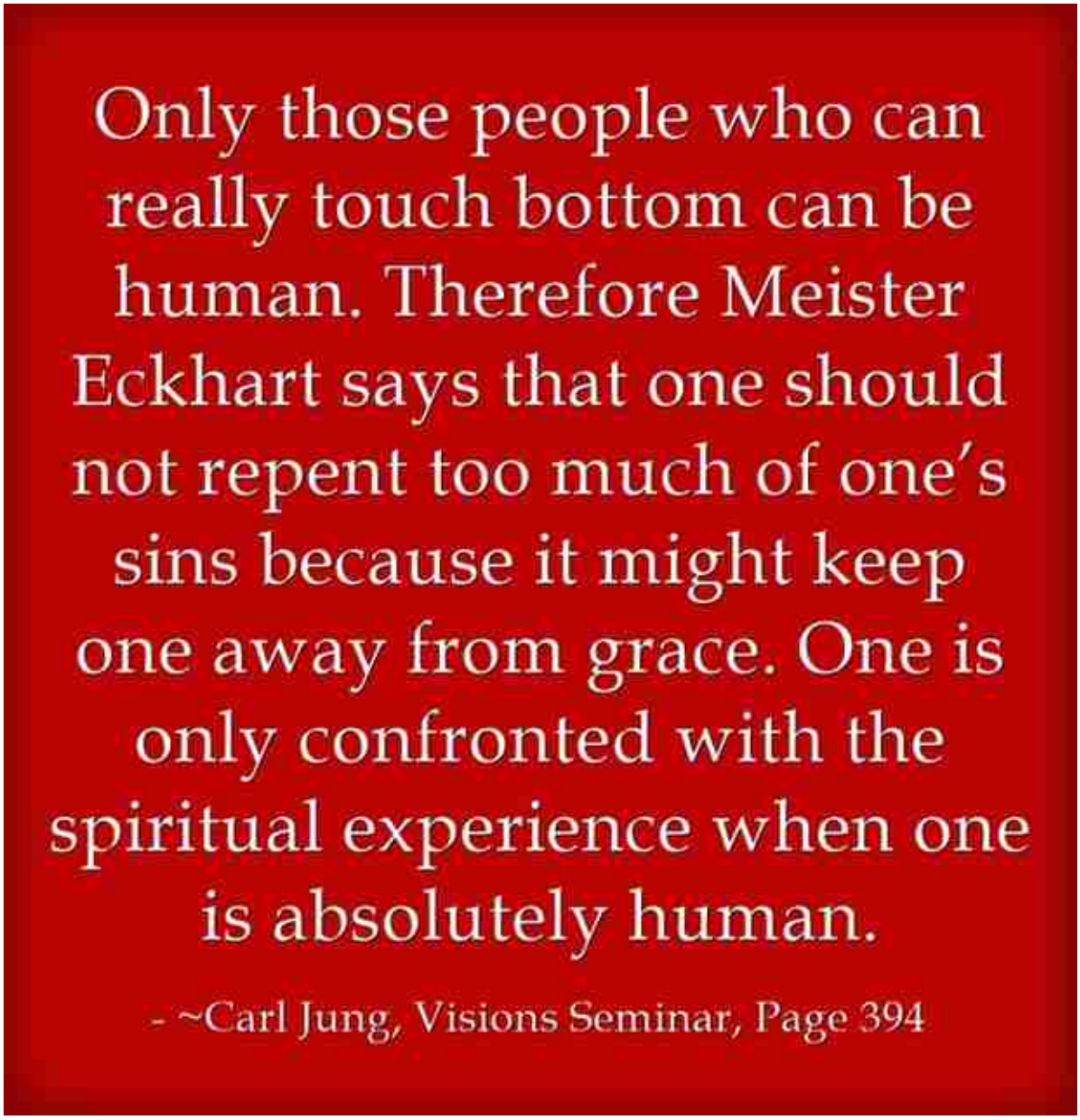
Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human.
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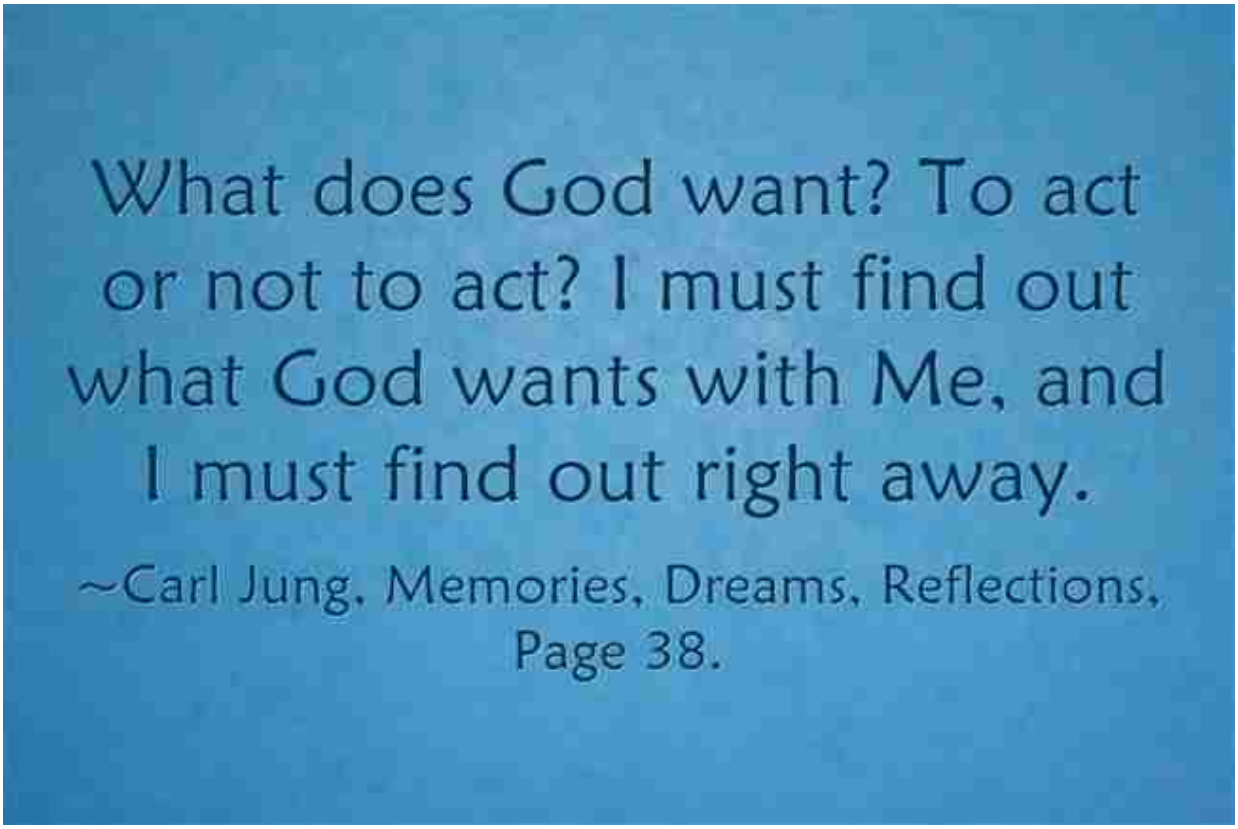
What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away.
~Carl Jung, Memories, Dreams, Reflections, Page 38.

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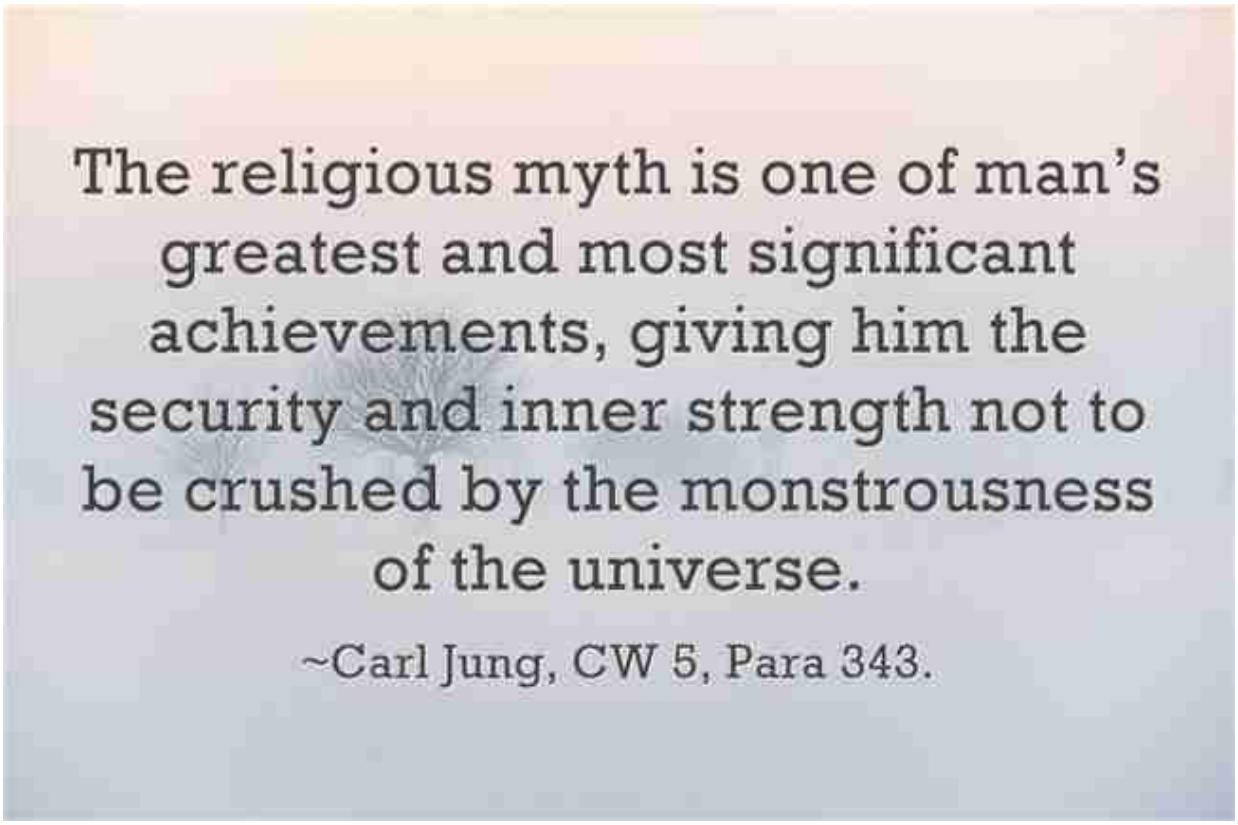
The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.
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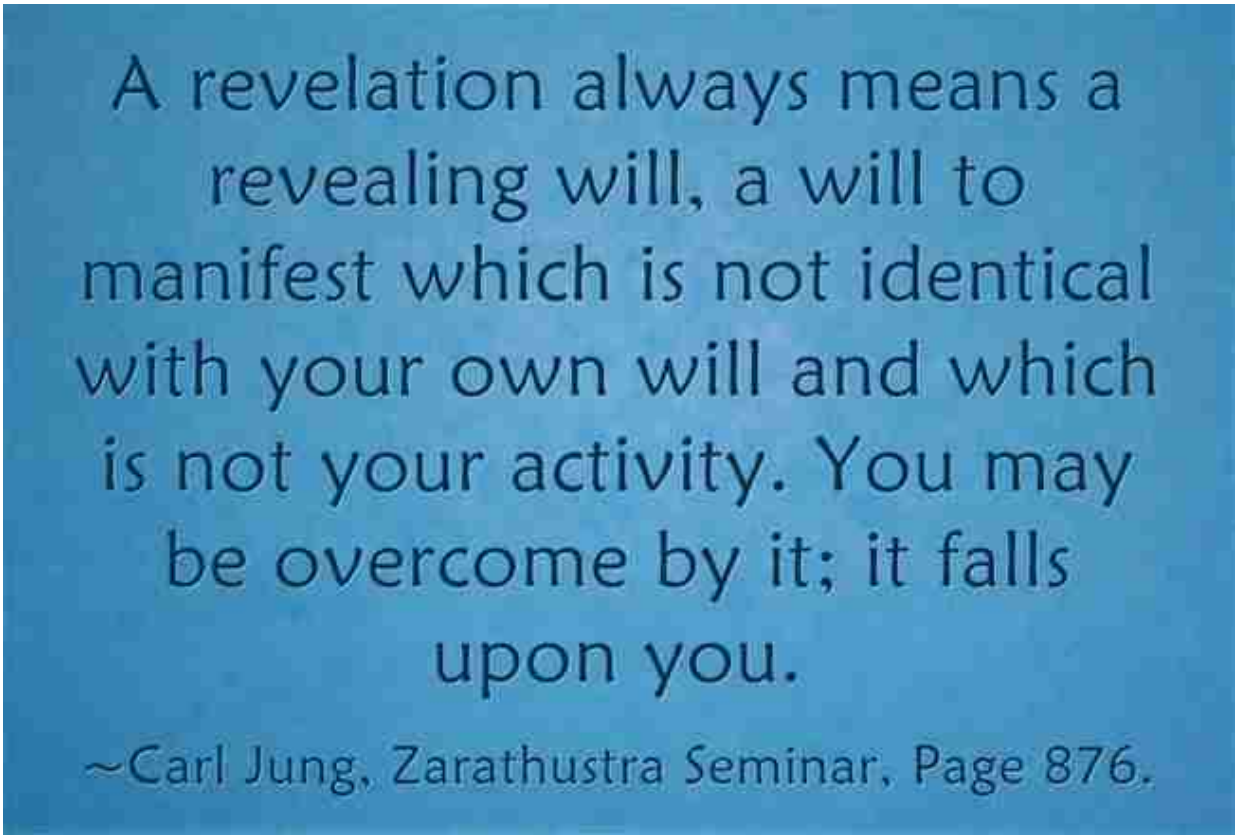
A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you.
~Carl Jung, Zarathustra Seminar, Page 876.

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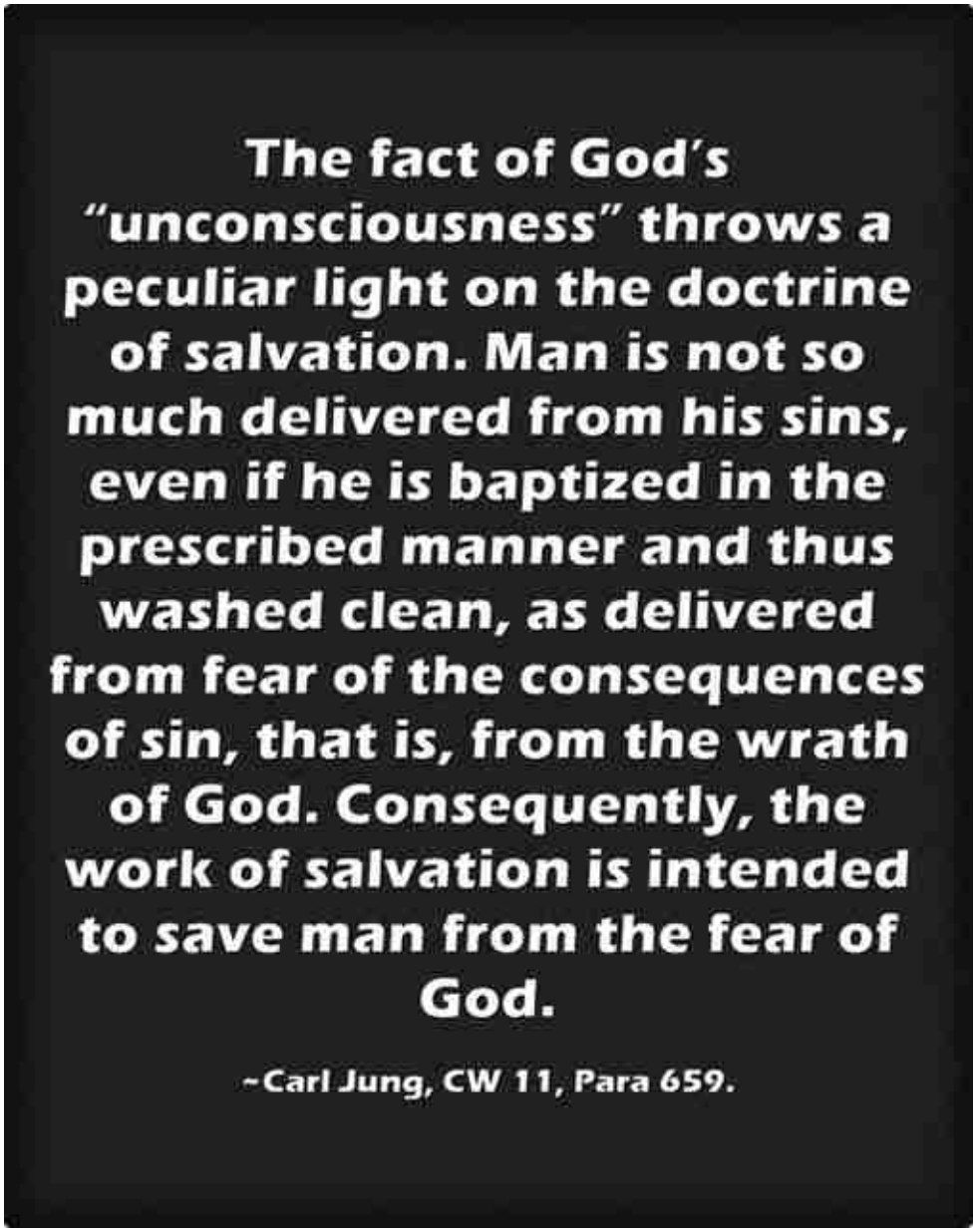
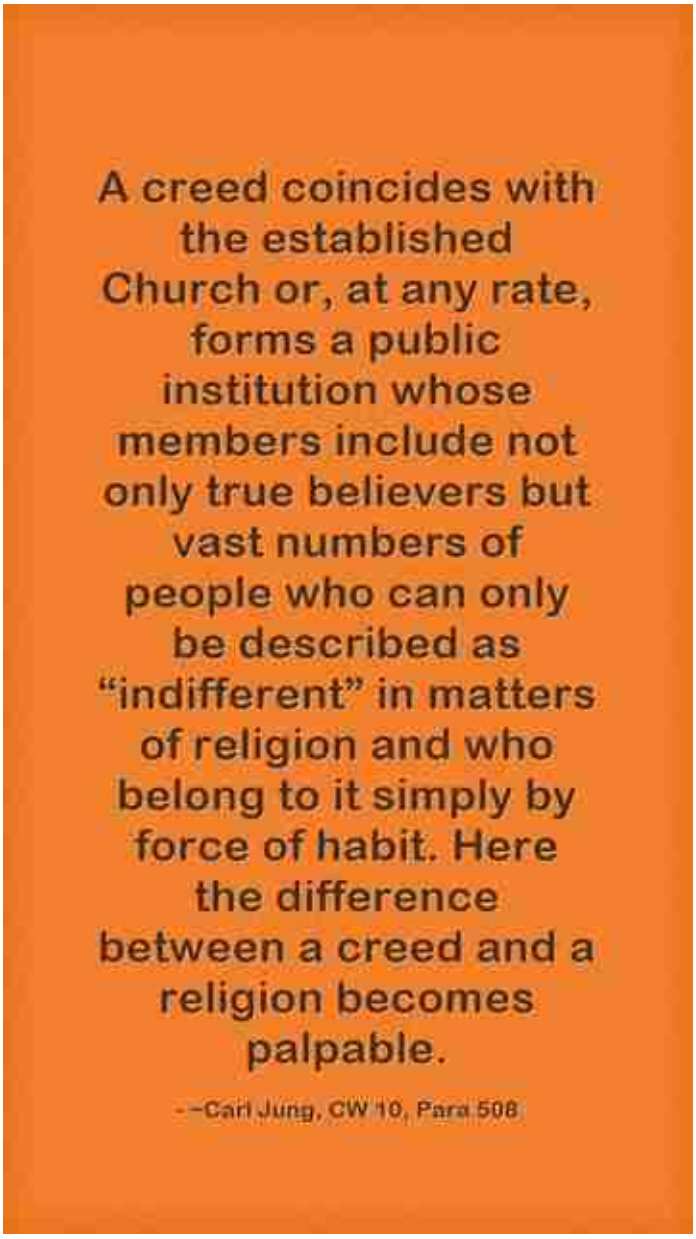

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God.
~Carl Jung, CW 11, Para 659.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.


A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.
- –Carl Jung, CW 10, Para 508

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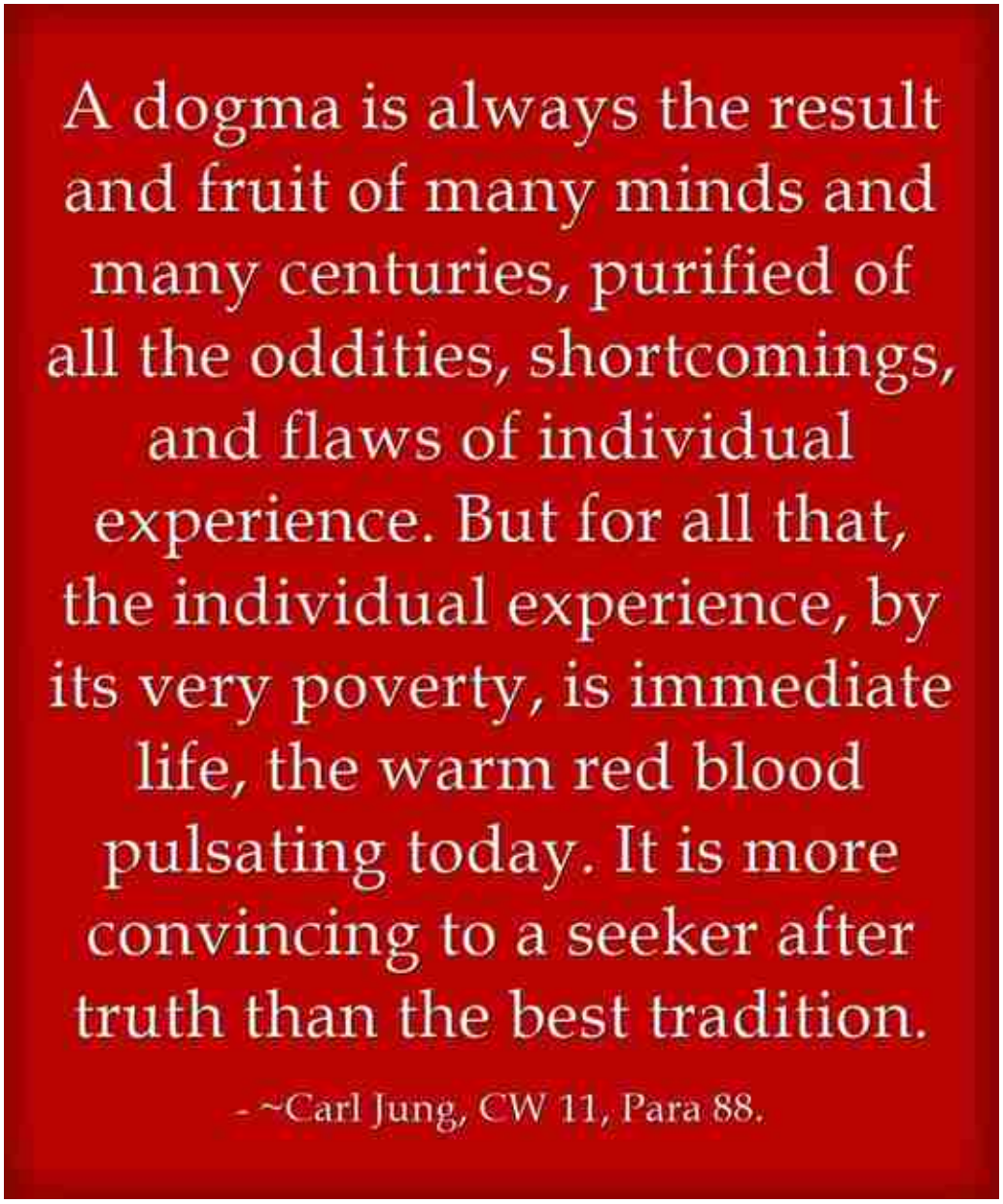
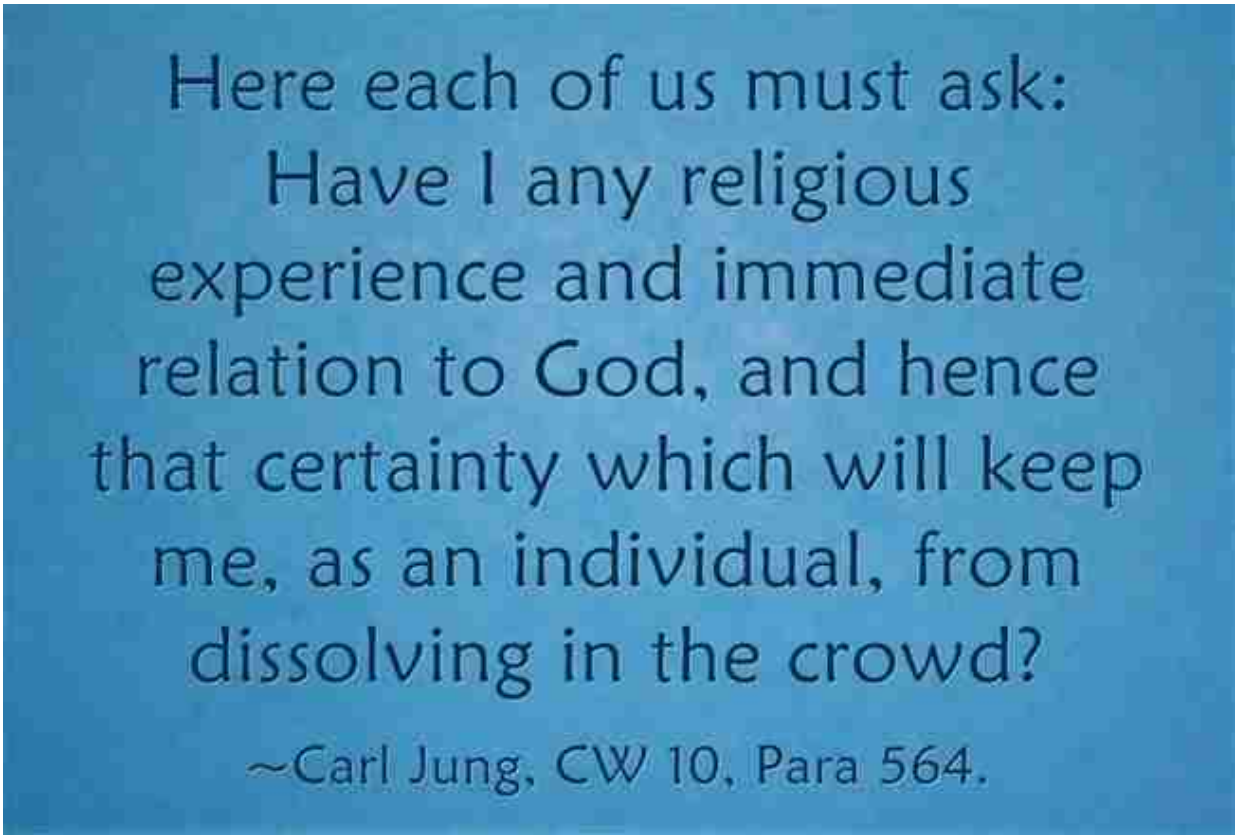

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition.
- ~Carl Jung, CW 11, Para 88.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88.


Here each of us must ask:
Have I any religious
experience and immediate
relation to God, and hence
that certainty which will keep
me, as an individual, from
dissolving in the crowd?
~Carl Jung, CW 10, Para 564.

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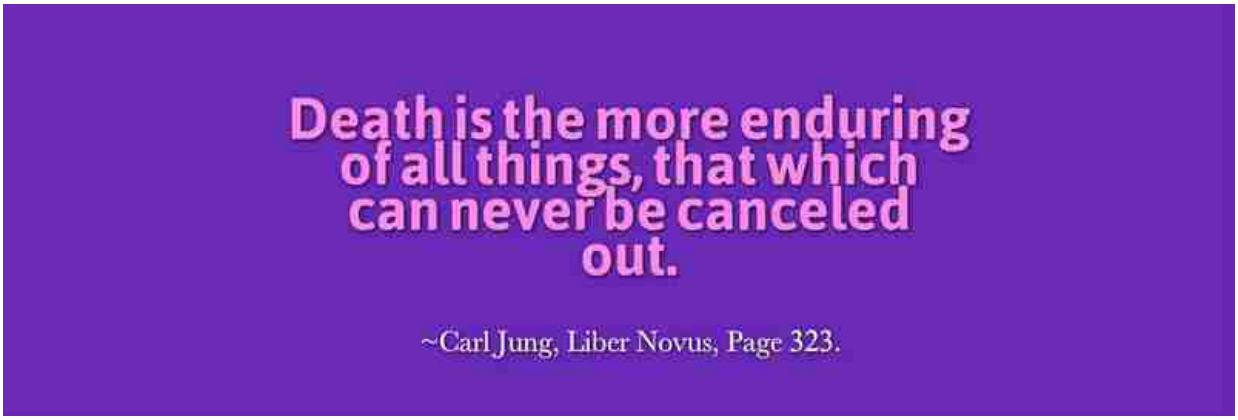
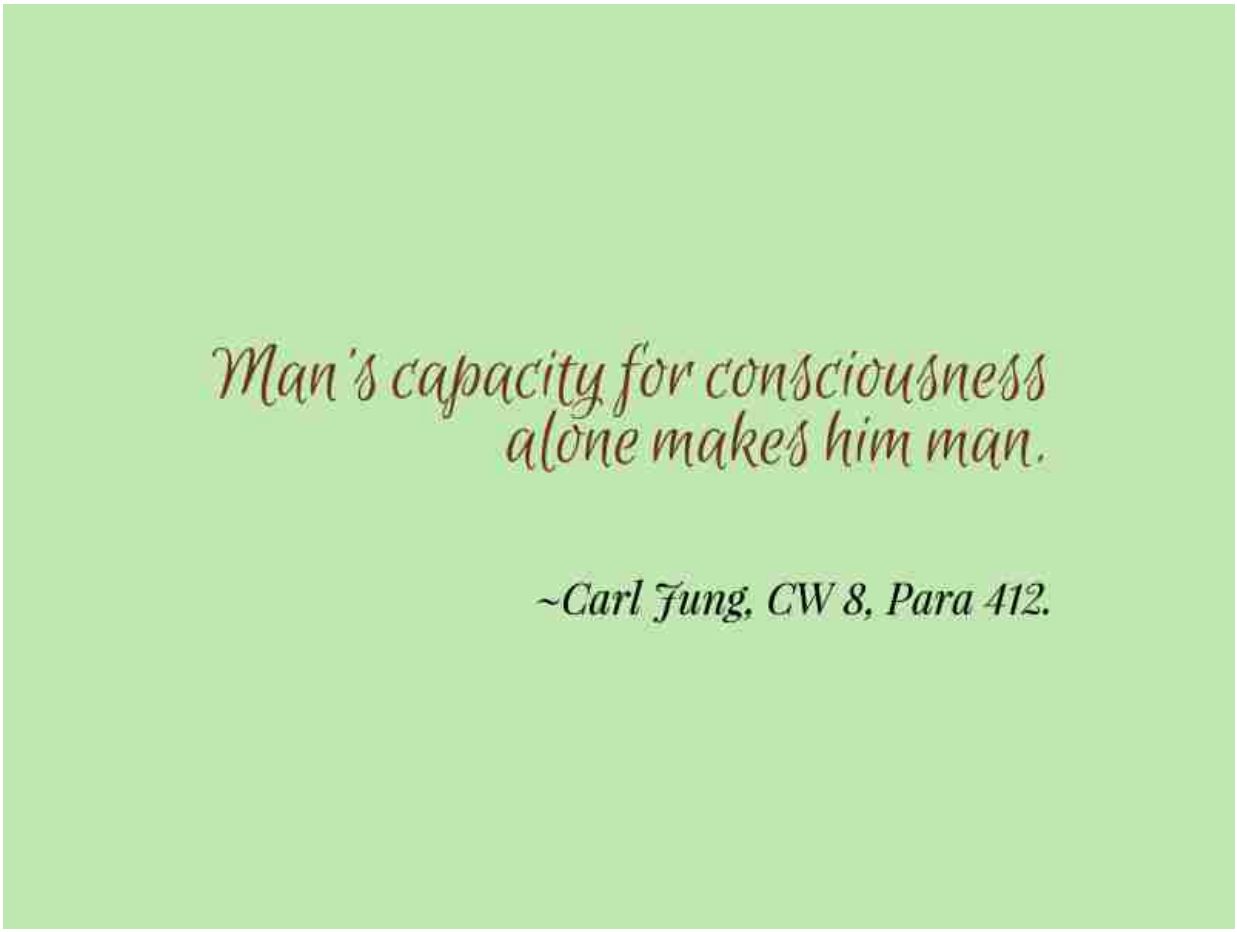
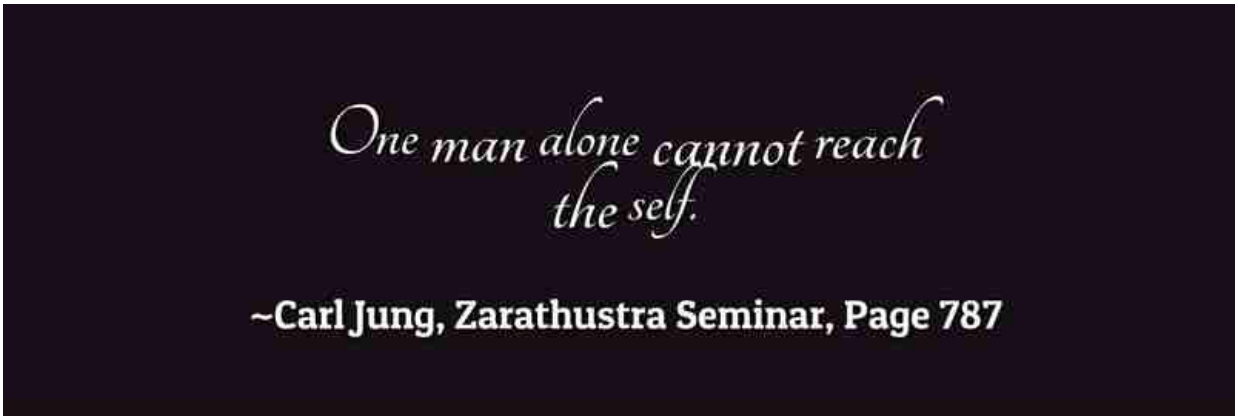


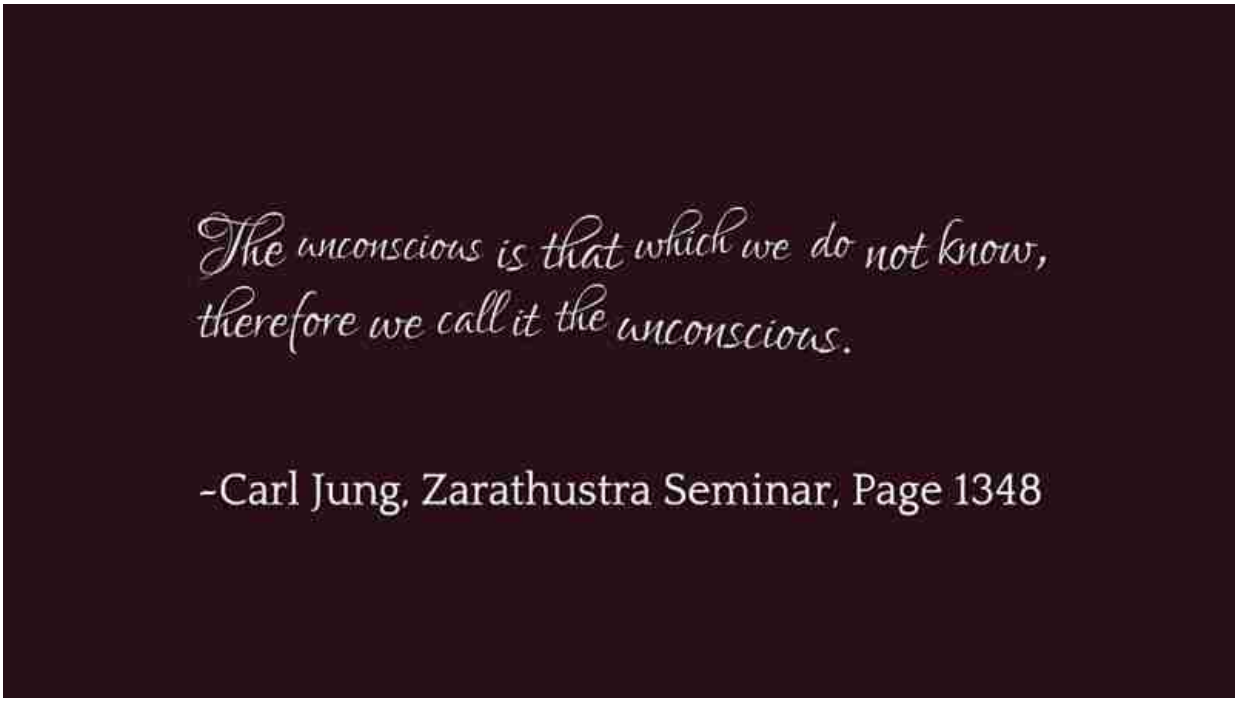
Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323



Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.



One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787


The unconscious is that which we do not know,
therefore we call it the unconscious.
~Carl Jung, Zarathustra Seminar, Page 1348

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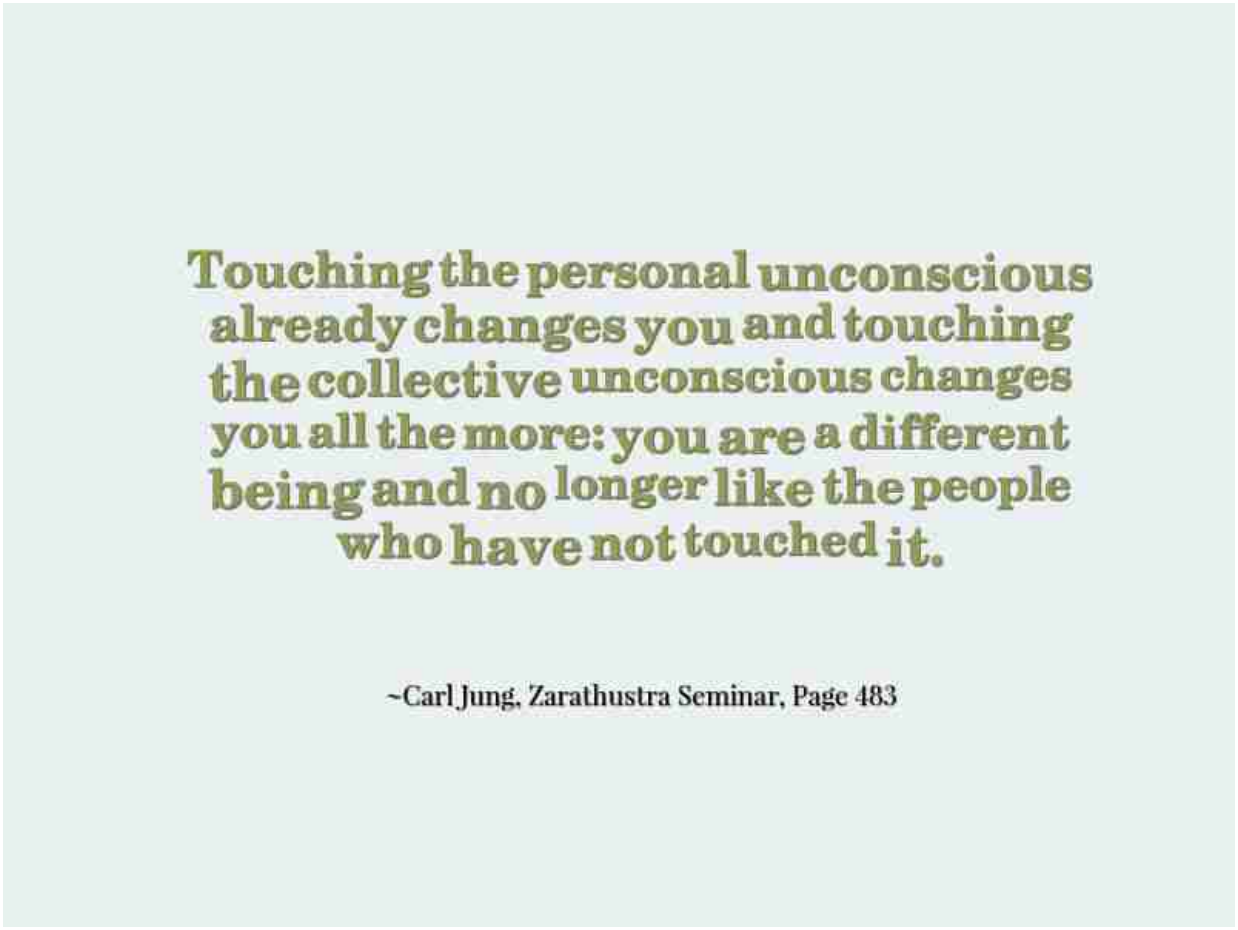
Touching the personal unconscious already changes you and touching the collective unconscious changes you all the more: you are a different being and no longer like the people who have not touched it.
~Carl Jung, Zarathustra Seminar, Page 483

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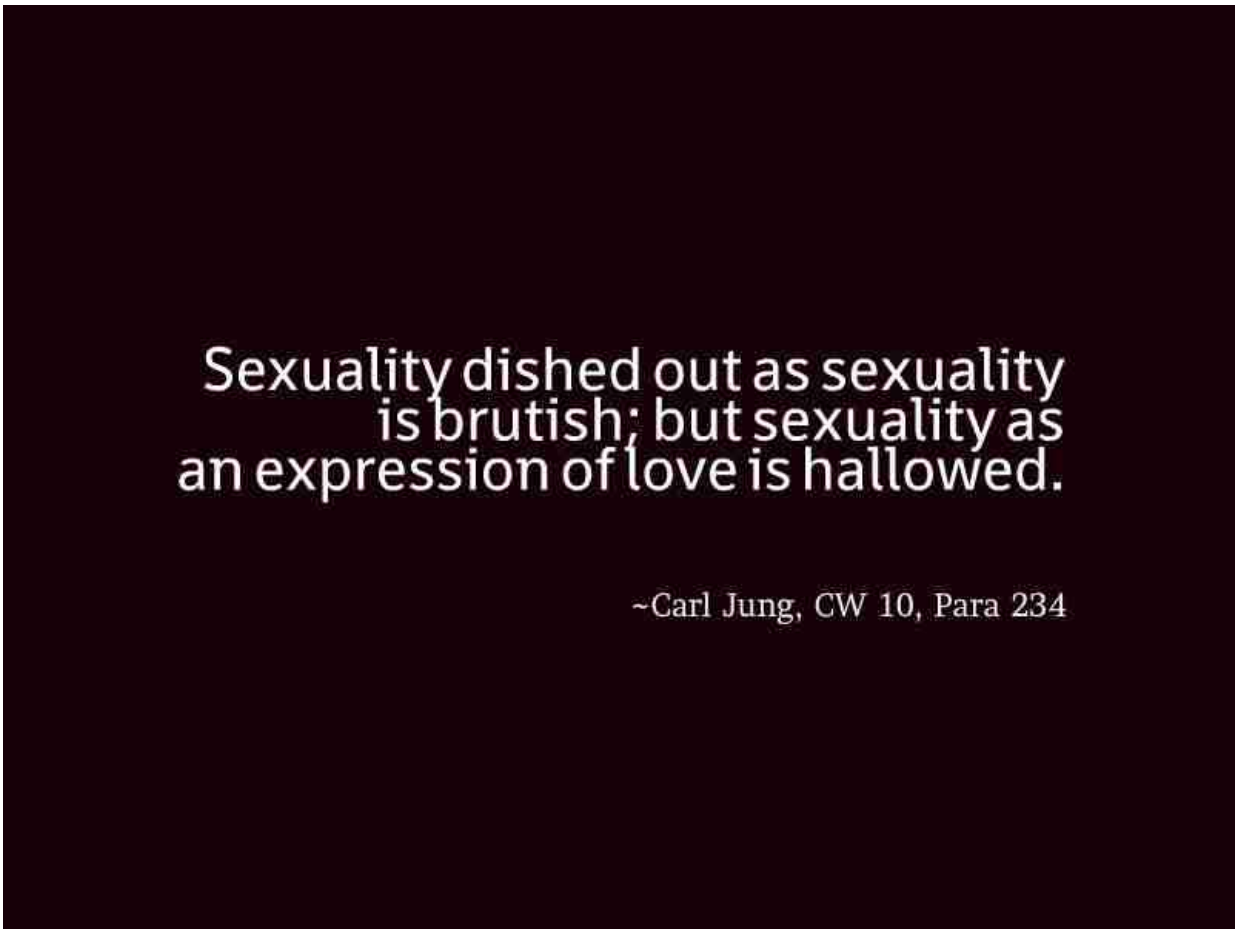

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

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Carl Jung on "Crime." (2016-03-24 04:02)

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity.

He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.

And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."

In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.

The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see.

Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.

Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals.

In reality we merely lacked a suitable opportunity to be drawn into the infernal melee.

None of us stands outside humanity’s black collective shadow.

Whether the crime occurred many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present—and one would therefore do well to possess some "imagination for evil," for only the fool can permanently disregard the conditions of his own nature.

In fact, this negligence is the best means of making him an instrument of evil.

Harmlessness and naivete are as little helpful as it would be for a cholera patient and those in his vicinity to remain unconscious of the contagiousness of the disease.

On the contrary, they lead to projection of the unrecognized evil into the "other."

This strengthens the opponent’s position in the most effective way, because the projection carries the fear which we involuntarily and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.

What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.

We should, so we are told, eschew evil and, if possible, neither touch nor mention it.

For evil is also the thing of ill omen, that which is tabooed and feared.

This apotropaic attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness. Carl Jung, CW 18, Pages 296-297, Para 572.

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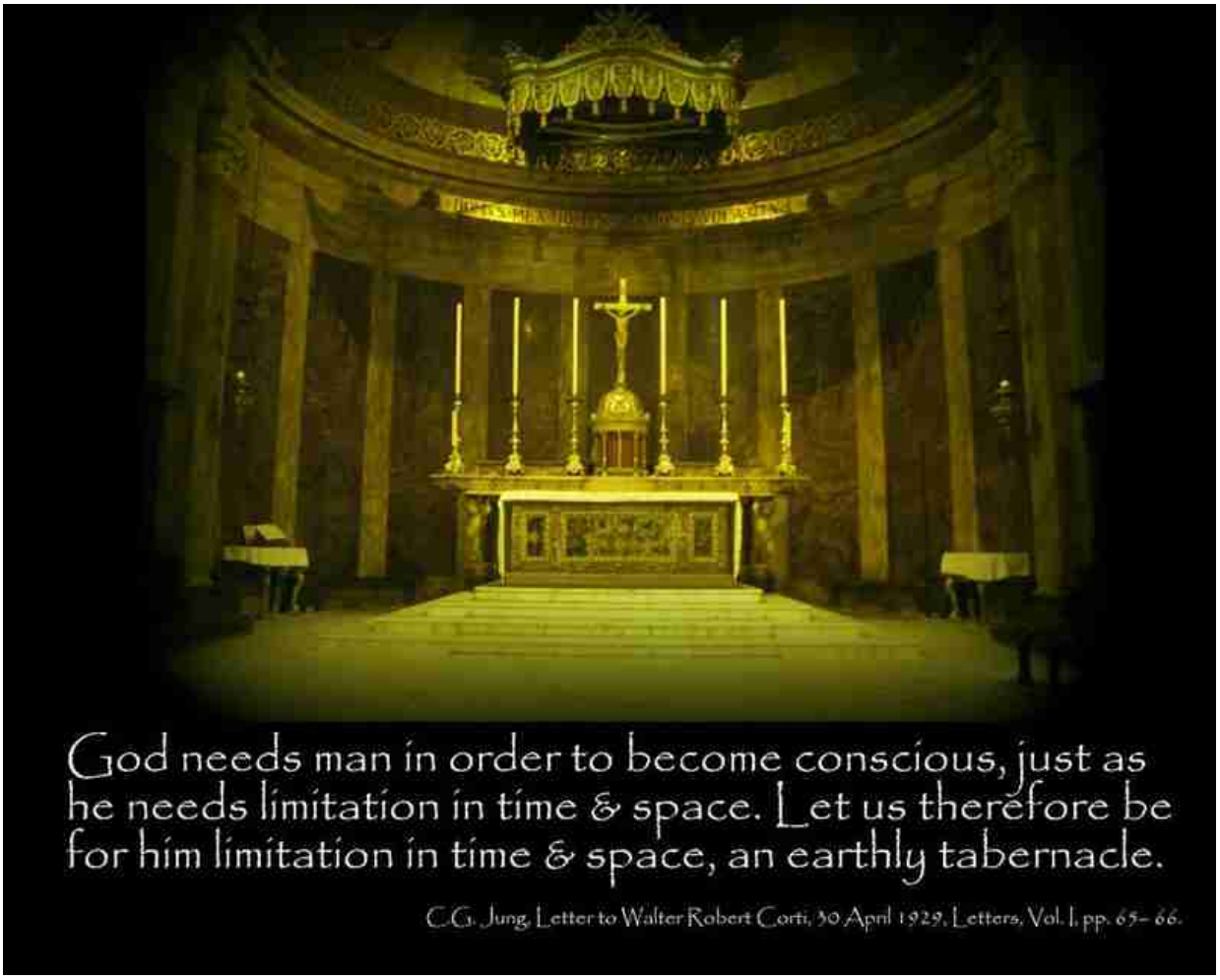
Carl Jung: God needs man in order to become conscious, just as he needs limitation in time and space.
(2016-03-25 05:20)


God needs man in order to become conscious, just as he needs limitation in time & space. Let us therefore be for him limitation in time & space, an earthly tabernacle.
C.G. Jung, Letter to Walter Robert Corti, 30 April 1929, Letters, Vol. I, pp. 65– 66.

To Walter Robert Corti

Dear Herr Corti, 30 April 1929

It doesn't surprise me that you were rather offended by my letter.

I had to write to your father and tell him honestly what my "diagnosis" is.

"Diagnosis" does not mean saying someone is pathological: 1t means "thorough knowledge," that is to say of your psychological state.

Hypertrophy of mtellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others.

I myself am one-sided in this respect.

One compensates for· it with a feeling of inferiority.

Diagnoses like this only hurt our vanity.

But we must see where we stand, otherwise we are immoral illusionists.

This isn't to say that a person is pathological, let alone mad.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

There is too much of this sorry medical rabble running around Switzerland judging me without knowing me.

I expected my letter would dismay your, because you don't yet have the distressing capacity of seeng yourself from outside.

You must hasten to acquire it without letting it upset your.

Jesus said to the man who was working on the Sabbath: "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou are cursed, and a transgressor of the law."

We live not only inwardly, but also outwardly.

O you crriers of ideas, why do you have to make buffoons of them by the idiotic life you lead?

Nietzsche preached: "You should make friends with the nearest things."

I would hold his world-negating life responsible for this did I not know what syphilis lurked in him and that paralysis hung over him like the sword of Damocles.

Loo, the Catholic priest is the most faithful, the closest to the earth..He is living history, and no Holzapfel.

That you "live for God" is perhaps the healthiest thing about you – "He that is near me is near the fire," so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God wants to be born in the flame of man's consciousness, leaping ever higher.

And what if this has no roots in the earth?

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

Could God then be born?

One must be able to suffer God.

That is the supreme task for the carrier of ideas.

He must be the advocate of the earth.

God will take care of himself.

My inner principle is: Deus et homo.

God needs man in order to become conscious, just as he needs limitation in time and space.

Let us therefore be for him limitation in time and space, an earthly tabernacle.

Jesue-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.

I could give not preference over the other.

Sometime I will show you some Manichean “Turfan frescoes.”

Next Saturday I shale be at my country seat, a tower by the Upper Lake, halfway between Bollingen and Schmerikon.

You can come to see me there,

With best regards,

Dr. C.G. Jung Carl Jung, Letters Vol. 1, Pages 64-66

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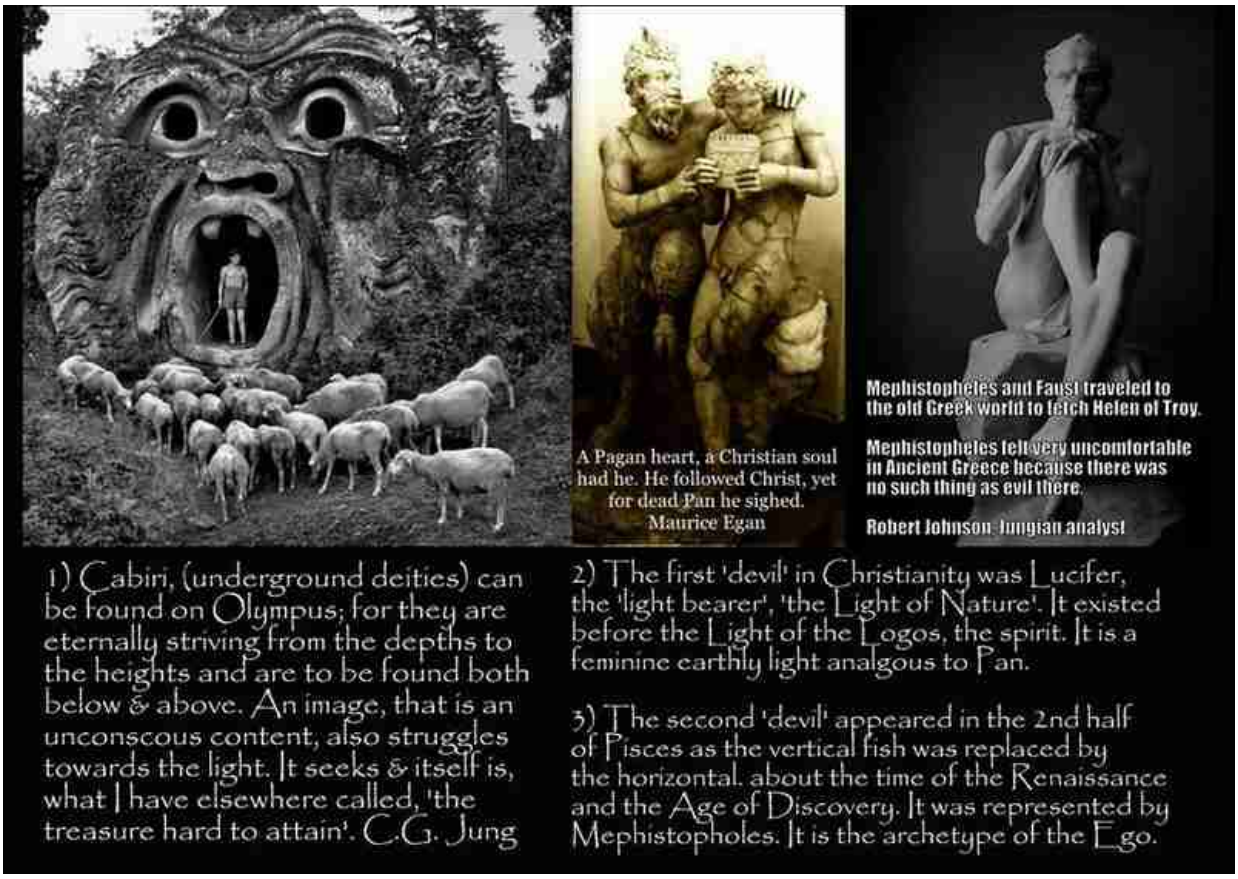
Carl Jung on the Cabiri, Lucifer **(2016-03-26 04:45)**


A Pagan heart, a Christian soul had he. He followed Christ, yet for dead Pan he sighed.
Maurice Egan
Mephistopheles and Faust traveled to the old Greek world to fetch Helen of Troy.
Mephistopheles felt very uncomfortable in Ancient Greece because there was no such thing as evil there.
Robert Johnson- Jungian analyst
1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscous content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, 'the treasure hard to attain'. C.G. Jung
2) The first 'devil' in Christianity was Lucifer, the 'light bearer', 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analgous to Pan.
3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal. about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopholes. It is the archetype of the Ego.

We learn that there are "really" seven of them; but again there is some difficulty with the eighth as there was before with the fourth.

Similarly, in contradiction to the previous emphasis placed on their lowly origin in the dark, it now appears that the Cabiri are actually to be found on Olympus; for they are eternallystriving from the depths to the heights and are therefore always to be found both below and above.

The "severe image" is obviously an unconscious content that struggles towards the light.

It seeks, and itself is, what I have elsewhere called "the treasure hard to attain." Carl Jung, CW 12, Page 158.

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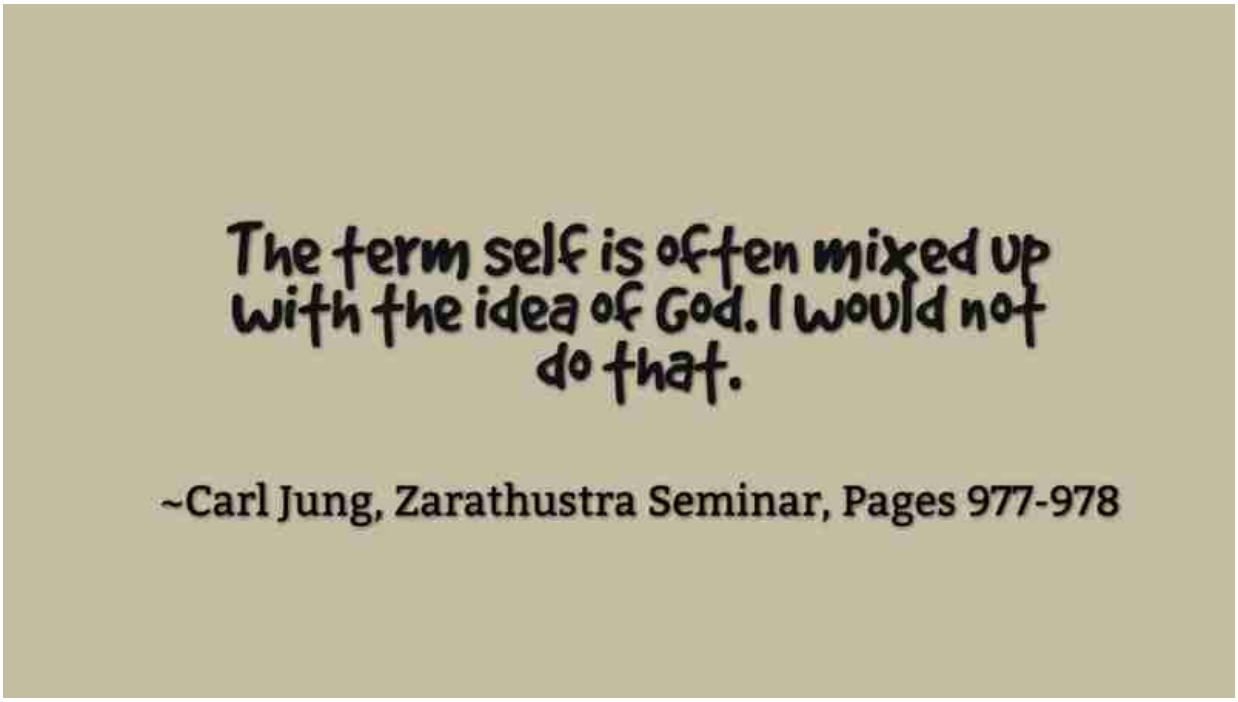
Carl Jung: The term self is often mixed up with the idea of God. I would not do that. **(2016-03-27 04:27)**



The term self is often mixed up with the idea of God.

I would not do that.

I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

As we use it, it borders on impertinence; it is unlawful to use such a concept too often.

The experience of the self is so marvelous and so complete that one is of course tempted to use the conception of God to express it.

I think it is better not to, because the self has the peculiar quality of being specific yet universal.

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

You could think of it as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

And that thing consists of archaic elements, of all the doubtful things with which we have to struggle.

For we have to struggle with the self.

The self is not apparently inimical.

It is really inimical-and it is also of course the opposite.

It is not only our best friend, but also our worst enemy; because it doesn't see, it is as if not conscious of time and space conditions.

We must say to the self, "Now don't be blind; for heaven's sake be reasonable.

I shall do my best to find a place for you in this world, but you don't know the conditions.

You don't know what military service means or tax collectors or reputations.

You have no idea of life in time and space.

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait.

You should not storm at me.

If you kill me, where are your feet?"

That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

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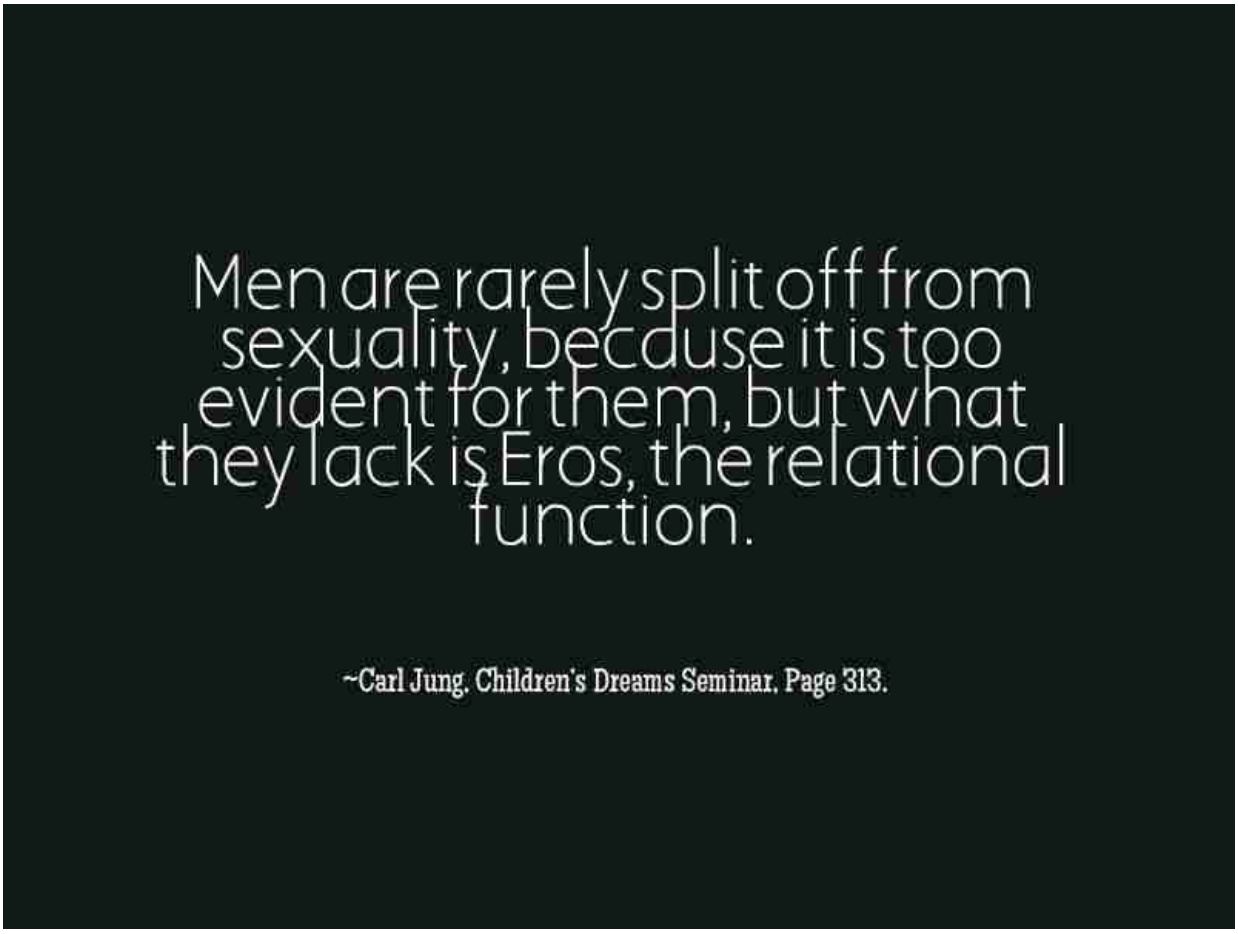
Carl Jung: Men often think they can replace the relational function with reason. **(2016-03-28 03:58)**


Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.
~Carl Jung, Children's Dreams Seminar, Page 313.

In the present dream, the anima washes her hands, which psychologically means that she doesn't want to have anything to do with sexuality, but wants to preserve her purity.

This attitude of the anima has played a great role in the later life of the dreamer.

The ensuing split between sexuality and the anima is, by the way, frequently found in men, and often manifests itself as a neglect of Eros, which is the essence of the anima.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

Men often think they can replace the relational function with reason.

They are proud that they don't let themselves be controlled by affect, because this would be womanly, tantamount to weak.

No Eros, for God's sake!

This lack is what women most complain of in marriage, and is what so disappoints them.

For what they seek in a man is the Eros, the capacity to relate. Carl Jung, Children's Dreams, Page 313.

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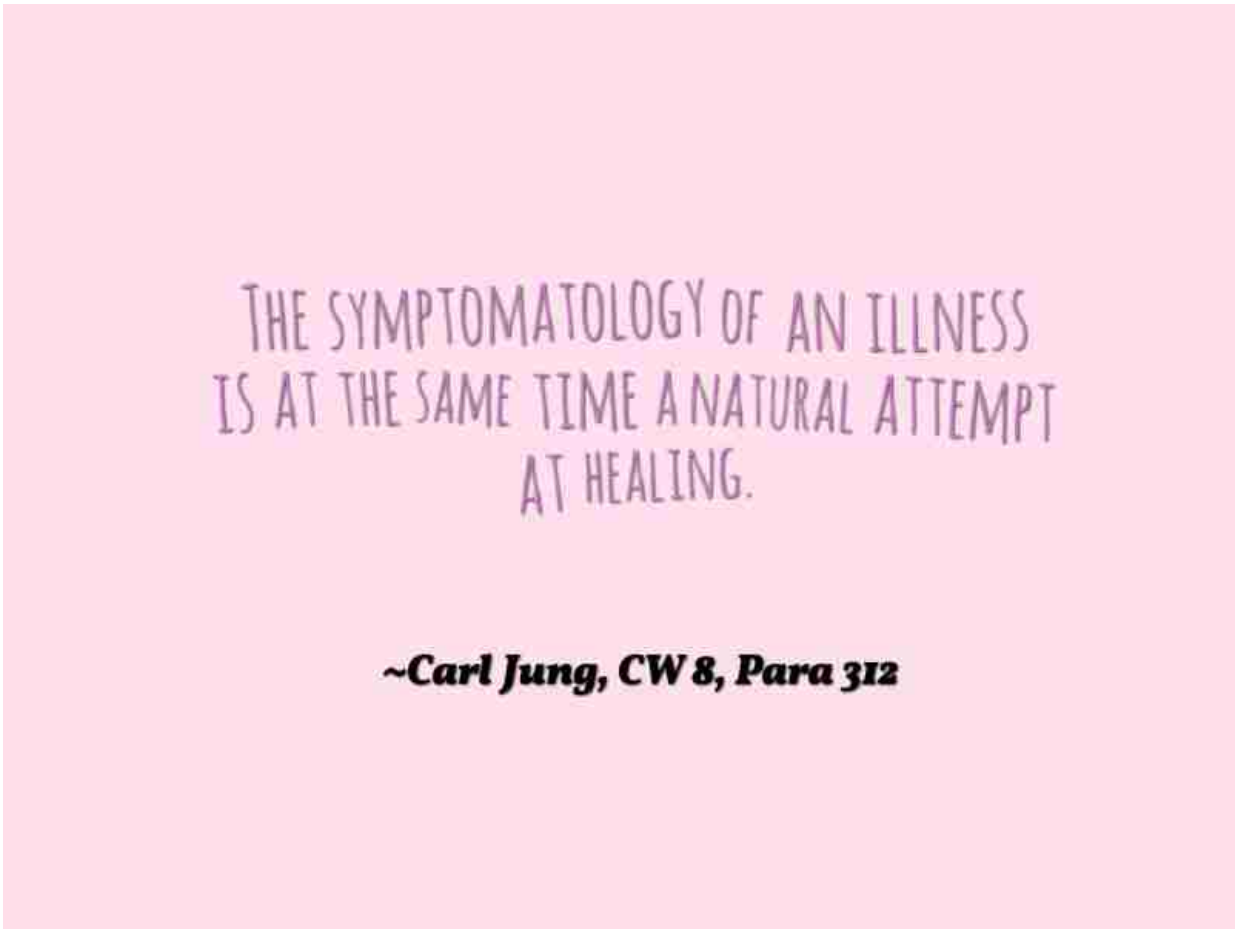
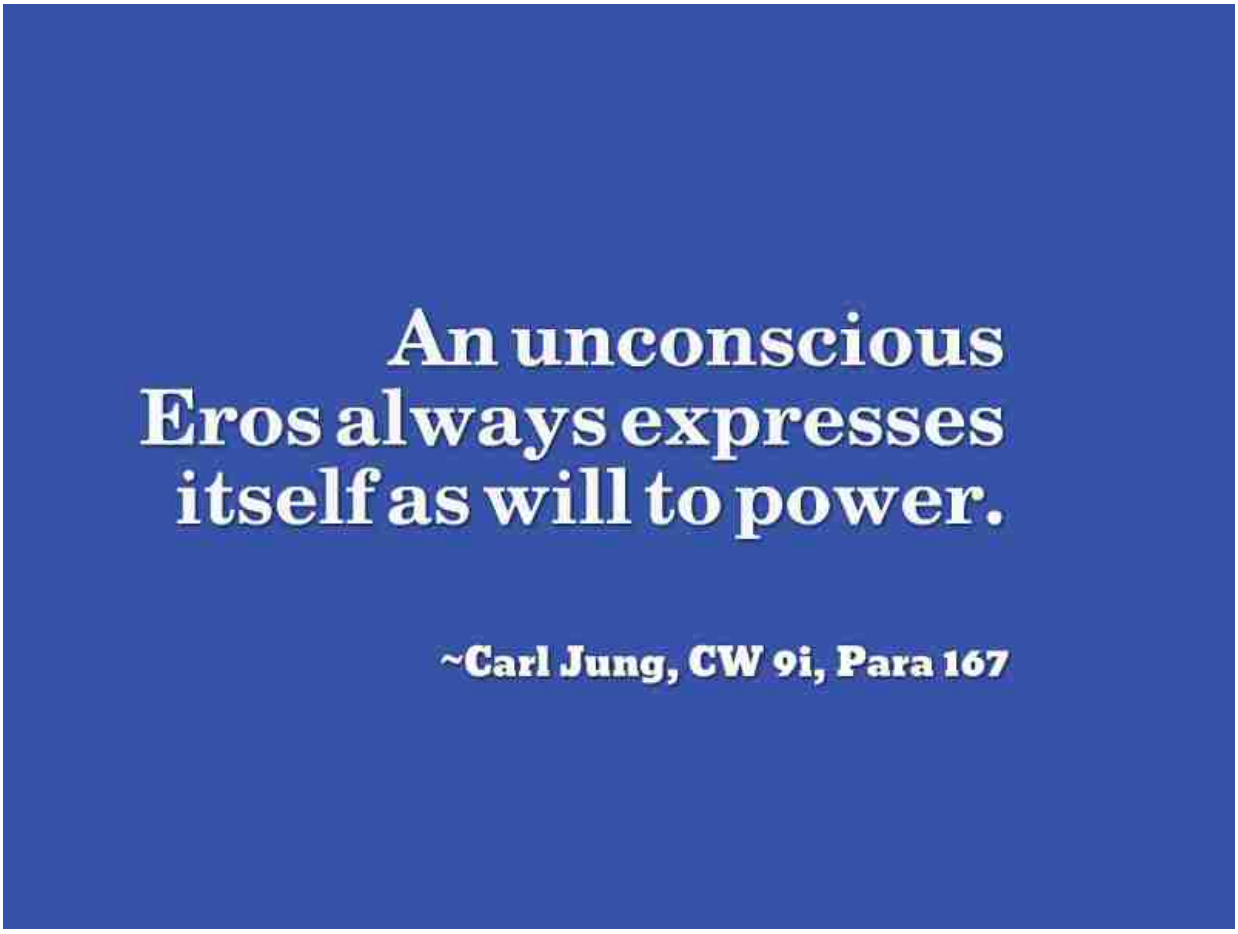
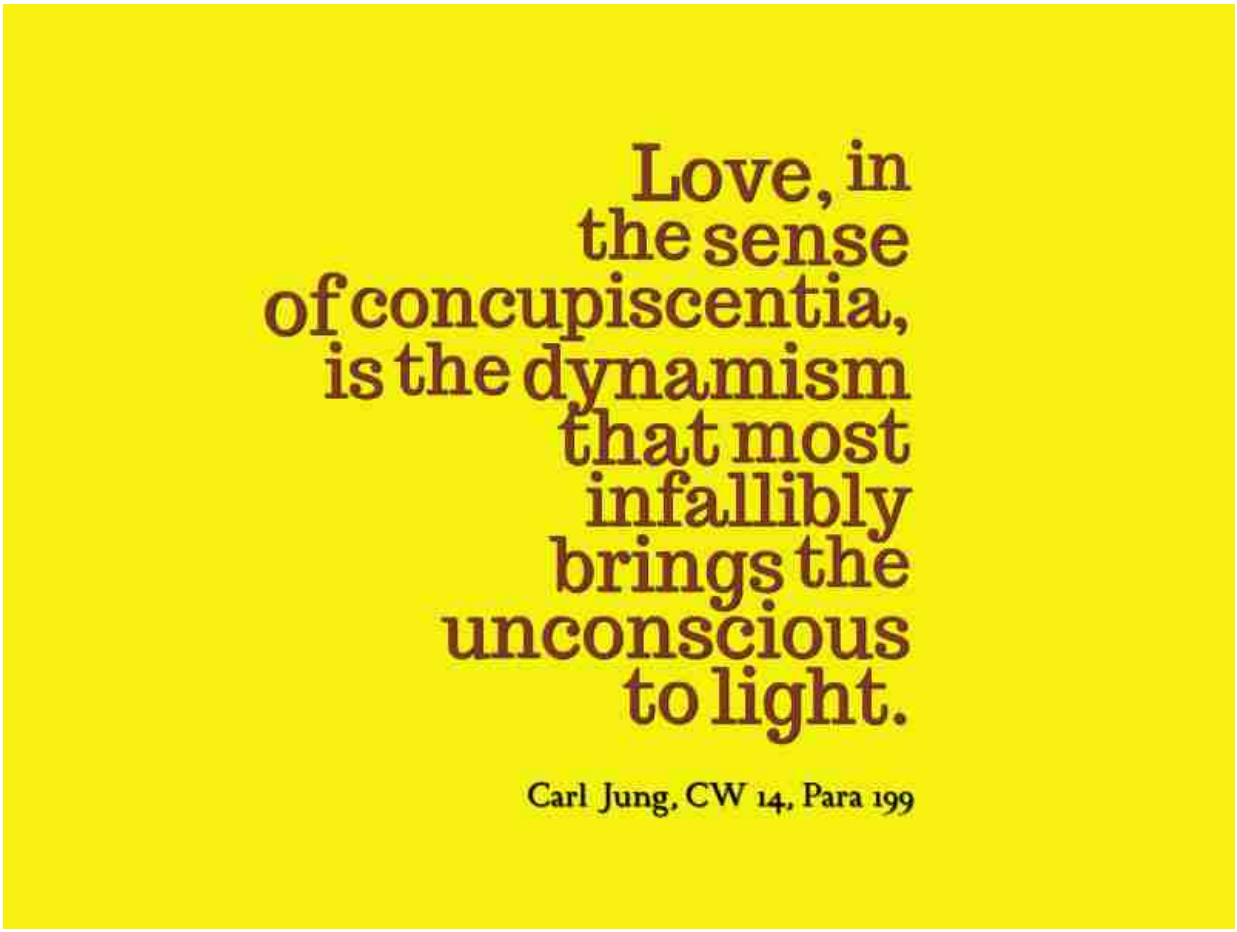
Some Carl Jung Quotations XXVI (2016-03-28 04:48)



The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312



An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167


Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light.
Carl Jung, CW 14, Para 199

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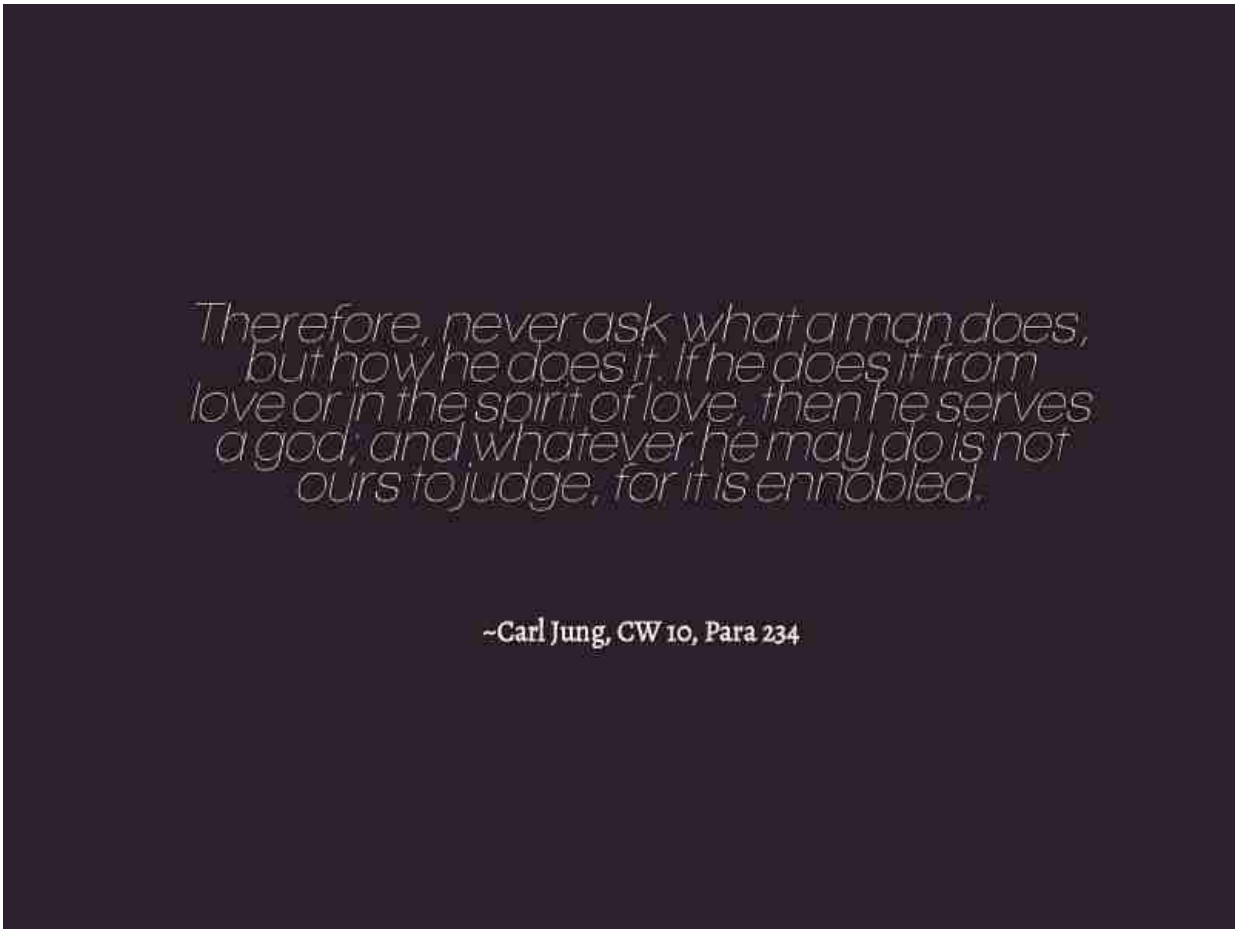
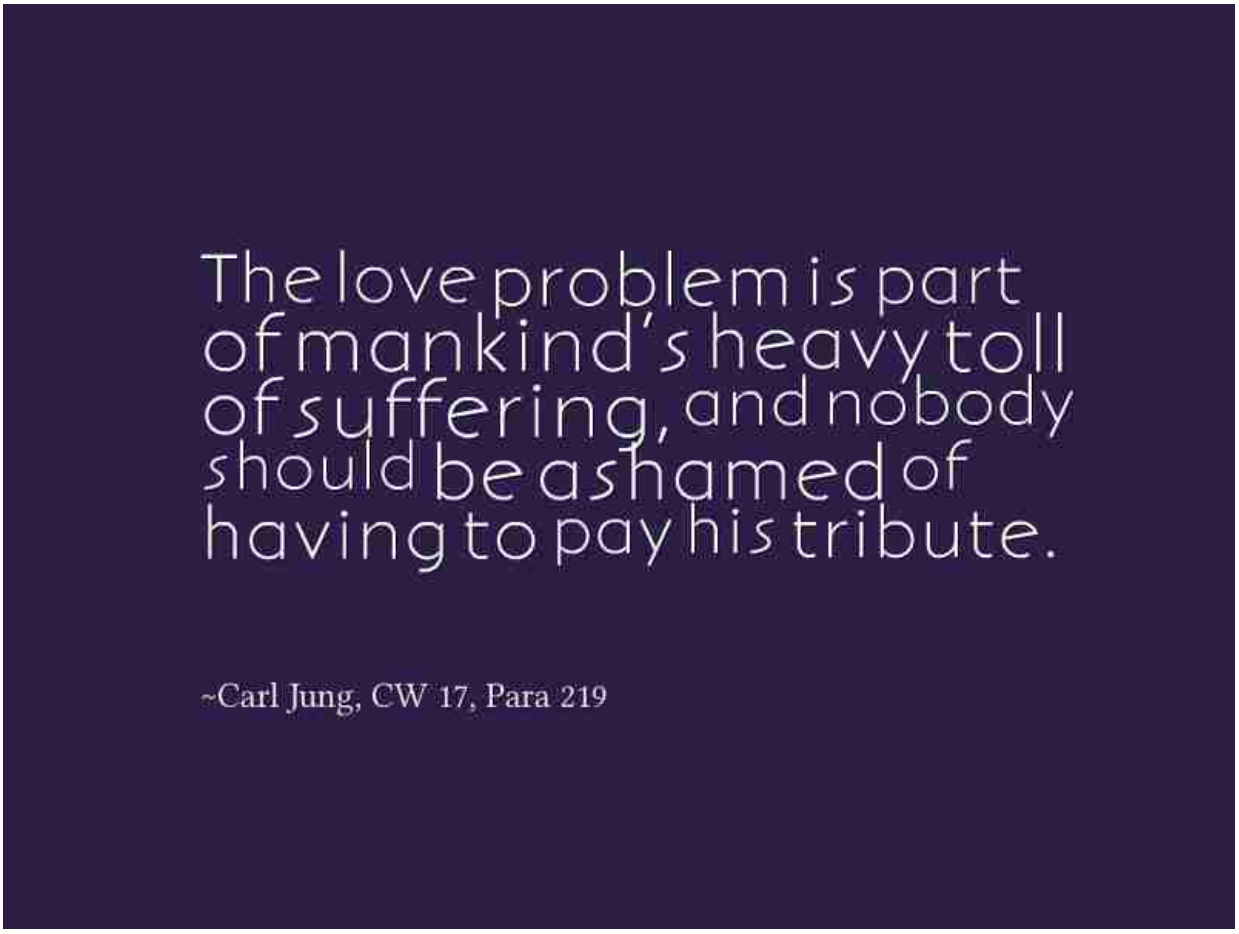
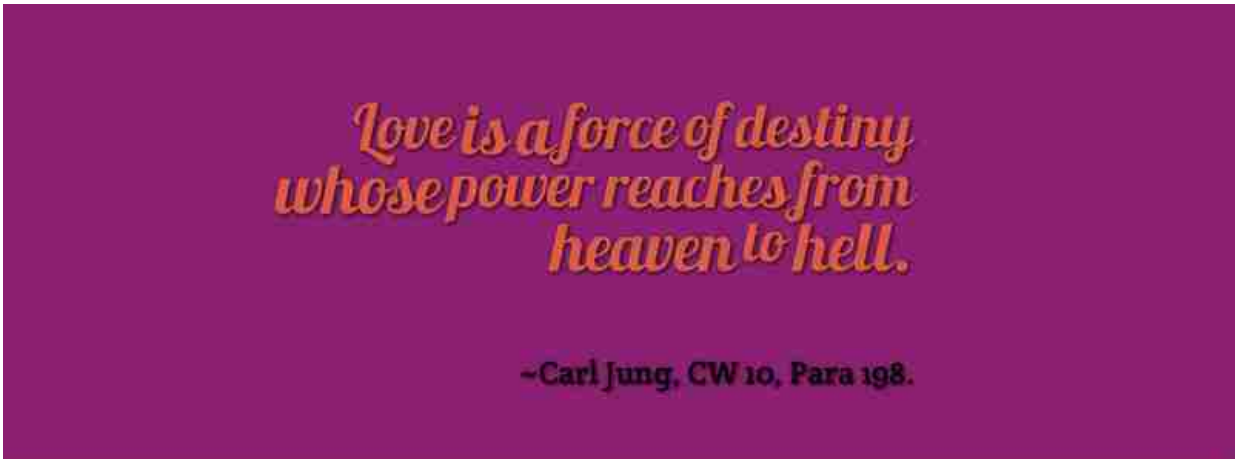

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.
~Carl Jung, CW 10, Para 234

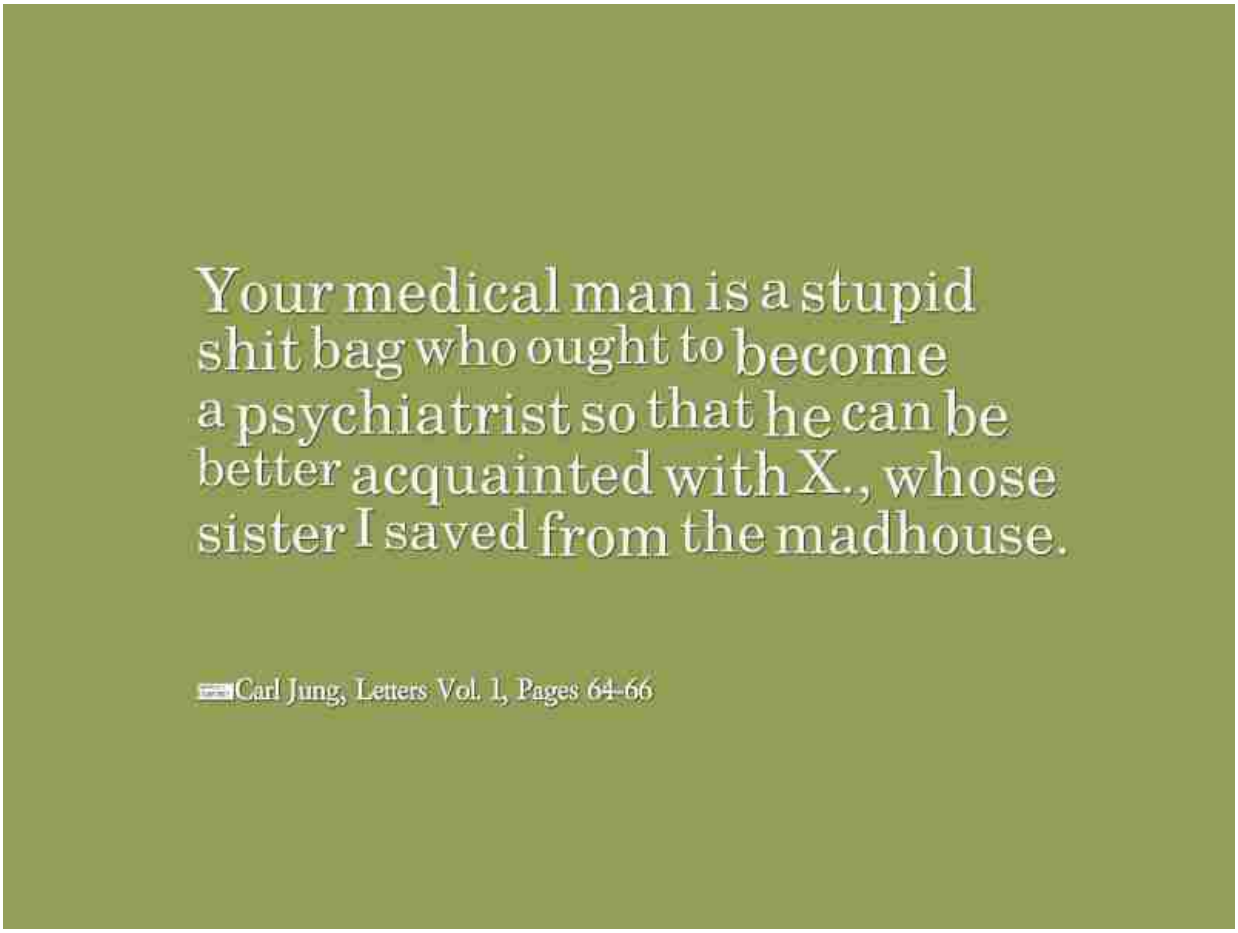
Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234


The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.
~Carl Jung, CW 17, Para 219

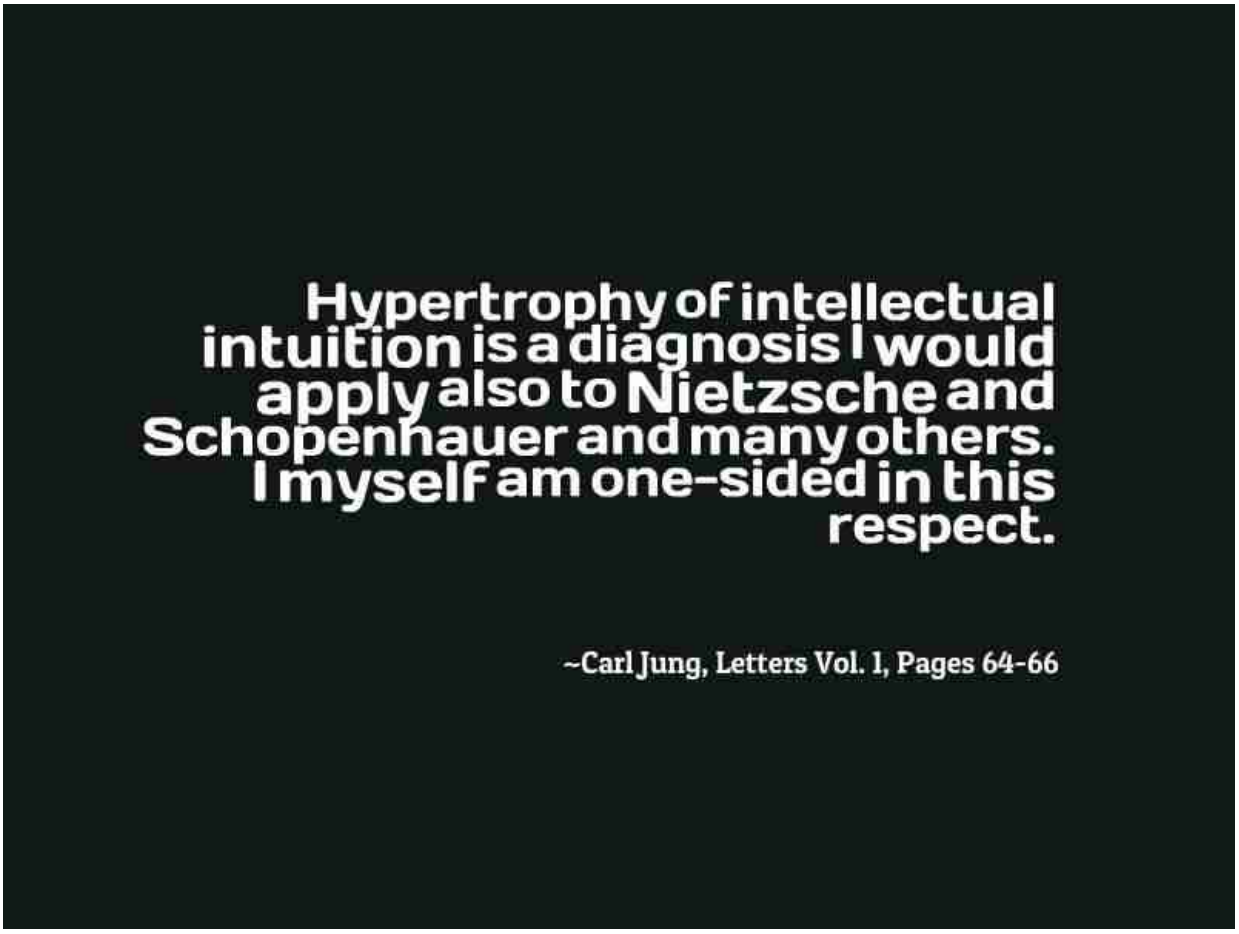
The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219



Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

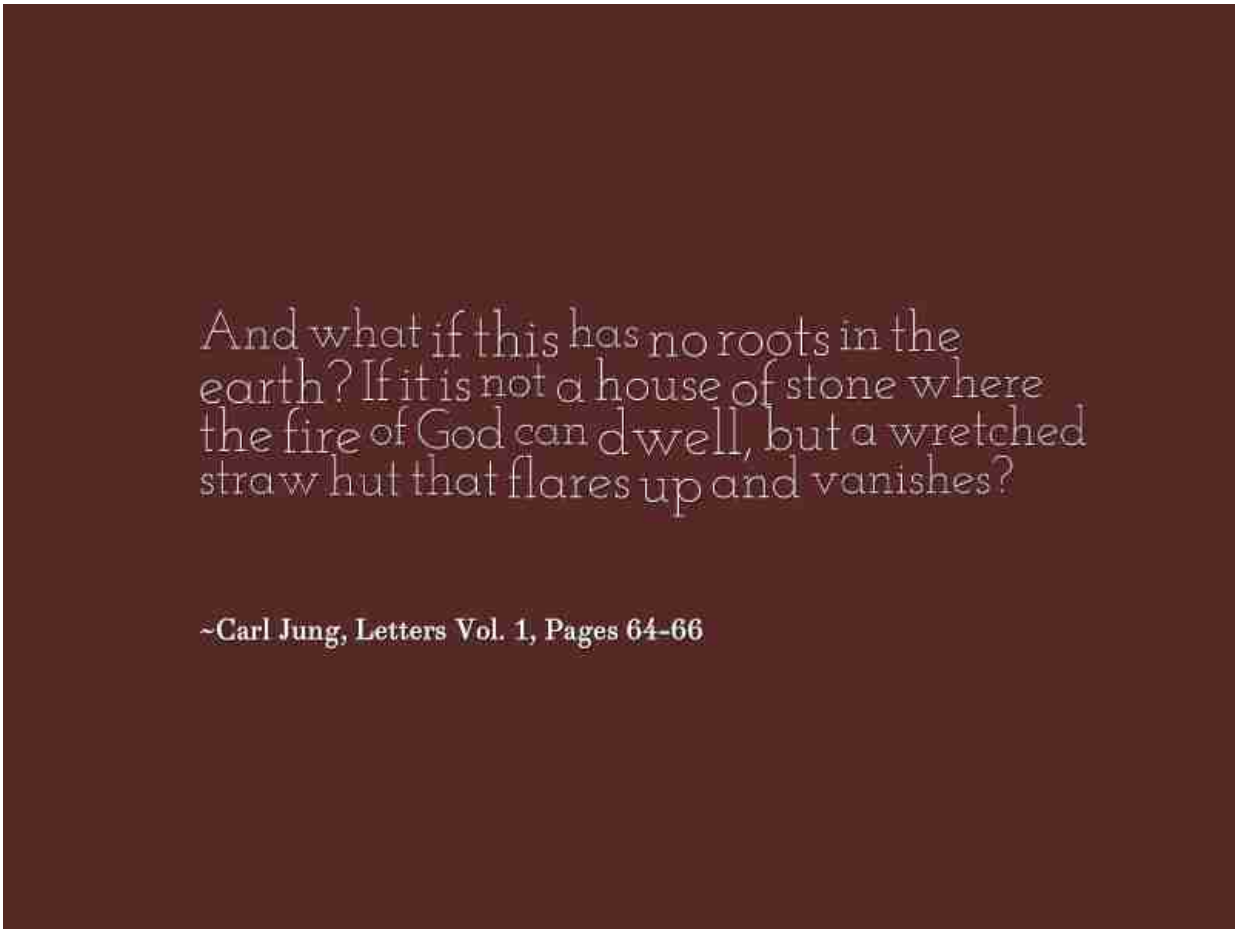

Your medical man is a stupid shit bag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.
Carl Jung, Letters Vol. 1, Pages 64-66

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Pages 64-66

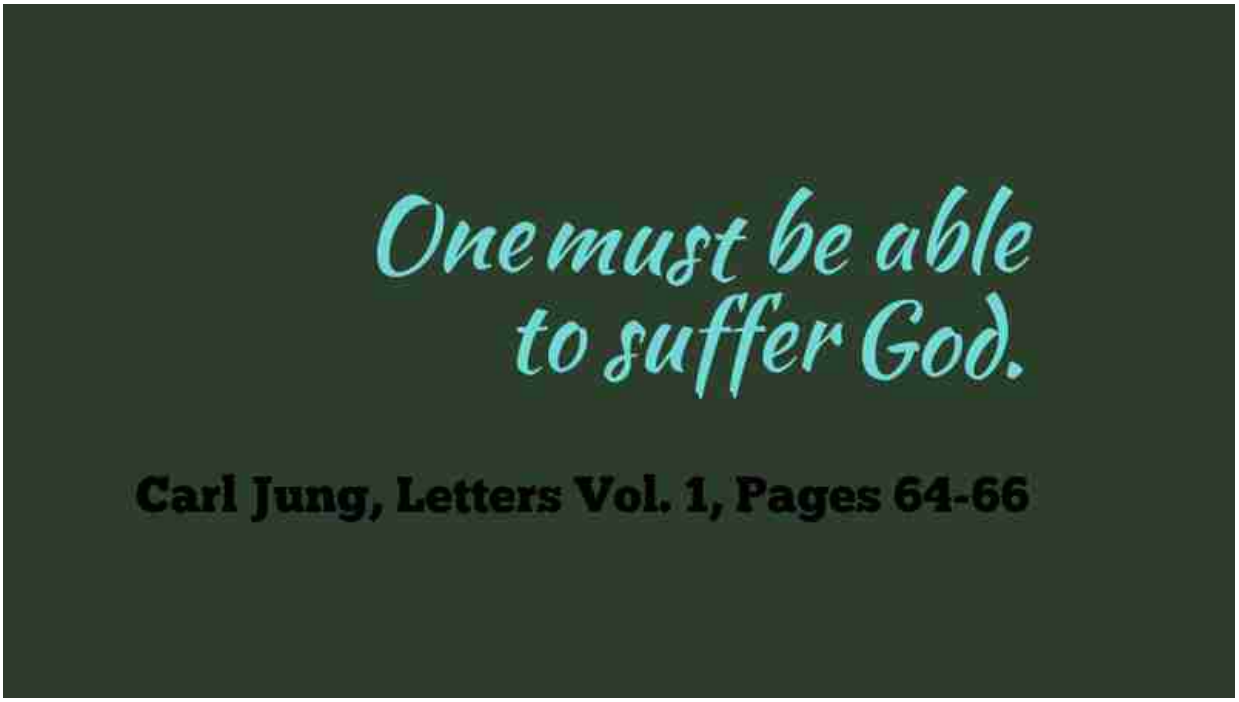

Hypertrophy of intellectual intuition is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect.
~Carl Jung, Letters Vol. 1, Pages 64-66

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Pages 64-66

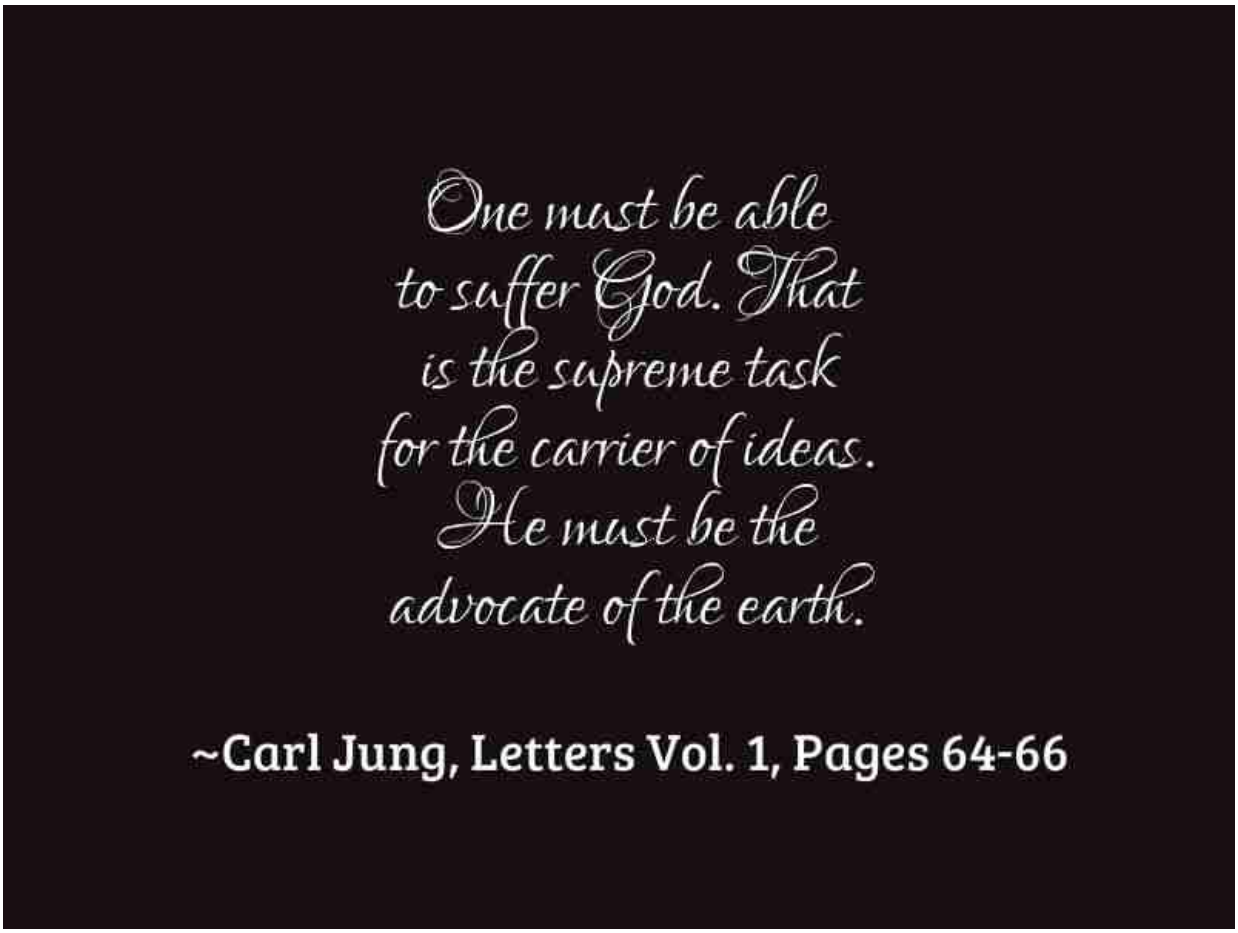
But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66


And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?
~Carl Jung, Letters Vol. 1, Pages 64-66

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66



One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66


One must be able
to suffer God. That
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for the carrier of ideas.
He must be the
advocate of the earth.
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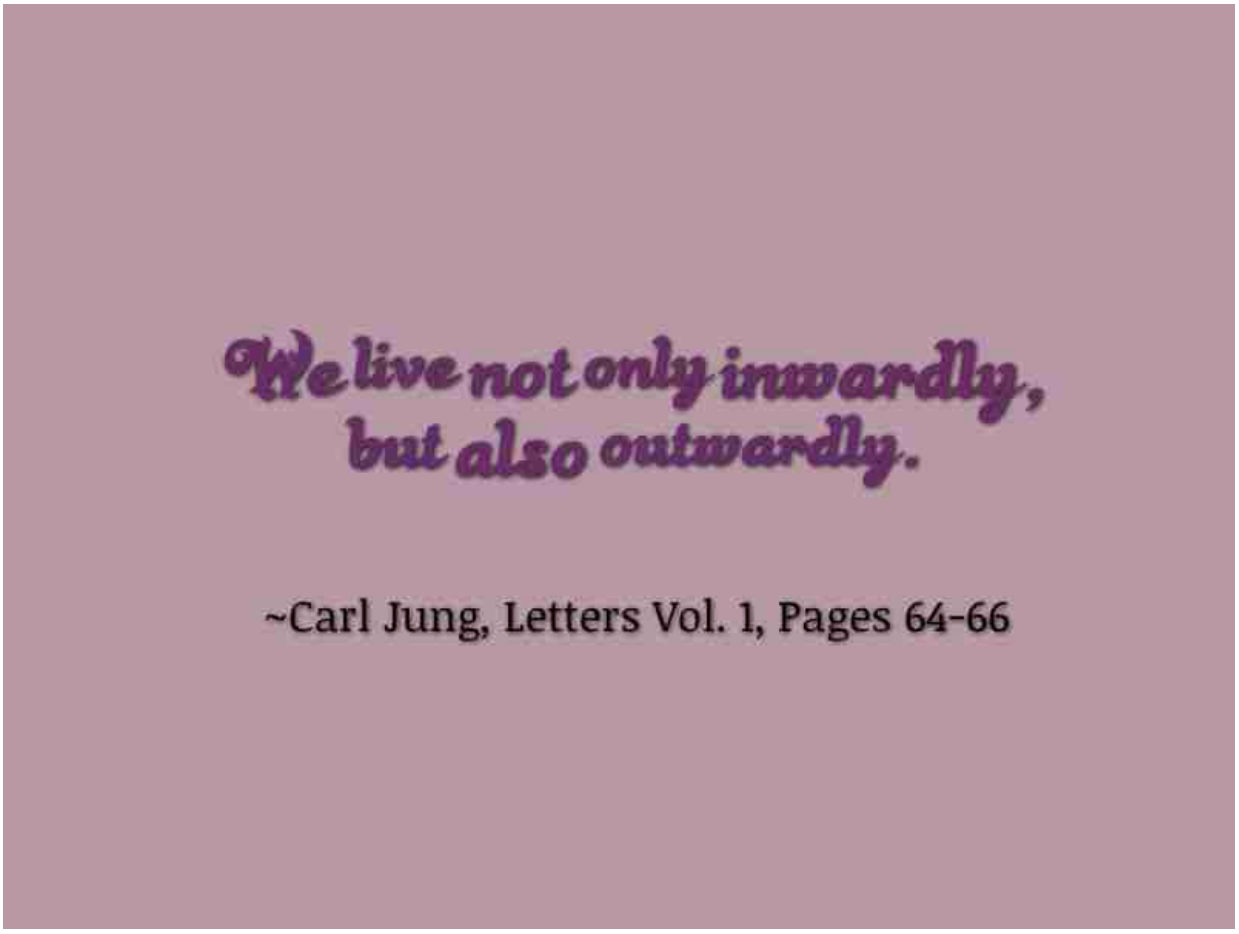
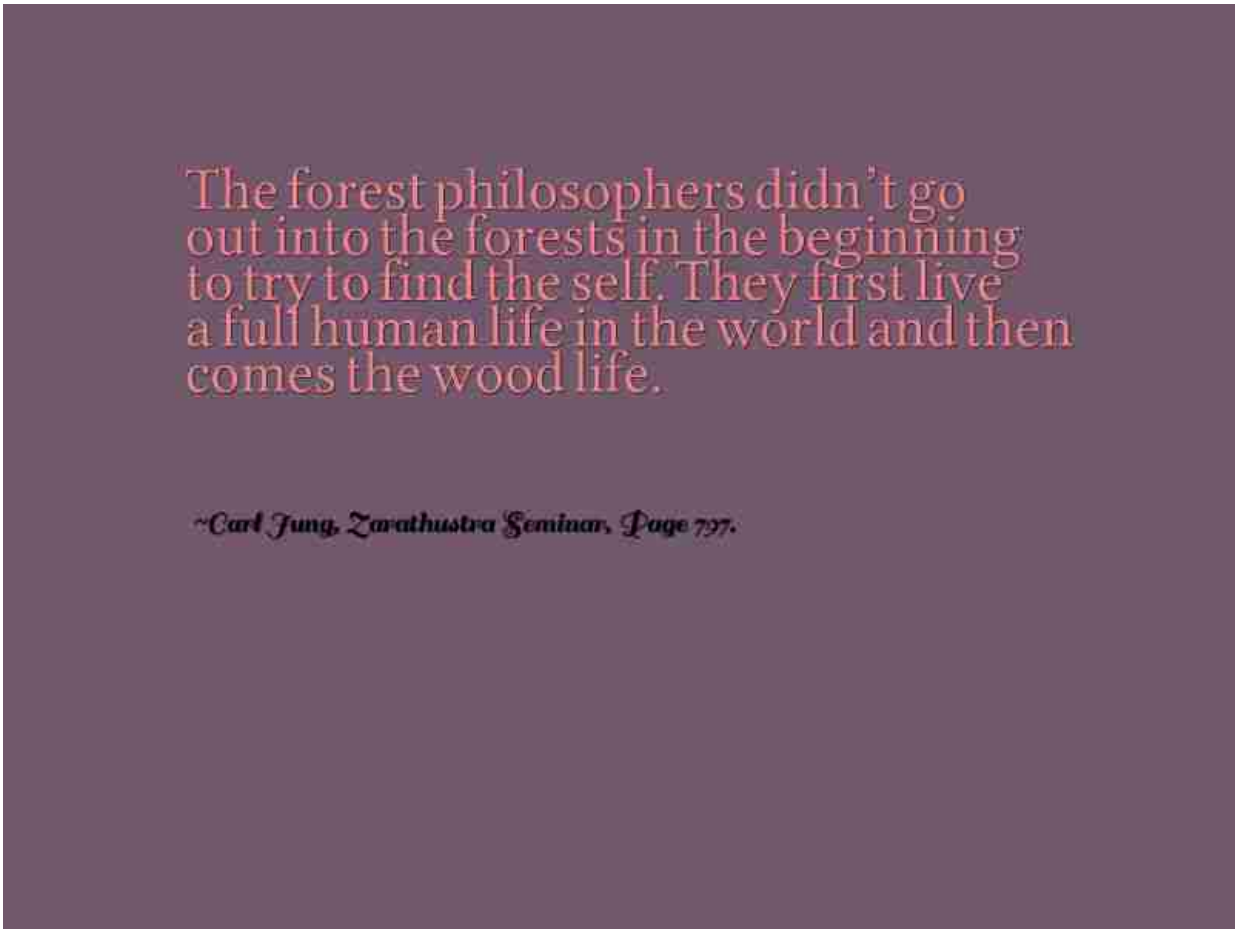


We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Pages 64-66


The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life.
~Carl Jung, Zarathustra Seminar, Page 797.

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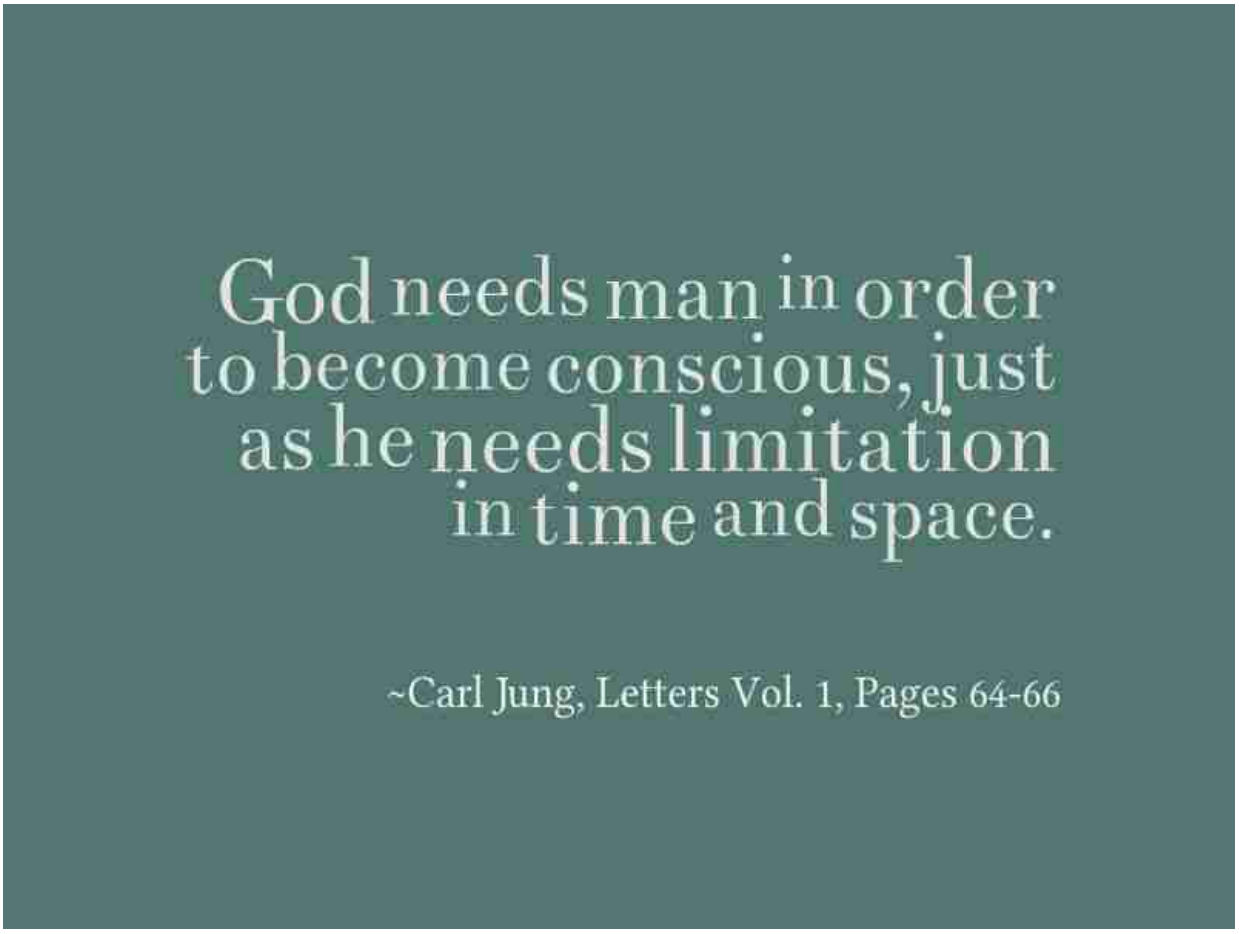
God needs man in order to become conscious, just as he needs limitation in time and space.
~Carl Jung, Letters Vol. 1, Pages 64-66

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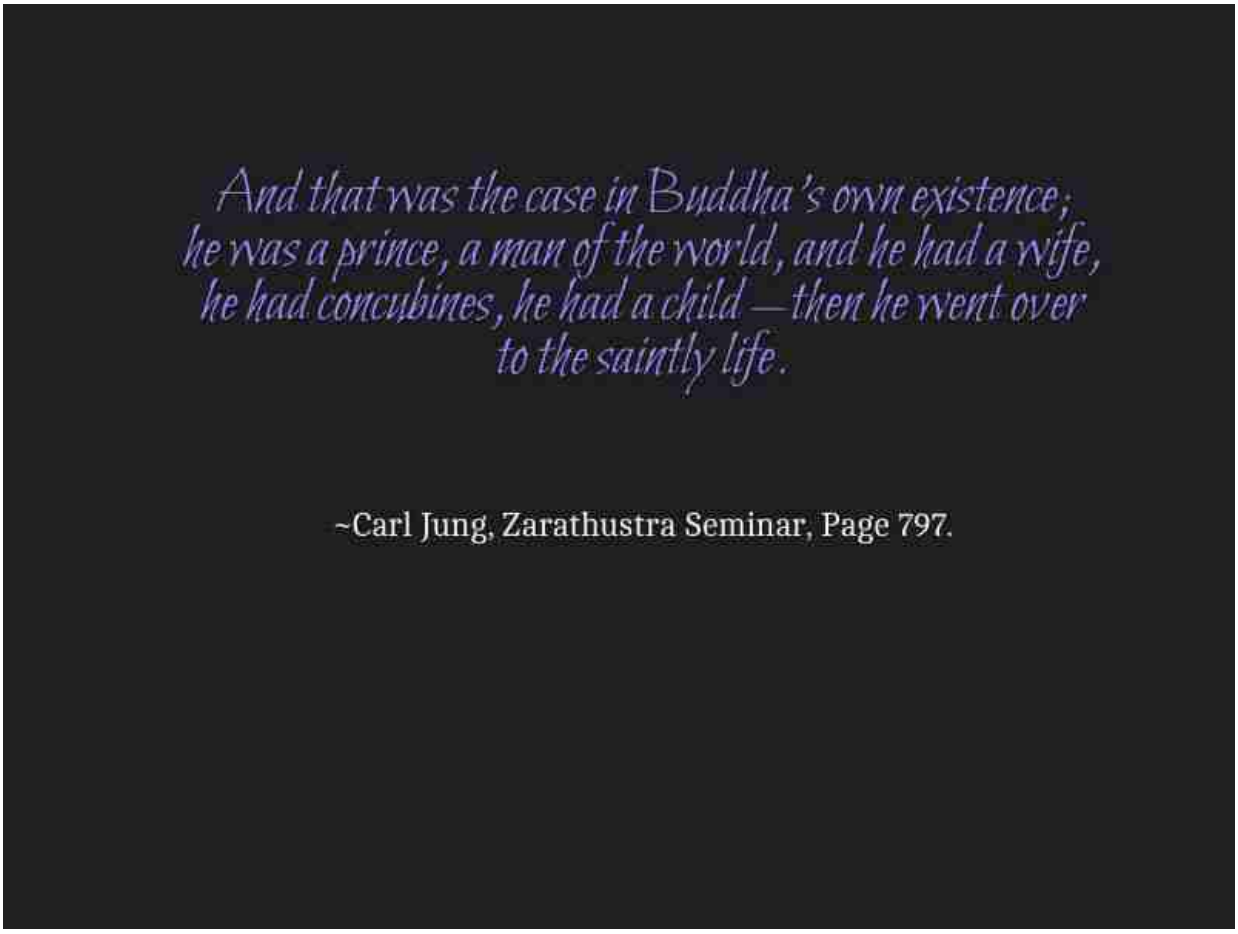
And that was the case in Buddha's own existence;
he was a prince, a man of the world, and he had a wife,
he had concubines, he had a child — then he went over
to the saintly life.
~Carl Jung, Zarathustra Seminar, Page 797.

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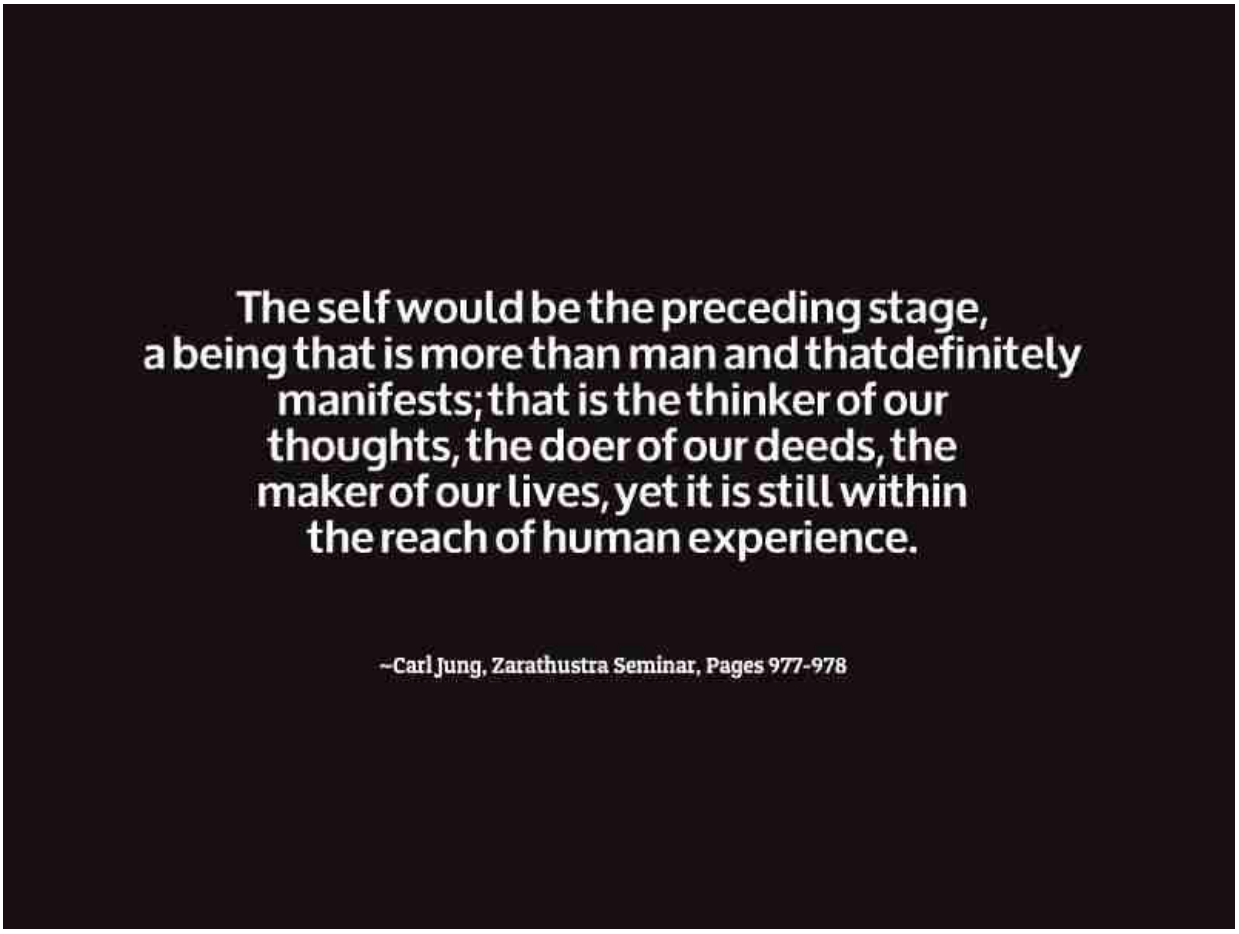
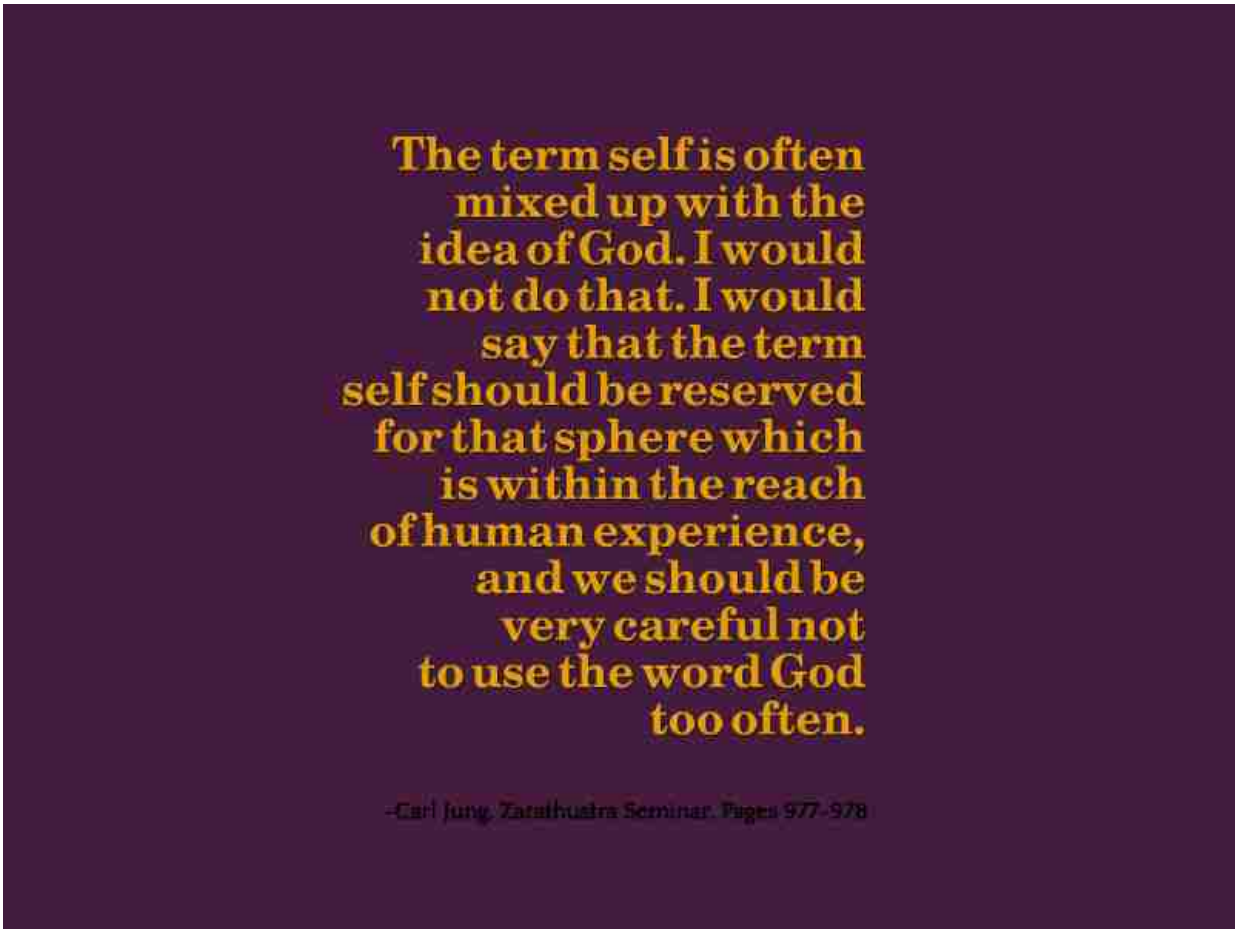

The self would be the preceding stage,
a being that is more than man and thatdefinitely
manifests; that is the thinker of our
thoughts, the doer of our deeds, the
maker of our lives, yet it is still within
the reach of human experience.
~Carl Jung, Zarathustra Seminar, Pages 977-978

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.


The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.
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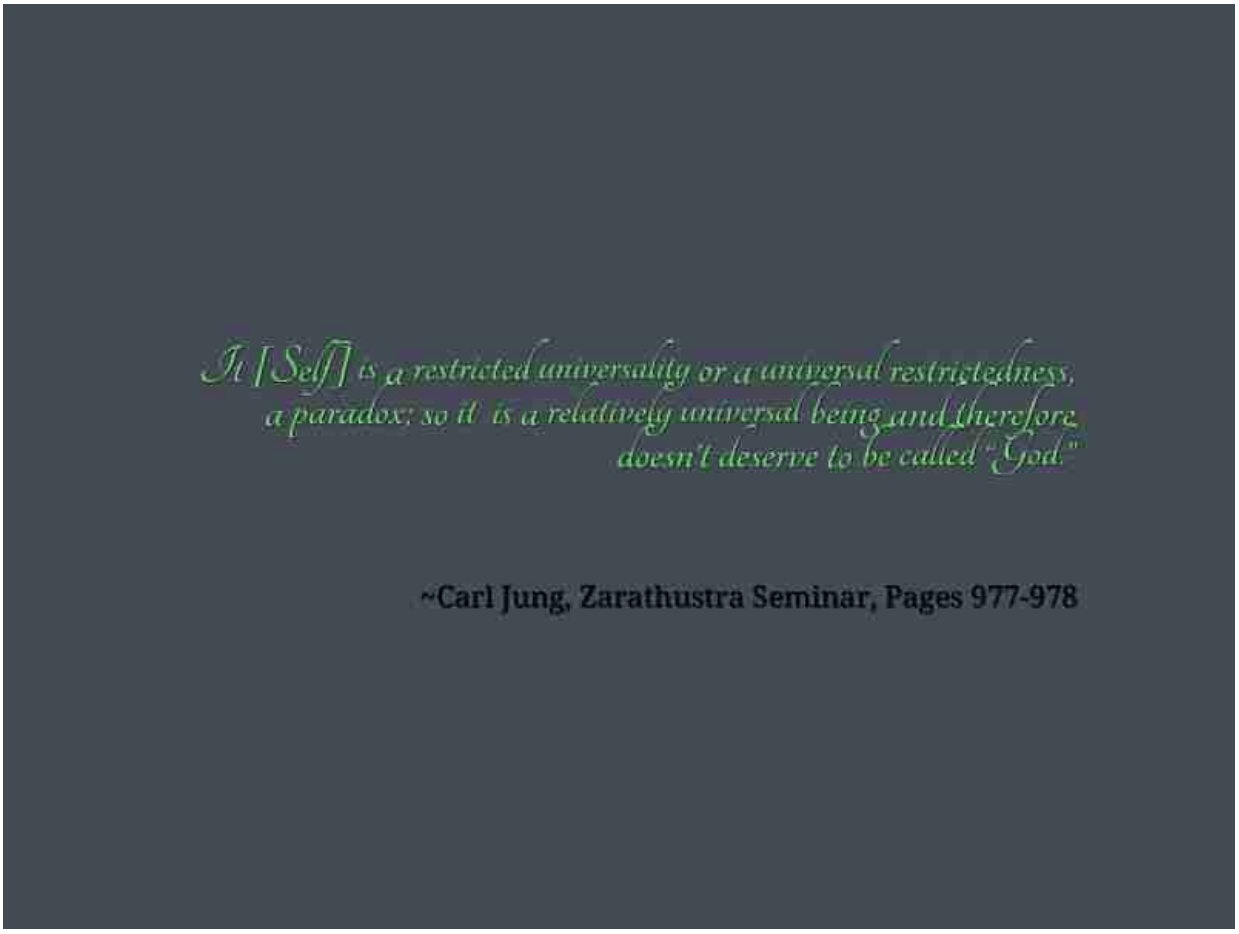
It [Self] is a restricted universality or a universal restrictedness,
a paradox; so it is a relatively universal being and therefore
doesn't deserve to be called "God."
~Carl Jung, Zarathustra Seminar, Pages 977-978

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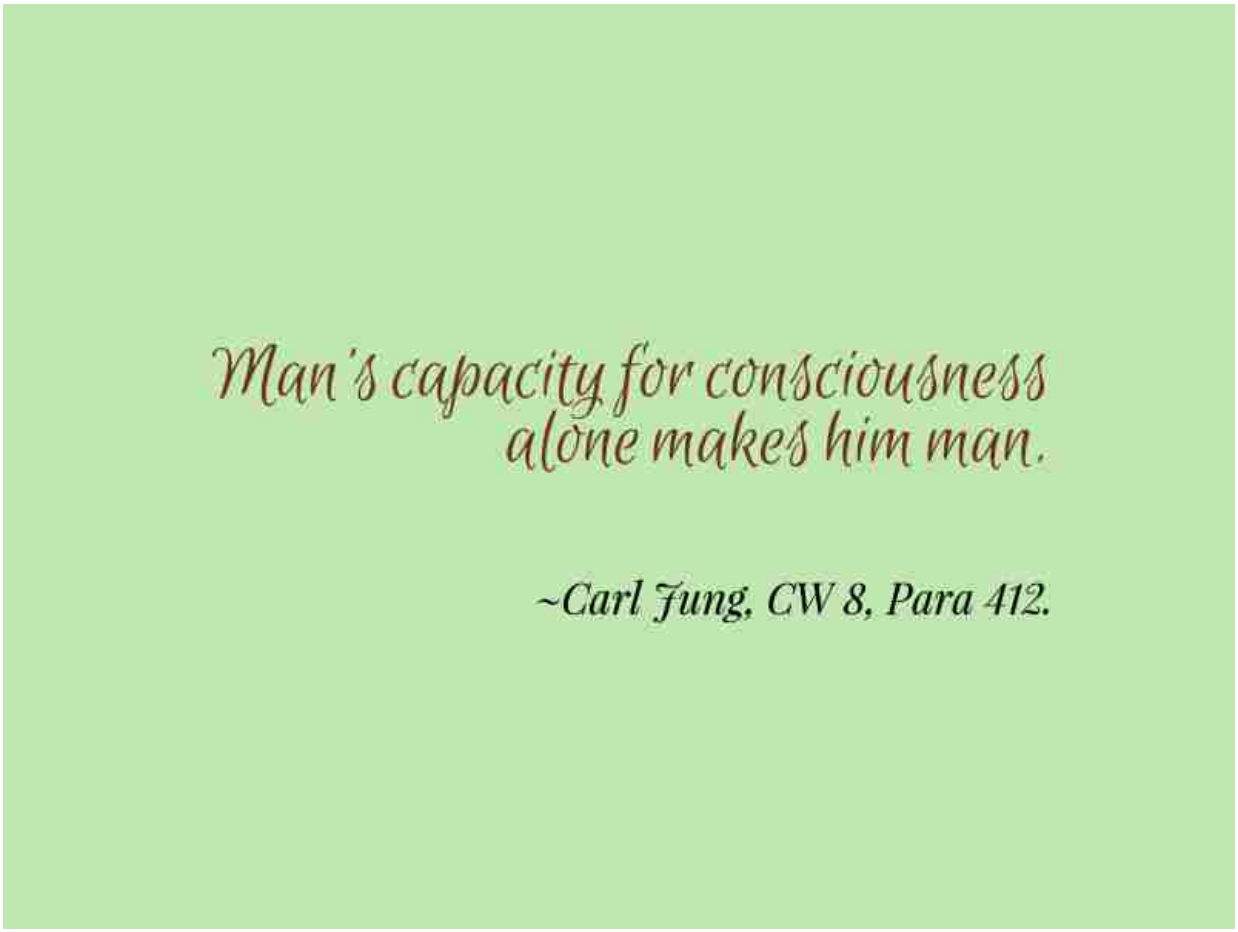

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.

Carl Jung: Water is the commonest symbol for the unconscious. **(2016-03-28 15:48)**

C.G. Jung
CW 9.1 para 40
Water is the commonest symbol for the unconscious..
Water is the "valley spirit".. a yang embraced in the yin...
therefore, water means spirit that has become unconscious.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness.

Water is the "valley spirit," the water dragon of Tao, whose nature resembles water-a yang embraced in the yin.

Psychologically, therefore, water means spirit that has become unconscious.

So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda.

The descent into the depths always seems to precede the ascent. Carl Jung, CW 9i, Para 40

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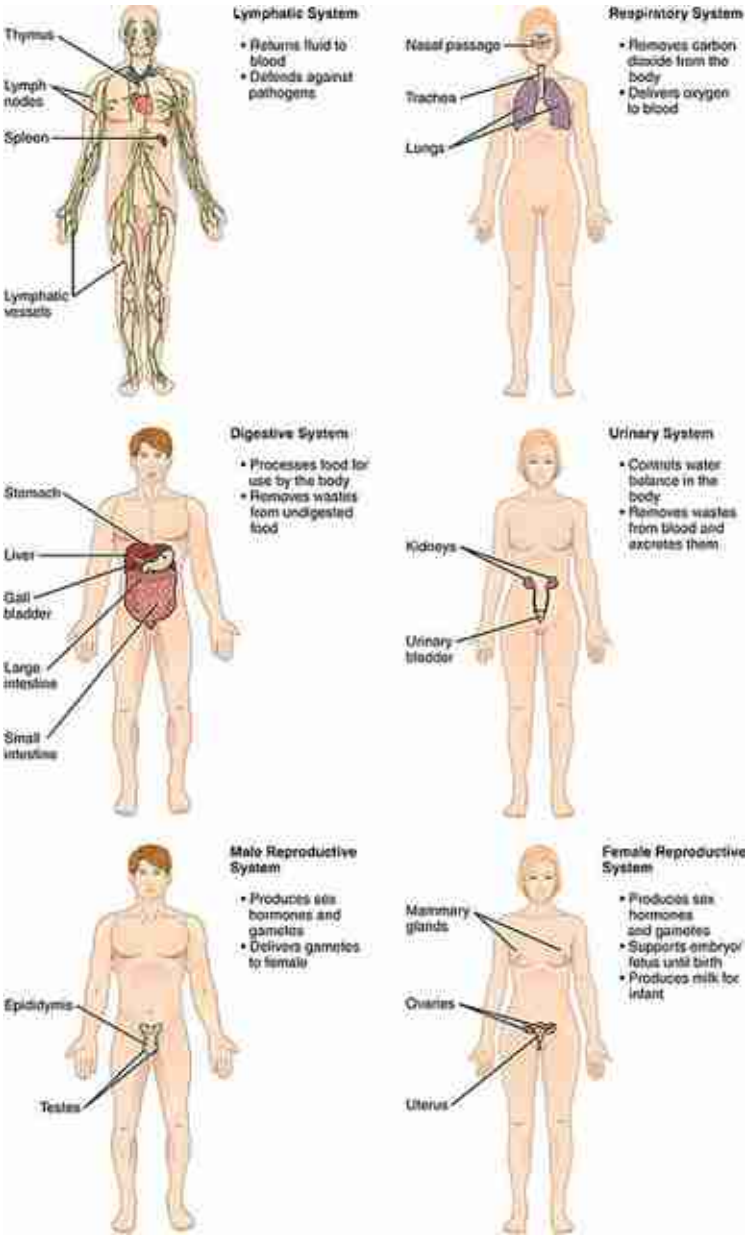
Carl Jung; You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. **(2016-03-29 03:36)**



It is part of the message of Zarathustra to preach the importance of the body, otherwise the idea of individuation, as he preaches it in that chapter, implies the body.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body.

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

It is of course meant to become a reality, or it would remain only a good idea in the mind—one would be individuated because one had such an idea in one's head.

People ordinarily think that a right thought must be throughout, not realizing that it is only a very small noise

in the attic, and the rest of the house is as it always was, nothing having happened at all.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.

It has not been expressed by the whole of you.

So Zarathustra has the right idea no doubt; he includes the body in the process of individuation, and he emphasizes it because without the body there would only be a disincarnated spirit. Carl Jung, Zarathustra Seminar, Page 202

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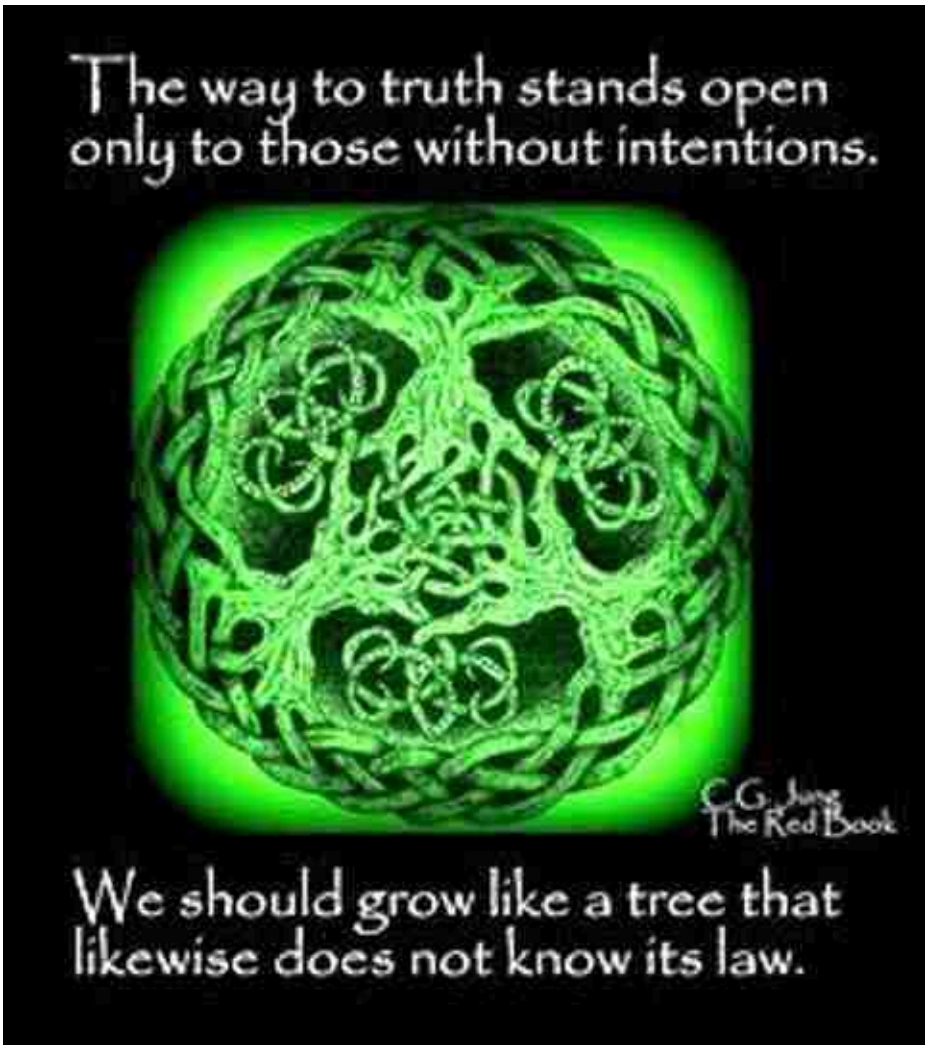
Carl Jung: So don’t play the missionary. Don’t try to eat the goods of others. **(2016-03-29 13:38)**


The way to truth stands open
only to those without intentions.
C.G. Jung
The Red Book
We should grow like a tree that
likewise does not know its law.

If you discover what you call a truth, you should test it, try to eat it.

If it feeds you it is good, but if you cannot live by it and only assume it ought to feed other people, then it is bad.

The real test is that your truth should be good for yourself.

Not one dog is coming to sniff at it if it doesn’t feed yourself.

If you are not satisfied with it, if you cannot enjoy it for twenty, fifty years, or a whole lifetime, it is no good.

If you are hungry, if you think your companions must be redeemed, and that they must be grateful to you on top of all, then you make a mistake: you may know the idea is no good.

So don’t play the missionary.

Don’t try to eat the goods of others.

Let other people belong to themselves and look after their own improvement: let them eat themselves.

If they are really satisfied, then nobody should disturb them.

If they are not satisfied with what they possess, they will probably seek something better; and if you are the one who has the better thing, they will surely come and get it from you. Carl Jung, Zarathustra Seminar, Pages 213-214.

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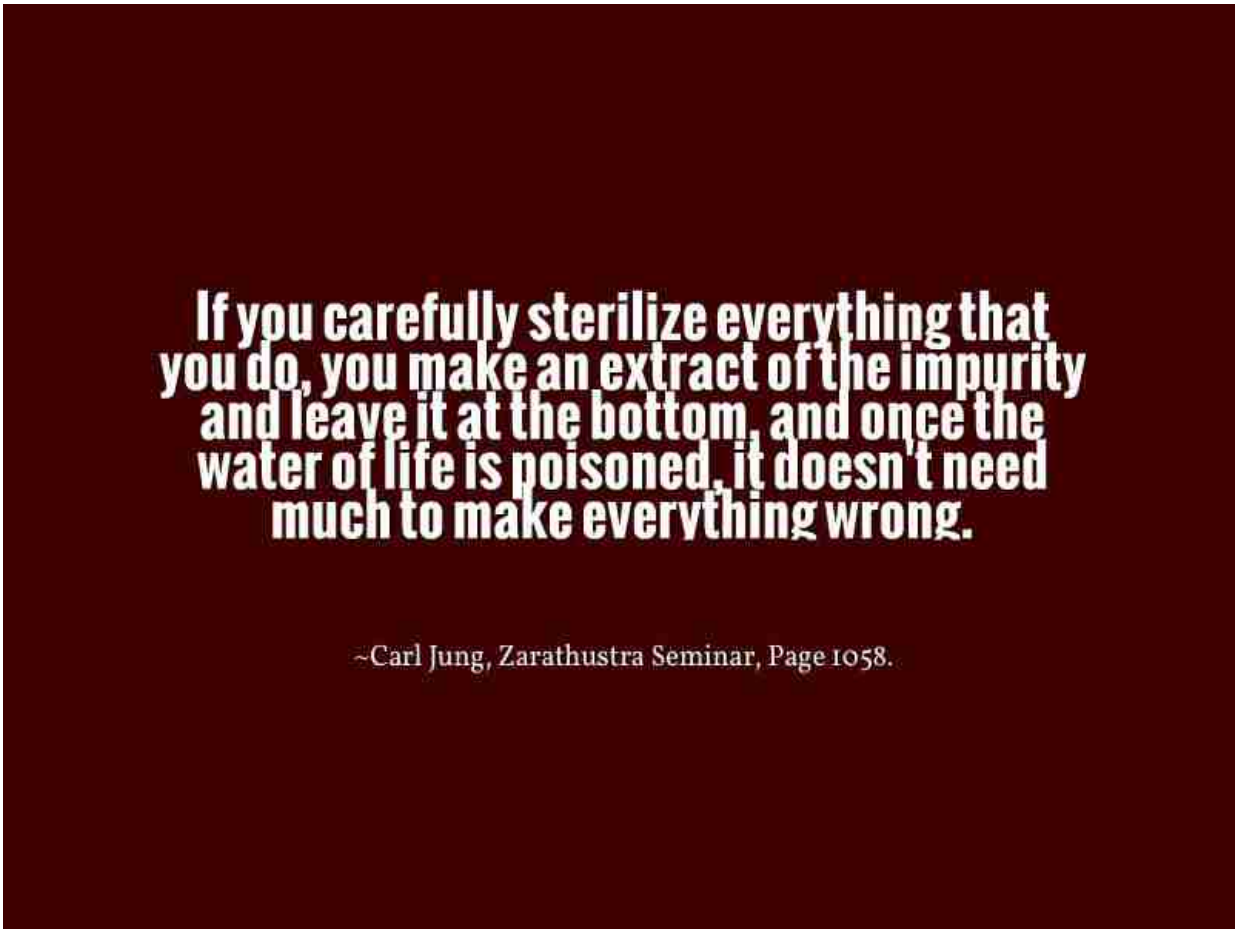
(2016-03-30 04:32)


If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
~Carl Jung, Zarathustra Seminar, Page 1058.

If you identify with the distinguished figure, all the minor qualities have no place in that image, but are excluded, and they will heap up and cover the fountain of life, which is of course the unconscious.

Out of the unconscious flows the well of life, and what you don't accept in yourself naturally falls back into that well and poisons it; when you don't recognize certain facts, they form a layer in the unconscious through which the water of life must come up, and it will be poisoned by all those things you have left down below.

If they are accepted in your conscious life, then they are mixed with other more valuable and cleaner substances, and the odious qualities of the lower functions disappear more or less.

They only form little shadows here and there, sort of spice for the good things.

But by excluding them, you cause them to heap up and they become entirely evil substances; for a thing to become poisonous, you only need to repress it.

If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
Carl Jung, Zarathustra Seminar, Page 1058.

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Carl Jung: The debt we owe to the play of imagination is incalculable. **(2016-03-30 04:56)**

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable.

It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

It must not be forgotten that it is just in the imagination that a man's highest value may lie.

I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth.

In order to unearth the treasures they contain they must be developed a stage further.

But this development is not achieved by a simple analysis of the fantasy material; a synthesis is also needed by means of a constructive method. Carl Jung, CW 6, Page 63, Para 93

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Carl Jung: Yet the real carrier of life is the individual. **(2016-03-31 09:06)**

Yet the real carrier of life is the individual.

He alone feels happiness, he alone has virtue and responsibility and any ethics whatsoever.

The masses and the state have nothing of the kind.

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses.

Anyone, therefore, who thinks in terms of men minus the individual, in huge numbers, atomizes himself and becomes a thief and a robber to himself.

He is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State.

Our time contains and produces more than enough of that “crude sulphur” which with “arsenical malignity” prevents man from discovering his true self. Carl Jung, CW 14, Para 194

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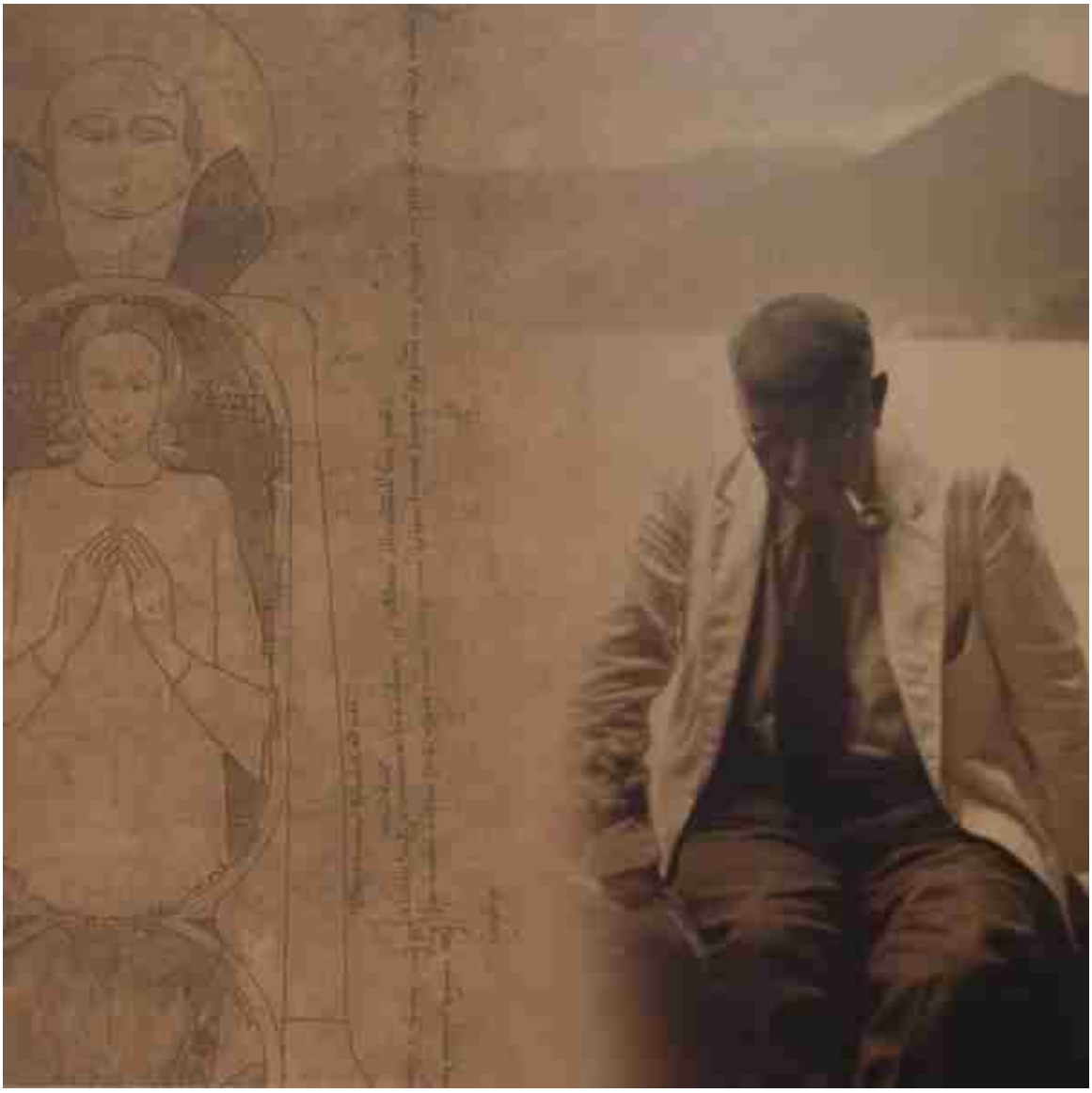
Carl Jung: Make the simple experiment of criticizing your own thoughts. **(2016-03-31 13:57)**



[Carl Jung: (I am now talking chiefly to the ladies.)]

It is a principle in analysis that we always try to dissociate from the unconscious, to make a difference between ourselves and
the voice, or the influence, or the mana, or the archetype—whatever you like to call it.

And you can make that difference by criticizing carefully whatever your experience may be.

But if you take it for granted in a general way that of course your thoughts, for instance, are all your own, such an obscurity
prevails that you can discern nothing.

Make the simple experiment of criticizing your own thoughts.

(I am now talking chiefly to the ladies.)

1000

You have a certain opinion about something, and when I ask you if that is what you really think, you say, "No, I must think what my idea of it really is."

And then you come to the conclusion that you think something quite different.

Now, how did you come to that other opinion? Did you make it?

"No, it was just there."

Who then produced it?

Who had the intention or the will to create such an opinion?

If you can realize that, you have had a trans-subjective experience.

Therefore I say, don't identify with your animus.

That is not yourself, that is a trans-subjective reality.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

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1.4 April

Carl Jung: The self is by definition the totality of all psychical facts and contents. **(2016-04-01 04:16)**

The self is by definition the totality of all psychical facts and contents.

It consists on one side of our ego consciousness that is included in the unconscious like a smaller circle in a greater one.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self.

Of course, in the ego the self only becomes dimly visible, but you get under favorable conditions a fair idea of it through the ego-not a very true picture, yet it is an attempt.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt.

So much of the self remains outside, it doesn't enter this three-dimensional empirical world.

The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

It is also most dangerous, just as dangerous as an archetypal invasion because it contains all the archetypes: one could say an archetypal experience was the experience of the self.

It is like a personification of nature and of anything that can be experienced in nature, including what we call God. Carl Jung, Zarathustra Seminar, Page 977.

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Carl Jung on the “Creative Impulse.” **(2016-04-01 08:28)**

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their
place.

And to build a house where an old house stands, you must first destroy the old house.

Here the process of thought turns into an enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of consciousness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won’t work.

1004

If you say to a child, "My deepest conviction is that this soup is very good," the child doesn't think it is very good: he won't eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me." "

Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people's organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

Carl Jung across the web:

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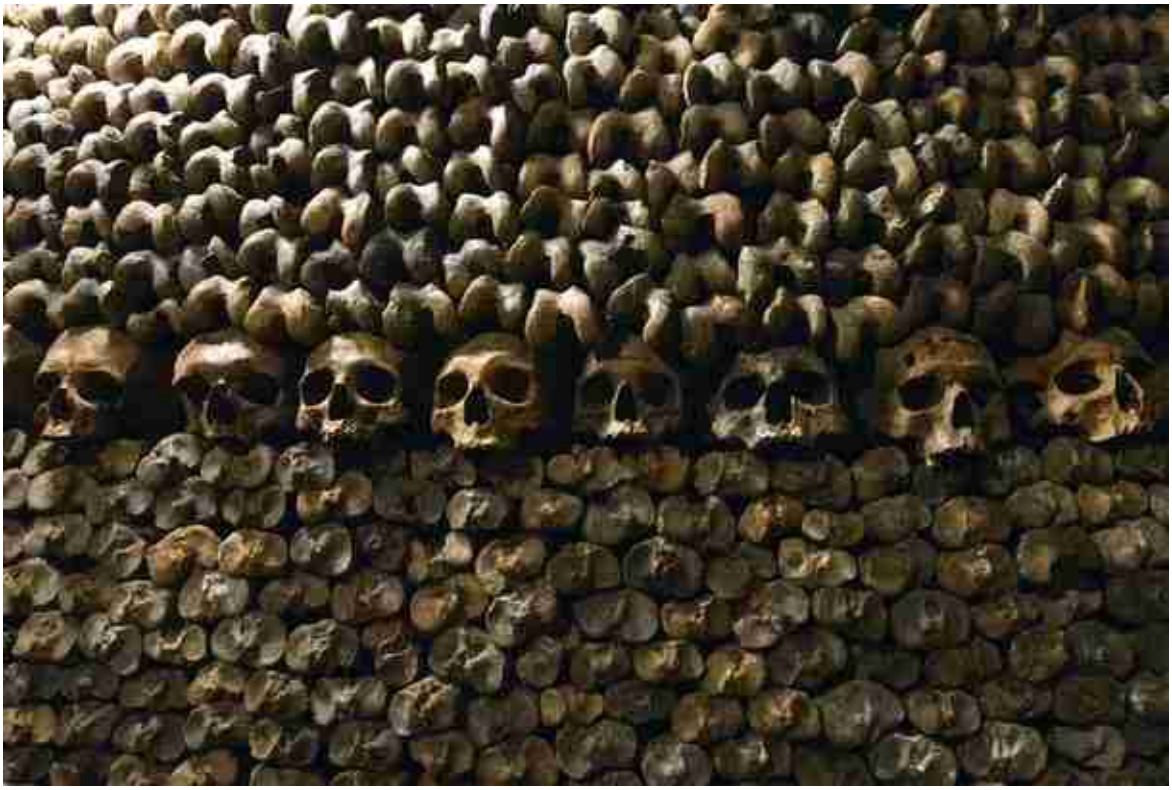
Carl Jung: The spirit can be anything, but the earth can only be something definite (2016-04-03 04:45)



Dr. Jung: Yes, he [Nietzsche] is talking here of super-terrestrial hopes, and that is of course an attempt to divert attention from the real individual life to spiritual possibilities beyond.

The spirit consists of possibilities-one could say the world of possibilities was the world of the spirit.

The spirit can be anything, but the earth can only be something definite.

So remaining true to the earth would mean maintaining your conscious relationship to the body.

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your way in the world of mere possibilities where you are simply
blindfolded.

This is of course a somewhat one-sided teaching, and to a person who is nothing but the body, it is all wrong.

You must not forget that by far the majority of people are nothing but body.

This teaching, therefore, is only valid for those who have lost it, who have been deceived by the spirit-like Klages, for instance, who defined the spirit as the enemy of the soul, the soul being the life of the body, because he assumed that most people had lost the reality of the body as he had lost it."

But as a matter of fact there are plenty of people who are entirely in the body, and to those one ought to preach early Christianity, or heathen gods at least, because they haven't an idea of a spiritual possibility.

You know, a truth is never generally a truth. It is only a truth when it works, and when it doesn't work it is a lie, it is not valid.

Philosophy and religion are just like psychology in that you never can state a definite principle: it is quite impossible, for a thing which is true for one stage of development is quite untrue for another.

So it is always a question of development, of time; the best truth for a certain stage is perhaps poison for another.

In such matters nature shows that it is thoroughly aristocratic and esoteric.

It is nothing that our liberal minds would hope or wish it to be: that one thing is true and the same everywhere, and such nonsense.

There is an extreme uncertainty about truth; we are confronted with the utter impossibility of creating anything which is generally true.

I often think, when I am analyzing, that if another patient should hear what I was saying to this one, he would jump right out of his skin: he could not stand it.

I talk stuff that is complete blasphemy to the other, and they often come just after one another.

So I have to turn right round and talk black instead of white.

But it is absolutely necessary.

I learned long ago that there are steps, stages of evolution, a sort of ladder.

There are different capacities and one has to teach accordingly.

If you teach generally you must be mighty careful to put things in such a way that they are either not understood, of if they are, that the understanding tumbles over on the right instead of the wrong side.

But even that does not always help.

Therefore, it is not a grateful metier to teach philosophy or religion or psychology. Carl Jung, Zarathustra Seminar, Pages 66-67

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Carl Jung: You can be anything if you are a spirit, because you have no form, no shape, you are just gas.
(2016-04-03 13:57)

Painting by George Frederick Watts

You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

You can assume any form; you can be this or that; you can transform at will quite arbitrarily into God knows what.

“But you should not think like that,” or: “You should believe something, that will save you.”

Believe if you can!

You see, that is just the trouble.

And why can’t you?

Because you have a body.

If you were a spirit you could be anywhere, but the damnable fact is that you are rooted just here, and you cannot jump out of your skin; you have definite necessities.

You cannot get away from the fact of your sex, for instance, or of the color of your eyes, or the health or the sickness of your body, your physical endurance.

Those are definite facts which make you an individual, a self that is just yourself and nobody else.

If you were a spirit you could exchange your form every minute for another one—but being in the body you are caught; therefore, the body is such an awkward thing: it is a definite nuisance.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

They think they can live without sex or feeding, without the ordinary human conditions; and it is a mistake, a lie, and the body denies their convictions. Carl Jung, Zarathustra Seminar, Page 64

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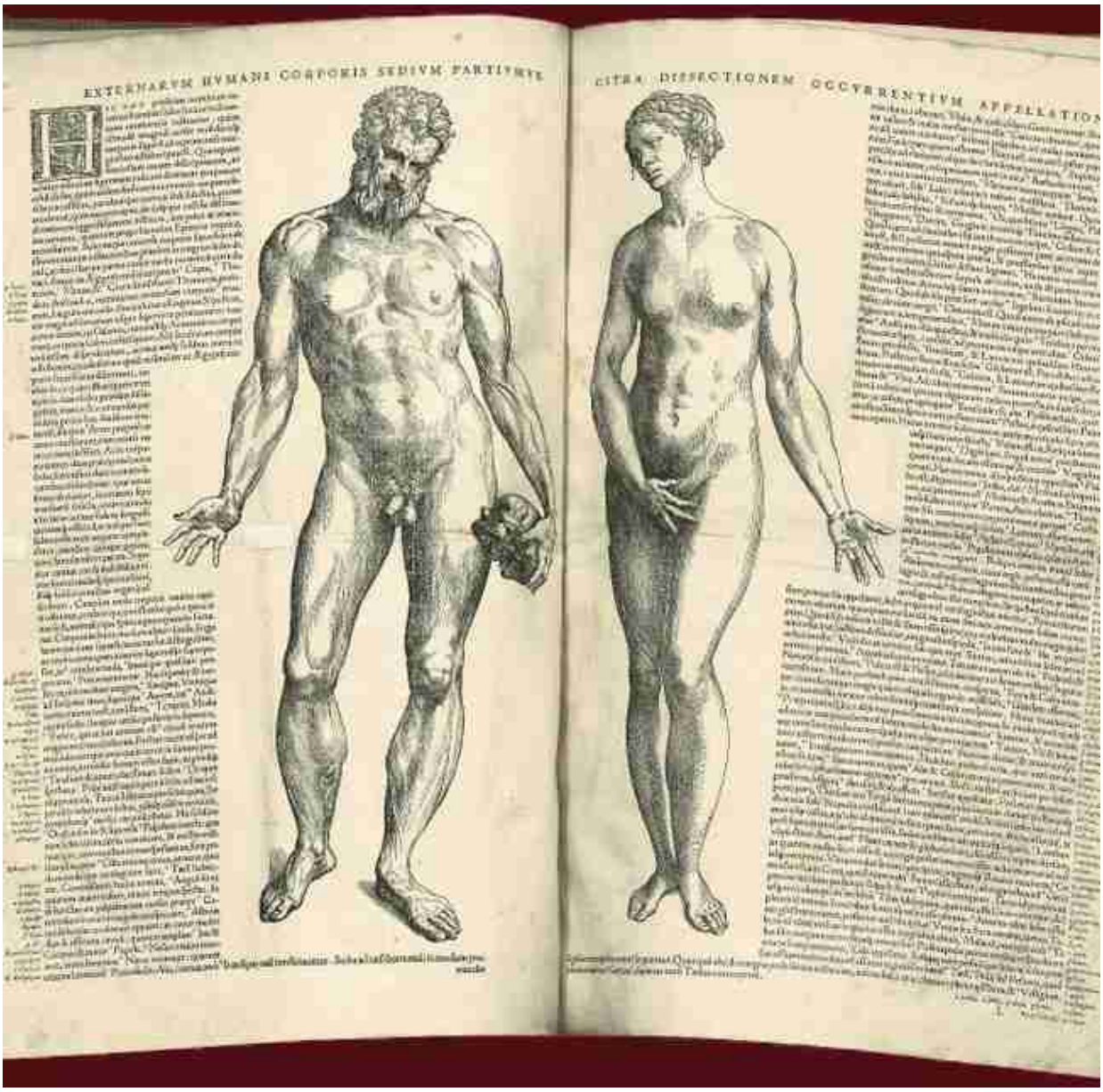
Carl Jung: You see, inasmuch as the living body contains the secret of life, it is an intelligence. **(2016-04-04 03:53)**



You see, inasmuch as the living body contains the secret of life, it is an intelligence.

It is also a plurality which is gathered up in one mind, for the body is extended in space, and the here and the there are two things; what is in your toes is not in your fingers, and what is in your fingers is not in your ears or your stomach or your knees or anywhere else in your body.

Each part is always something in itself.

The different forms and localizations are all represented in your mind as more or less different facts, so there is a plurality.

What you think with your head doesn't necessarily coincide with what you feel in your heart, and what your belly thinks is not what your mind thinks.

The extension in space, therefore, creates a pluralistic quality in the mind.

That is probably the reason why consciousness is possible.

Different things are represented, and these are always supposed to be in a field of consciousness, in a sort of extension, that is.

Yet you feel that the whole, that plurality, is drawn together and referred to something you call "I"; it is referred to a center which you cannot say has extension, as little as you can say of a thought that it has extension.

Thought is a disembodied something because it has no spatial qualities.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 360.

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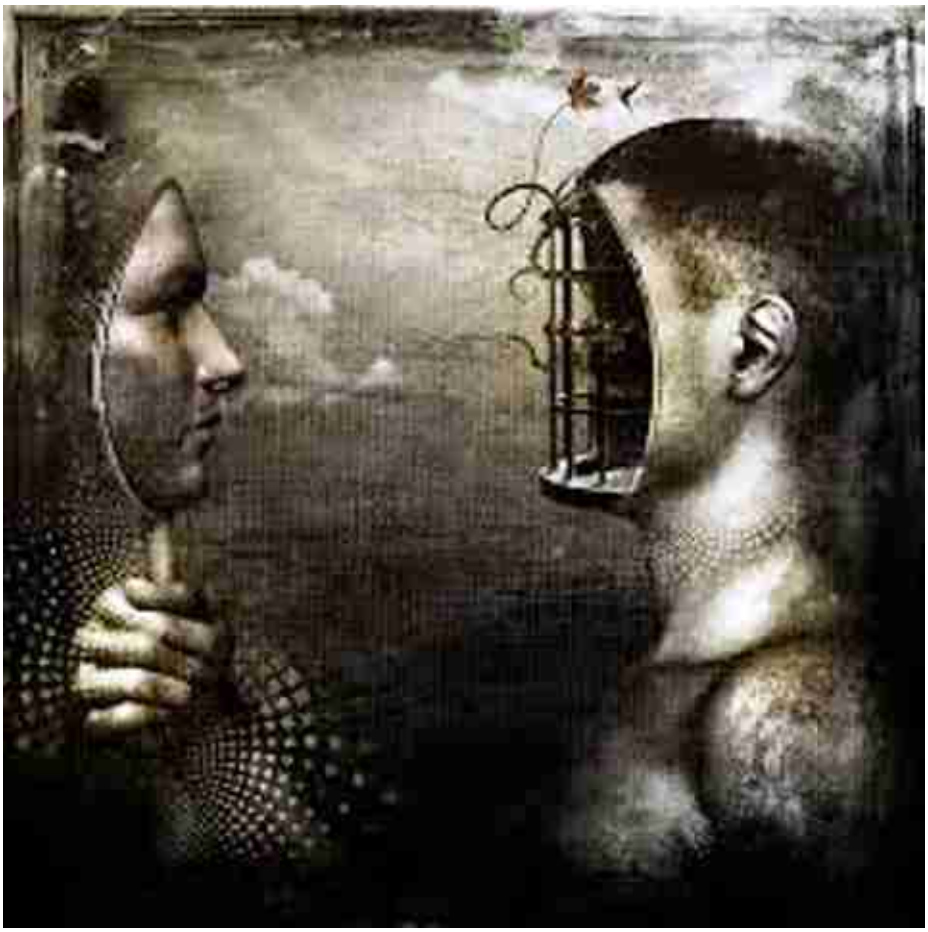
Carl Jung on the girl who could not hear her own footsteps **(2016-04-05 06:44)**



People who are not consciously aware of the body suffer from a certain unreality of life in that inter-relatedness through participation mystique; they don't know when they are hungry, and they neglect the simple functions of the body.

I had a case, a girl of twenty-eight, who no longer heard her steps when she walked out in the street.

That frightened her and she came to me.

She dreamt that she was riding in a balloon—not in the basket but on top, high up in the air—and there she saw me with a rifle shooting at her from below.

I finally shot her down.

She was that girl I have told you about who never had seen her body.

I suggested that she must bathe once in a while, and then she told me she had been brought up in a nunnery where the nuns taught her that the sight of the body was sin, that she should always cover her bath tub with a linen, so she never saw herself. I said: "Now go home and undress and stand before your long mirror and look at yourself."

And when she came back, she said: "It was not so bad after all, only I think my legs are a bit too hairy!"

That is the truth, that is the way people think and feel when they have such symptoms. Carl Jung, Zarathus-

tra Seminar, Page 65.

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Carl Jung: If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. **(2016-04-06 05:22)**

That is what comes to the man who is outside the church: he has to learn to feed himself, with no longer a mother to push the spoon into his mouth.

There is no human being who can provide what is provided by the church.

The church provides for all that naturally; inasmuch as you are a member of the church you get the panis super substantialis [the most substantial bread]; in partaking of the communion, you receive the spiritual food and are spiritually transformed.

Do you think that any father or mother or godmother or aunt or any book can produce the miracle of transubstantiation?

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

If you understand that, you can have the spiritual food every day; then you know what it costs and you understand what the church costs
and what the church means. Carl Jung, Zarathustra Seminar, Pages 1012-1013

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An invitation to discuss Dr. Jung's "Green Dream" and "Green Christ Vision." (2016-04-06 09:54)

Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius is a book written my Robert F. Mannis.

By way of full disclosure let me say that I know Bob personally although we did not renew contact with each other after a goodly number of years last August.

Bob's book largely revolves around Dr. Jung's "Green Dream" [See Dream Below] and his book revolves around the subject of "understanding the Alchemical Mystery in the Age of Aquarius."

Bob would be greatly interested in what people think of Dr. Jung's "Green Dream" as well as his "Green Christ Vision" [See Below]

Bob has a website wherein you may comment on these and I would encourage members to do so.

His website may be found at the link below:

http://www.arsnovaalchemy.com/

The website is new so hopefully people will drop by even if only to introduce themselves.

Bob would like to actively engage in a discussion of both the dream and vision as found in Memories Dreams and Reflections.

Thank you.

Dr. Jung's "Green Dream":

Then, around Christmas of 1912, 1 had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove.

Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird.

Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced.

The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and I awoke.

l was greatly stirred.

What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up.

All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies

Carl Jung, Memories Dreams and Reflections, Pages 171-172

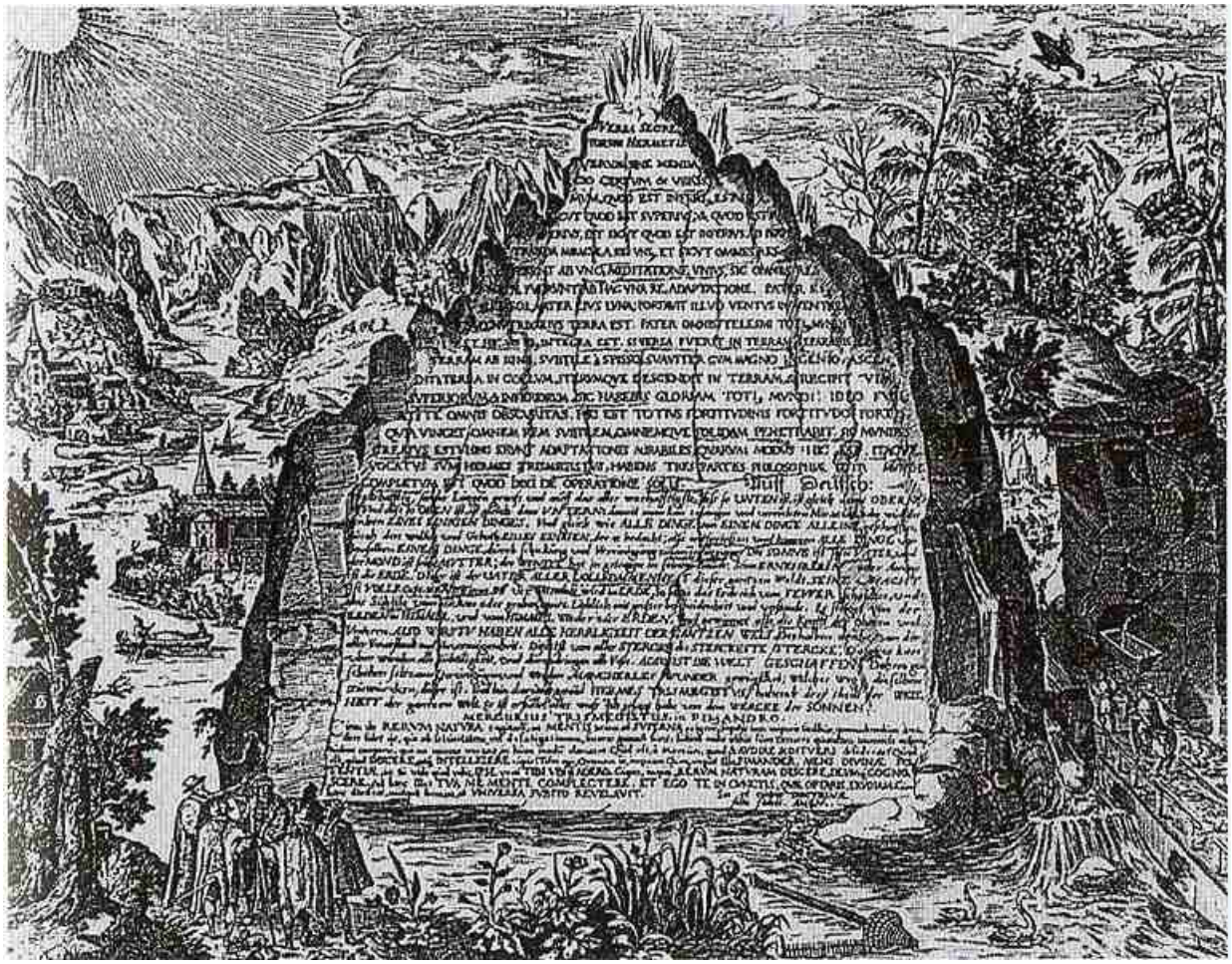
Note:

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ...

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.



Dr. Jung's "Green Christ Vision.":

In 1939 1 gave a seminar on the Spiritual Exercises of Ignatius Loyola.

At the same time I was occupied on the studies for Psychology and Alchemy.

One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross.

It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.

The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.

The vision came to me as if to point out that I had overlooked something in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.

When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

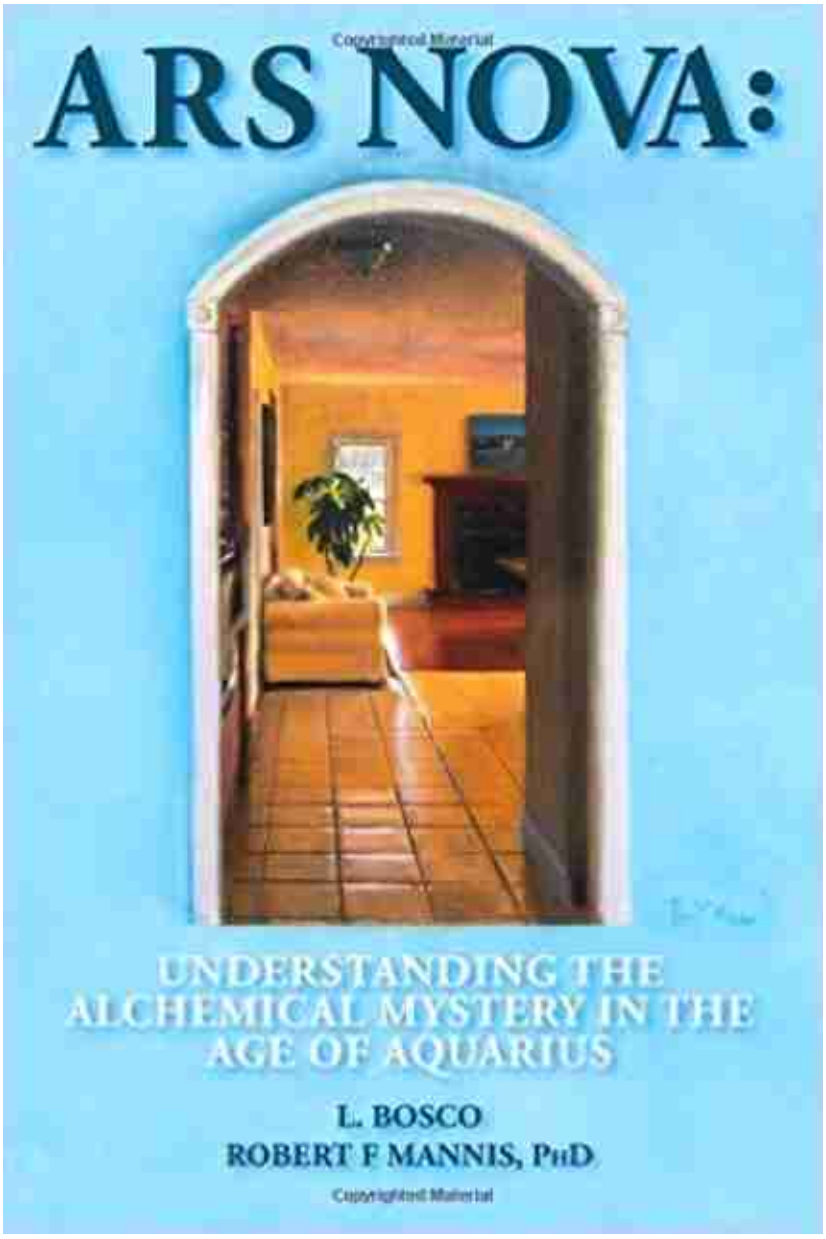
It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone.

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter." Carl Jung, Memories Dreams and Reflections, Pages 210-211.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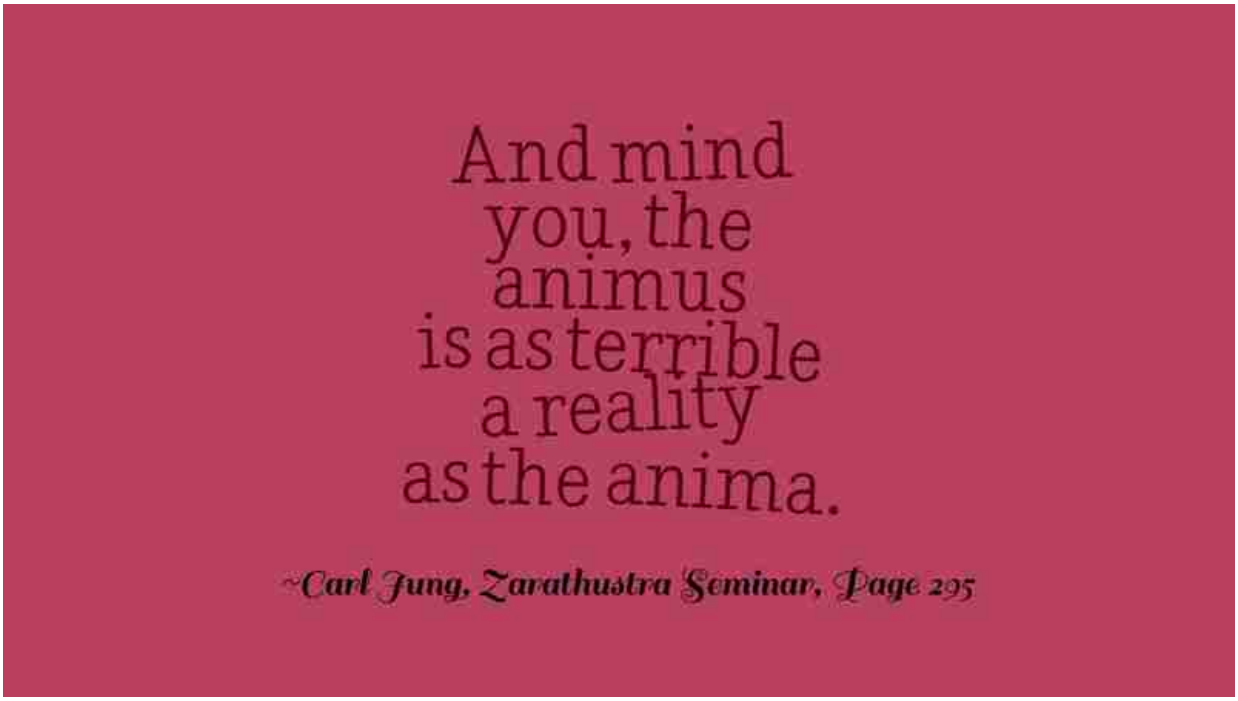
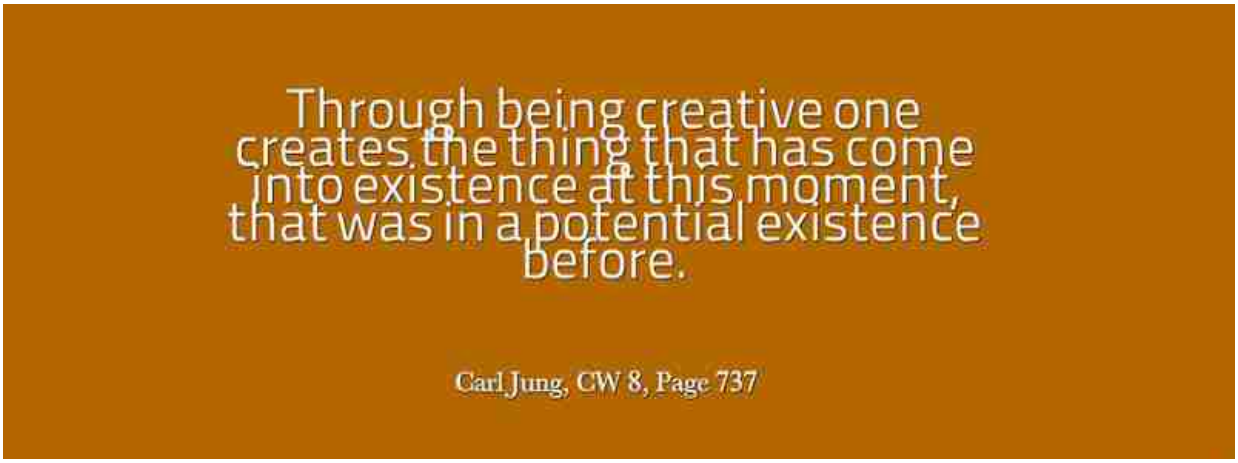
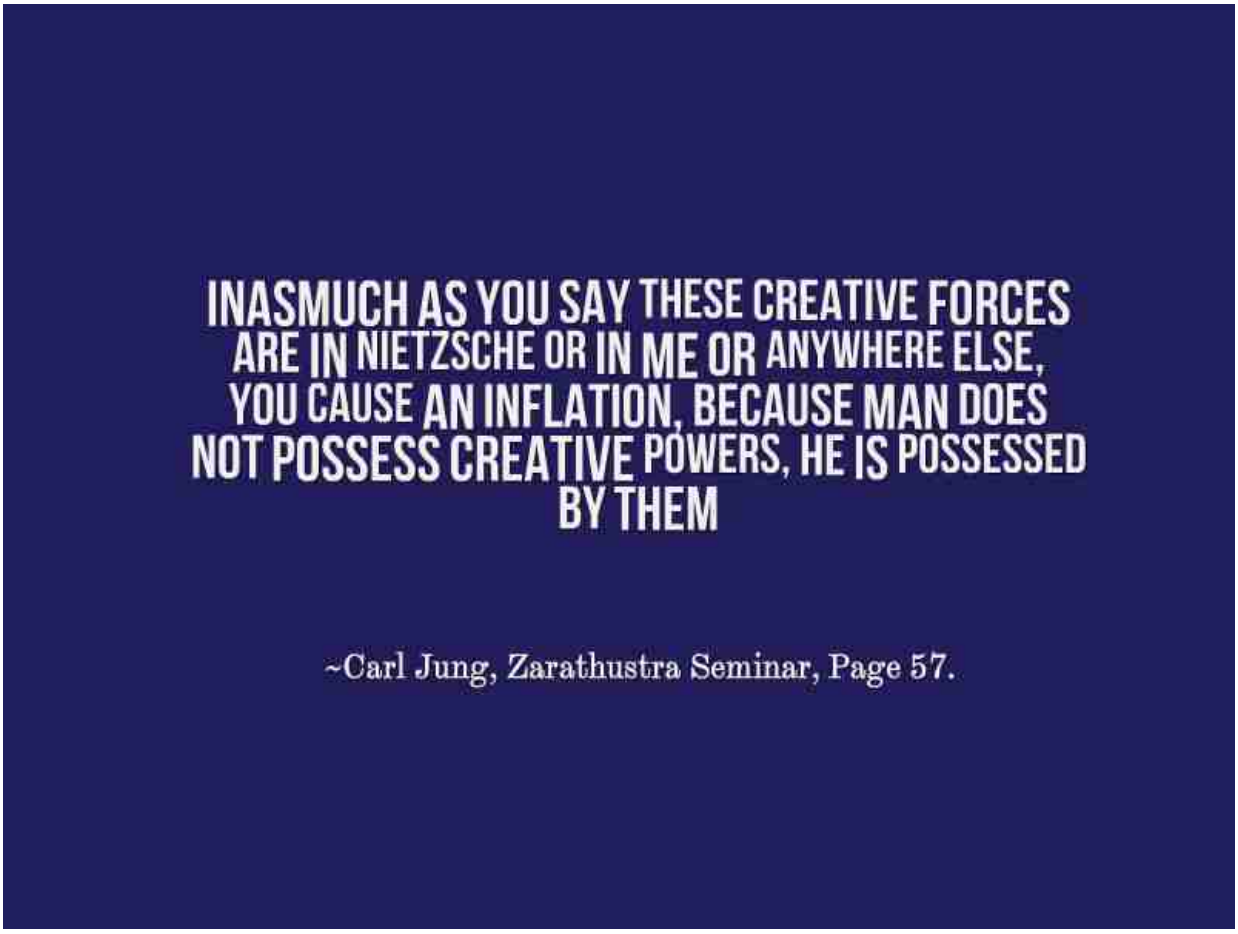
Some Carl Jung Quotations XVII **(2016-04-06 12:48)**



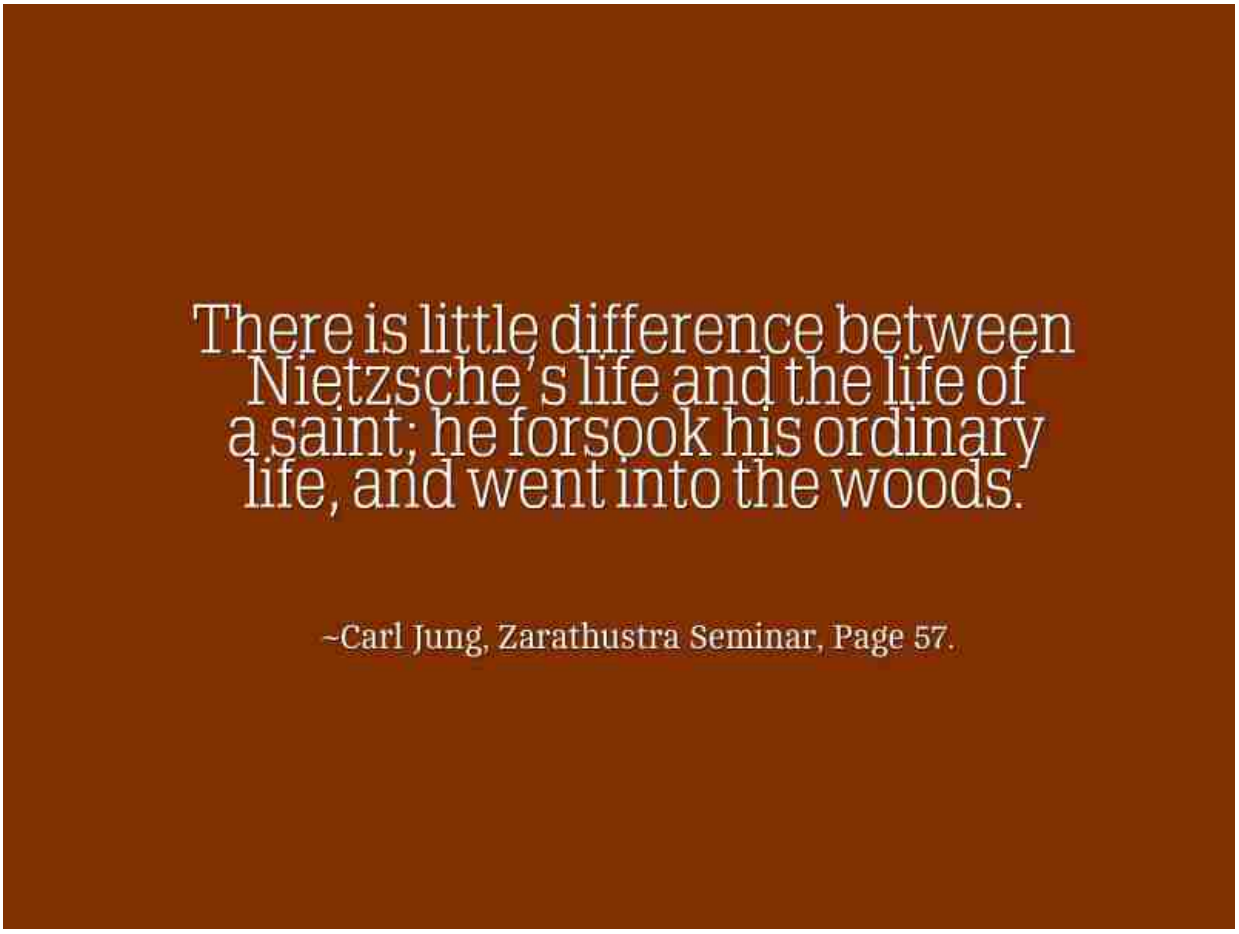
And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295


Through being creative one
creates the thing that has come
into existence at this moment,
that was in a potential existence
before.
Carl Jung, CW 8, Page 737

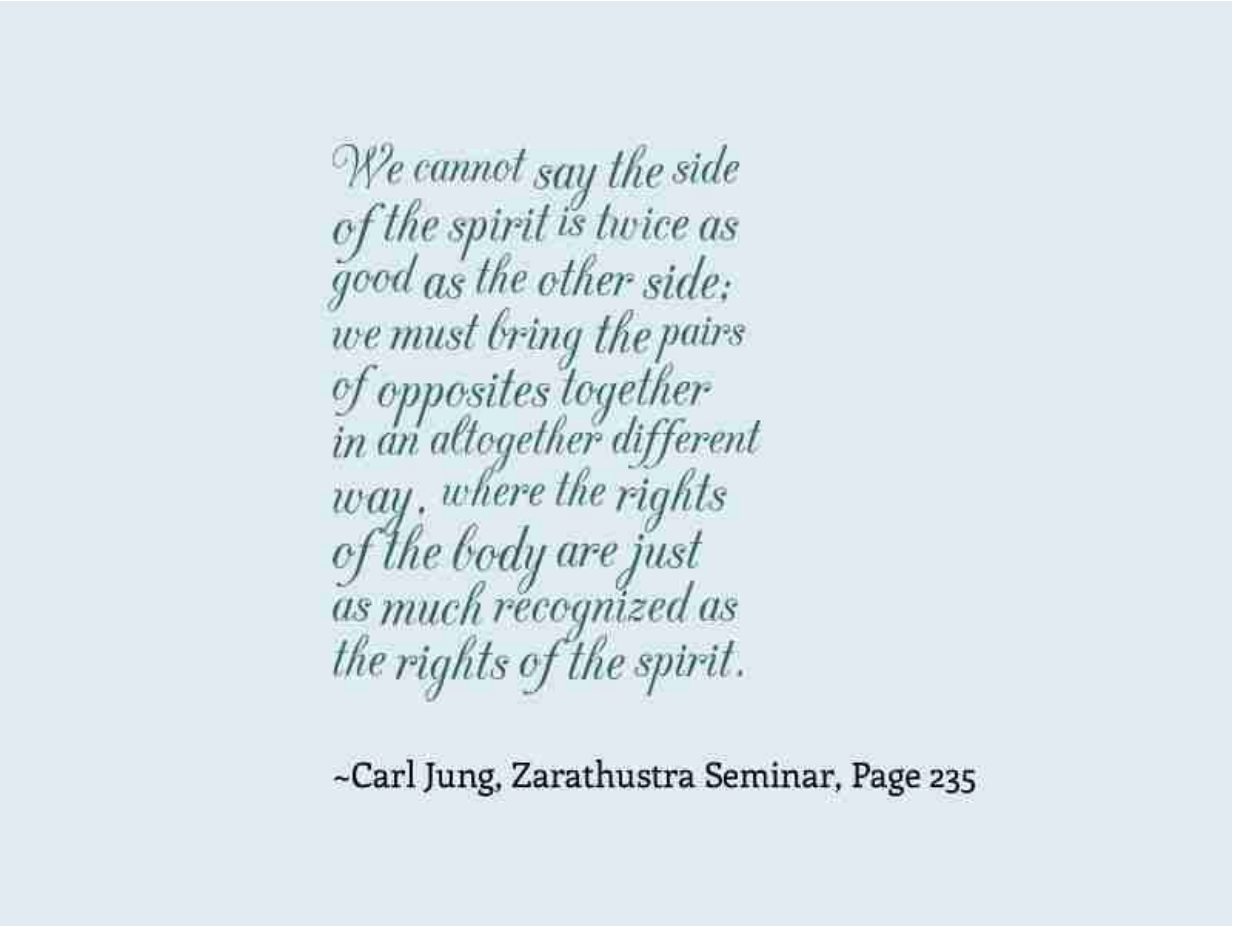
Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73


INASMUCH AS YOU SAY THESE CREATIVE FORCES ARE IN NIETZSCHE OR IN ME OR ANYWHERE ELSE, YOU CAUSE AN INFLATION, BECAUSE MAN DOES NOT POSSESS CREATIVE POWERS, HE IS POSSESSED BY THEM
~Carl Jung, Zarathustra Seminar, Page 57.

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.


There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods.
~Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57


We cannot say the side
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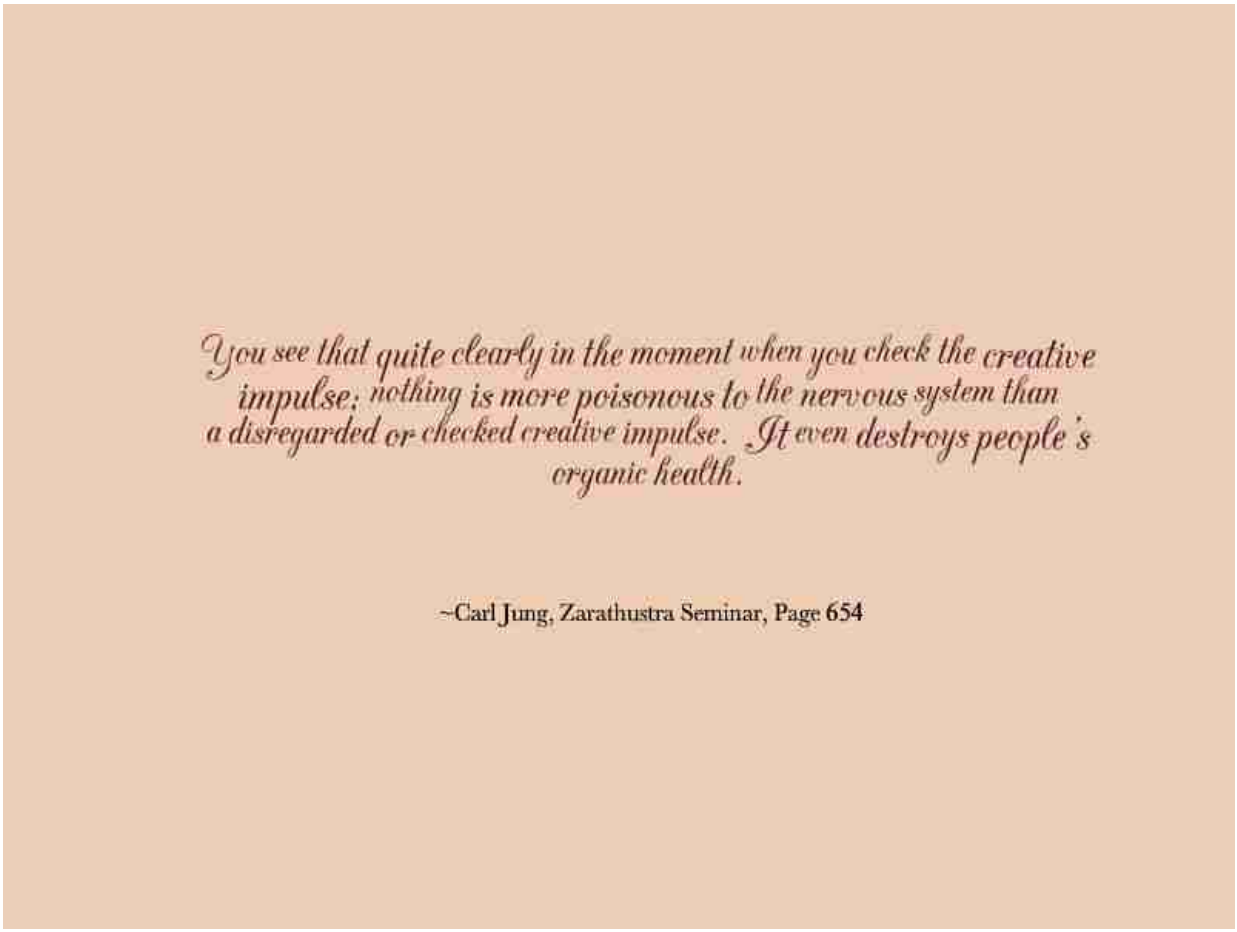
we must bring the pairs
of opposites together
in an altogether different
way, where the rights
of the body are just
as much recognized as
the rights of the spirit.
~Carl Jung, Zarathustra Seminar, Page 235

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.


You see that quite clearly in the moment when you check the creative impulse: nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health.
~Carl Jung, Zarathustra Seminar, Page 654

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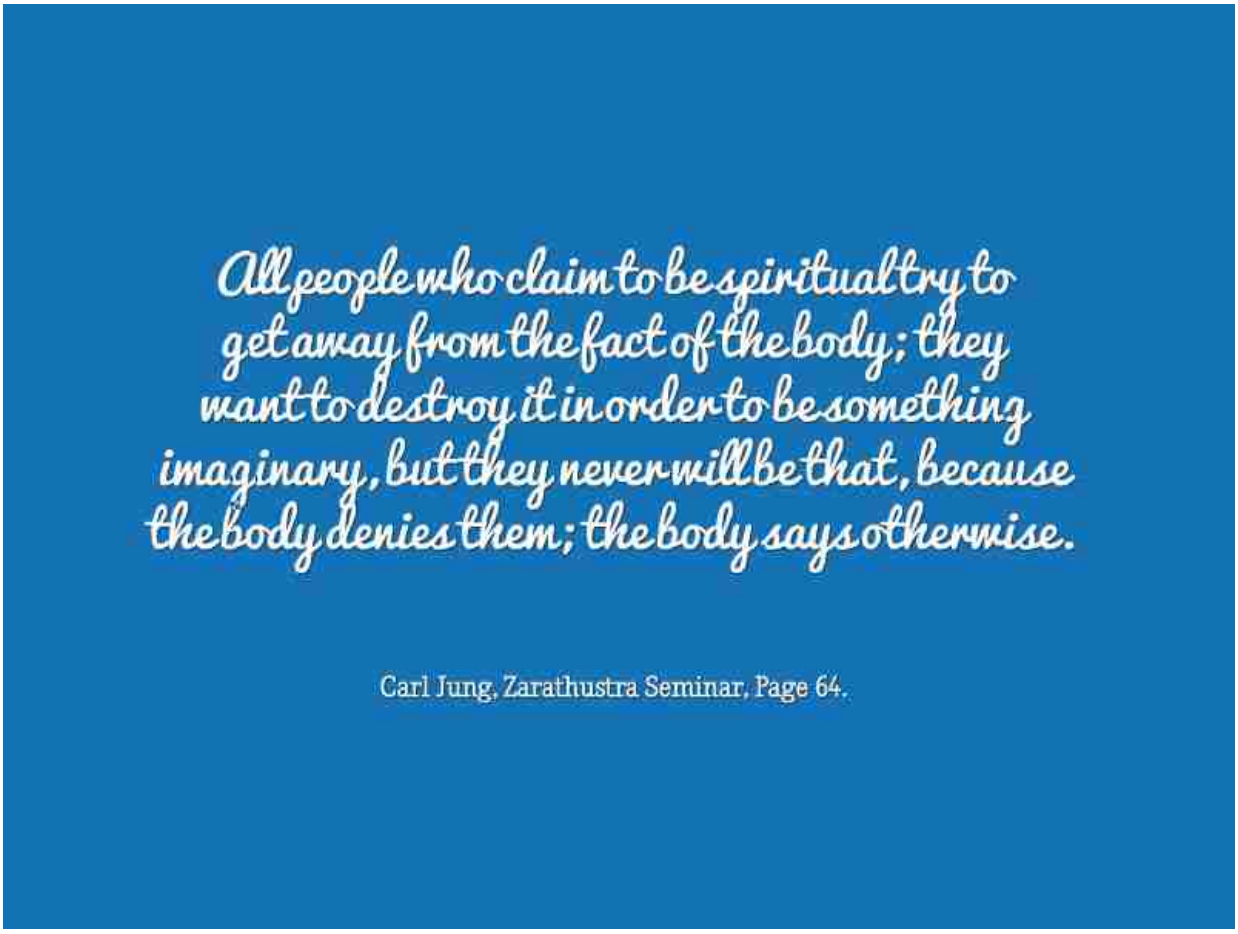
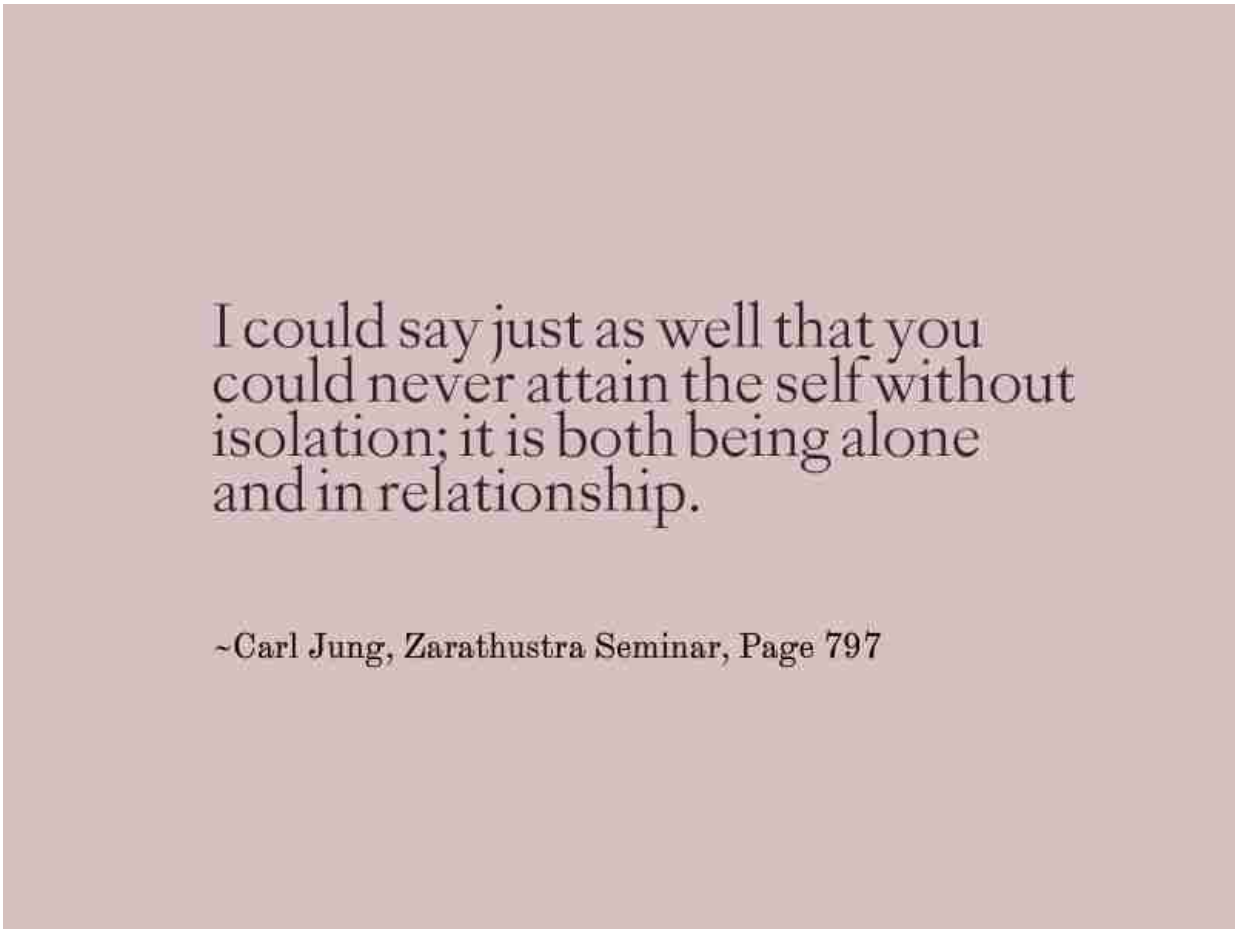

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.
Carl Jung, Zarathustra Seminar, Page 64.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.


I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship.
~Carl Jung, Zarathustra Seminar, Page 797

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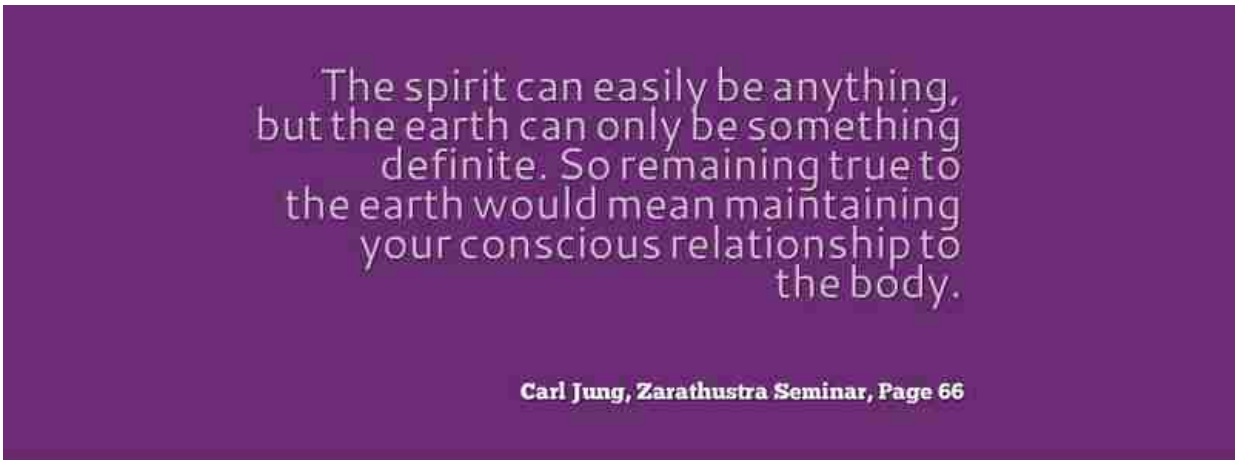
The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body.
Carl Jung, Zarathustra Seminar, Page 66

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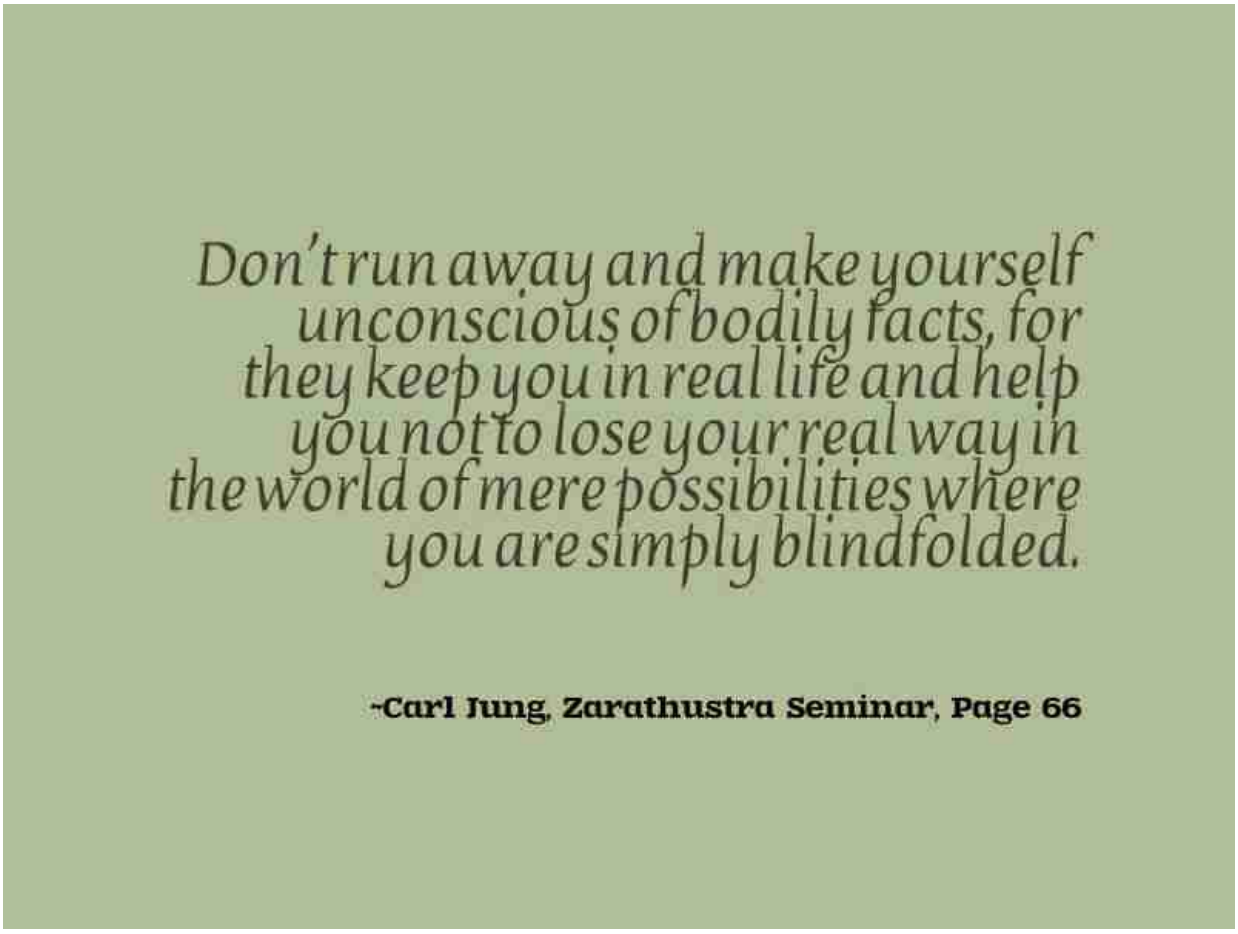
Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded.
~Carl Jung, Zarathustra Seminar, Page 66

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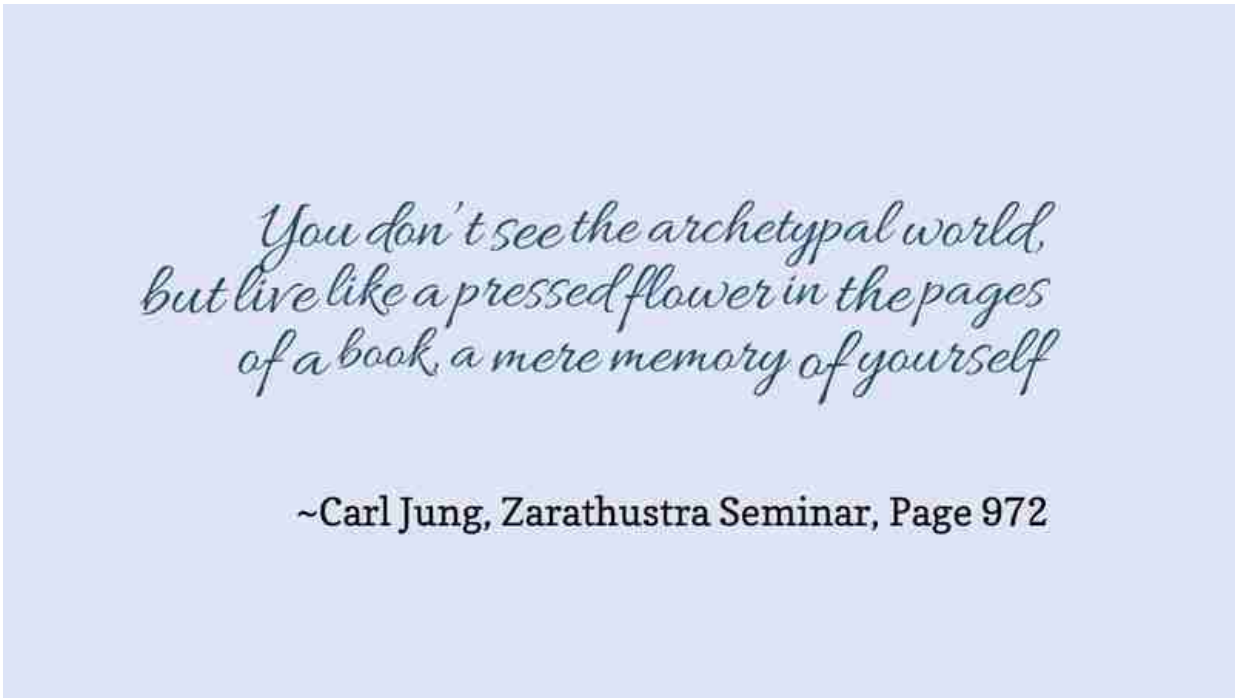
You don't see the archetypal world,
but live like a pressed flower in the pages
of a book, a mere memory of yourself
~Carl Jung, Zarathustra Seminar, Page 972

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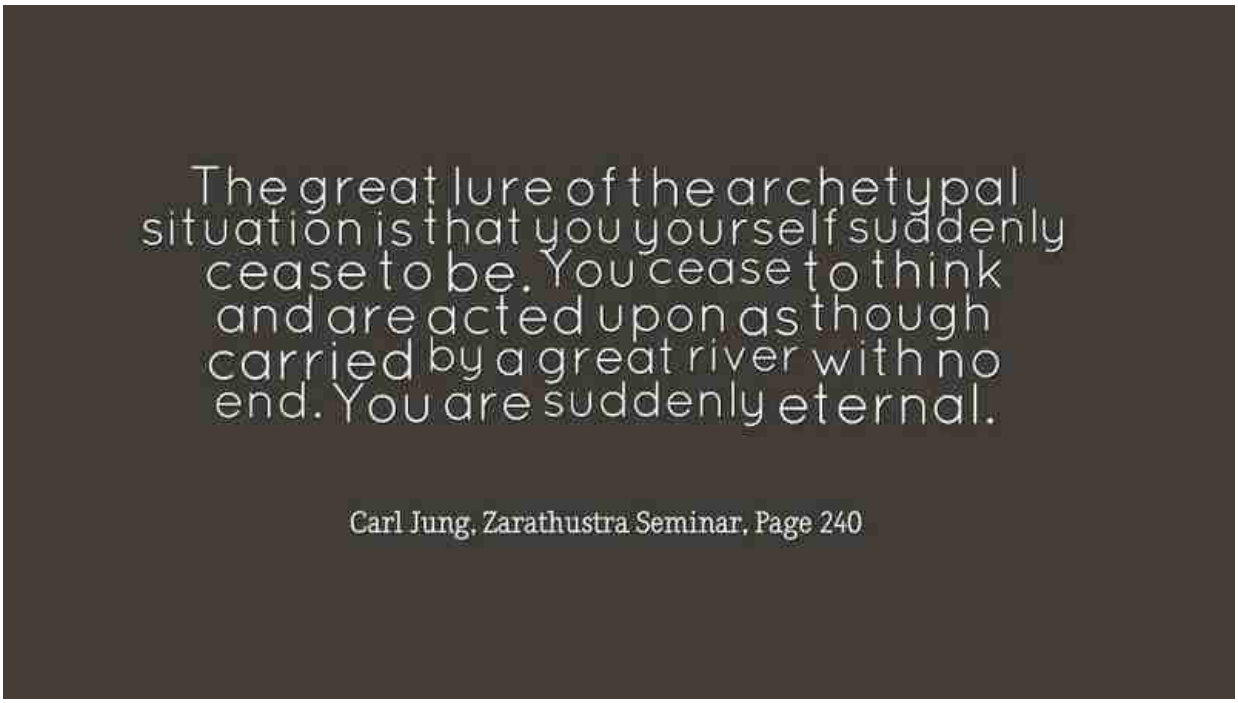
The great lure of the archetypal
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Carl Jung, Zarathustra Seminar, Page 240

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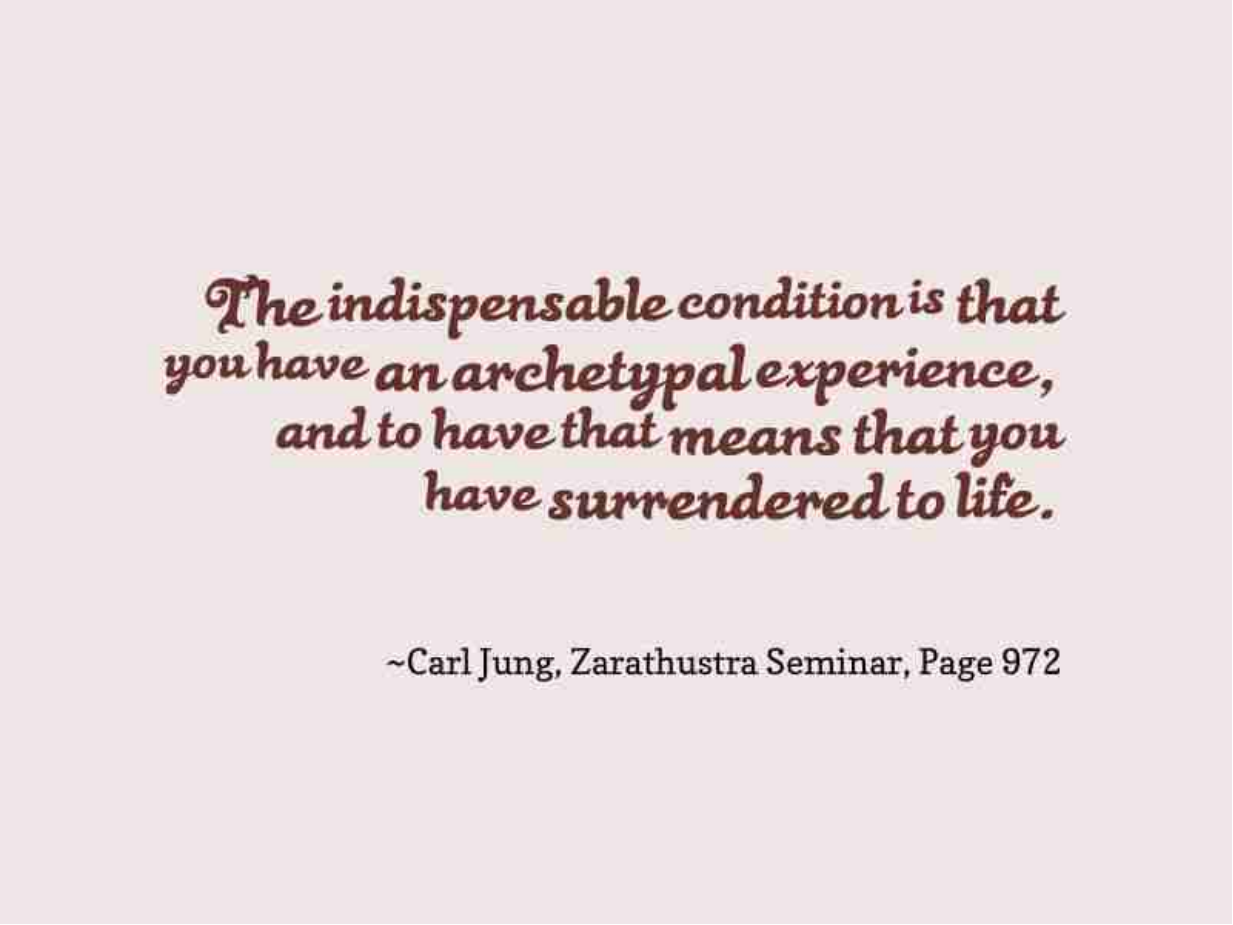
The indispensable condition is that
you have an archetypal experience,
and to have that means that you
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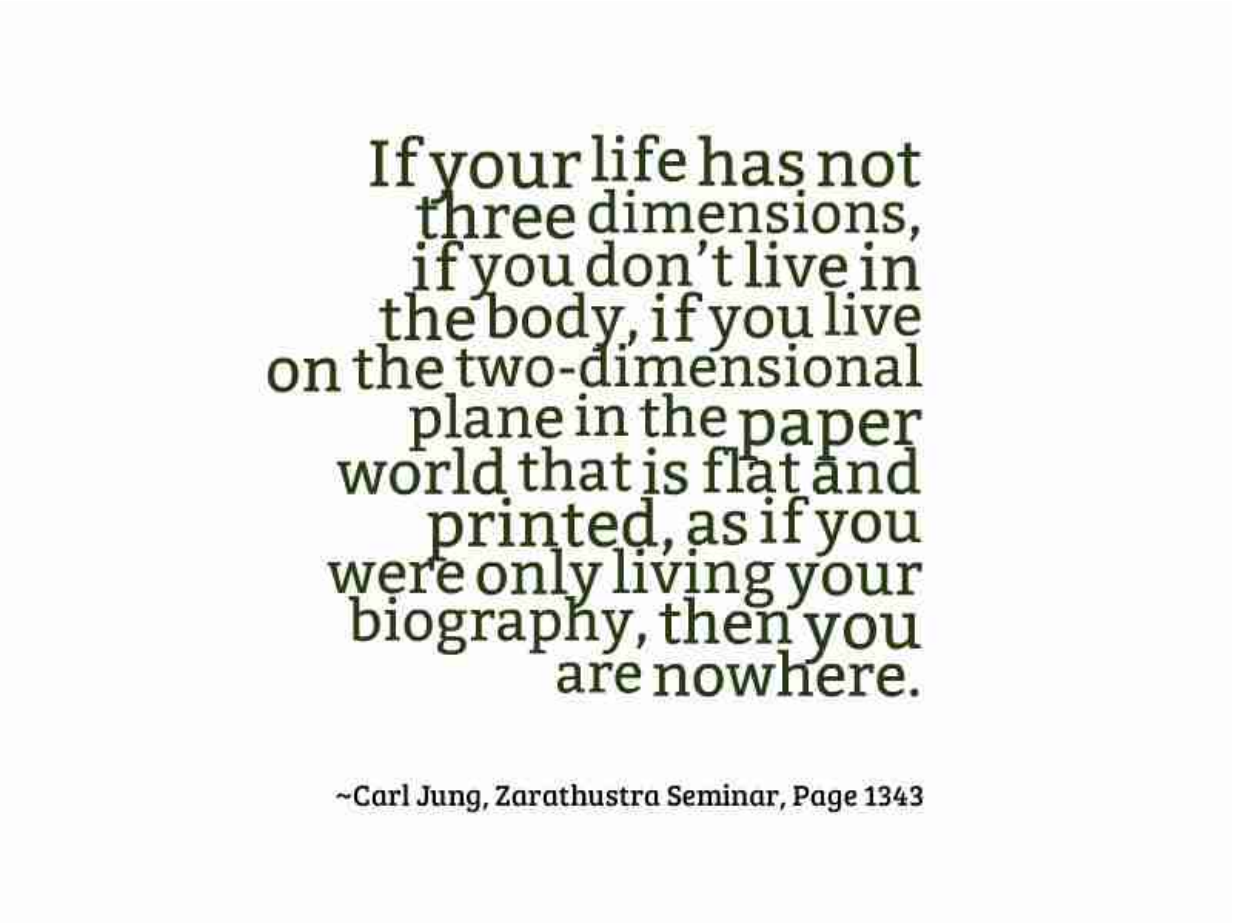
If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.
~Carl Jung, Zarathustra Seminar, Page 1343

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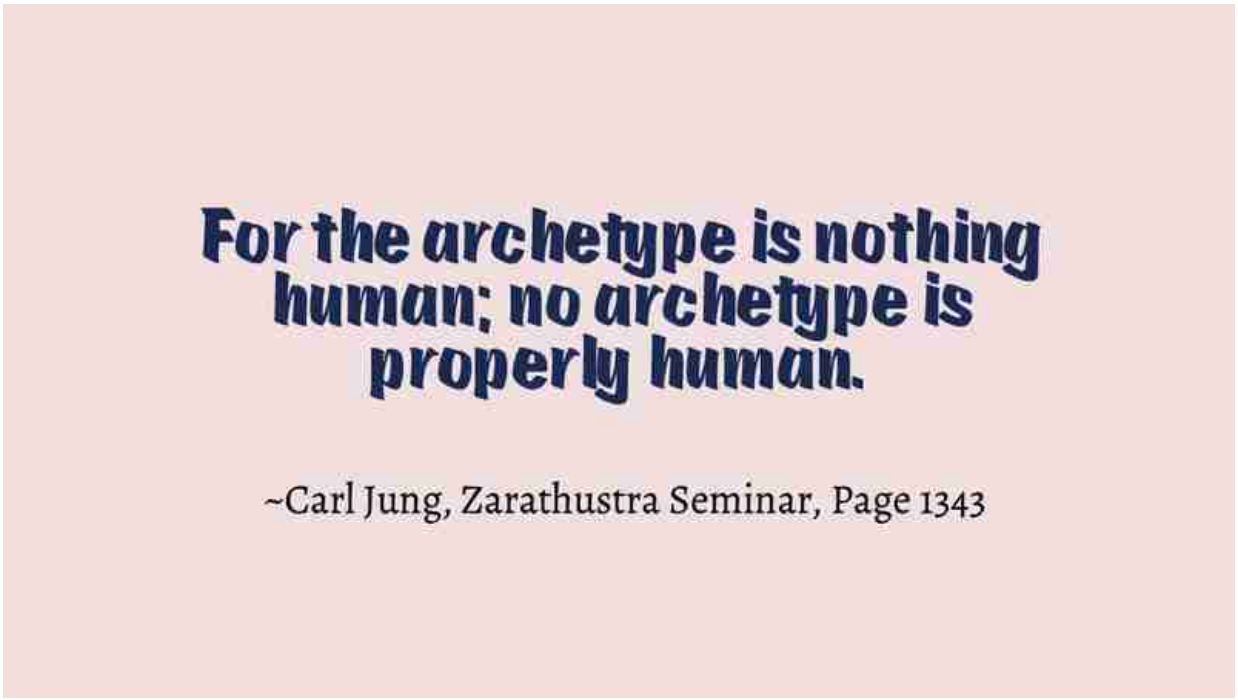
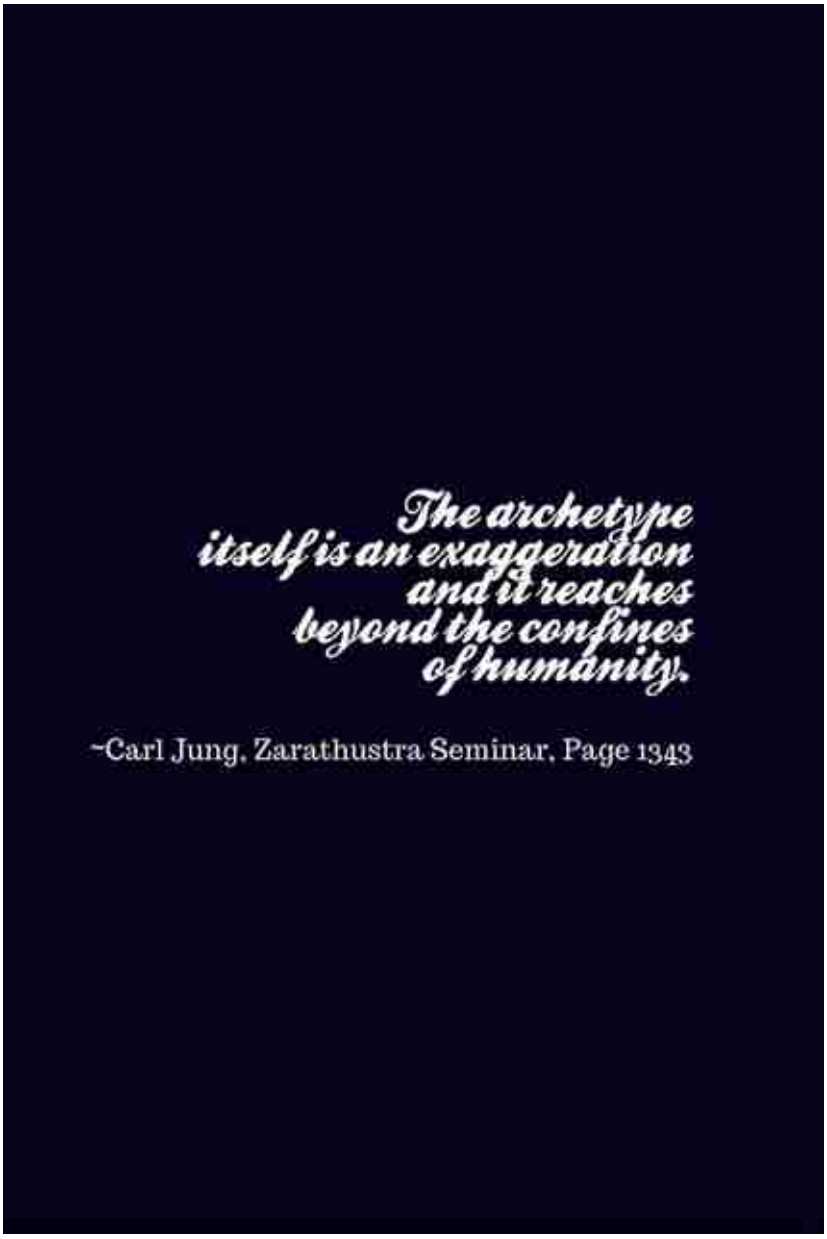


For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.


The archetype itself is an exaggeration and it reaches beyond the confines of humanity.
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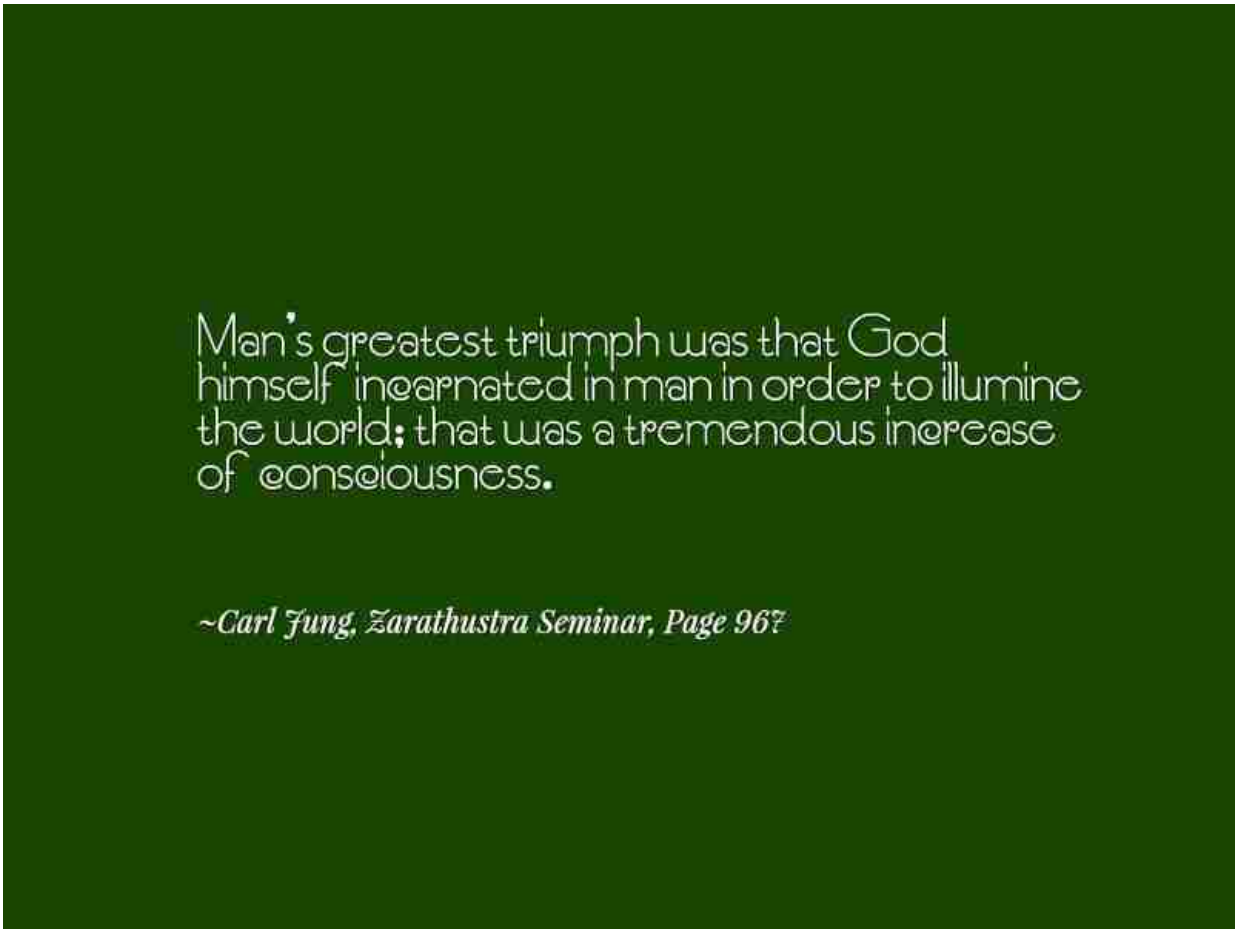
Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.
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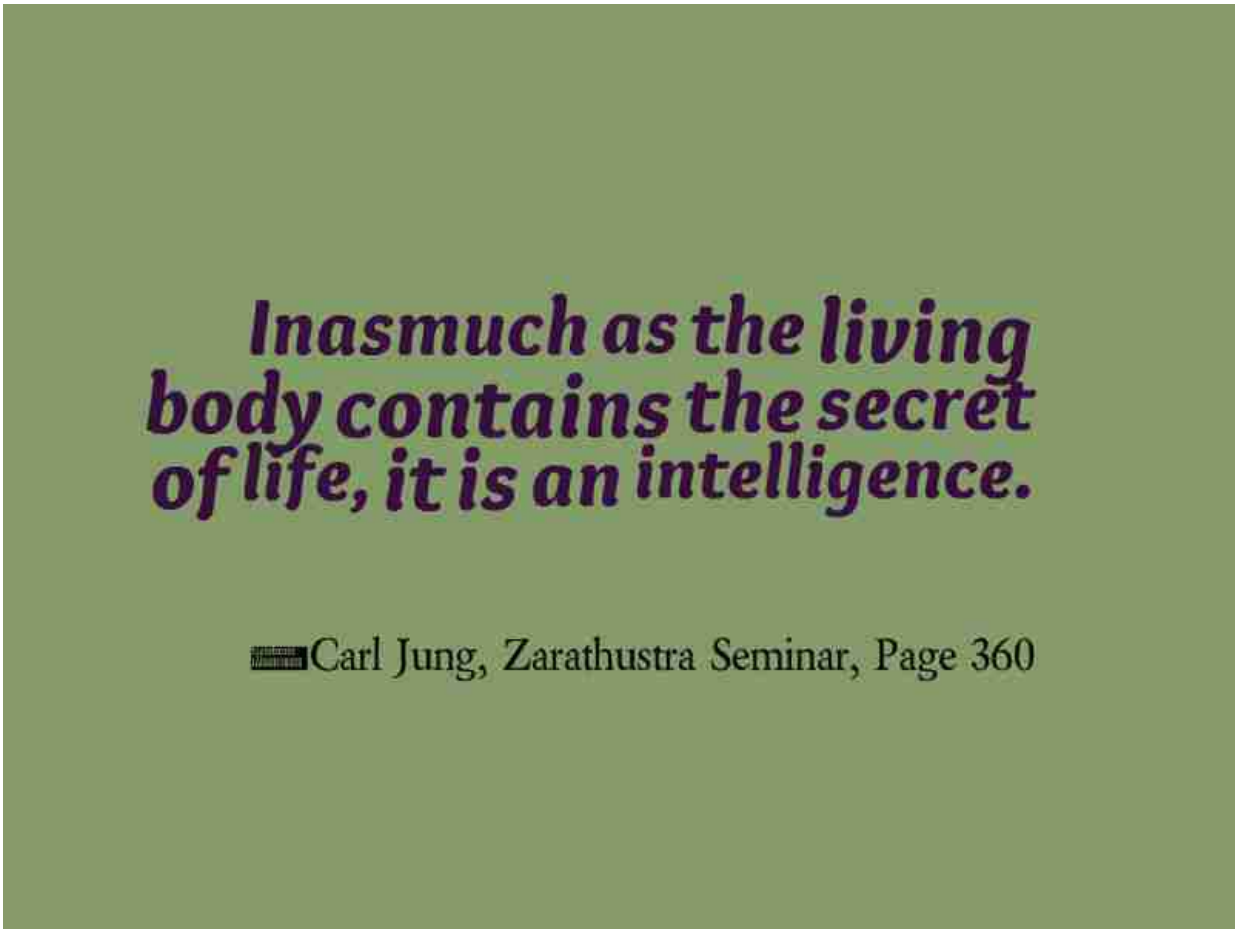
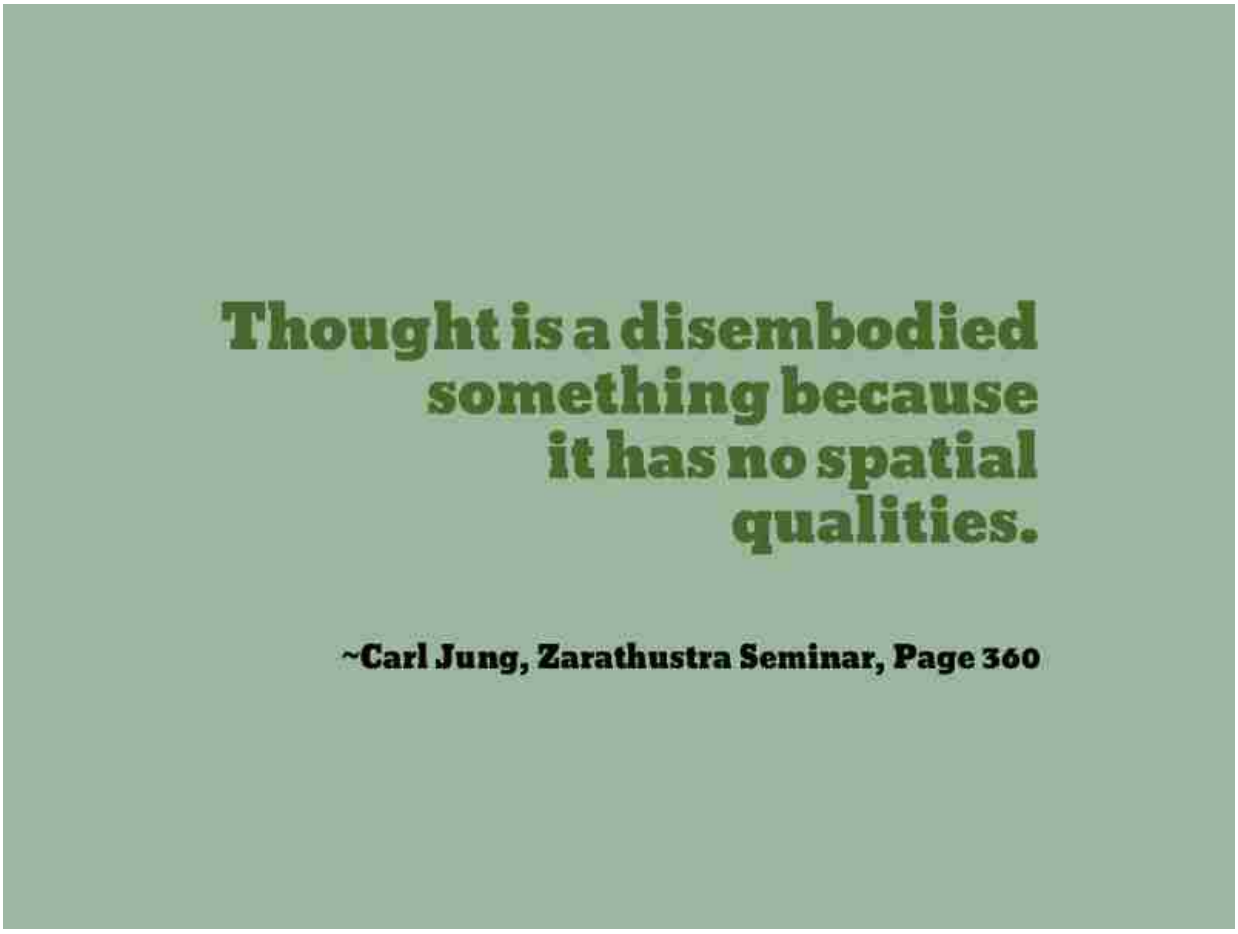


Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.



Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world.
~Carl Jung, Zarathustra Seminar, Page 929

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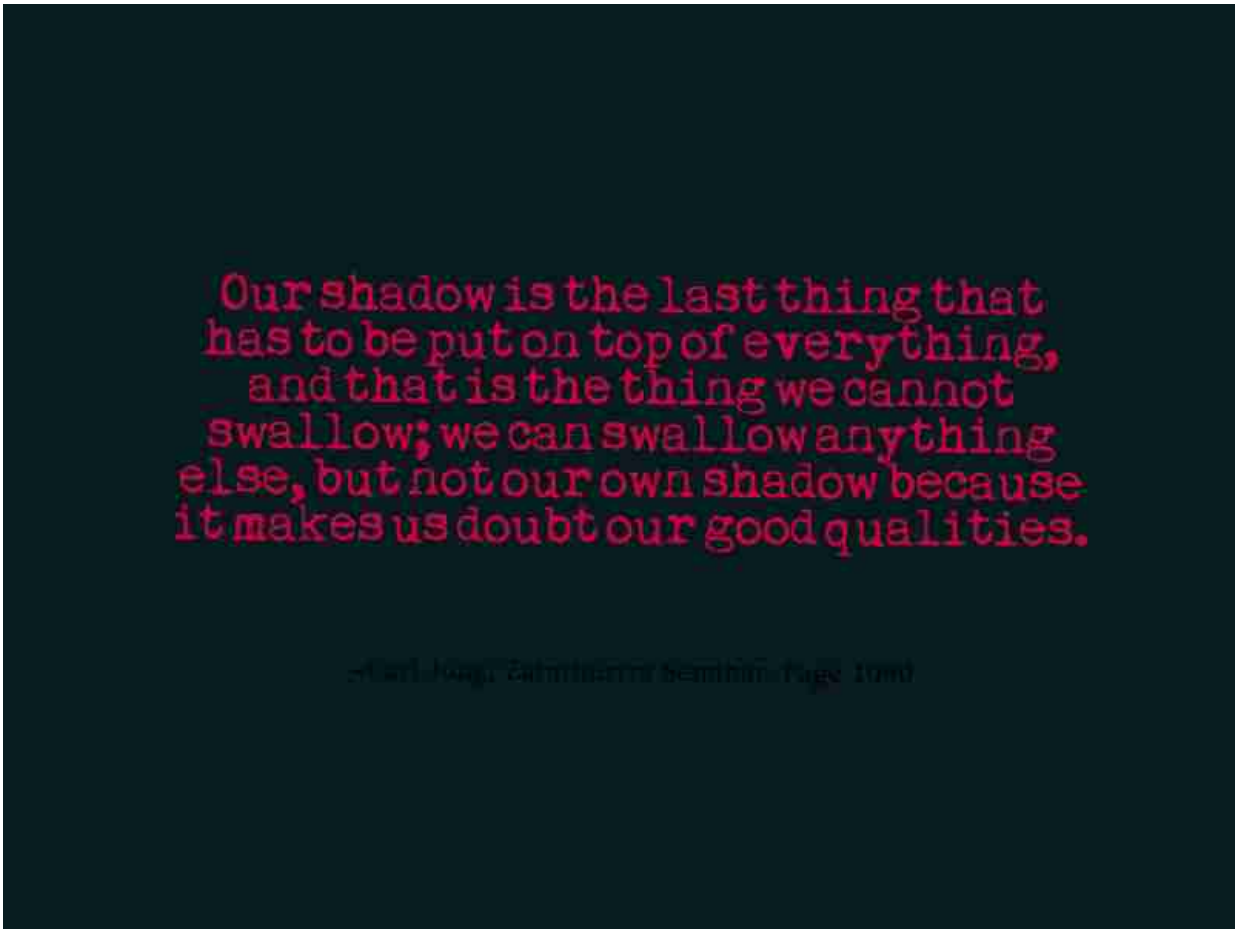
Our shadow is the last thing that
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else, but not our own shadow because
it makes us doubt our good qualities.

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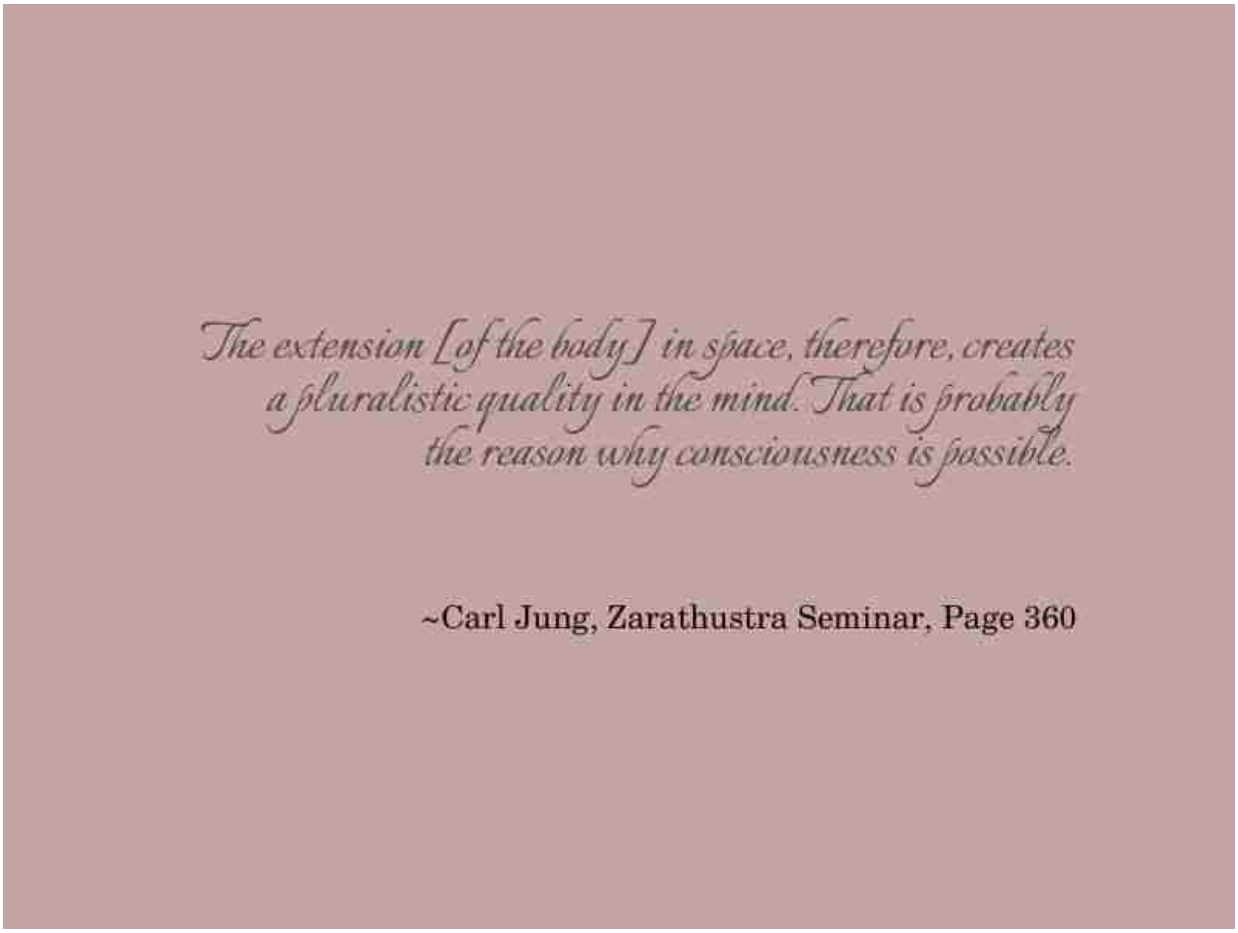
The extension [of the body] in space, therefore, creates
a pluralistic quality in the mind. That is probably
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Carl Jung on "Eastern Philosophy - or Yoga **(2016-04-07 04:17)**

Any Eastern philosophy—or Yoga, rather, for it is not philosophy in the Western sense —begins with the question, “Who am I? Who are you?”

That is the philosophic question par excellence which the Yogin asks his disciples.

For the goal, and the purpose of Eastern philosophy is that complete realization of the thing which lives, the thing which is.

And they have that idea because they are aware of the fact that man’s consciousness is always behind the facts; it never keeps up with the flux of life.

Life is in a way too rich, too quick, to be realized fully, and they know that one only lives completely when one's mind really accompanies one's life, when one lives no more than one can reflect upon with one's thought, and when one thinks no further than one is able to live.

If one could say that of oneself, it would be a guarantee that one really was living. Carl Jung, Zarathustra Seminar, Pages 1425-1426

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Nietzsche: Physician, heal thyself: then wilt thou also heal thy patient. **(2016-04-08 04:48)**

“Physician, heal thyself: then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole.” [Nietzsche]

Nietzsche is realizing certain truths here which are highly important from a psychological point of view.

"Physician, heal thyself" is particularly good teaching for our late Christianity.

You see, he assumes that the real cure is made where it is most needed and most immediate.

That is like the rainmaker of Kiau Tschou again.

He does not curse the earth or pray to heaven to behave and produce rain.

He says to himself that he was right when he left his village and when he got here he was wrong.

This place is out of order so he is the one that is wrong; that wrong is nearest to him, and if he wants to do anything for the chaotic condition, it must be done in him-he is the immediate object of himself.

So he asks for that little house and there he locks himself in and works on himself; he remains shut in until he

reconciles heaven and earth in himself, until he is in the right order, and then he has cured the situation: Tao is established.

That is exactly the same idea.

So the best cure for anybody is when the one who thinks about curing has cured himself; inasmuch as he cures himself it is a cure.

If he is in Tao, he has established Tao, and whoever beholds him beholds Tao and enters Tao.

This is a very Eastern idea.

The Western idea-particularly late Christianity-is of course to cure your neighbor, to help him, with no consideration of the question, "Who is the helper?"

Perhaps he is not a help, or perhaps he gives something which he takes back with the other hand.

There are plenty of people nowadays who join the life of the community, assume responsibility, and all that stuff, but I say, "Who is assuming responsibility?"

If my business is in a bad condition and a fellow comes along and says he will assume the responsibility and

run the whole thing, I naturally ask him who he is-and then I find he
has been bankrupt.

Naturally I don't want one who is himself a beggar and has given evidence of his own incompetence.

Those people who are very helpful need help.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

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Carl Jung: This of course refers to the tarantula dance, the madness caused by the tarantula. (2016-04-08 09:35)

“Revenge is in thy soul: wherever thou bitest, there ariseth blackscab; with revenge, thy poison maketh the soul giddy!”[Nietzsche]

This of course refers to the tarantula dance, the madness caused by the tarantula.

You see, that idea suggests something one very often encounters when people approach their inferior function; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.

They get a kind of seasickness; they develop such symptoms actually.

It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.

And of course the thing that is waiting for them underneath is the jaws of hell, or the depth of the water, or a profound darkness, or a monster-or they may call it madness.

And mind you, it is madness to fall out of one’s conscious world into an unconscious condition.

Insanity means just that, being overcome by an invasion of the unconscious.

It is madness to fall out of one’s conscious world into an unconscious condition.

Insanity means just that, being overcome by an invasion of the unconscious.

Consciousness is swept over by unconscious contents in which all orientation is lost.

The ego then becomes a sort of fish swimming in a sea among other fishes, and of course fishes don't know who they are, don't even know the name of
their own species. Carl Jung, Zarathustra Seminar, Pages 1088-1089

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Carl Jung on symbolism of the eagle carrying the serpent round its neck (2016-04-09 02:09)

I have here two interesting cases where that symbolism of the eagle carrying the serpent round its neck was discovered by other people besides
Nietzsche.

The first contribution I owe to Mr. Baumann who is generous enough to let us see some of his pictures, where the fate of the serpent-or
the achievement of the eagle-is demonstrated.

It is the story of the relationship of the spiritual and the material principle as a part of the inner development, the drama interieur.

One can call it a sort of initiation process.

Or one can also express it in a reversed way, that all the initiation processes we know from history or by experience are the external manifestation of a natural inner process which is always happening in the mind.

Our dreams are like windows that allow us to look in, or to listen in, to that psychological process which is

continually going
on in our unconscious.

It is a process of continuous transformation with no end if we don't interfere.

It needs our conscious interference to bring it to a goal—by our interference we make a goal.

Otherwise it is like the eternal change of the seasons in nature, a building up and a pulling down, integration and disintegration without end.

No crops are brought home by nature; only the consciousness of man knows about crops.

He gathers the apples under the trees, for they simply disintegrate if left to themselves.

And that is true of our unconscious mental process: it revolves within itself.

It builds up and it pulls down; it integrates and disintegrates—and then integrates again.

It is like the seasons, or the eternal sunrise and sunset, from which nothing comes unless a human consciousness interferes and
realizes the result.

Perhaps one suddenly sees something and says, "This is a flower."

Now we have reached something.

But left to itself the process would come to nothing. Carl Jung, Zarathustra Seminar, Pages 236-237

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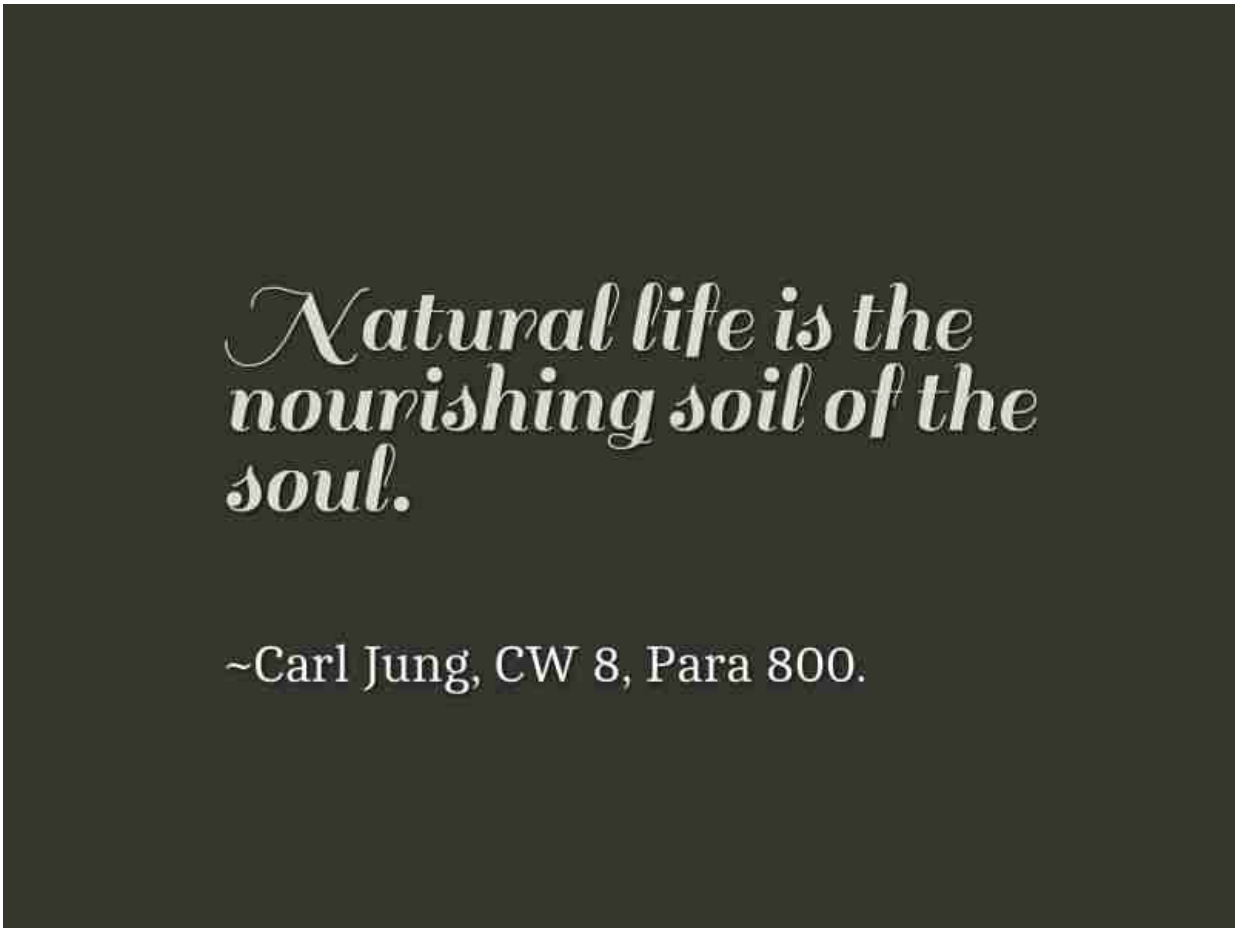
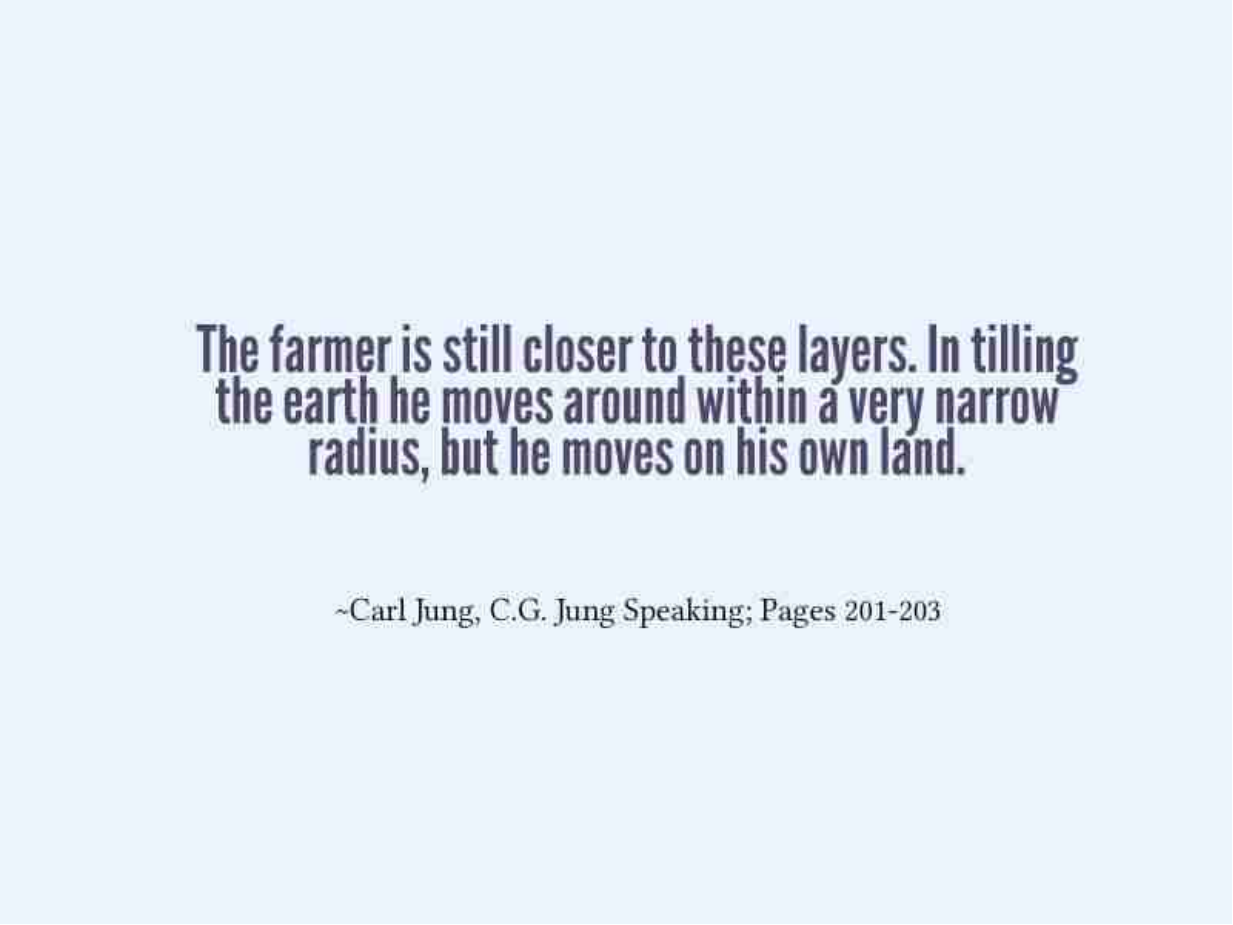
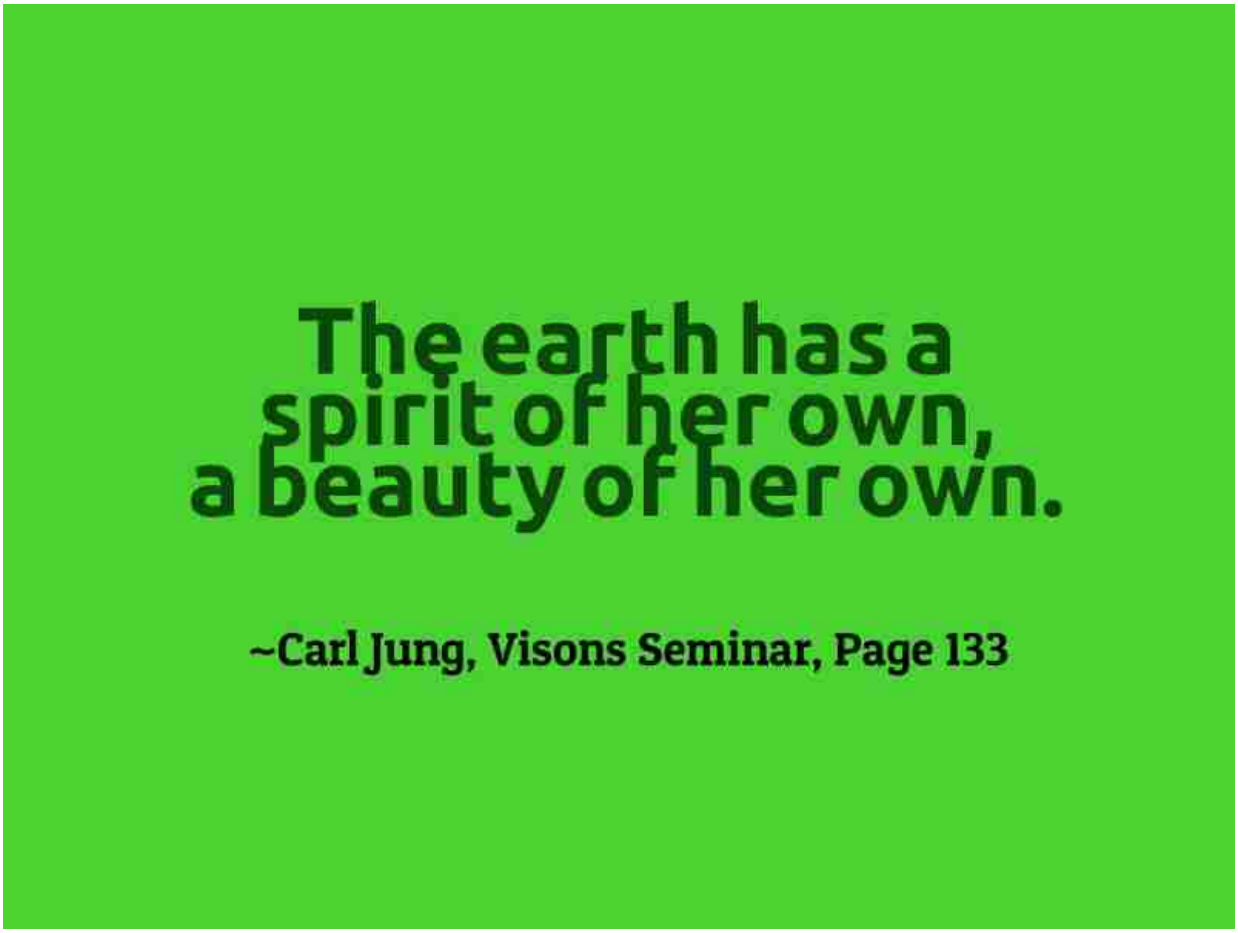
Some Carl Jung Quotations XXVII (2016-04-09 17:14)



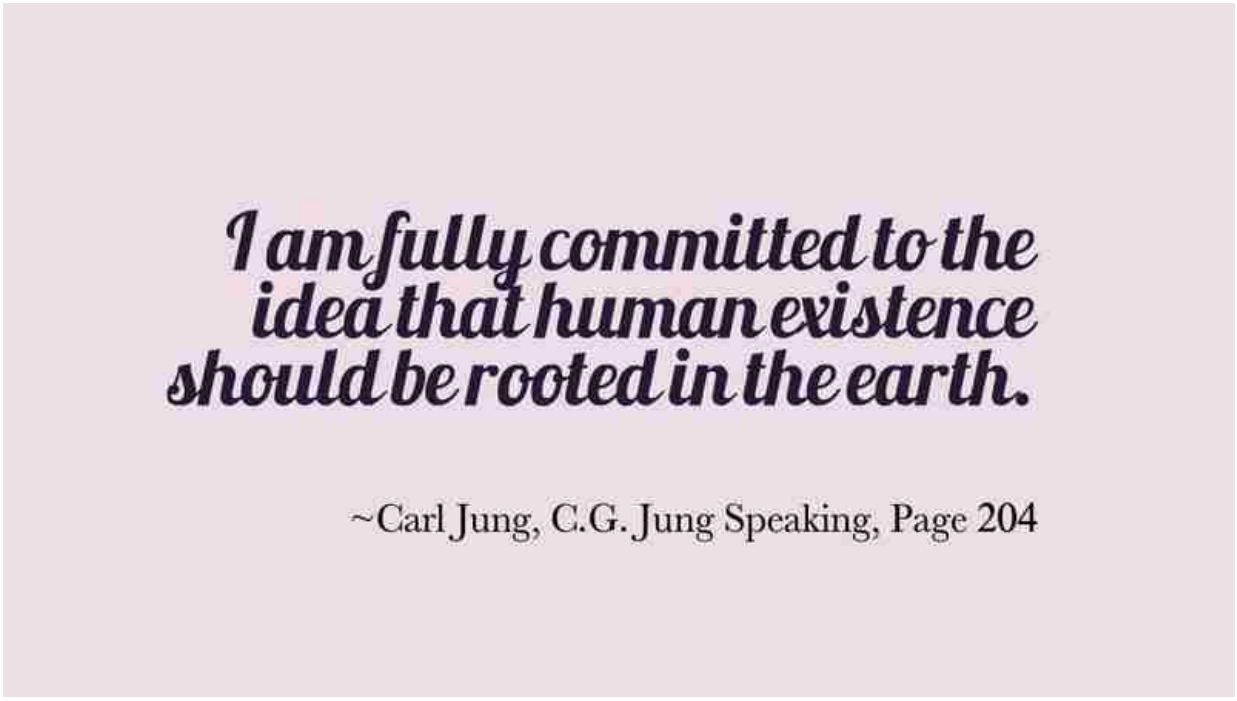
Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.


The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.
~Carl Jung, C.G. Jung Speaking; Pages 201-203

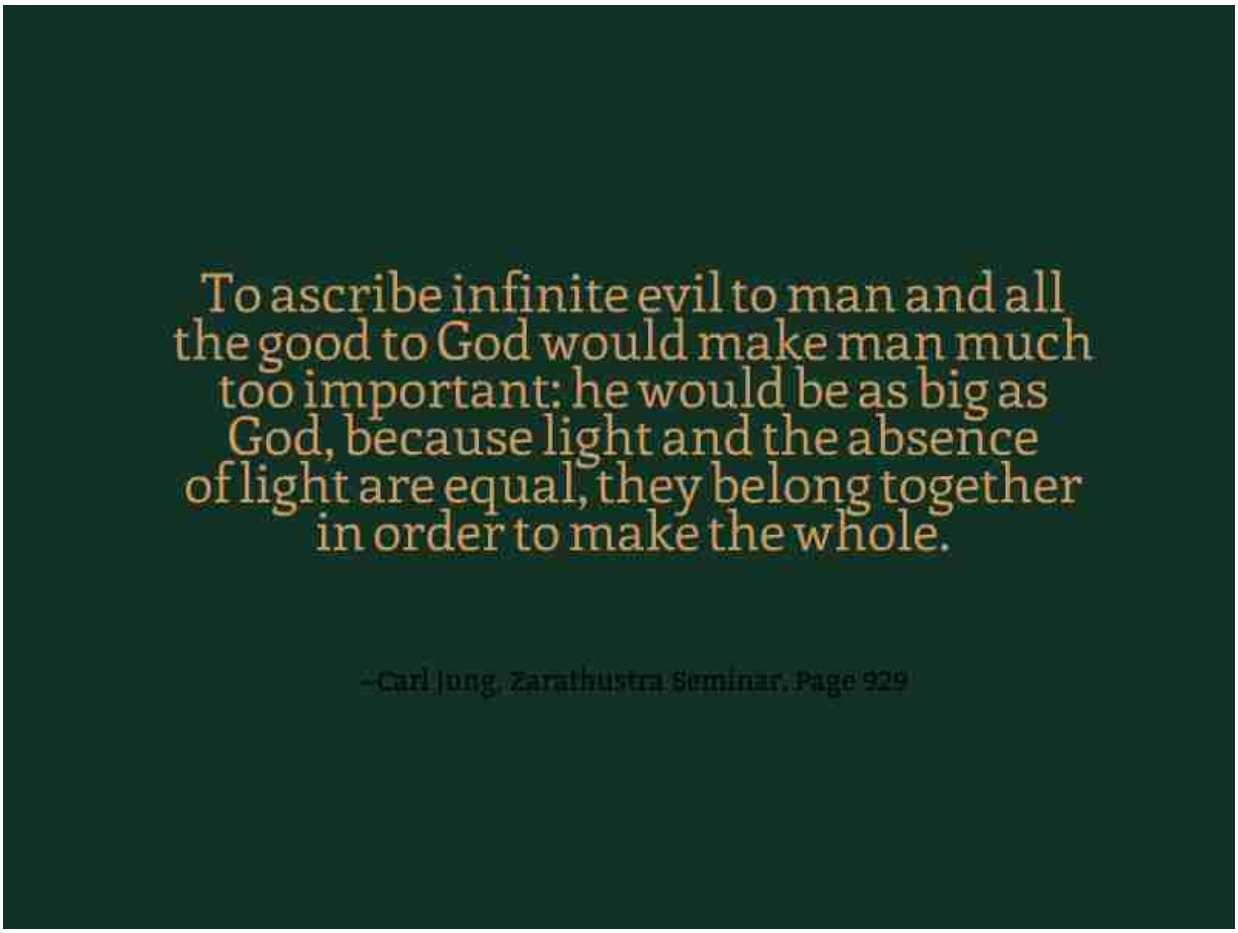
The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203



The earth has a spirit of her own, a beauty of her own. Carl Jung, Visons Seminar, Page 133



I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking,


To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole.
–Carl Jung, Zarathustra Seminar, Page 929

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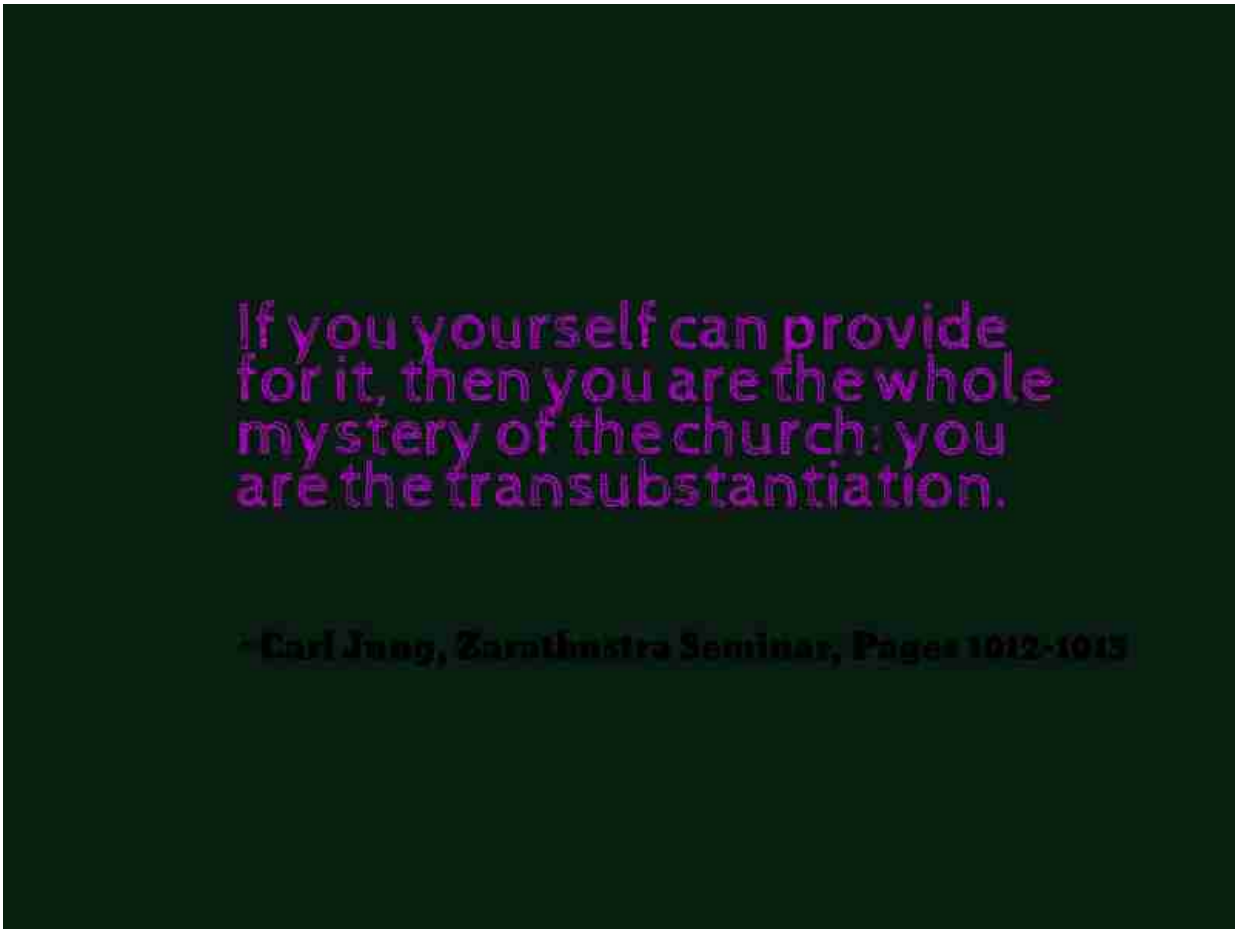
If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.
- Carl Jung, Zarathustra Seminar, Pages 1012-1013

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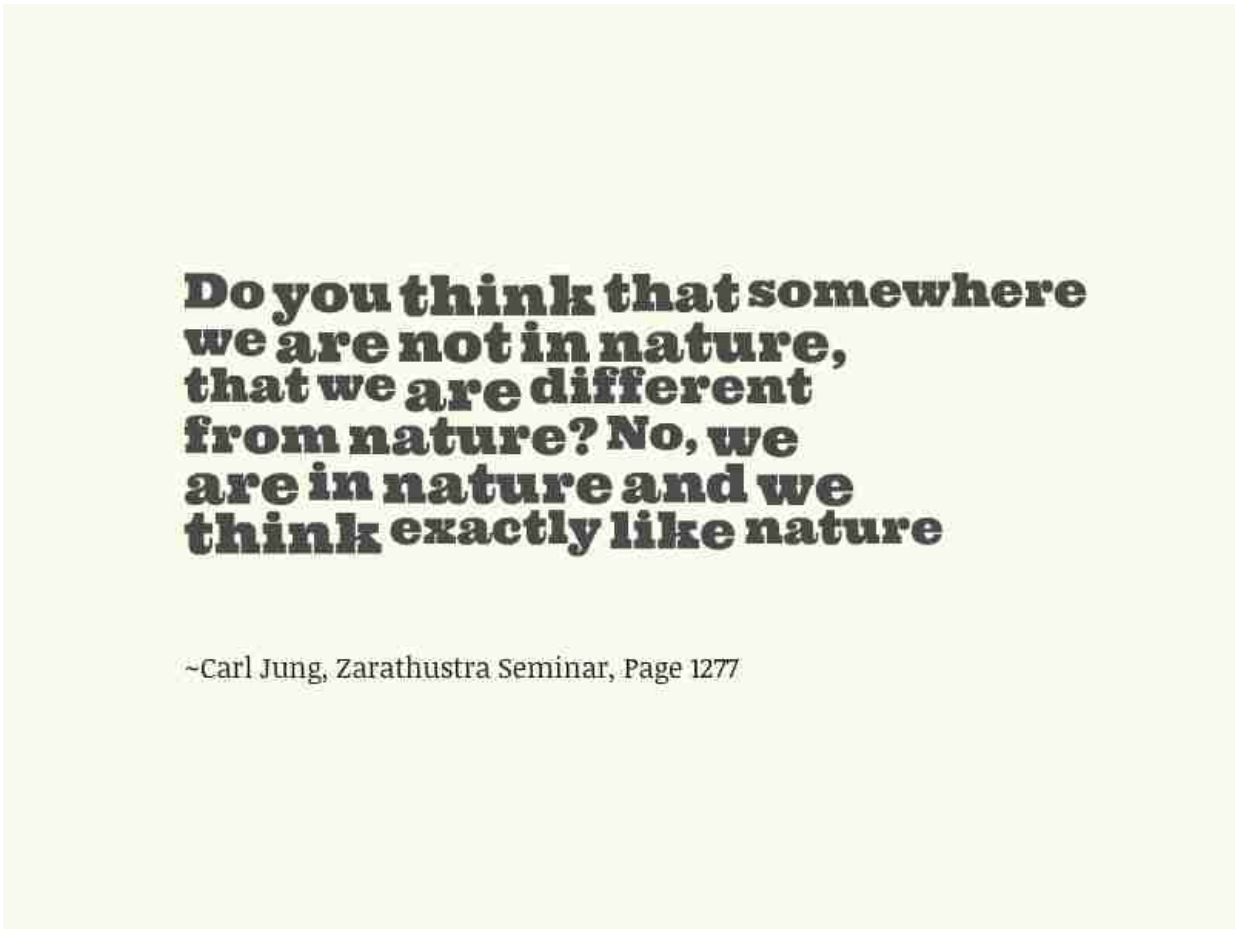
Do you think that somewhere
we are not in nature,
that we are different
from nature? No, we
are in nature and we
think exactly like nature
~Carl Jung, Zarathustra Seminar, Page 1277

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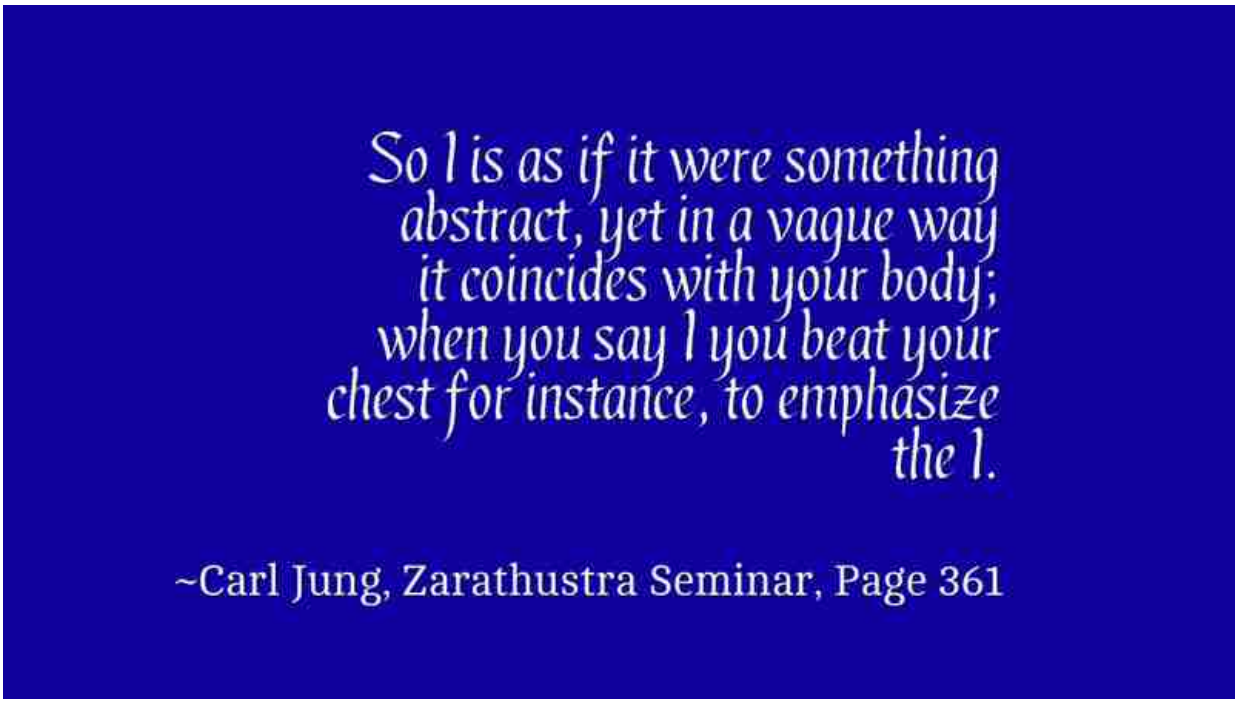
So I is as if it were something
abstract, yet in a vague way
it coincides with your body;
when you say I you beat your
chest for instance, to emphasize
the I.
~Carl Jung, Zarathustra Seminar, Page 361

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

So whatever comes from behind comes from the shadow,
from the darkness of the unconscious, and because
you have no eyes there, and because you wear
no neck amulet to ward off evil influences, that thing
gets at you, possesses and obsesses you.
~CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1265

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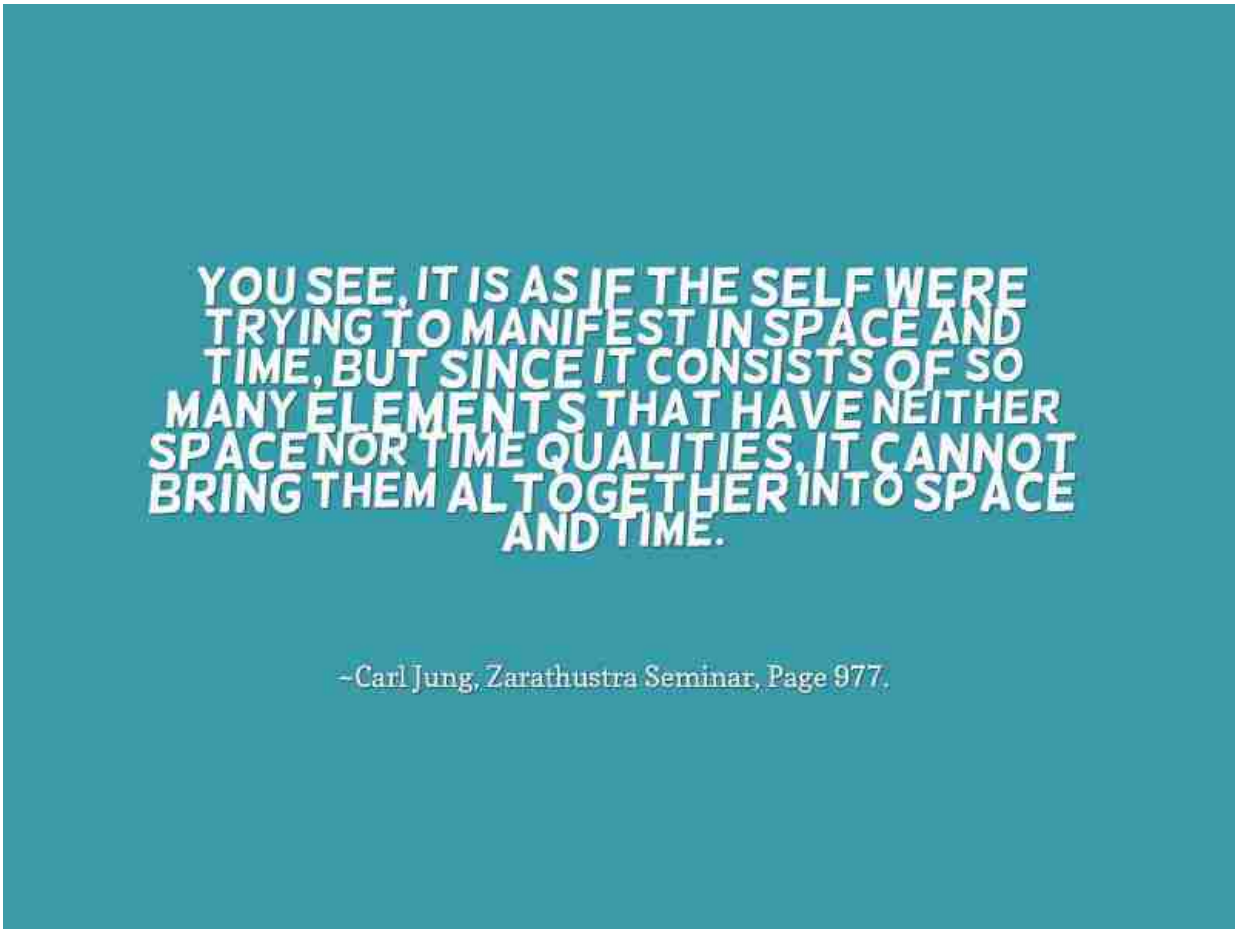
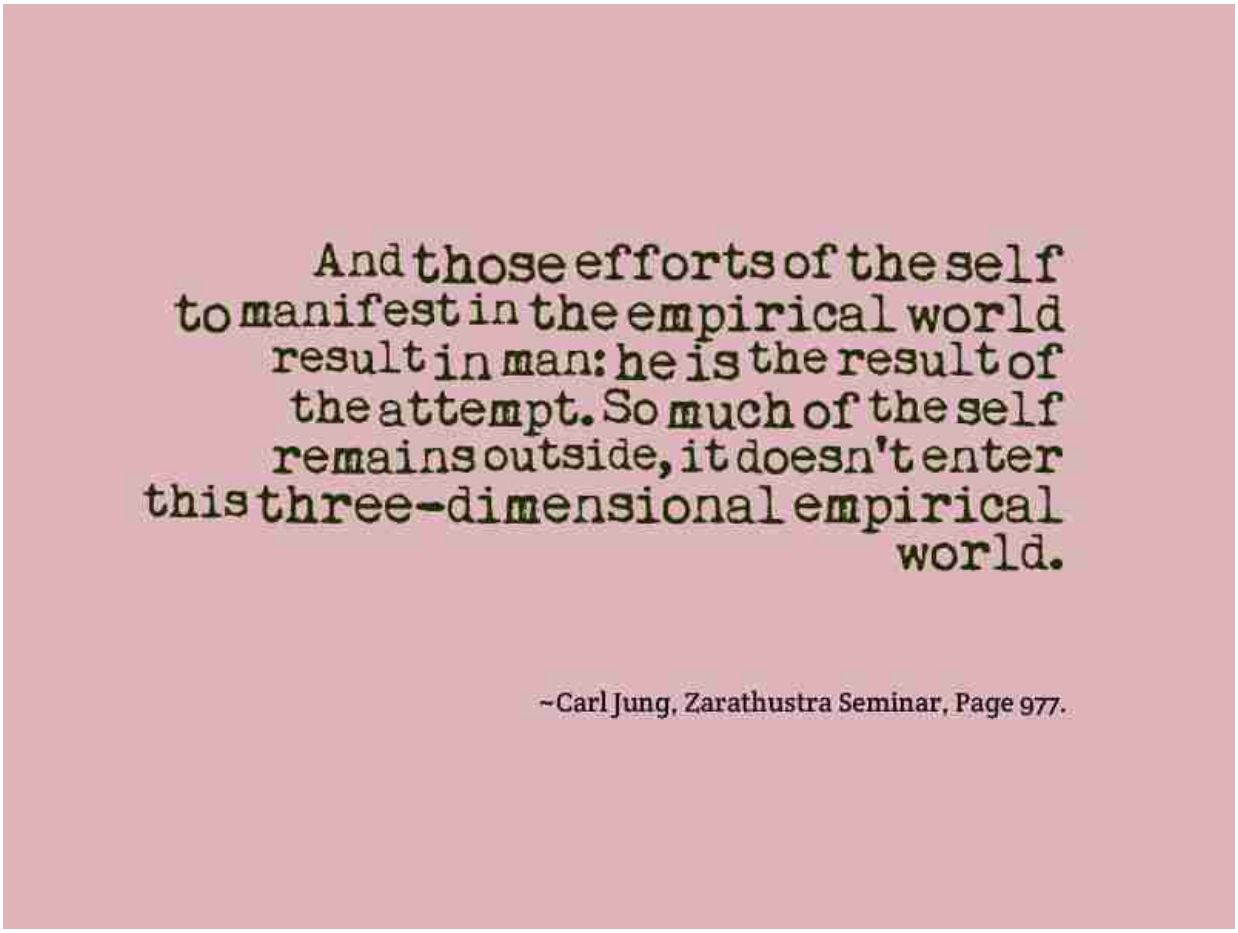
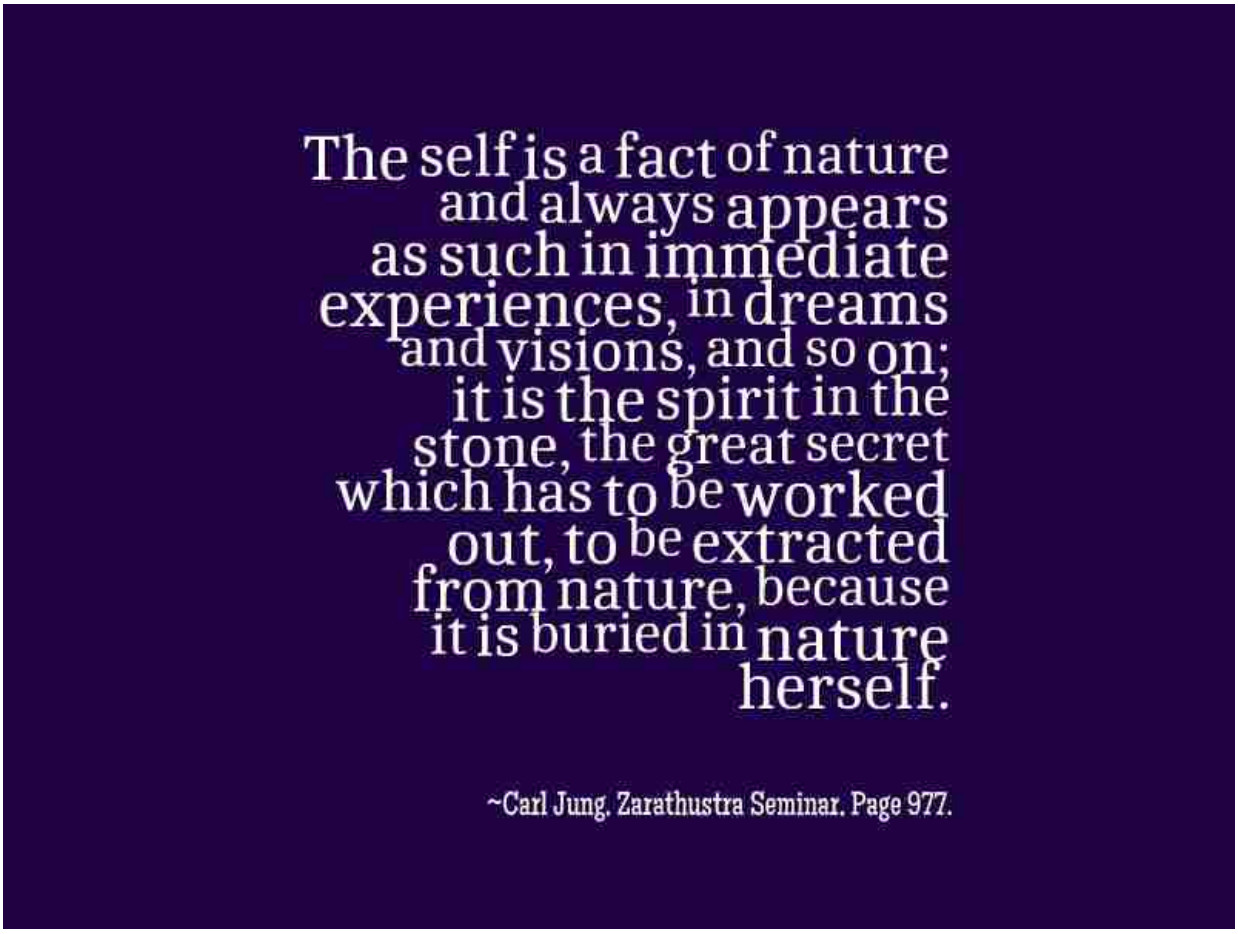

YOU SEE, IT IS AS IF THE SELF WERE TRYING TO MANIFEST IN SPACE AND TIME, BUT SINCE IT CONSISTS OF SO MANY ELEMENTS THAT HAVE NEITHER SPACE NOR TIME QUALITIES, IT CANNOT BRING THEM ALTOGETHER INTO SPACE AND TIME.
~Carl Jung, Zarathustra Seminar, Page 977.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.


And those efforts of the self
to manifest in the empirical world
result in man: he is the result of
the attempt. So much of the self
remains outside, it doesn't enter
this three-dimensional empirical
world.
~Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.


The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.
~Carl Jung. Zarathustra Seminar. Page 977.

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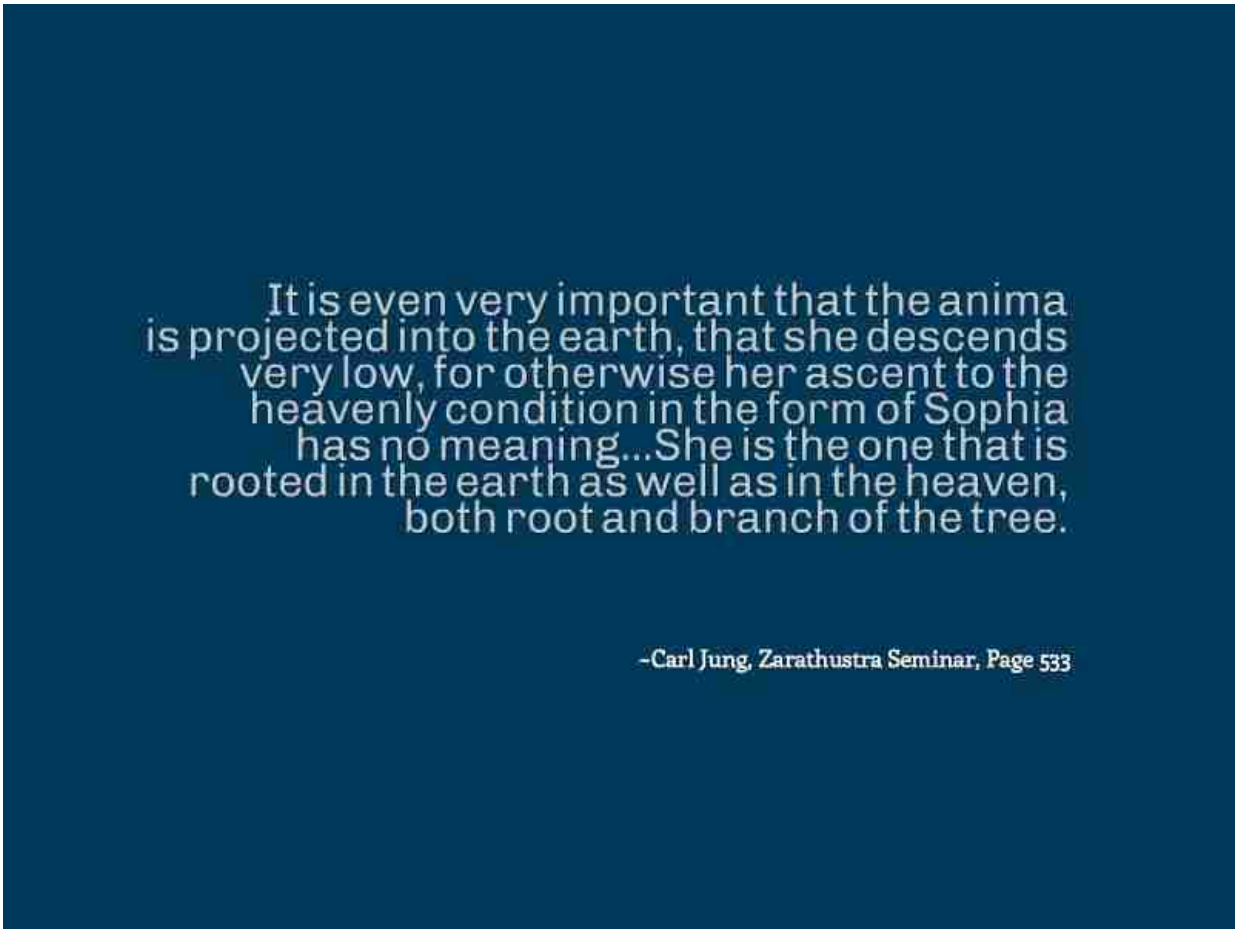
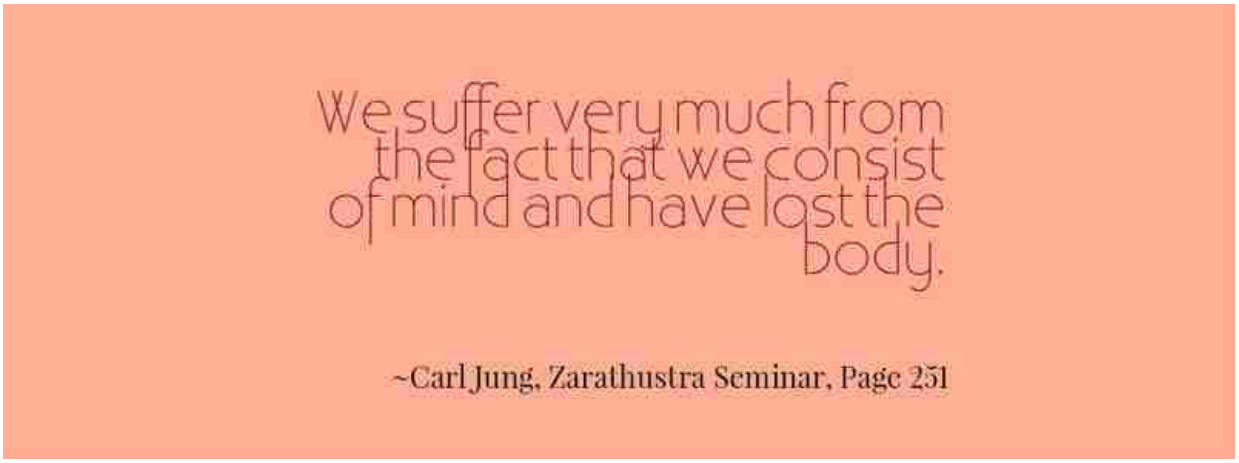
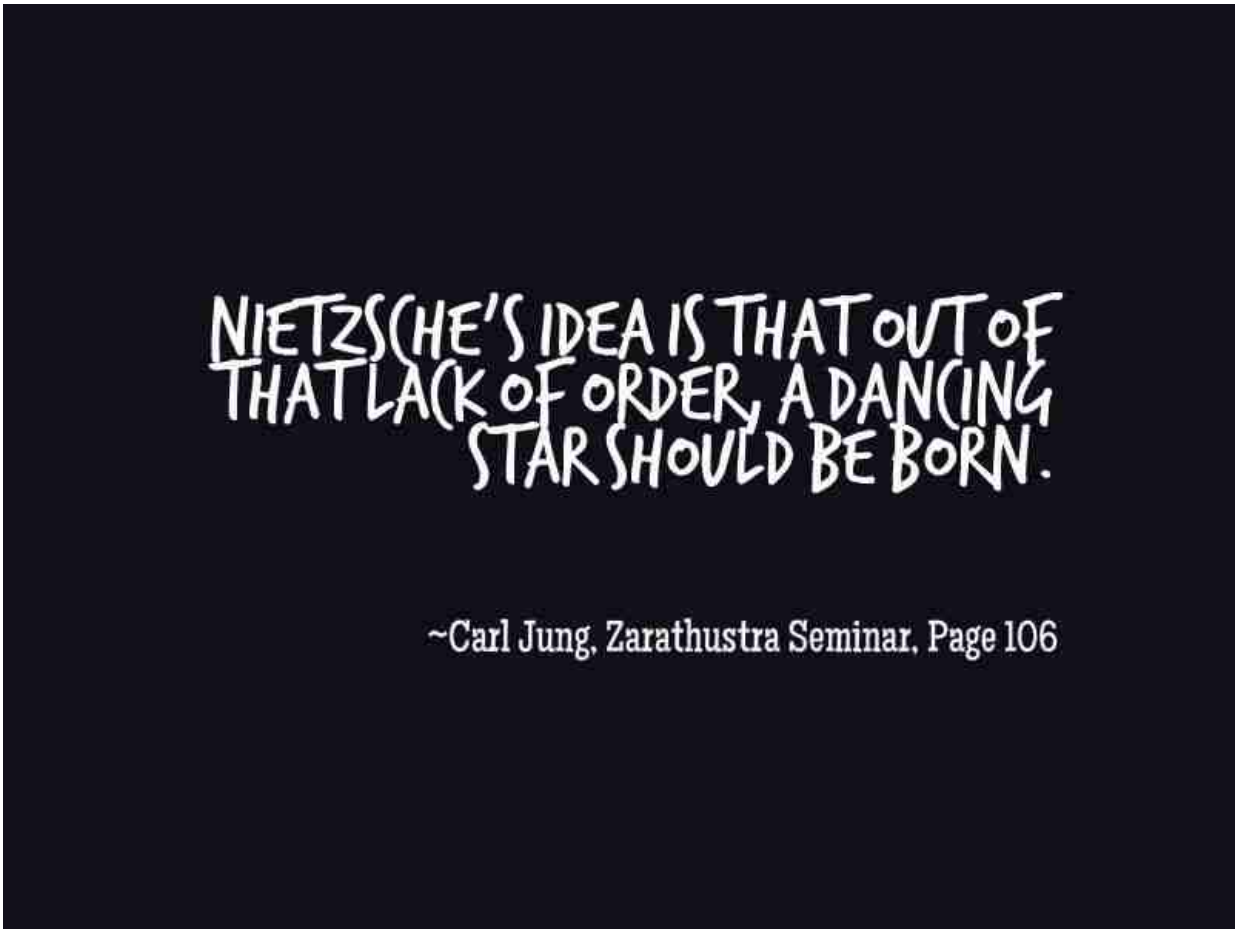

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.
~Carl Jung, Zarathustra Seminar, Page 533

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

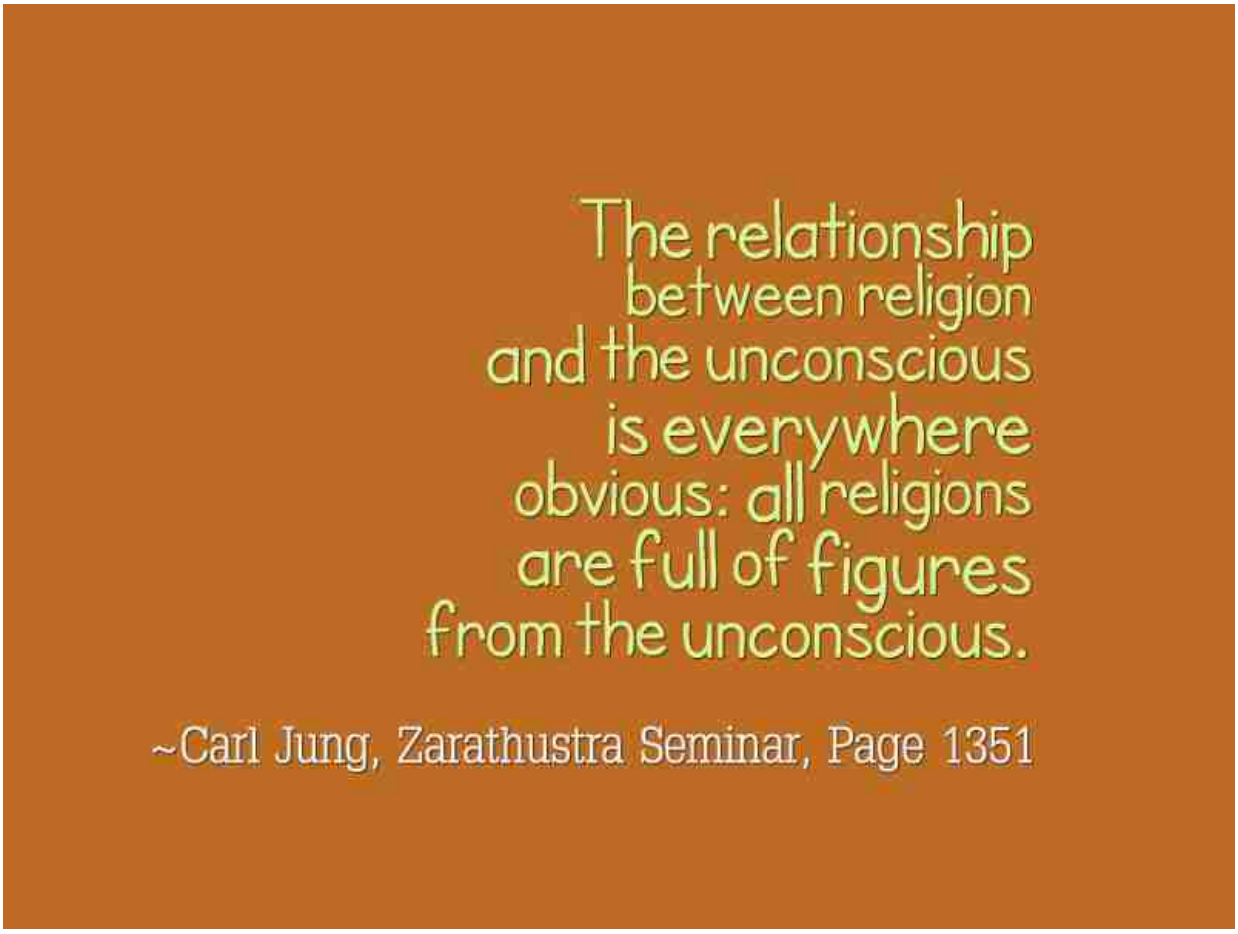


We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

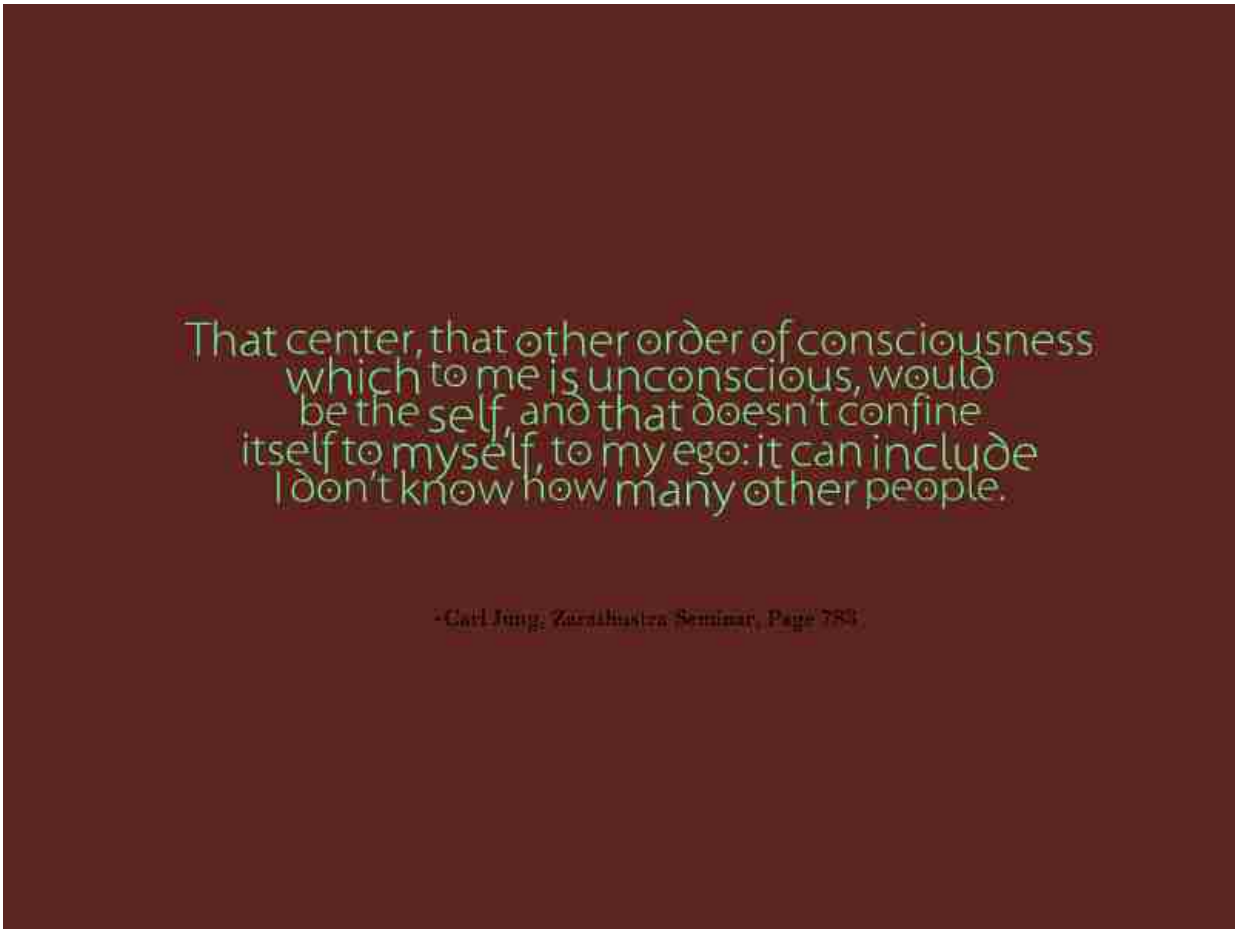
For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.



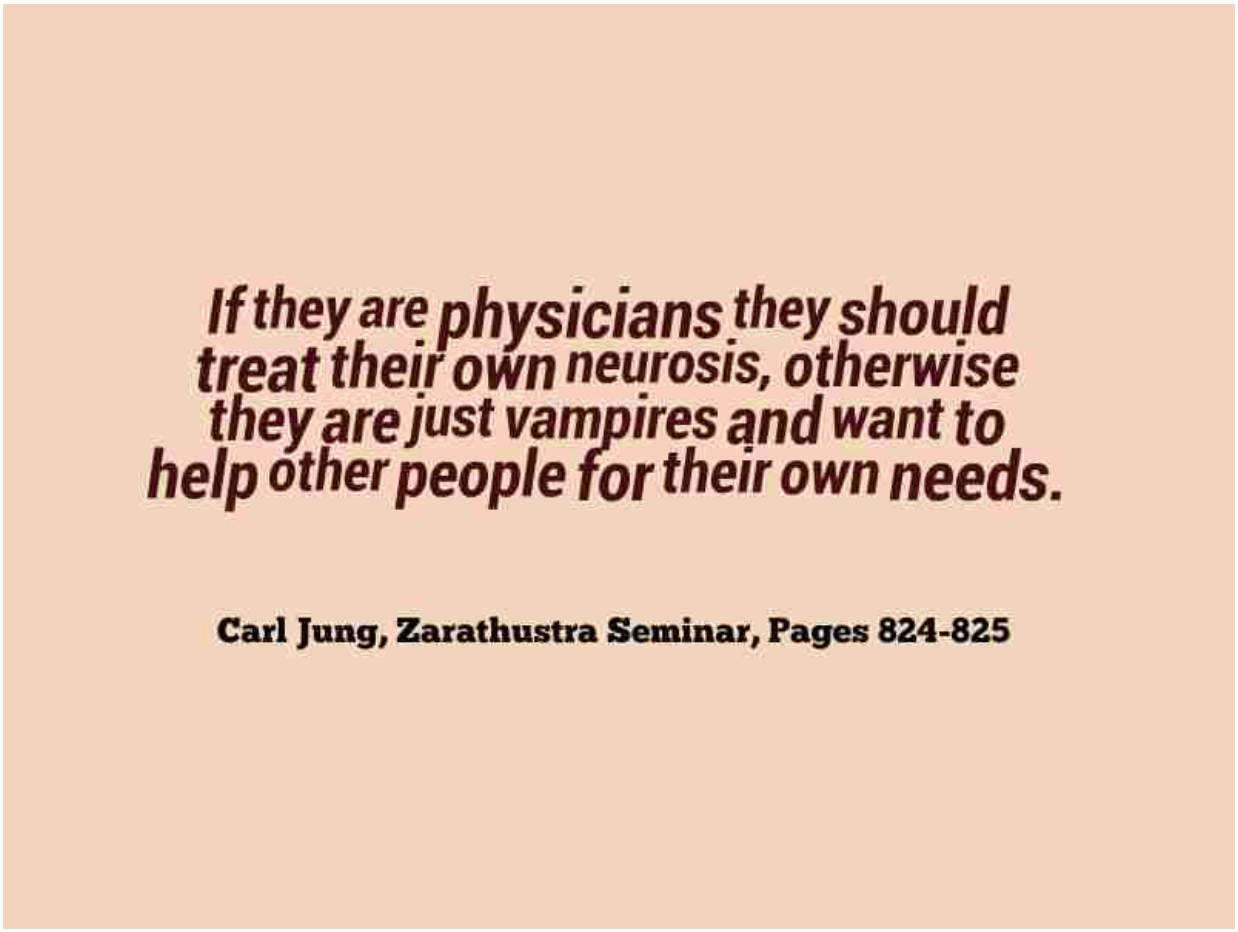
Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106



The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.


That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people.
- Carl Jung, Zarathustra Seminar, Page 783

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page783.


If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.
Carl Jung, Zarathustra Seminar, Pages 824-825

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

Carl Jung: That is the real essence of witchcraft. **(2016-04-10 03:31)**

Mrs. Baumann: One has to be in it, but a little bit objective in order to pull the strings; in working it, one goes from the higher to the lower things; it is black magic.

Dr. Jung: Well, you can obtain an effect by pulling the dark strings, which means you are yourself unconscious to a greater extent in an illegitimate way.

If you repress all the ore conscious, decent things, you can keep yourself on a lower level and can then influence people through mental contagion, you can induce a similar state, also an unconscious condition.

People who are unconscious always create unconsciousness, and in this way they influence others; they can get them into an
unconscious condition so that they will behave exactly according to their intention.

That is the real essence of witchcraft.

Now here is the doubt: is this figure on a low unconscious level and therefore infectious through unconsciousness?

In other words, is she the Makara?

The patient suspects that she may be below herself unconscious and creating unconsciousness, and so might eventually induce such unconsciousness in her that it would mean destruction in the underworld.

But when she asks: “Who are you?” that woman says:

“Behold!” She pulled off her robe. I saw a beautiful woman. She was all green, triumphant, dazzling, standing in a green light. I bowed my head.

Carl Jung, Visions Seminar, Pages 1272-1273

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Carl Jung on "Endurance." – Anthology (2016-04-10 05:04)

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

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Carl Jung: The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. **(2016-04-12 03:49)**

When one tries desperately to be good and wonderful and perfect, then all the more the shadow develops a definite will to
be black and evil and destructive.

People cannot see that; they are always striving to be marvellous, and then they discover that terrible destructive things happen
which they cannot understand, and they either deny that such facts have anything to do with them, or if they admit them, they
take them for natural afflictions, or they try to minimize them and to shift the responsibility elsewhere.

The fact is that if onetries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

For it is just as sinful from the standpoint of nature and of truth to be above oneself as to be below oneself.

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the
divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

When you accept the fact of your inferiority, it lives with you; you are it too, but not exclusively.

You are not only white, one part is black, but both make the whole man.

It is not wiping out the white substance when you accept the black—on the contrary; it is only when you can't that things
go wrong, when there is nothing but white and nothing but black.

That is simply neurotic. Carl Jung, Visions Seminar, Page 391.

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Carl Jung: Young children have a consciousness which is remarkable. **(2016-04-13 03:22)**

Young children have a consciousness which is remarkable.

I find the psychology of little children exceedingly difficult; their dreams, for instance, are amazingly difficult.

One would assume that they would be quite simple but they are far from that.

Of course some are obvious, but they have an unusual number of great dreams, and great visions too, and to deal with them requires an hypothesis
which makes one quite dizzy.

One has to assume that they have a consciousness of the collective unconscious, an amazing thing.

It makes little children seem quite old, like people who have lived a full life and who have a very profound idea of what
consciousness really is.

Hence the saying: fools and children speak the truth.

It is because they know it.

Children have the vision still hanging over them of things which they have never seen, and could not possibly have seen, and
which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life perhaps, we don't know.

I could tell you children's dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they
were born, and that is really vision.

I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

Such children are not quite born—their birth takes place much later, when they can detach.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

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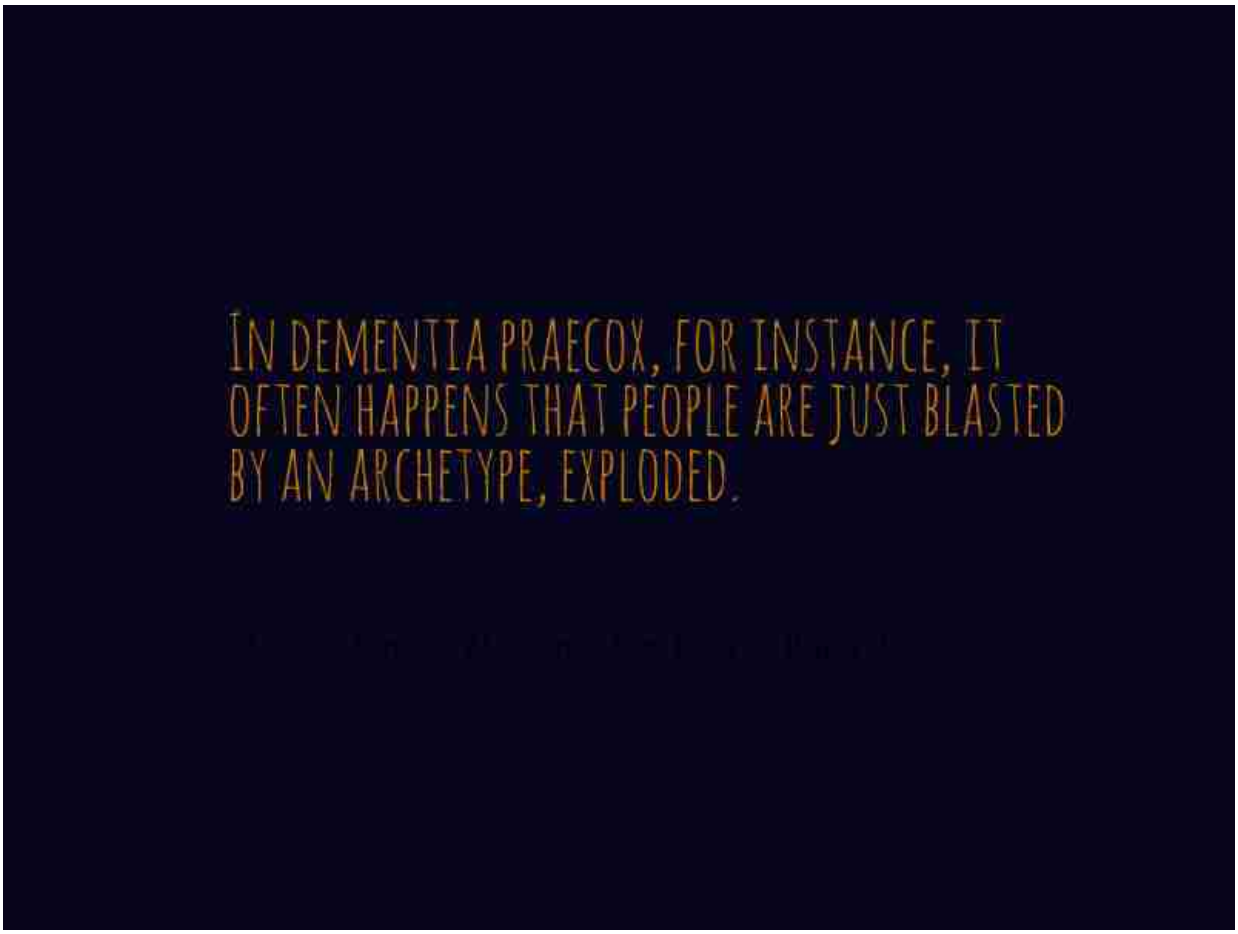
Carl Jung: People may even be destroyed by an archetype, their own existence wiped out forever. **(2016-04-14 05:06)**



People may even be destroyed by an archetype, their own existence wiped out forever.

In dementia praecox, for instance, it often happens that people are just blasted by an archetype, exploded.

They cannot resist it.

If they have an experience which the ordinary religious man would call an experience of God, instead of realizing it as such and
thanking heaven for the grace, they think they are God or three times more than God.

The archetype has sucked them in and swallowed them.

The individual ego is far less resistant; it is futile in comparison.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

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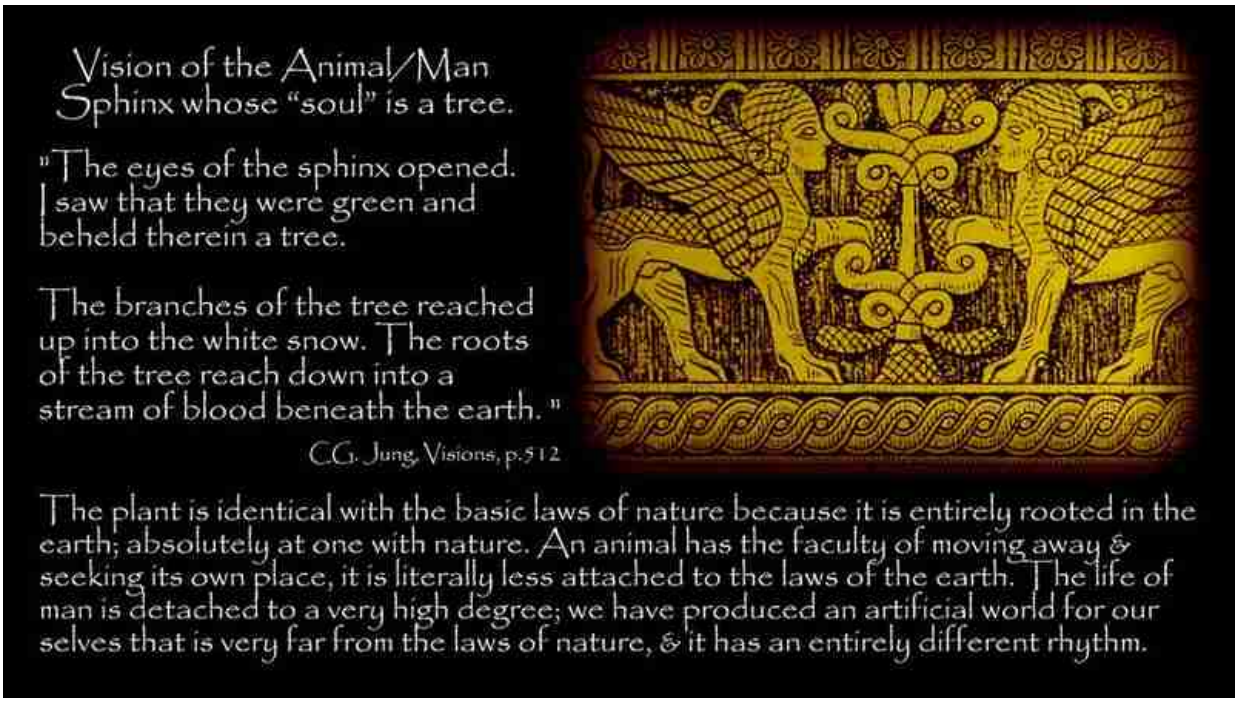
Carl Jung: The eyes of the sphinx opened. **(2016-04-14 14:59)**


Vision of the Animal/Man Sphinx whose "soul" is a tree.
"The eyes of the sphinx opened. I saw that they were green and beheld therein a tree.
The branches of the tree reached up into the white snow. The roots of the tree reach down into a stream of blood beneath the earth."
C.G. Jung, Visions, p.512
The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature. An animal has the faculty of moving away & seeking its own place, it is literally less attached to the laws of the earth. The life of man is detached to a very high degree; we have produced an artificial world for our selves that is very far from the laws of nature, & it has an entirely different rhythm.

The eyes of the sphinx opened.

I saw that they were green and beheld therin a tree.

The branches of the tree reached up into the white snow.

Carl Jung, Visions Seminar, Page 512.

The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature.

An animal has the faculty of moving away and seeking its own place, it is literally less attached to the laws of the earth.

The life of man is detached to a very high degree; we have produced an artificial world for ourselves that is very far from the laws of nature, and it has an entirely different rhythm.

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Carl Jung: I once had a case of schizophrenia, a girl who was so caught by that redemption mystery ...
(2016-04-15 03:42)

I once had a case of schizophrenia, a girl who was so caught by that redemption mystery which was going on in her that she could no longer speak to people.

She was locked up in a lunatic asylum for about sixteen months, and I had a chance somehow to get behind her screen and discover where she
went.

She went to the moon and became the savior of the moon people.

She became the redeemer of the world, she built temples and did all sorts of wonderful things, it was a most amazing story.

And the thing which was difficult for her to bear was that, in telling me that story, she cut the thread to the moon and could not go back; she had to be sane, she was caught to the earth because she had betrayed the mystery.

She wanted to kill me because I had cured her, because her life in the moon was so much more beautiful.

She had no idea that the moon was a symbol, so that one called people like herself lunatics; she went into the unconscious—into the moon—and
there she did the only thing that was worth living for, redemption; she succeeded in saving the moon people.

But she got stuck in the moon, she became the prisoner of the moon spirit.

Then when I came in and she could tell me that story, she was caught in this world and could not go back.

She hated me for a long time and said to me: “Oh, it was so much more beautiful.

I hate to live on this earth.”

Since then I am not so compassionate about insane people; it may not be so bad, it only looks so. Carl Jung, Visions Seminar, Page 146.

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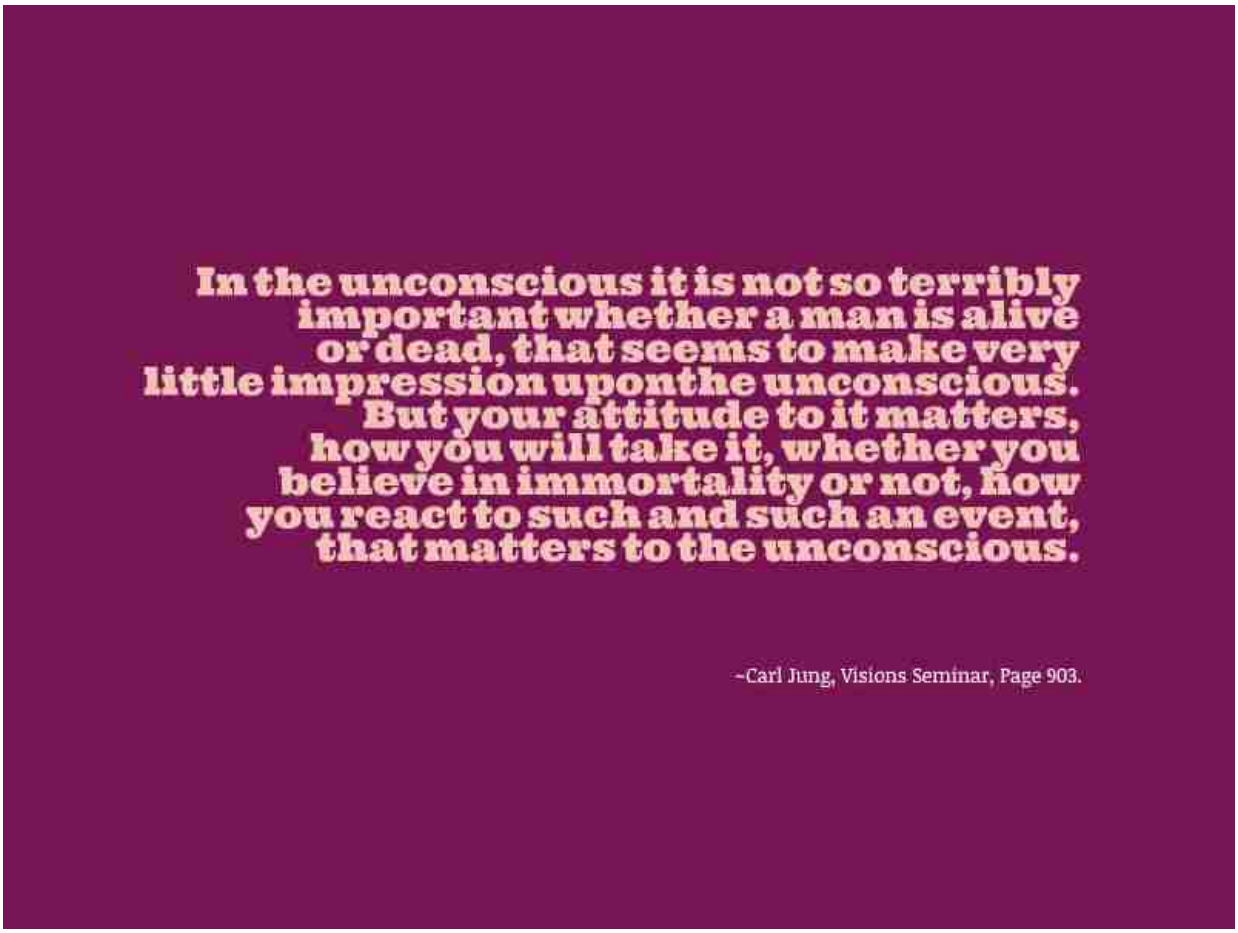
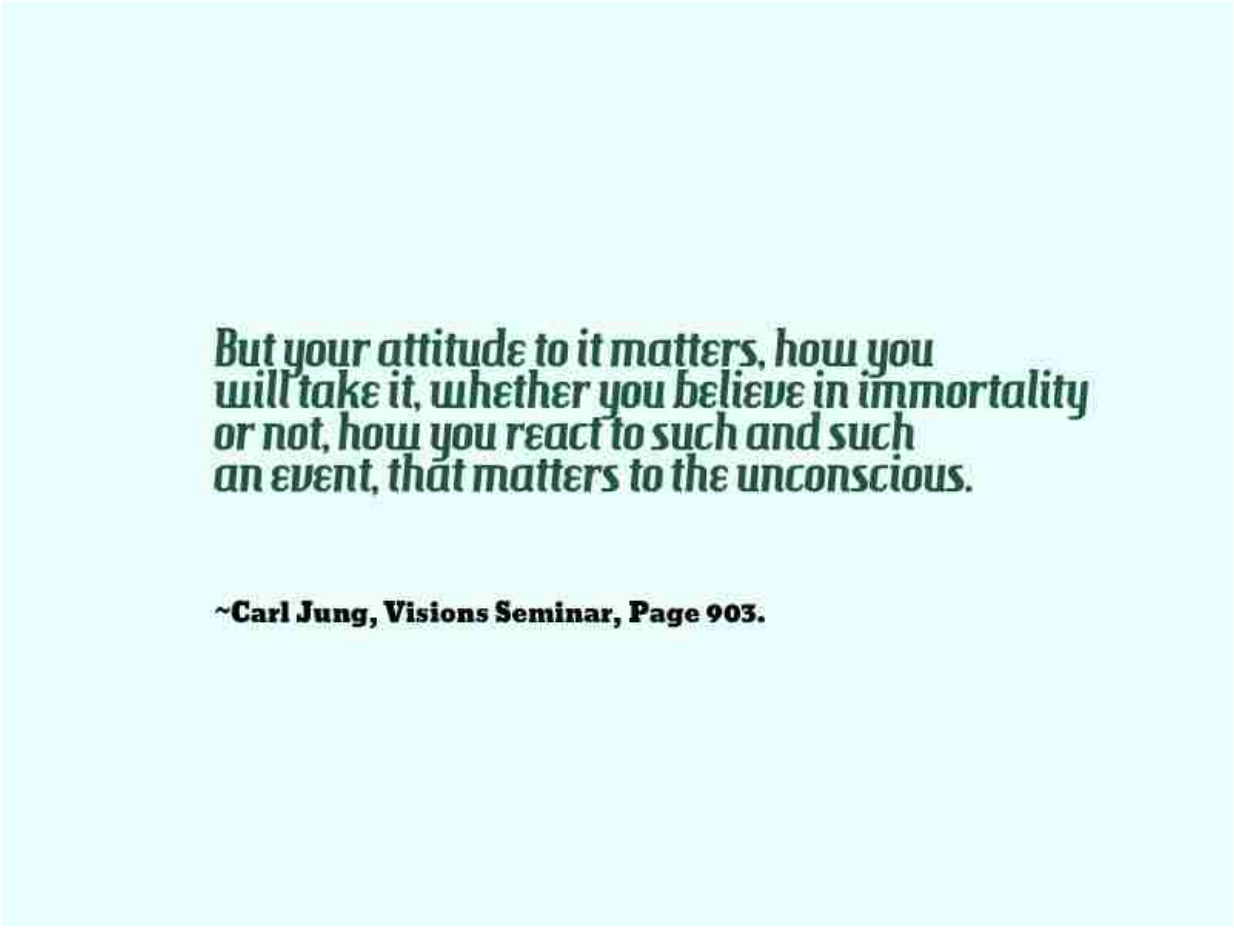
Some Carl Jung Quotations XVIII **(2016-04-15 05:53)**


In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression uponthe unconscious. But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.
~Carl Jung, Visions Seminar, Page 903.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon
the unconscious. Carl Jung, Visions Seminar, Page 903.


But your attitude to it matters, how you
will take it, whether you believe in immortality
or not, how you react to such and such
an event, that matters to the unconscious.
~Carl Jung, Visions Seminar, Page 903.

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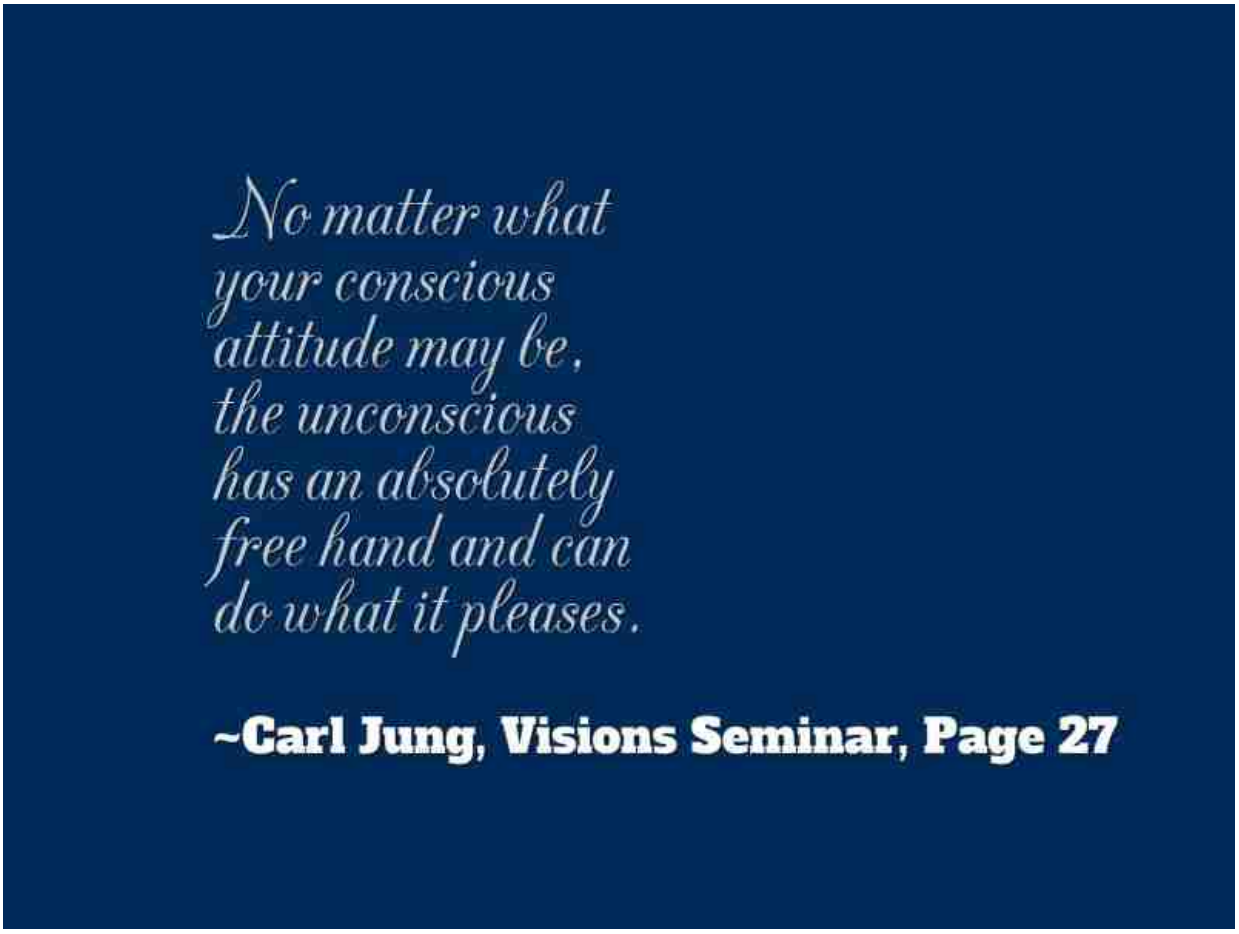
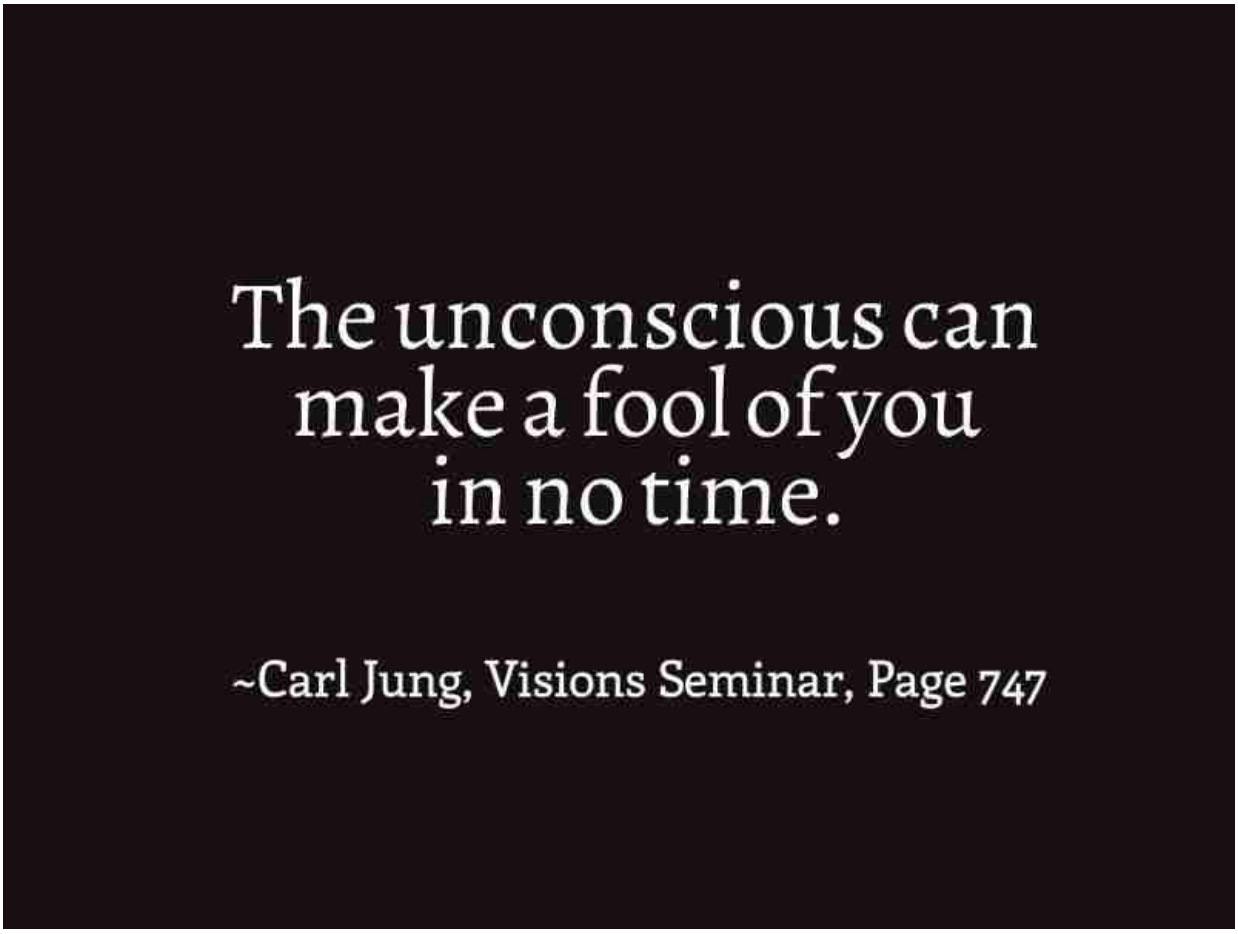
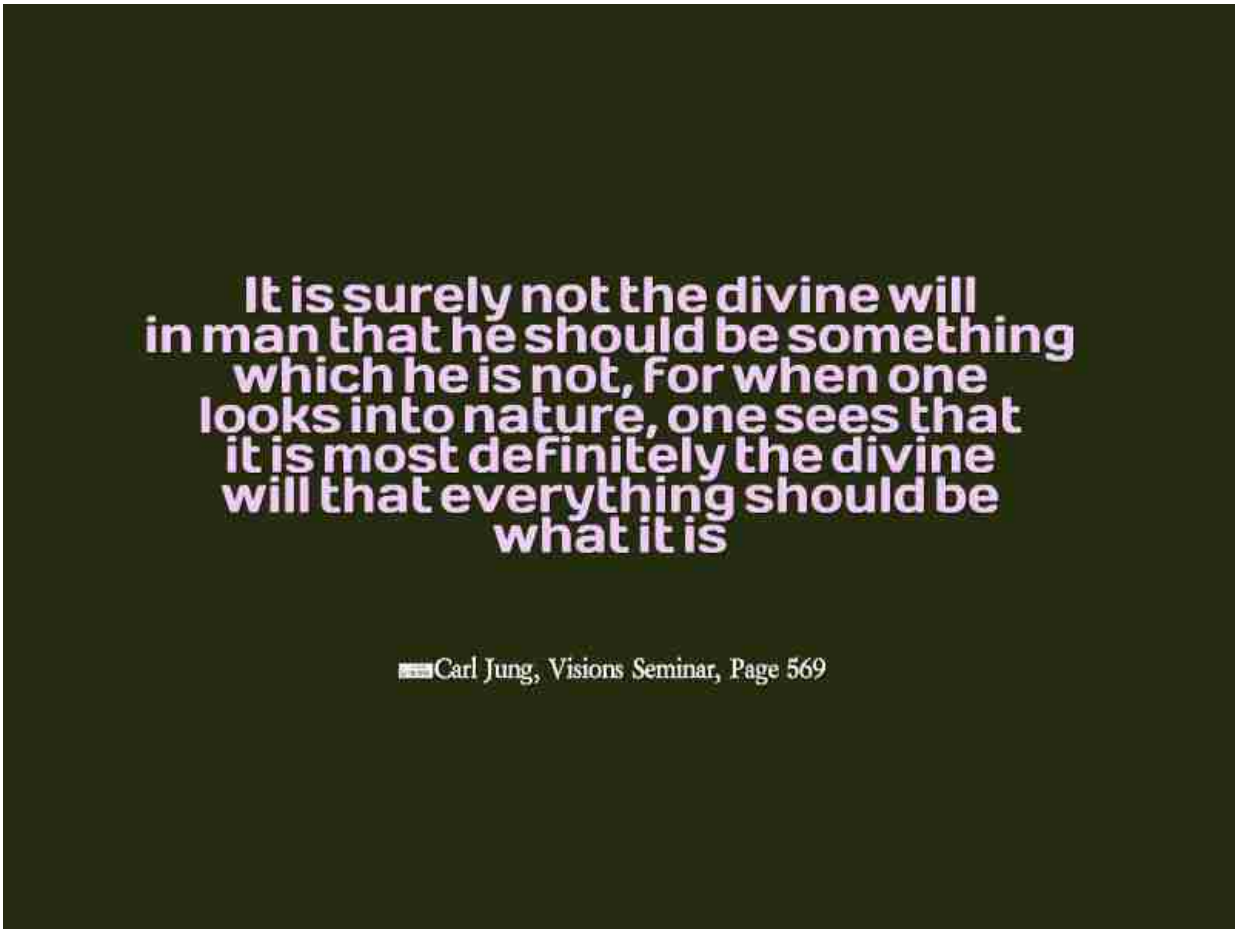


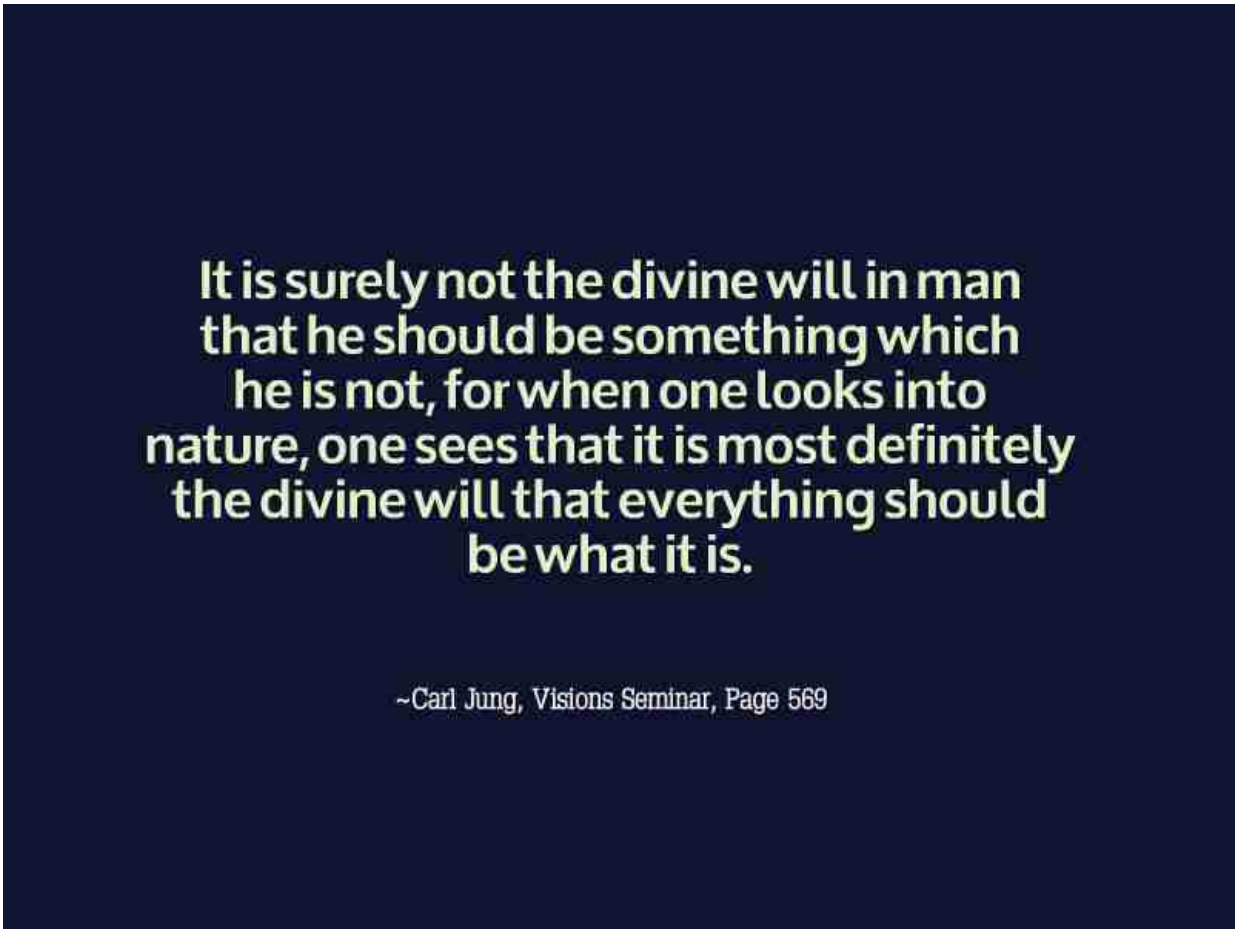
No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27



The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747


It is surely not the divine will
in man that he should be something
which he is not, for when one
looks into nature, one sees that
it is most definitely the divine
will that everything should be
what it is
Carl Jung, Visions Seminar, Page 569

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works
against one. Carl Jung, Visions Seminar, Page 405


It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is.
~Carl Jung, Visions Seminar, Page 569

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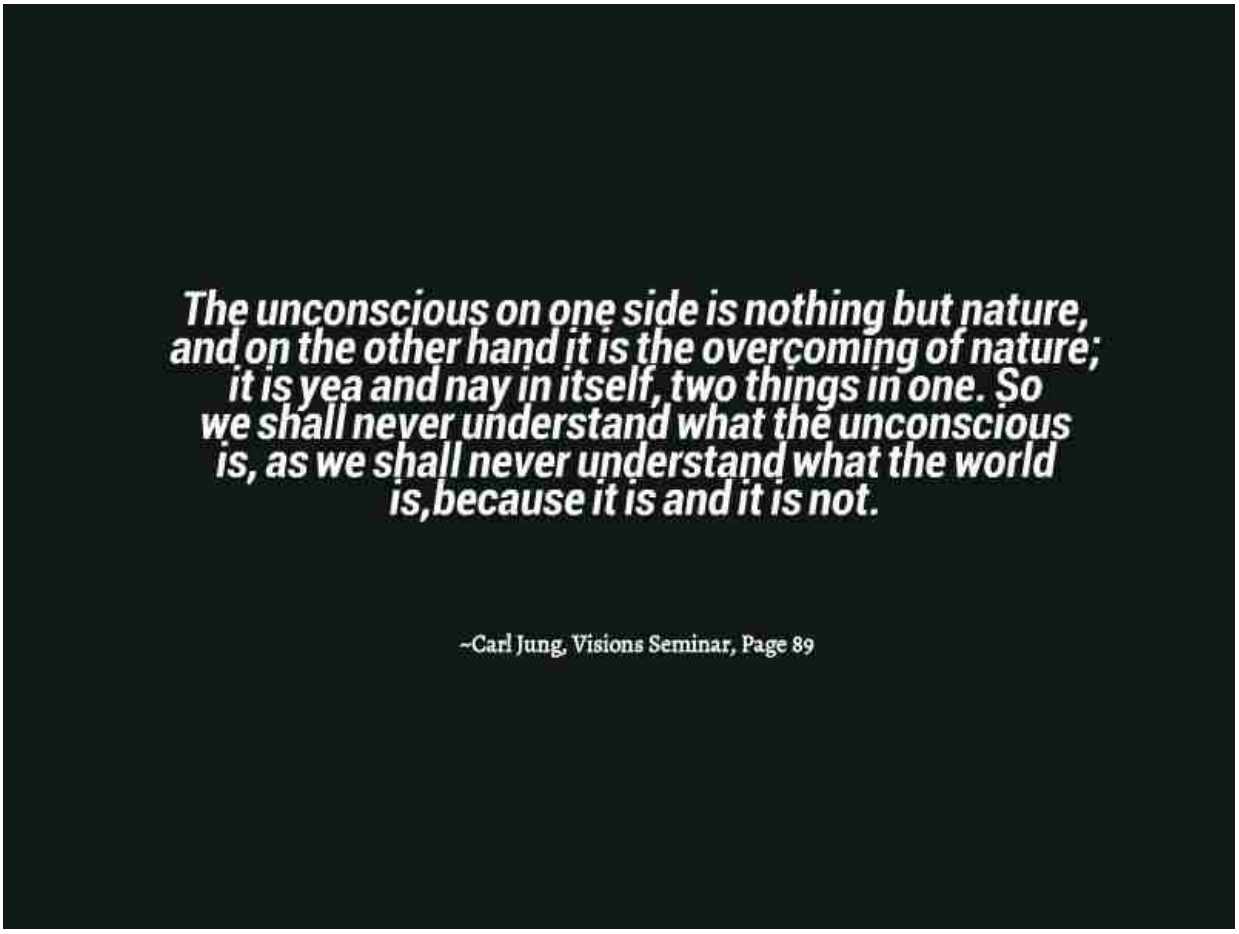
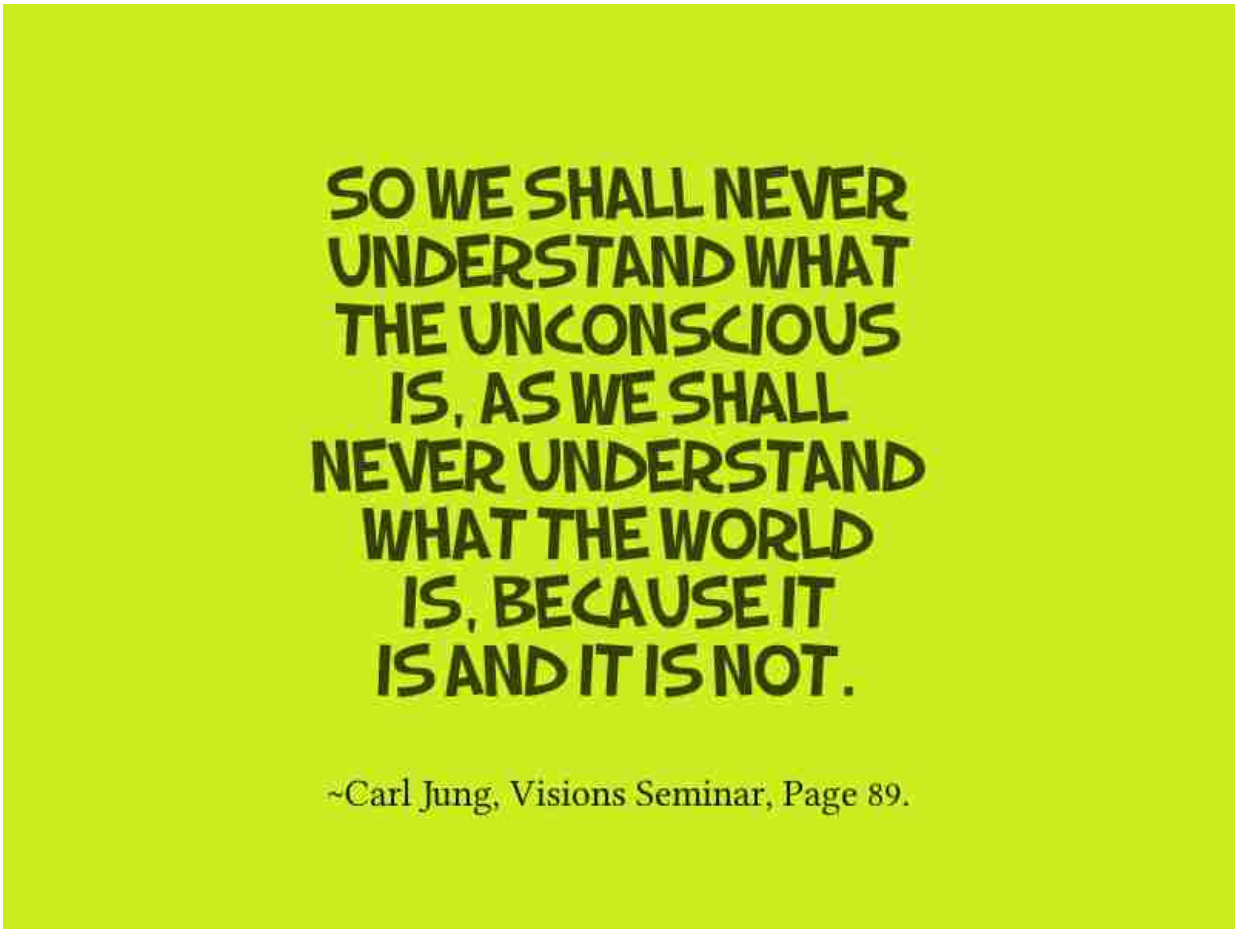
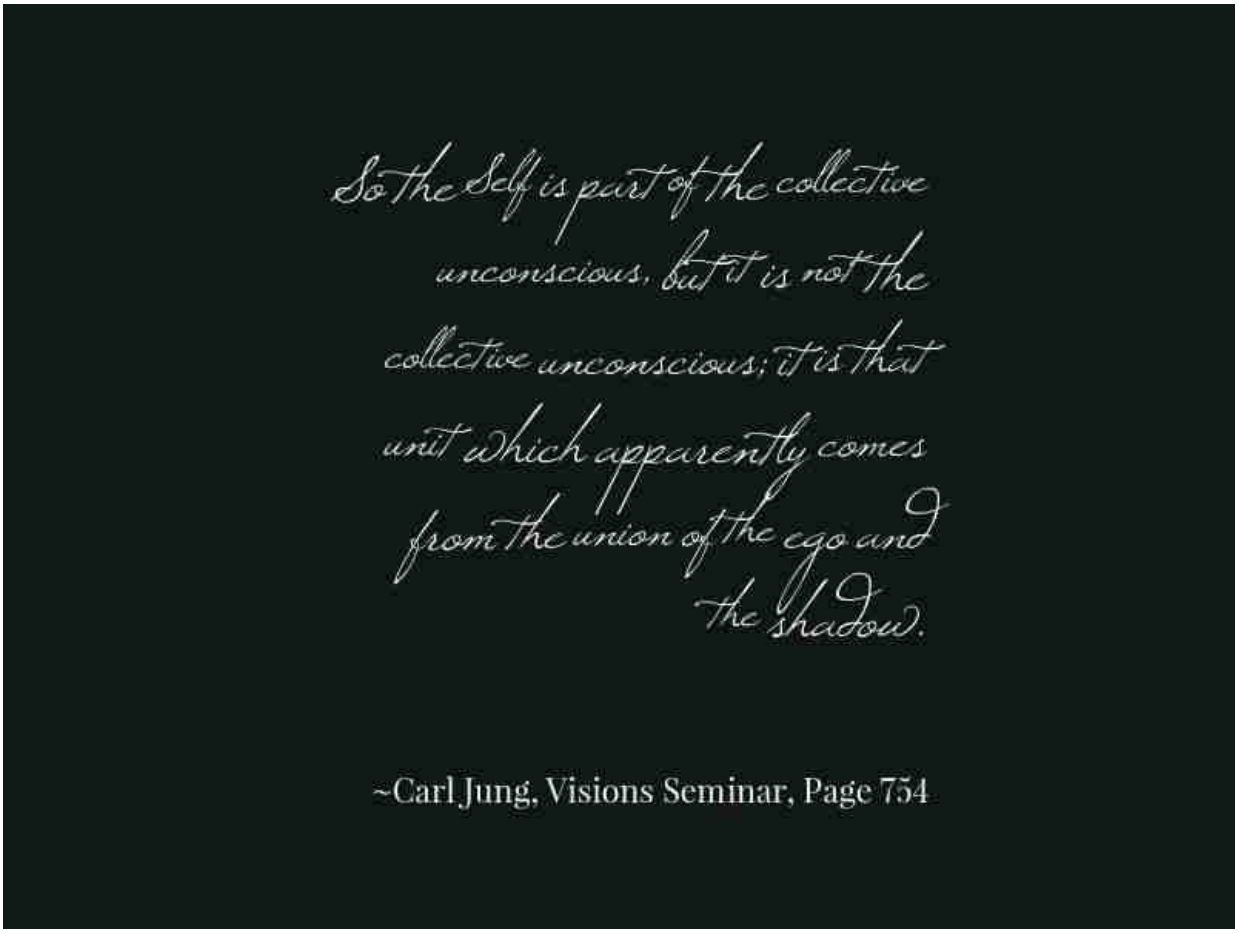

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not.
~Carl Jung, Visions Seminar, Page 89

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not. Carl Jung, Visions Seminar, Page 89.

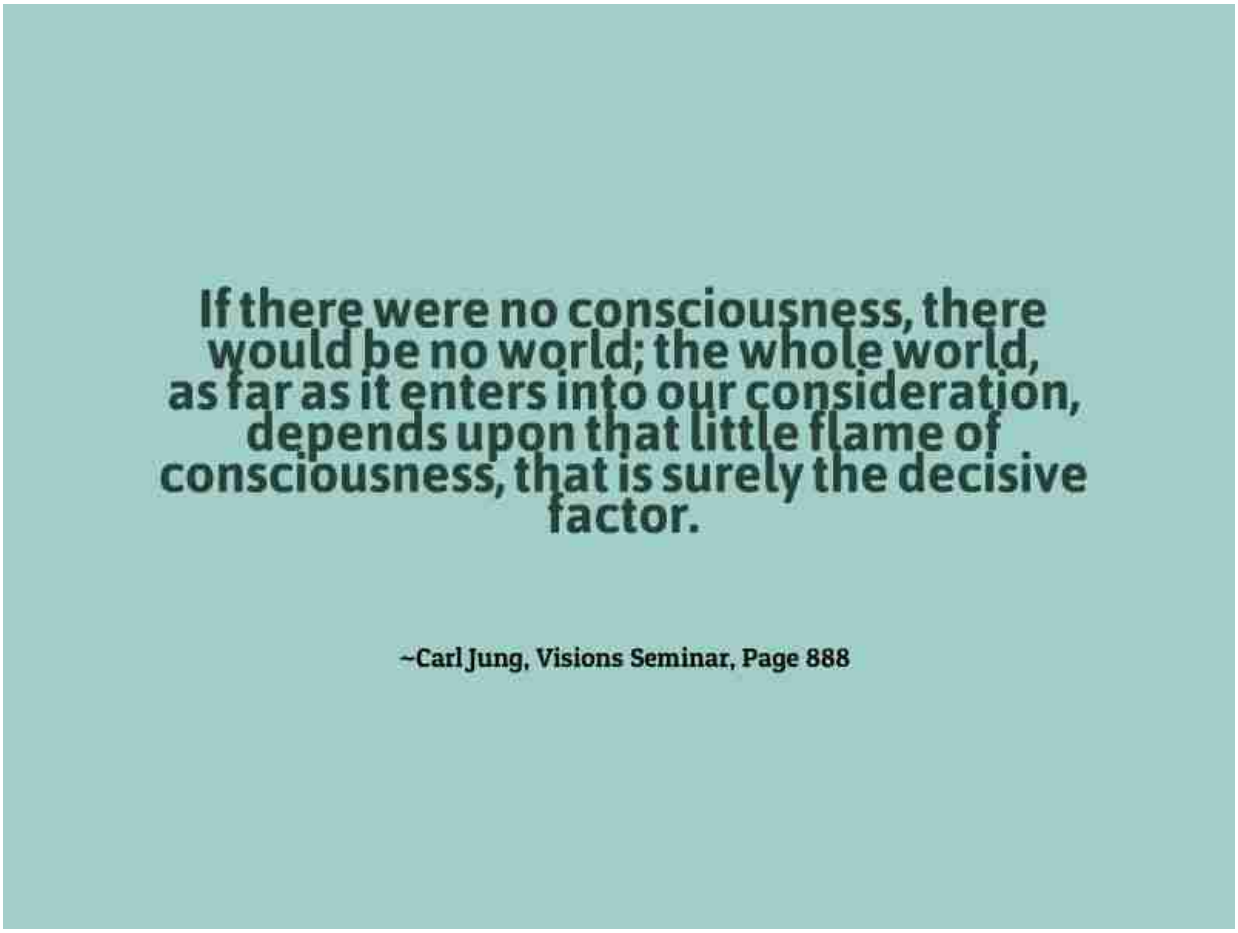

SO WE SHALL NEVER UNDERSTAND WHAT THE UNCONSCIOUS IS, AS WE SHALL NEVER UNDERSTAND WHAT THE WORLD IS, BECAUSE IT IS AND IT IS NOT.
~Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

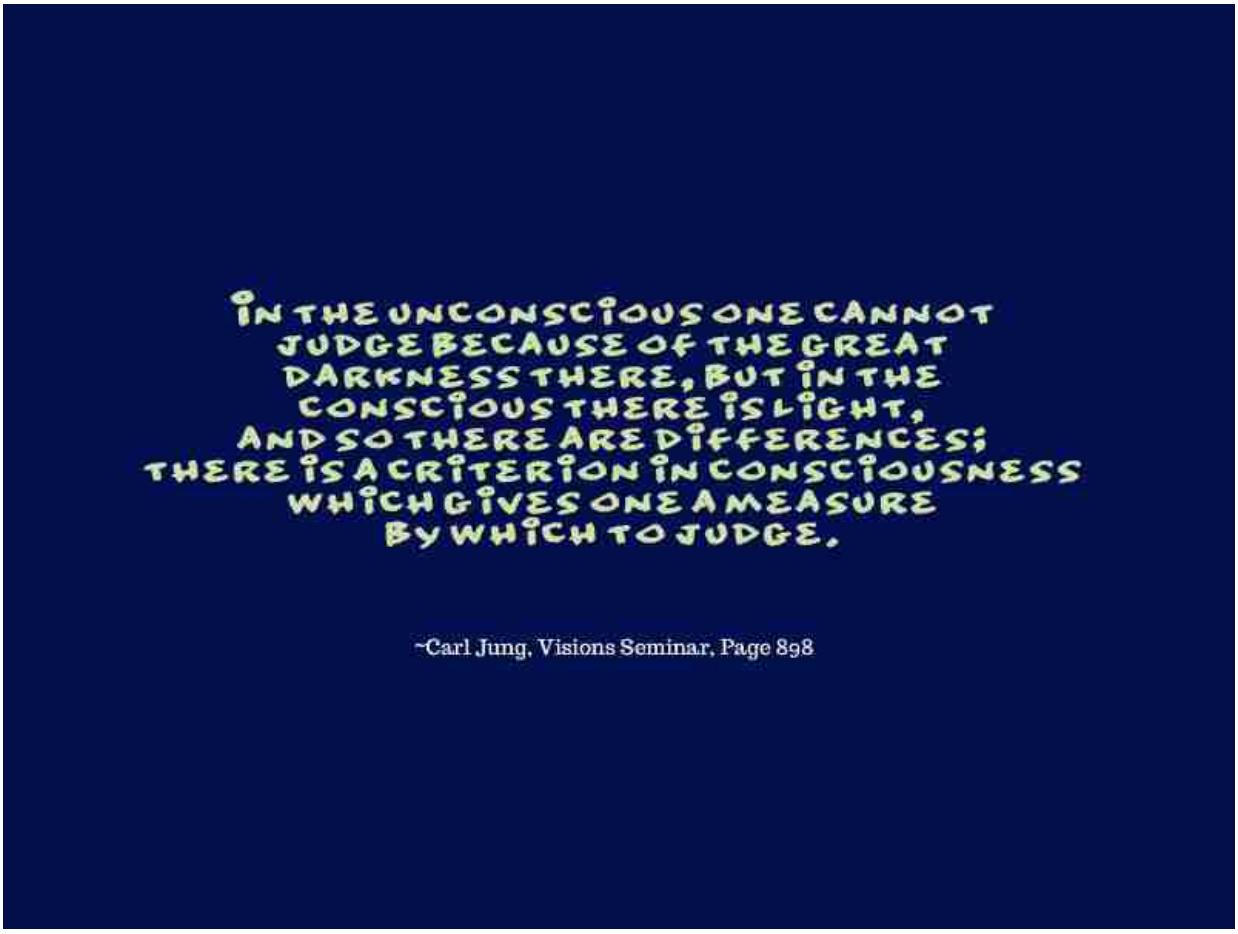

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow.
~Carl Jung, Visions Seminar, Page 754

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754


If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.
~Carl Jung, Visions Seminar, Page 888

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898


IN THE UNCONSCIOUS ONE CANNOT
JUDGE BECAUSE OF THE GREAT
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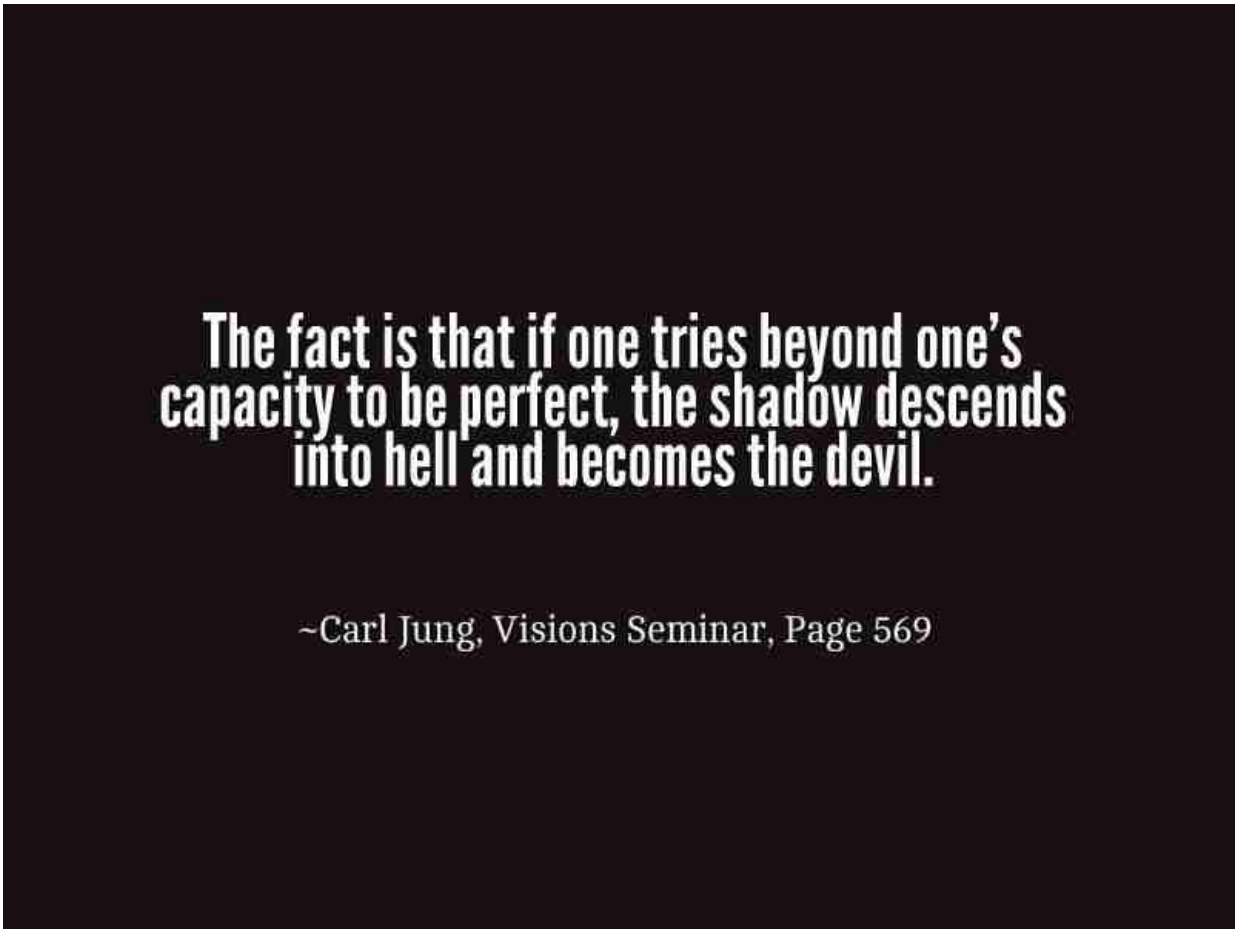
In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898


The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.
~Carl Jung, Visions Seminar, Page 569

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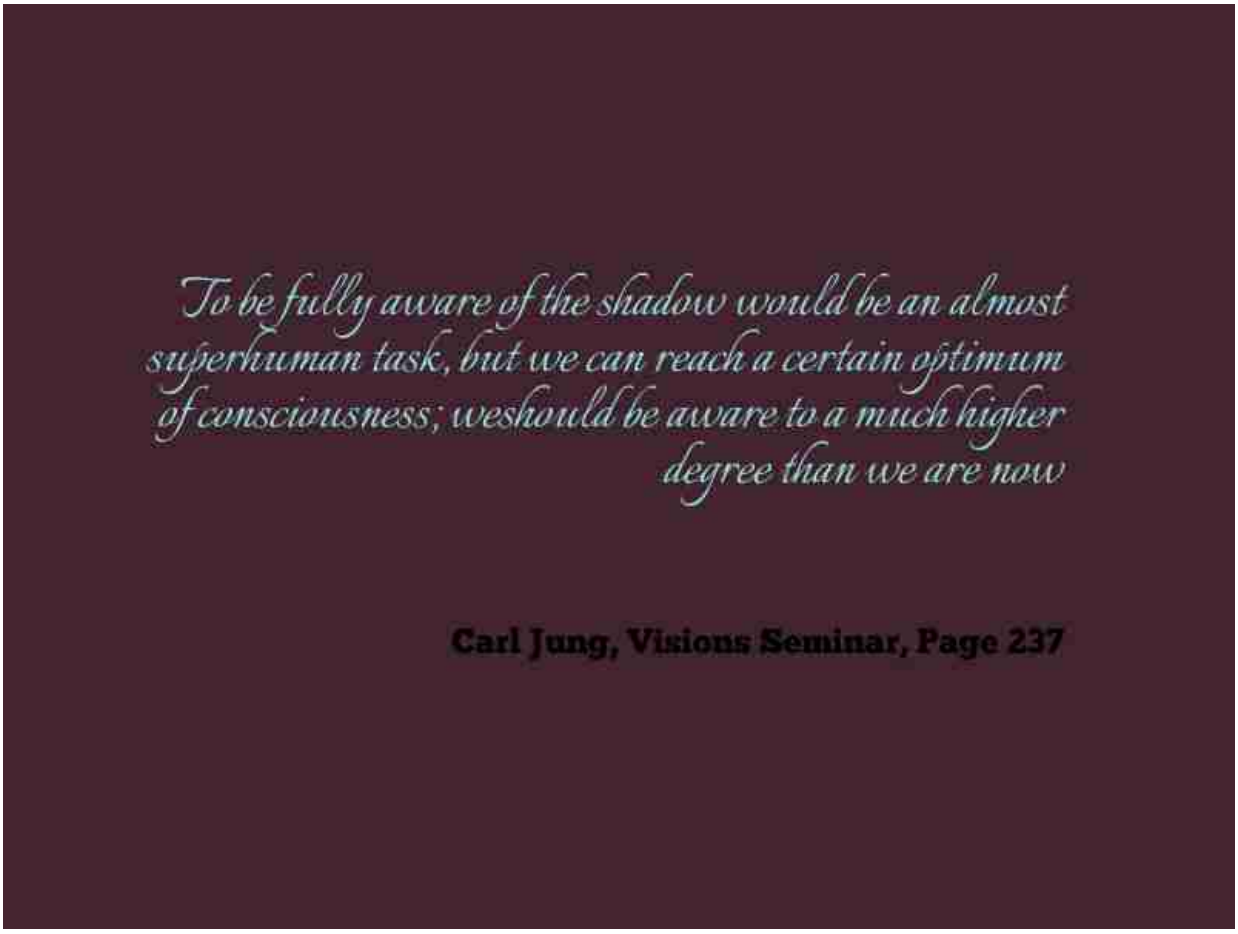
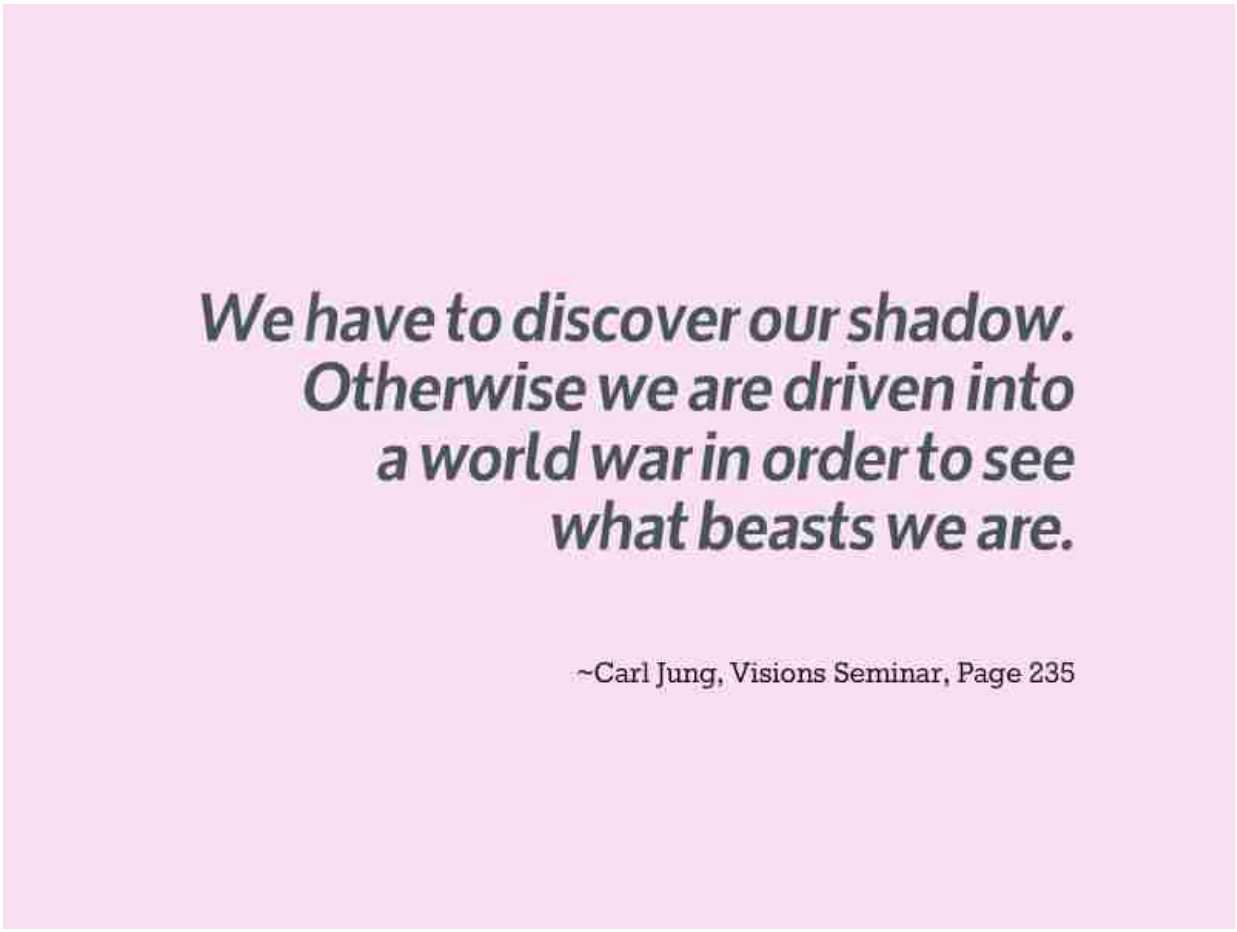
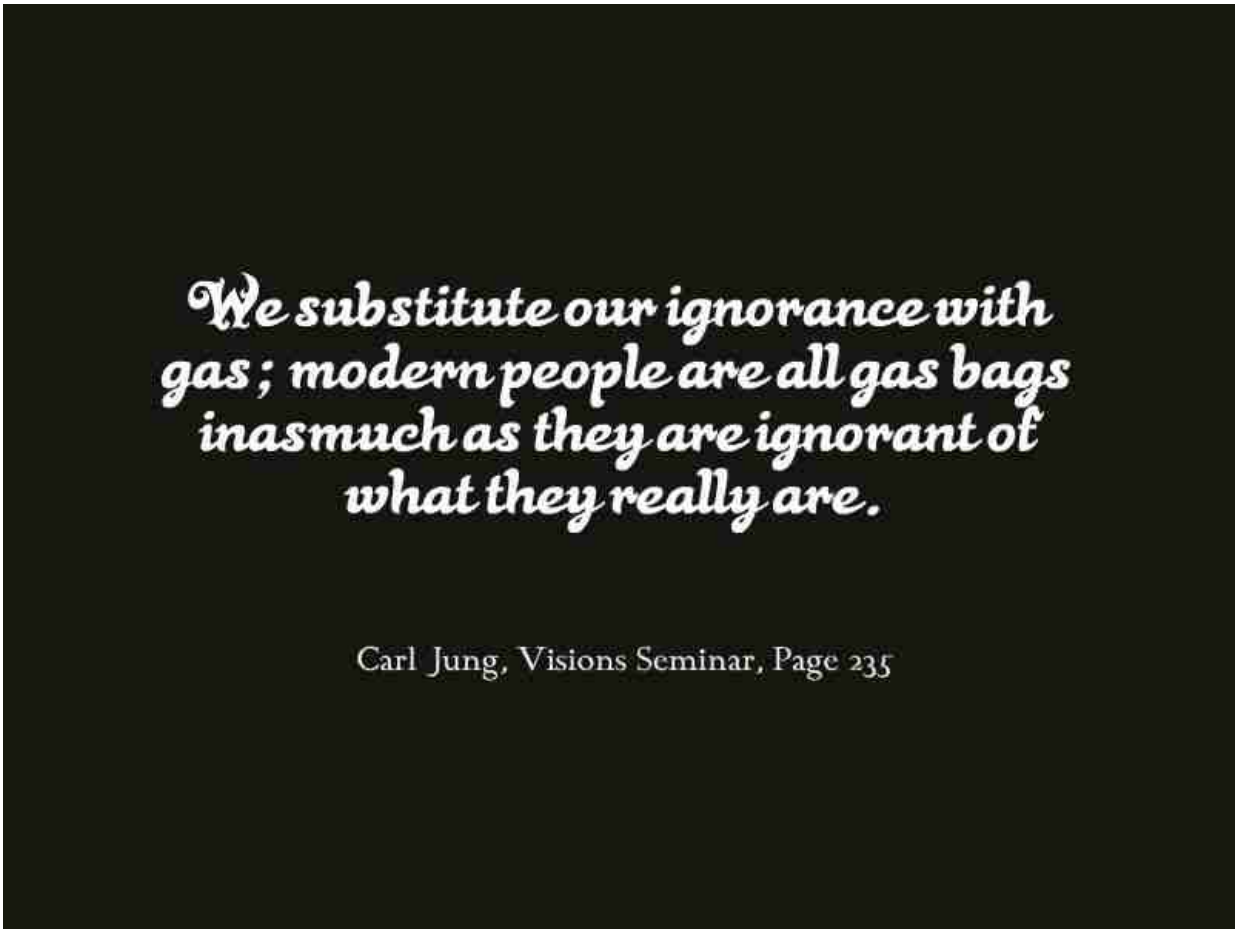

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; weshould be aware to a much higher degree than we are now
Carl Jung, Visions Seminar, Page 237

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we
should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.


We have to discover our shadow.
Otherwise we are driven into
a world war in order to see
what beasts we are.
~Carl Jung, Visions Seminar, Page 235

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235


We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are.
Carl Jung, Visions Seminar, Page 235

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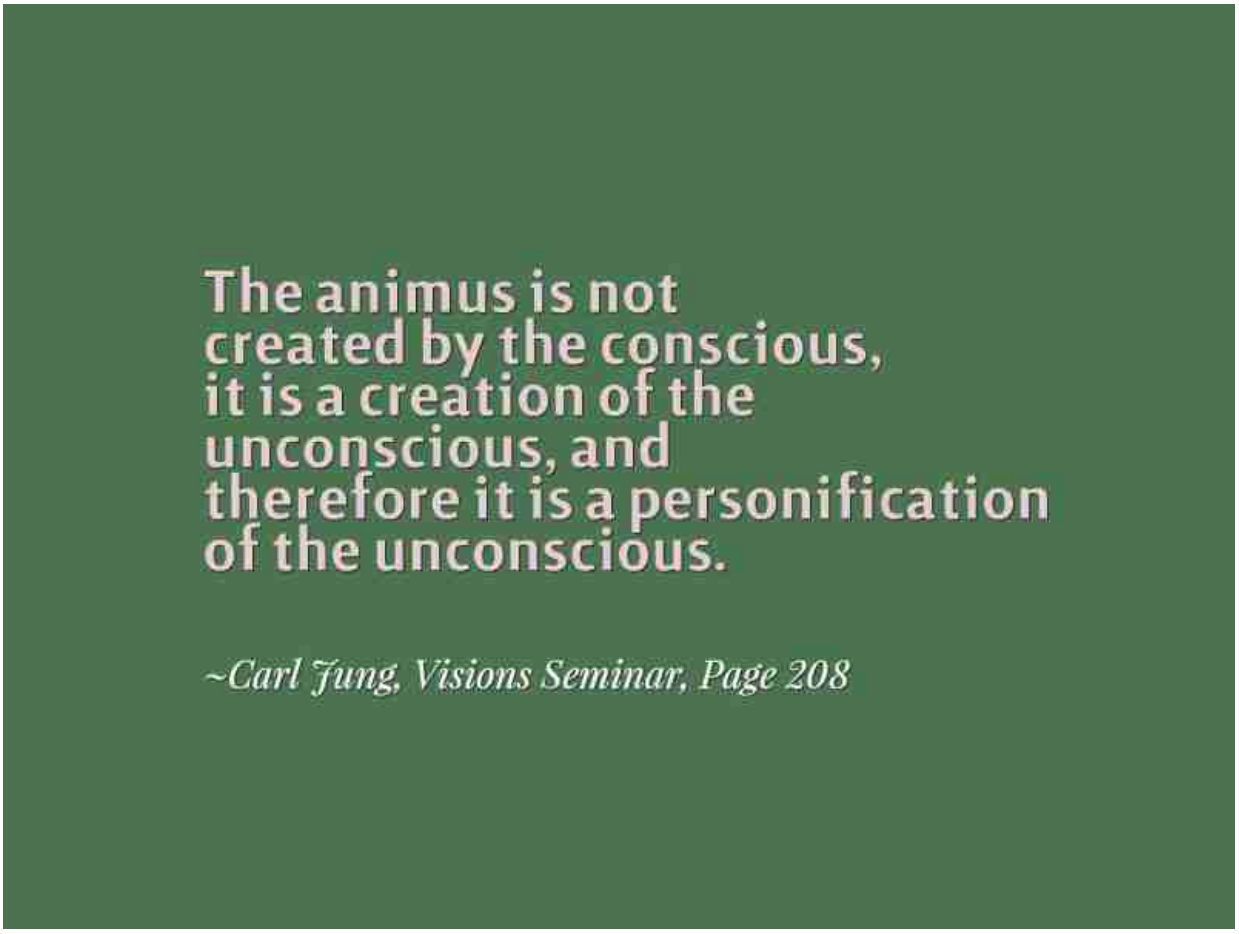
The animus is not
created by the conscious,
it is a creation of the
unconscious, and
therefore it is a personification
of the unconscious.
~Carl Jung, Visions Seminar, Page 208

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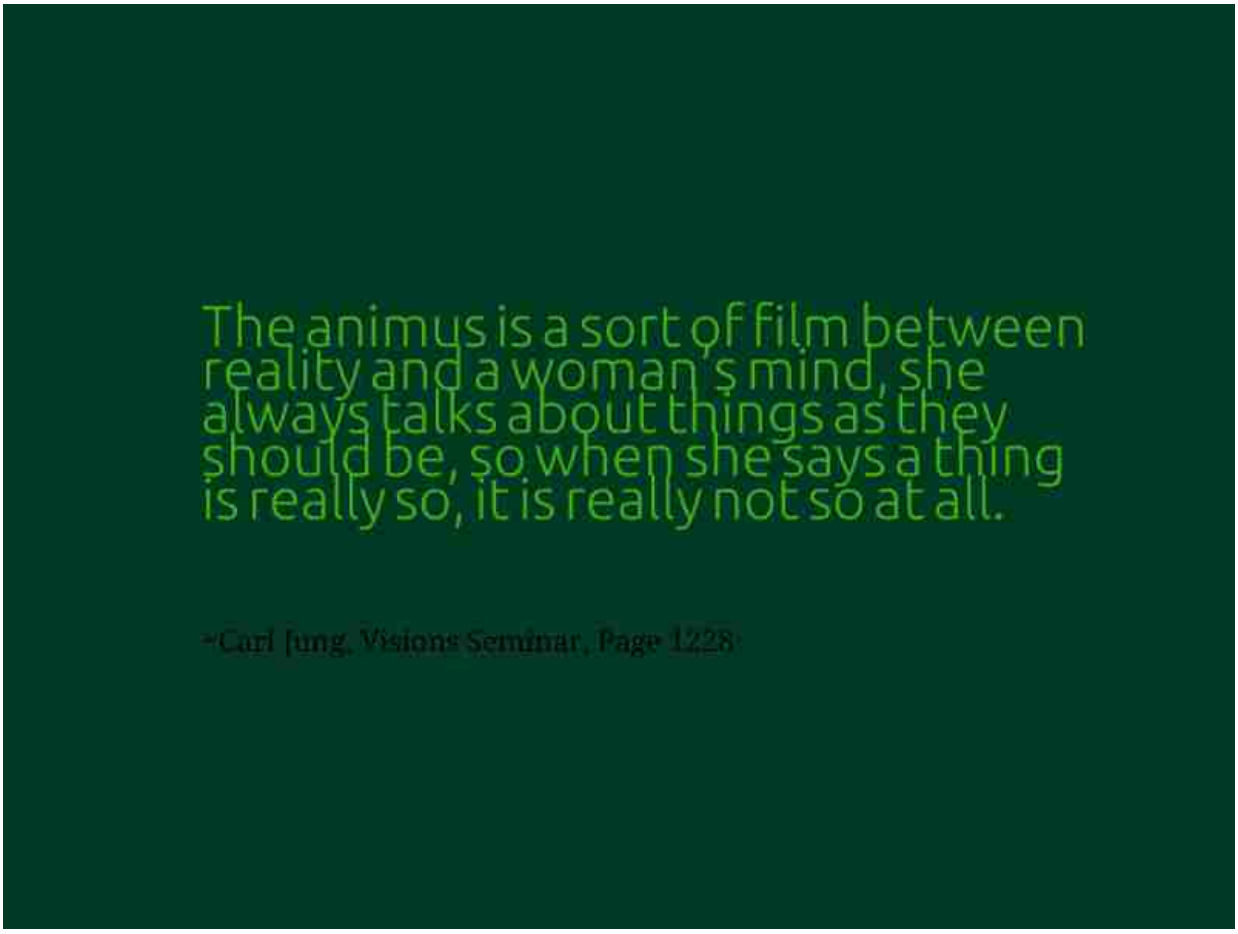
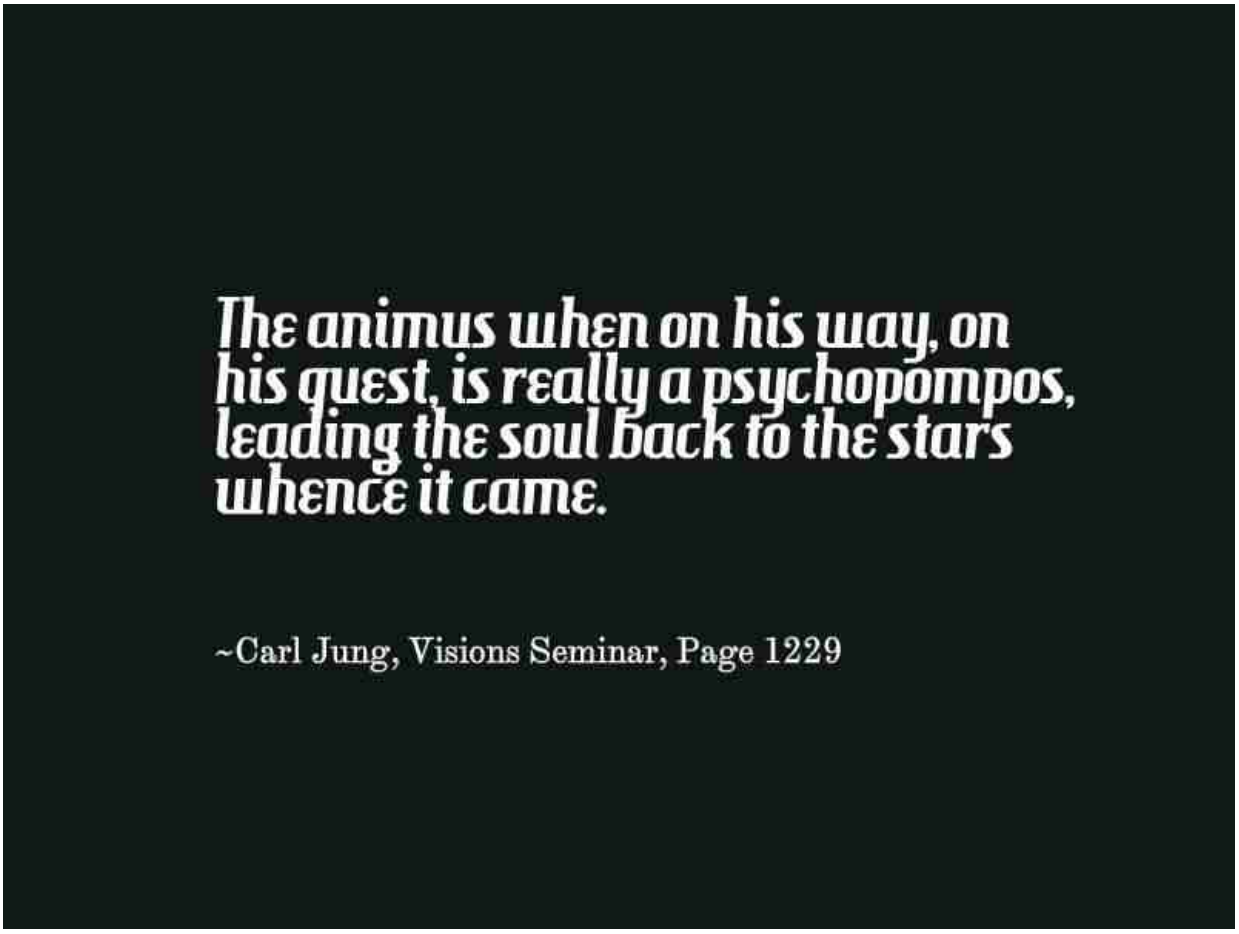

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.
~Carl Jung, Visions Seminar, Page 1228

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.


The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.
~Carl Jung, Visions Seminar, Page 1229

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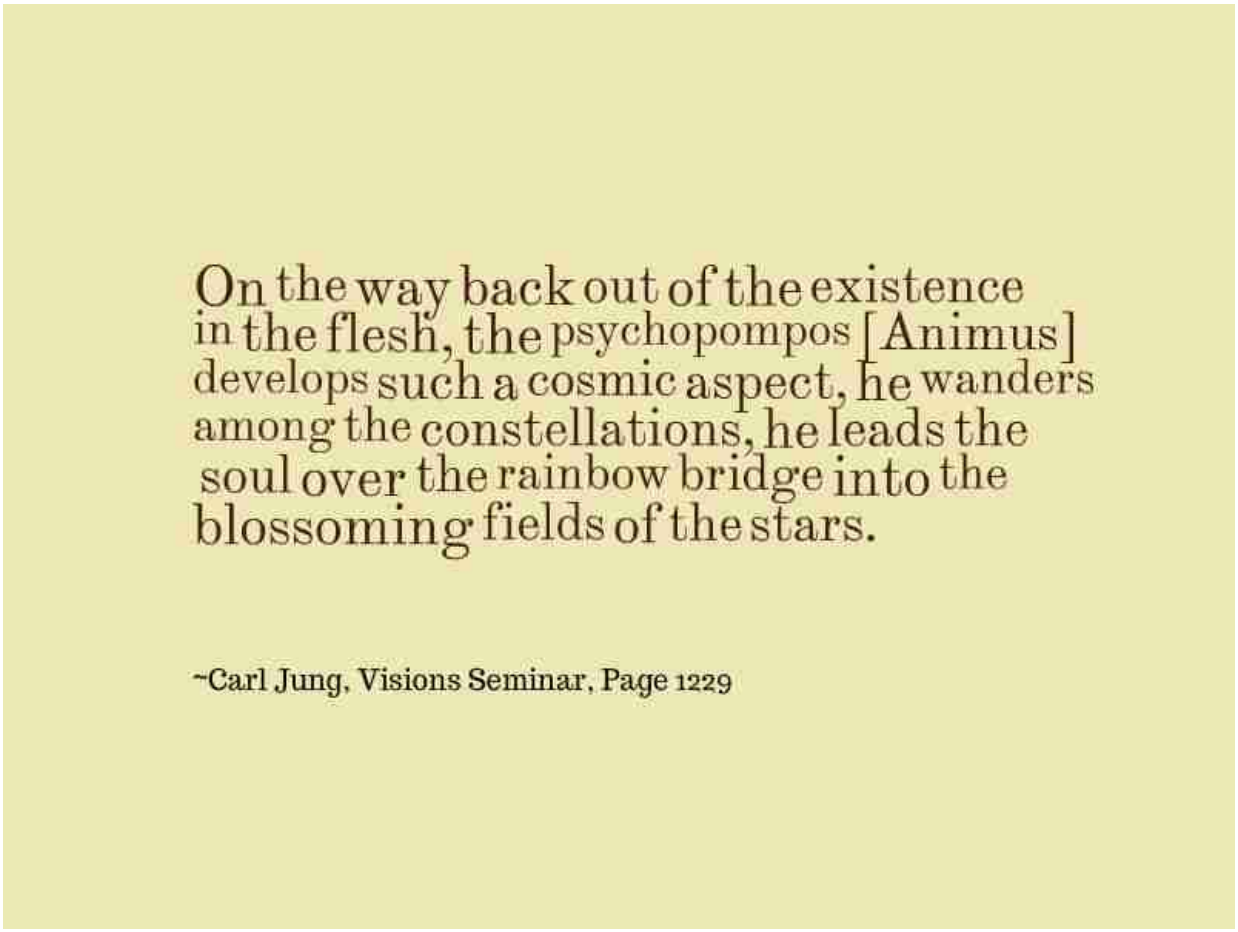
On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.
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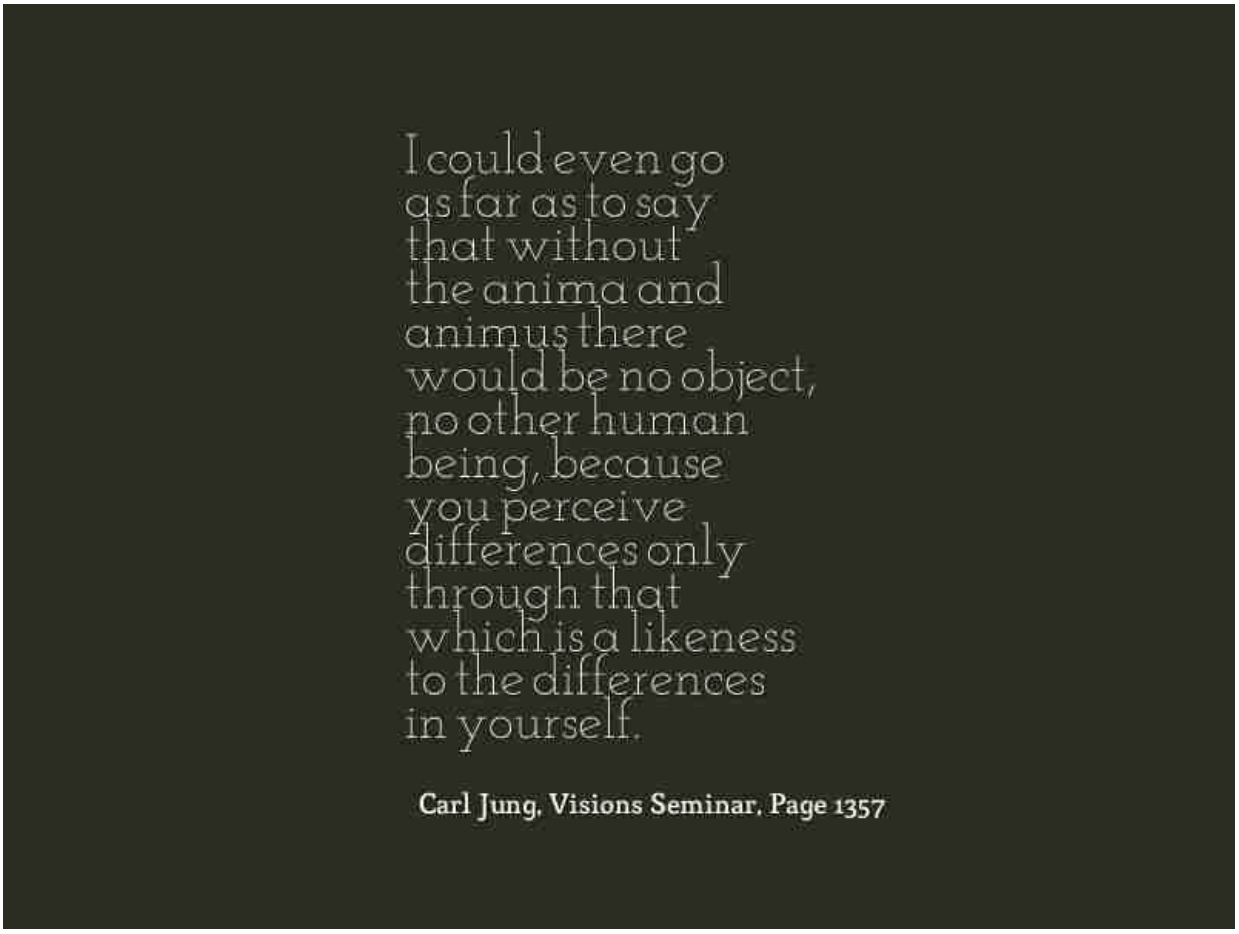
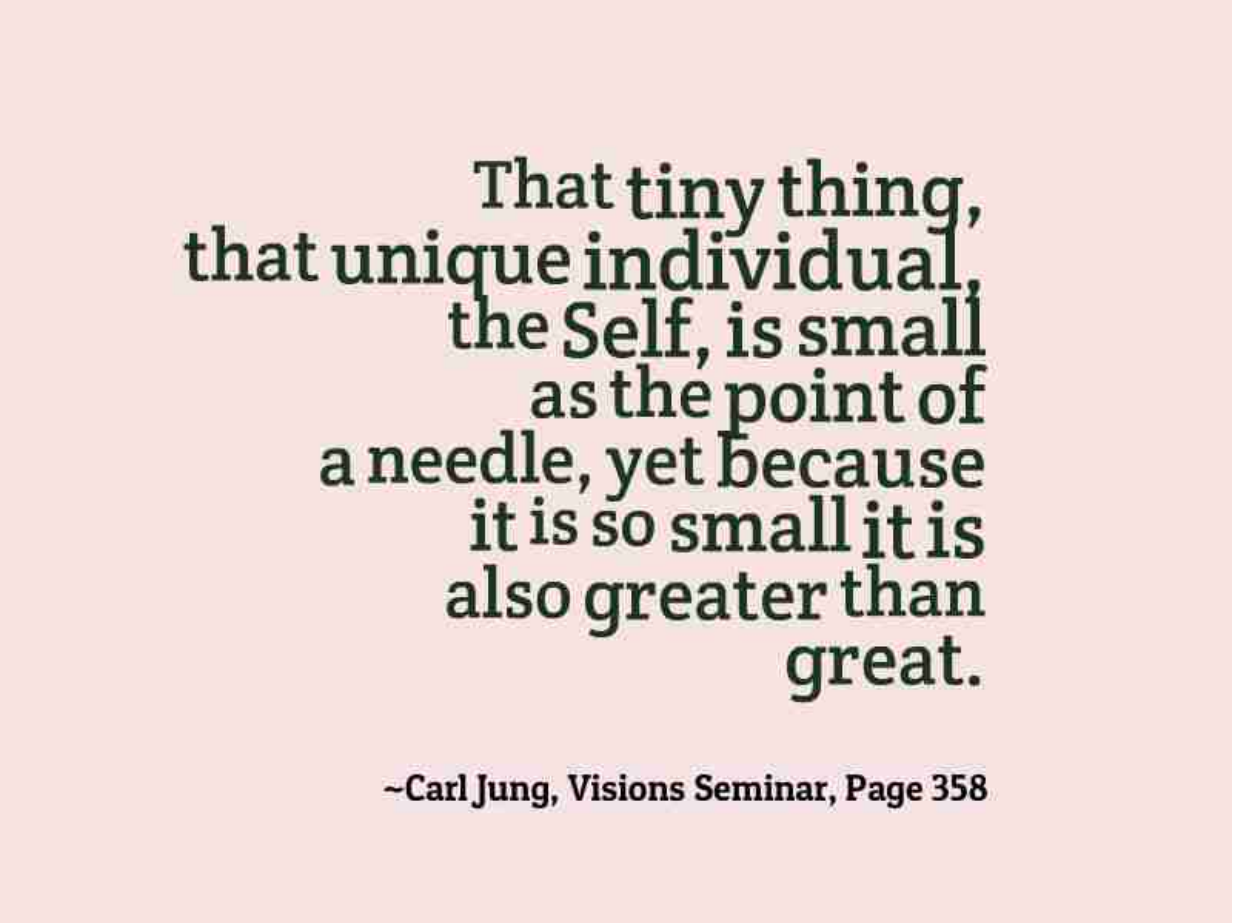
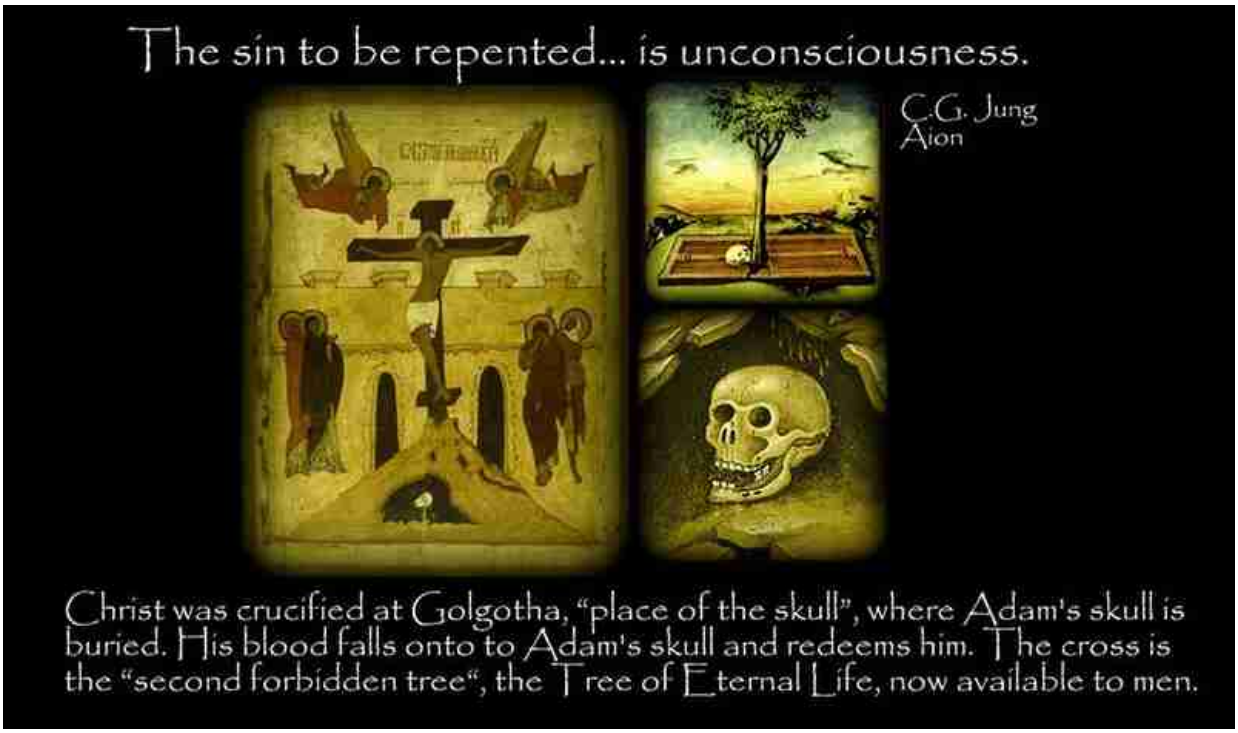


I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357



That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

Carl Jung: According to the old view the soul is round and the vessel must be round too, like the heavens or the world. **(2016-04-15 08:24)**


The sin to be repented... is unconsciousness.
C.G. Jung
Aion
Christ was crucified at Golgotha, "place of the skull", where Adam's skull is buried. His blood falls onto to Adam's skull and redeems him. The cross is the "second forbidden tree", the Tree of Eternal Life, now available to men.

Zosimos calls the rotundum the omega element (fi), which probably signifies the head.

The skull is mentioned as the vessel of transformation in the Sabaean treatise "Platonis liber quartorum," the "Philosophers" styled themselves "children of the golden head," which is probably synonymous with "filii sapientiae."

The vas is often synonymous with the lapis, so that there is no difference between the vessel and its content; in other words, it is the same arcanum.

According to the old view the soul is round and the vessel must be round too, like the heavens or the world.

The form of the Original Man is round.

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." the anonymous author of the scholia to the "Tractatus aureus" also writes about the squaring of the circle and shows a square whose corners are formed by the four elements.

In the centre there is a small circle.

The author says: "Reduce your stone to the four elements, rectify and combine them into one, and you will have the whole magistery.

This One, to which the elements must be reduced, is that little circle in the centre of this squared figure.

It is the mediator, making peace between the enemies or elements."

In a later chapter he depicts the vessel, "the true philosophical Pelican," as shown on the next page. Carl Jung, Aion, Pages 238-239

St. Paul's concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious
condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation 'to disdain, despise.'

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were
whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on
"the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins,
with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to
the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in
the seventeenth century. Carl Jung, Aion, Pages 191-192

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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Carl Jung: Most connections in the world are not relationships, they are participation mystique [mystical connection]. **(2016-04-16 03:46)**

Most connections in the world are not relationships, they are participation mystique [mystical connection].

One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the
feeling of being one sheep in a flock at least, which is something.

While if you disqualify yourself as a sheep you are necessarily out of the flock and will suffer from a
certain loneliness, despite the fact that you then have a chance to reestablish a relationship, and
this time a conscious relationship, which is far more satisfactory.

Participation mystique gives one a peculiar unconsciousness, which is in a way a function of the mother; one is carried in
unconsciousness.

Sometimes it is nice and sometimes it is not nice at all, but as a rule people prefer it because the average man gets
awfully frightened when he has to do something which he cannot share with his world; he is afraid to be alone, to think something
which other people don't think, or to feel something which other people don't feel.

One is up against man's gregarious instinct as soon as one tries to transcend the ordinary consciousness. Carl Jung, Visions Seminar, Page 625

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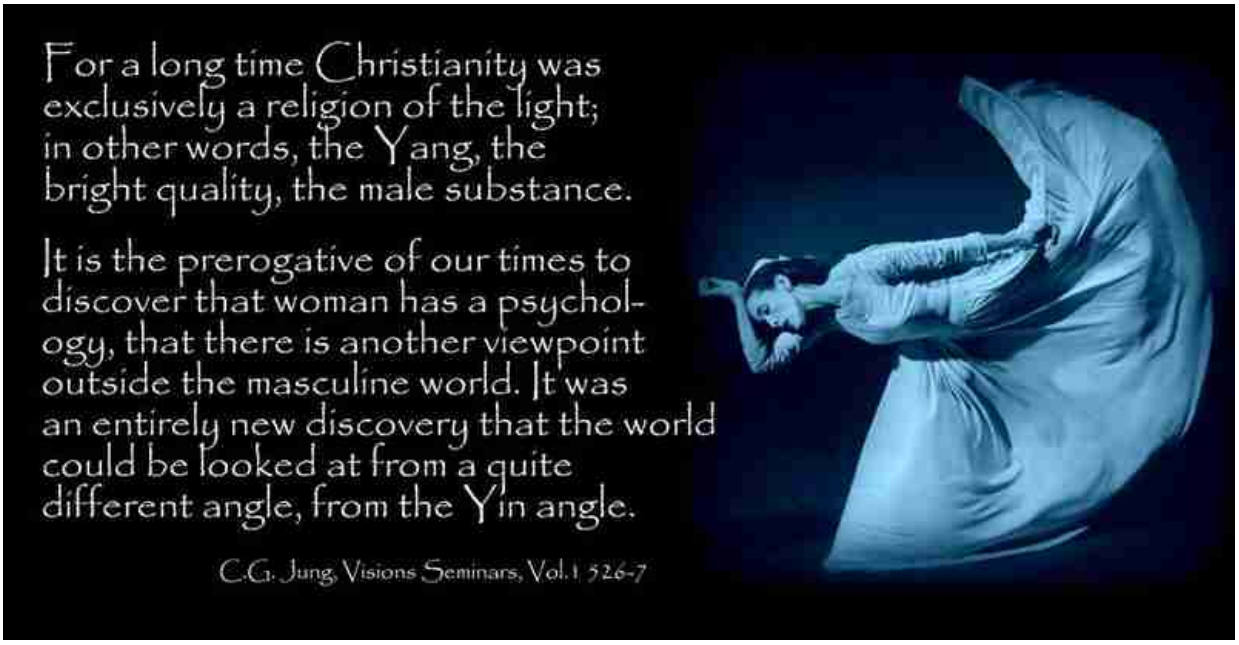
Carl Jung: It is the prerogative of our times to discover that woman has a psychology (2016-04-16 15:28)


For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.
It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world. It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle.
C.G. Jung, Visions Seminars, Vol.1 526-7

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It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle. Carl Jung, Visions Seminar, Pages 526-527

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Carl Jung: The machines which we have invented, for instance, are now our masters. **(2016-04-17 03:47)**

The machines which we have invented, for instance, are now our masters.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey
and deadly afraid of their hooting and tooting.

By his will man has invented a Mesozoic world again, monsters that crush thousands by their voice and their weight.

The enormous machines in factories, the enormous steamers and trains and automobiles, all that has become so overwhelming that
man is the mere victim of it.

Look at the city of New York.

Nobody can tell me that man feels like a king in New York.

He is just an ant on an ant heap and doesn’t count at all, he is superfluous there, the ant heap is the thing

that counts.

It is a town which should be inhabited by giants; then I would believe that those buildings belonged to them.

A big city is like a holocaust of humanity, as Zola expressed it.

Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed.

It has taken the bread away from millions, and production is still going on like mad; that is really at the bottom of the actual crisis. Carl Jung, Visions Seminar, Page 502

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Carl Jung: Anything experienced outside of the body has the quality of being without body;... (2016-04-17 16:16)

Anything experienced outside of the body has the quality of being without body; so you must experience the whole thing over again, it must come in a new way.

Then whatever you learn in analysis will happen to you in reality.

It must be like that, because you are the point of identity, you are the one that experiences analysis and the one that experiences life.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with
the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now,
the body being a visible expression of the here and now.

For instance, if you had not taken your body into this room, nobody would know you were here; though even if you seem to be in the body, it is by no means sure that you are, because your mind might be wandering without your realizing it.

Then whatever is going on here would not be realized; it would be like a vague dream that floats in and out,

and nothing
has happened. Carl Jung, Visions Seminar, Page 1316

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Carl Jung: The experience of Tao can happen at any time. **(2016-04-18 03:00)**

The experience of Tao can happen at any time.

If you are in the psychology of the first part of life—it is not necessarily a matter of years—if you fulfill the personal ends of your existence
and it is the right moment, you may have such an experience.

For it is quite understood that a young animal still in the process of maturation is just as much a fulfillment of the totality of
nature as one that is dying, who, if dying properly, is also fulfilling life because the idea of life includes death, it is a cycle.

There is the same possibility at any moment of life.

You probably experienced Tao when you were a child, when you woke up in your little bed in the morning with the
sun shining into your room.

That would be an experience of Tao inasmuch as your parents had not twisted you.

But it is quite possible that your parents put dirt on your nose, and then, even as a child, you could only experience a twisted feeling.

Or you might experience it at fifteen or twenty if you fulfill your own personal and individual expectations which are then valid.

And you can experience the same when you are fading away, dying, if you do it properly, as that fulfillment which is in accordance with the
laws of nature.

Just that is demanded and nothing else.

Many people have never in their whole lives felt such a natural fulfillment because they were completely twisted.

But they would experience it in the moment when they were able to liberate themselves from the twist —in that moment they would
experience Tao. Carl Jung, Visions Seminar, Page 761

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Carl Jung on "Therapists: - Anthology" **(2016-04-18 11:36)**

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not

understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

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Carl Jung: Art is just a particular way of decorating the nest in which you lay your eggs. **(2016-04-19 03:00)**

Art is just a particular way of decorating the nest in which you lay your eggs.

Well, the biological point of view is that you eat and drink, you propagate your species, you sleep, and you die; that is nature, biological life.

And in contrast to nature, or beyond nature is the cultural point of view, our civilization.

That is the particular achievement of man, no animal ever dreamt of culture.

It is a condition by itself, a creation due to the increase of human consciousness, and this has produced a new and different world.

The surface of the world has changed.

One sees water where water has never been and should not be, a canal that goes even over the hills, against all those laws of nature.

And one sees straight roads, straight lines on the earth, which have never been seen before; the only straight line that ever existed in
the earth was the furrow of a meteor. Carl Jung, Visions Seminar, Pages 913-914

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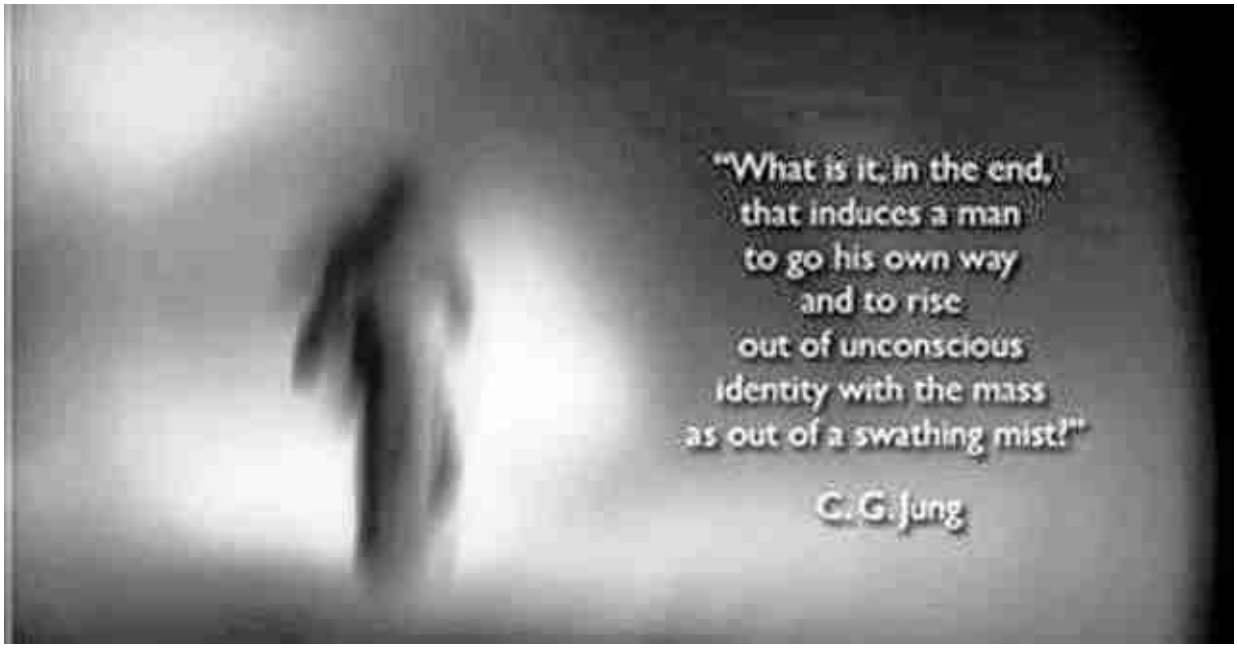
Carl Jung: Therefore individuation is a sin; it is an assertion of one particle against the gods, (2016-04-20 04:06)


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos.

The task is now to bring about order, the alchemistic process must begin, namely, the production of the valuable substance, the transformation into the light.

You see this mandala does not represent a normal condition of the collective unconscious; this is a turmoil caused by the appearance of the disturbing element in the center.

For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil.

But in that abstraction, or that union-the coming together of the pair of opposites-there is absolute peace.

Otherwise there is only the peace of God in a world in which there is no individual, in other words, no consciousness.

Yes, perhaps it exists to metaphysical consciousness, but not to any mortal consciousness because there is none.

You see, this chaos is due to the appearance of that center, but that is a center of peace because the pairs of opposites are united.

As it is said in the prophesies of Isaiah, the leopard shall lie down with the kid and the wolf shall dwell with the lamb.

Or that very impressive symbolism that the sucking child shall play on the hole of the asp, or put its hand into the cockatrice's den.
Carl Jung, Visions Seminar, Page 263

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Carl Jung Depth Psychology across the web. **(2016-04-20 05:03)**

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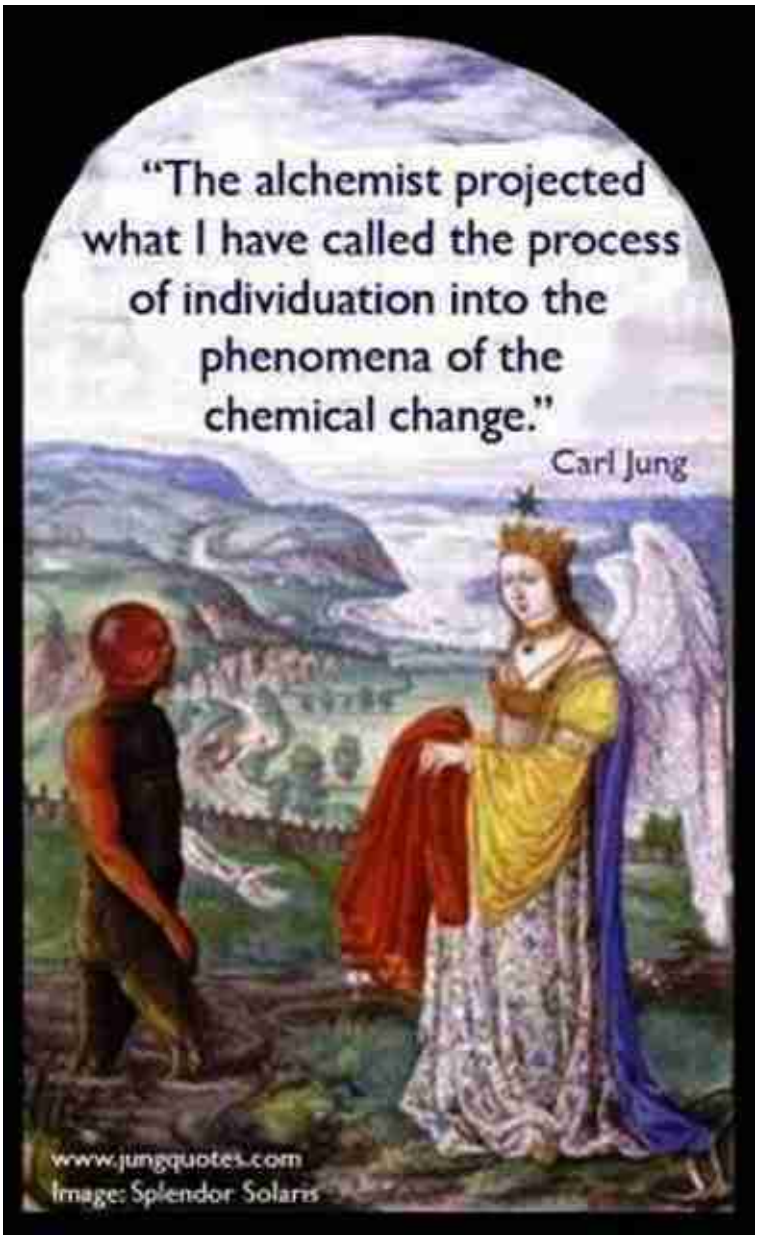
Carl Jung: Individuation is not an intensification of consciousness, it is very much more. **(2016-04-21 02:30)**


"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

Individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your
deed; there you can individuate and nowhere else.

1120

Real consciousness can only be based upon life; upon things experienced, but talking about these things is just air.

It is a sort of conscious understanding, but it is not individuation.

Individuation is the accomplishment through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the
process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

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Carl Jung: When you get into a disagreeable situation where you see no opening... (2016-04-22 02:30)

When you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

Here again is a fact of which one is usually not aware: when you get into a disagreeable situation where you see no opening, no direct
path, you assume that you are quite alone with yourself.

In a way it is a very good thing that you think so; otherwise you would never make up your mind, you would remain merely a child.

You must believe that you are practically alone.

But you may find yourself in a really tight place where you can't get out, where you are helpless.

Then you recognize that you are not alone, because such an absolute impasse is an archetypal situation, and an archetypal figure becomes
constellated, a fact in your psychology, a potential, and so you are up to the situation.

This has repeated itself innumerable times in history, man has again and again passed through such situations and has a psychological
method of adapting, the thing to do in such a case.

For by his consciousness alone, particularly the dim consciousness of early ages, man was quite unable to invent such a thing; to primitive
man everything was revealed, he invented absolutely nothing, he could not think, it thought.

So it is the totality of the psyche that functions in that way; the psyche produces a double, it brings up another figure; that is a
psychological fact.

The psychopompos is this second figure; you can call it the daimon [divine manifestation], or the shadow, or a god, or an ancestor
spirit; it does not matter what name you give it, it is simply a figure; it might even be an animal.

For in such a predicament we are dépossèdés [dispossessed], we lose the power of our ego, we lose our self-confidence.

Until that moment, we were willful or arbitrary, we had made our own choice, we had found out a way, we had proceeded as far as this
particular place.

Then suddenly we are in an impasse, we lose faith in ourselves, and it is just as if all of our energy became regressive.

And then our psyche reacts by constellating that double, which has the effect of leading us out of the situation. Carl Jung, Visions Seminar, Page 385

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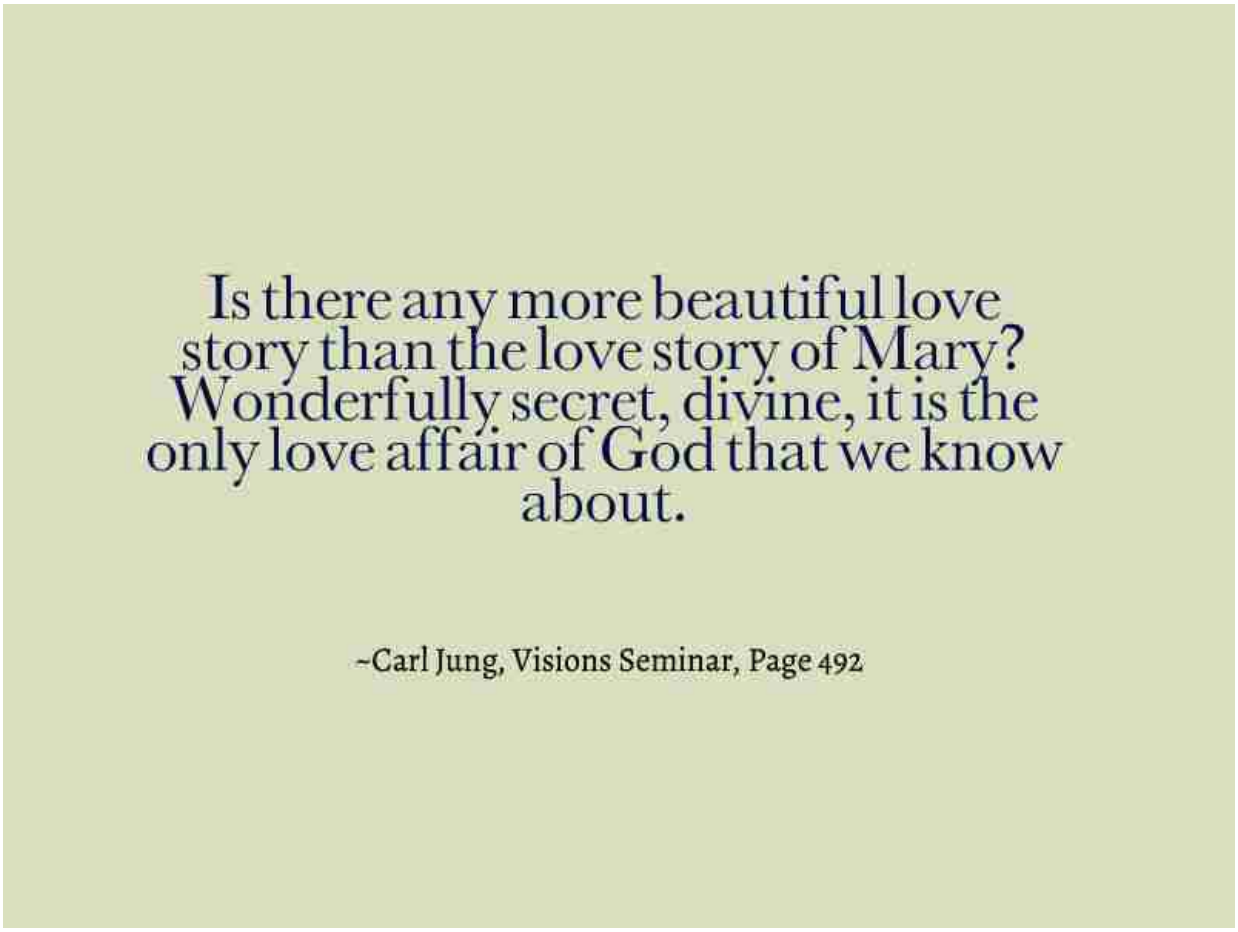
Some Carl Jung Quotations XXVIII (2016-04-22 03:00)


Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.
~Carl Jung, Visions Seminar, Page 492

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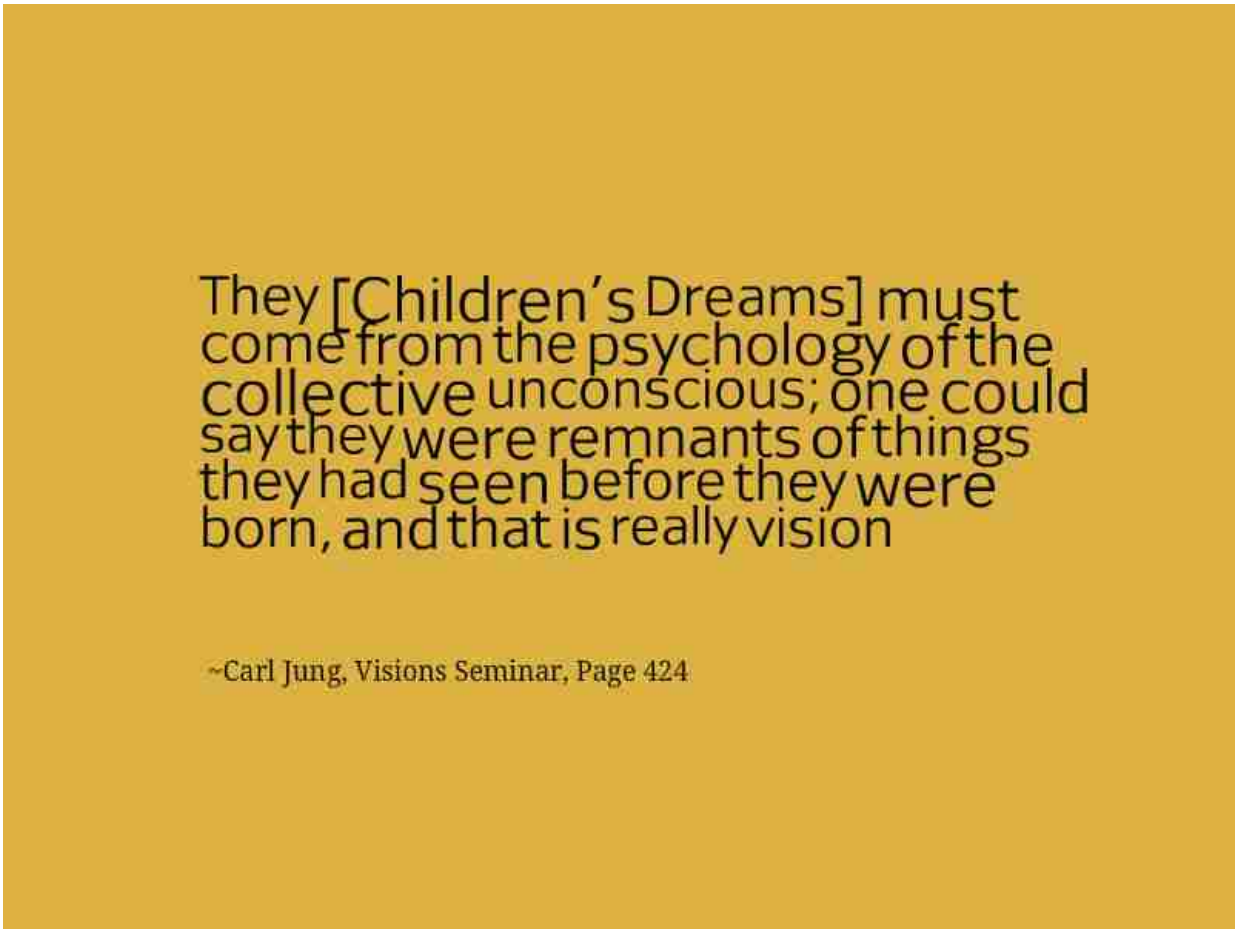
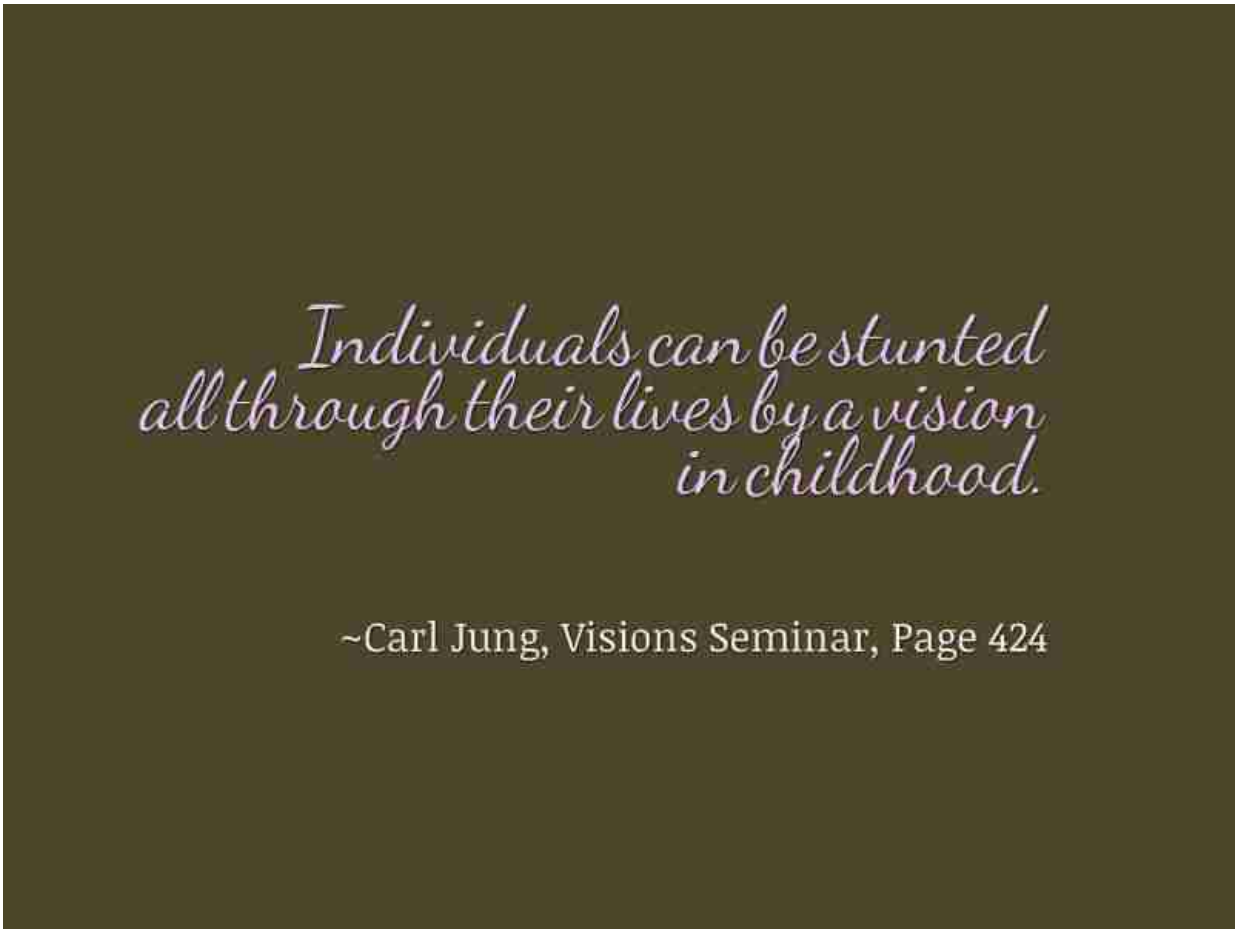
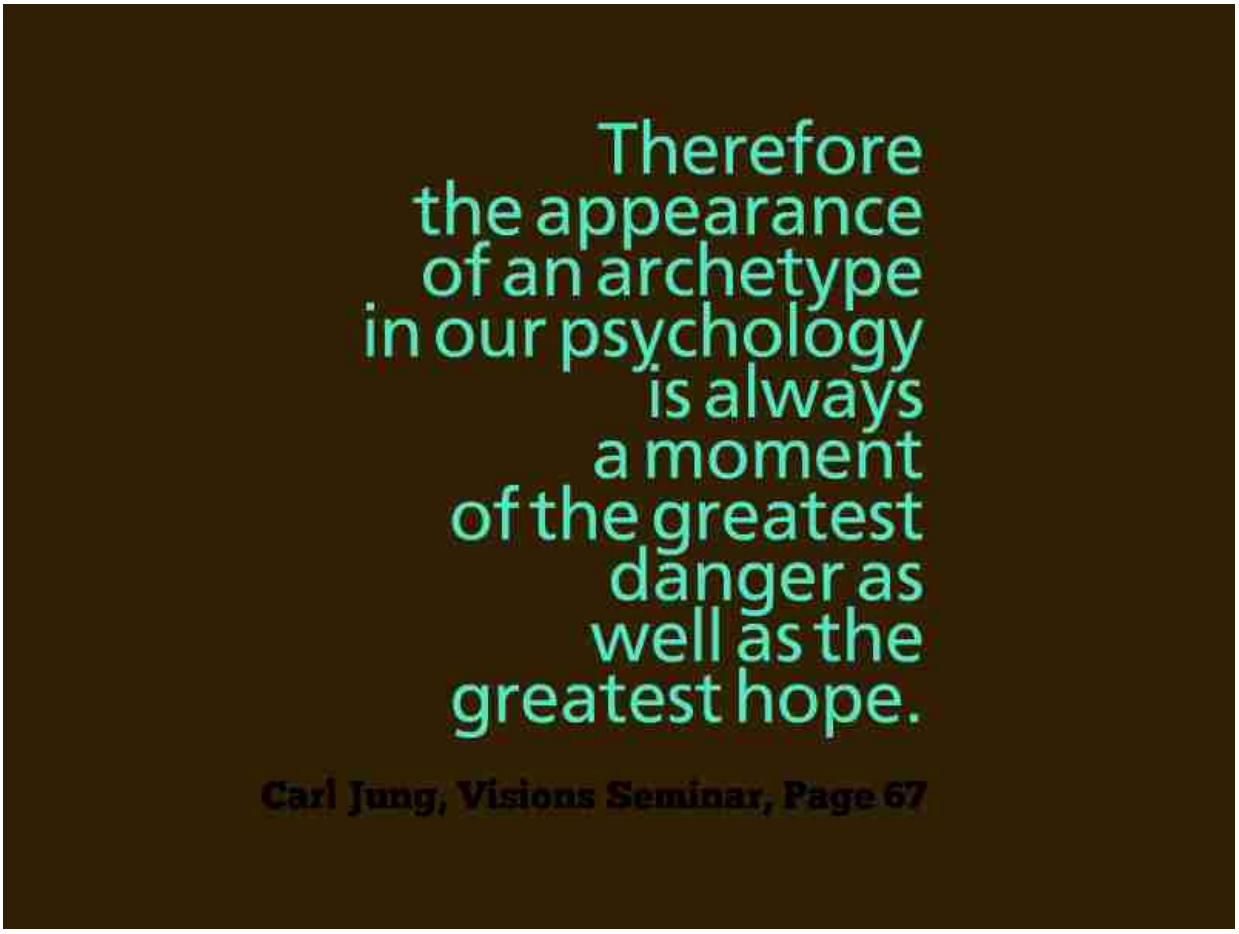

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision
~Carl Jung, Visions Seminar, Page 424

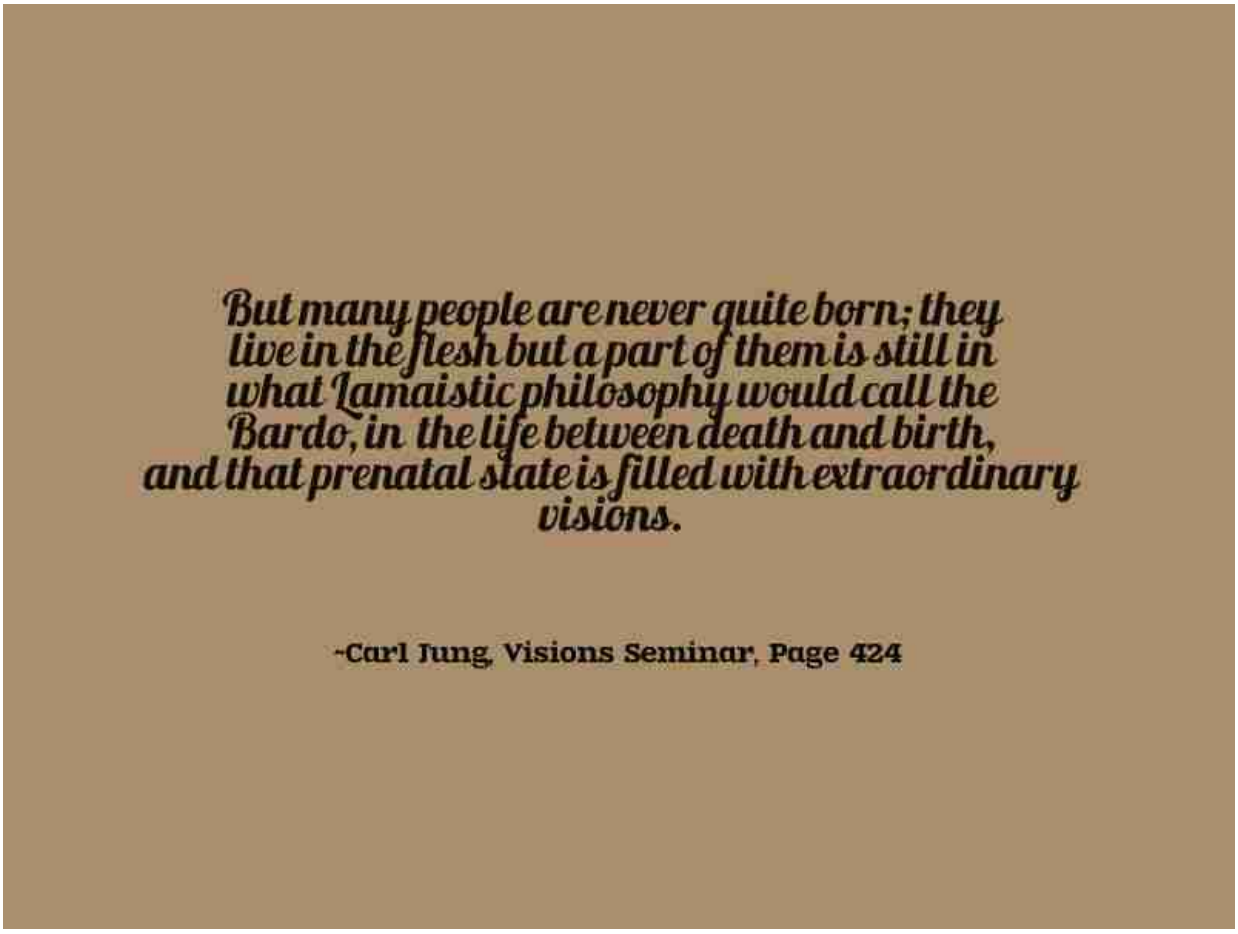
They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.



Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.



Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67


But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions.
-Carl Jung, Visions Seminar, Page 424

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
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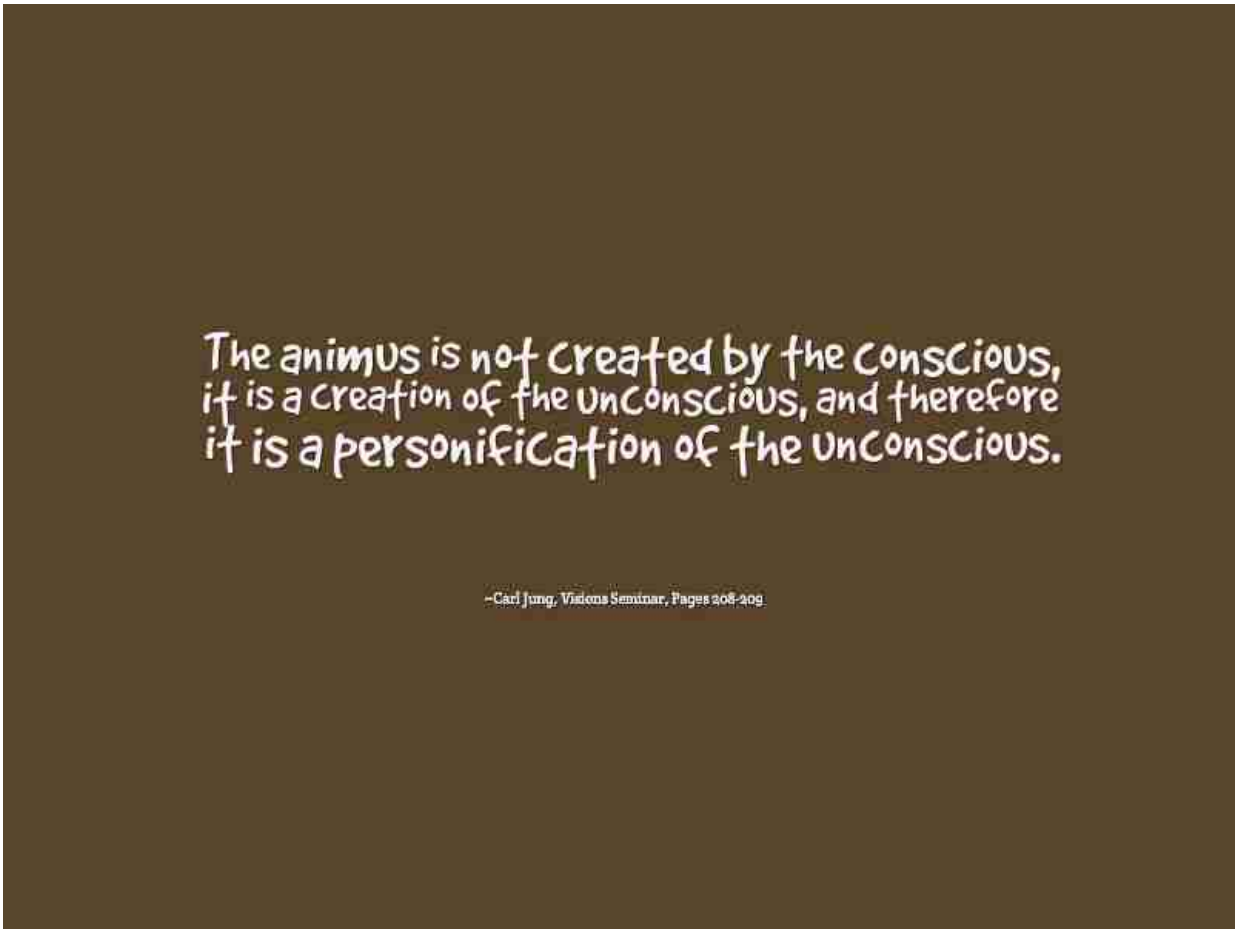
The animus is not created by the conscious,
it is a creation of the unconscious, and therefore
it is a personification of the unconscious.
–Carl Jung, Visions Seminar, Pages 208-209

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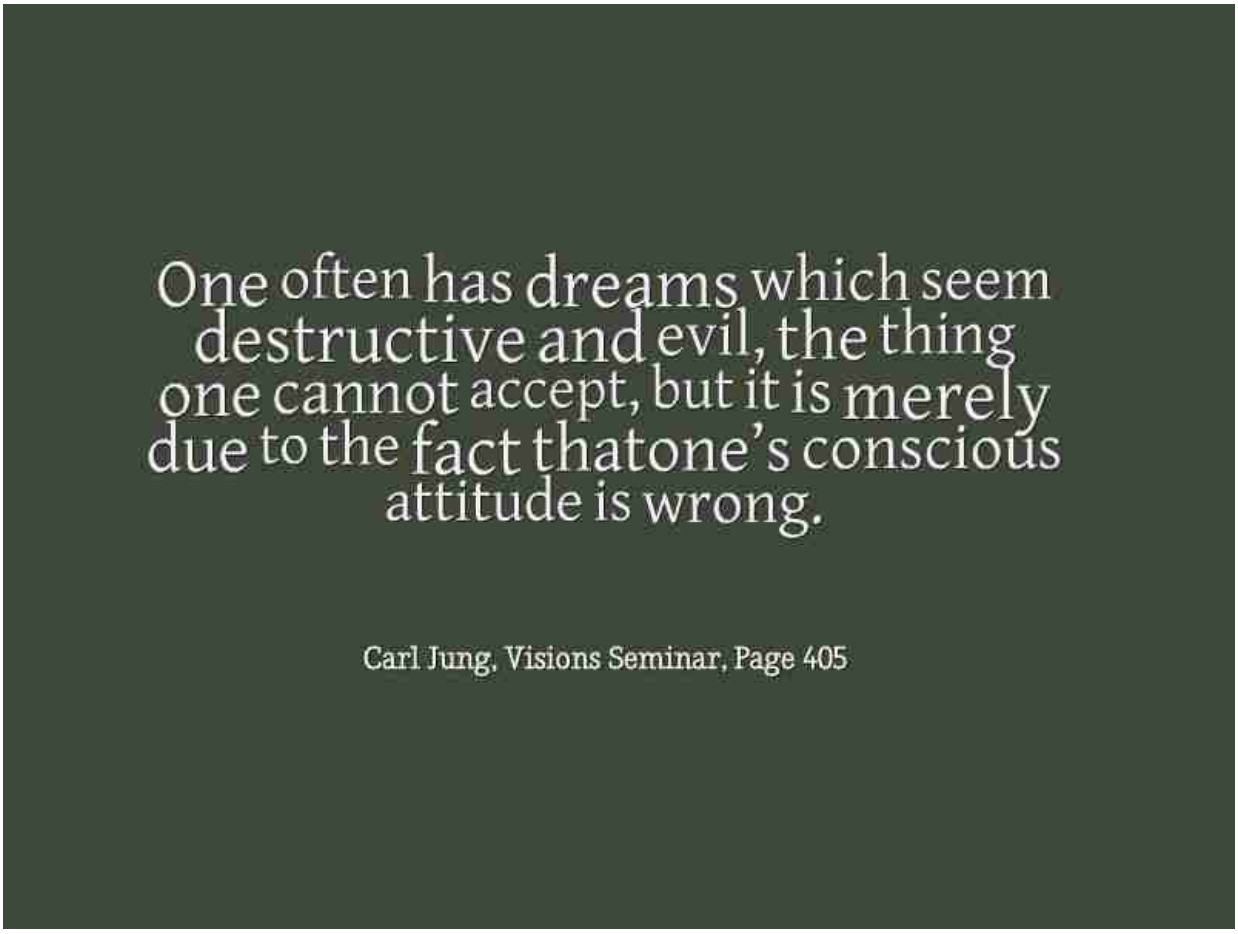
One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact thatone's conscious attitude is wrong.
Carl Jung, Visions Seminar, Page 405

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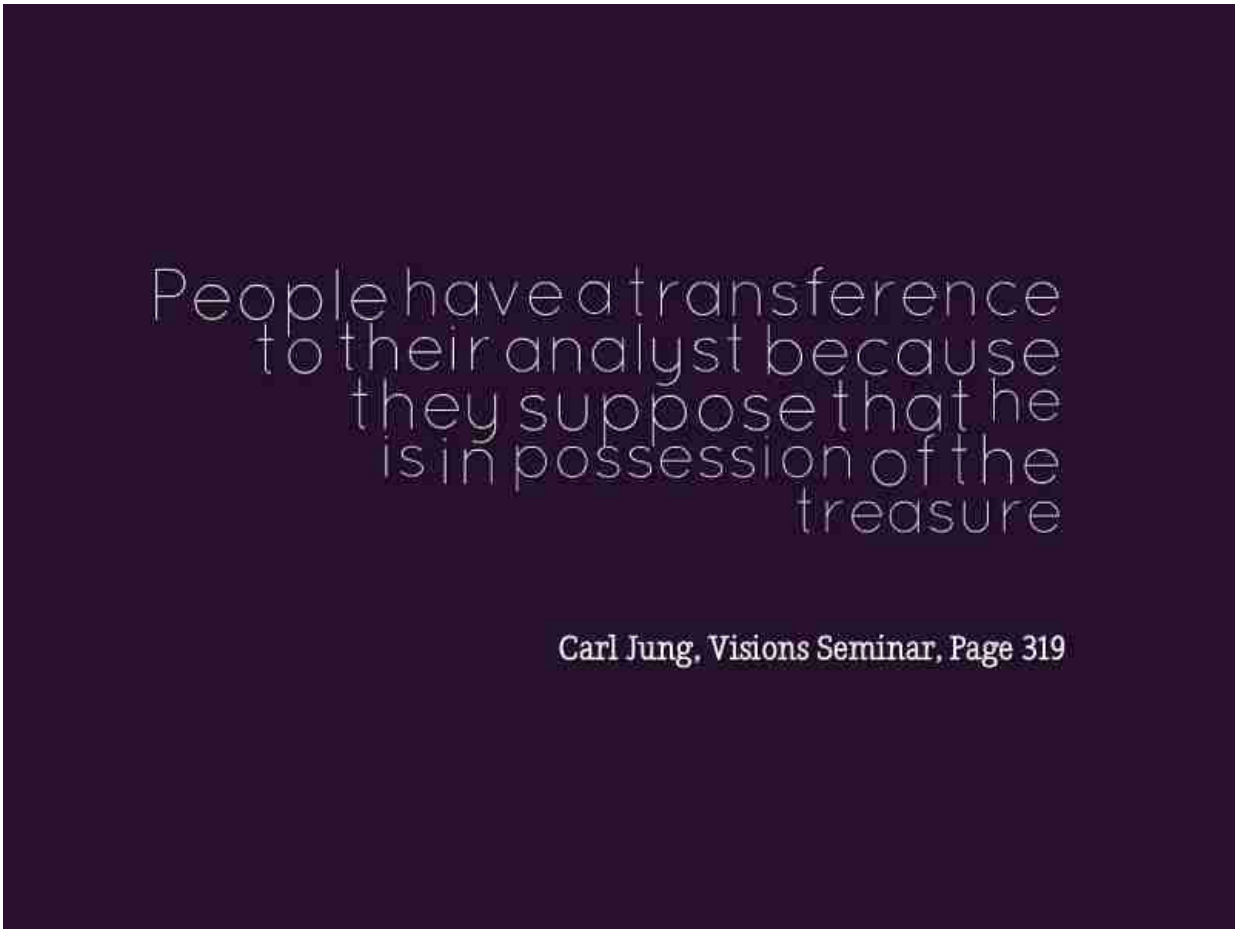
People have a transference
to their analyst because
they suppose that he
is in possession of the
treasure
Carl Jung, Visions Seminar, Page 319

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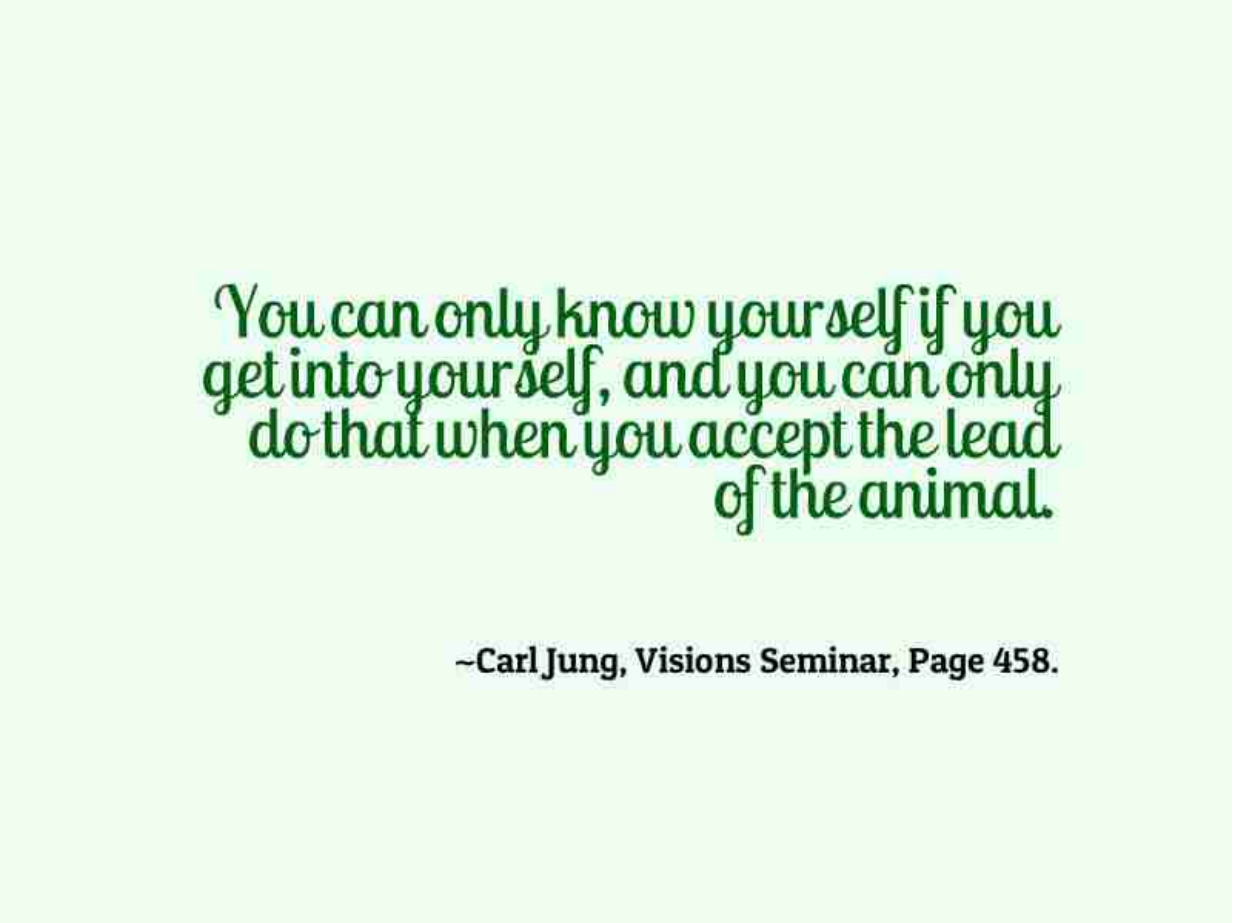
You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.
~Carl Jung, Visions Seminar, Page 458.

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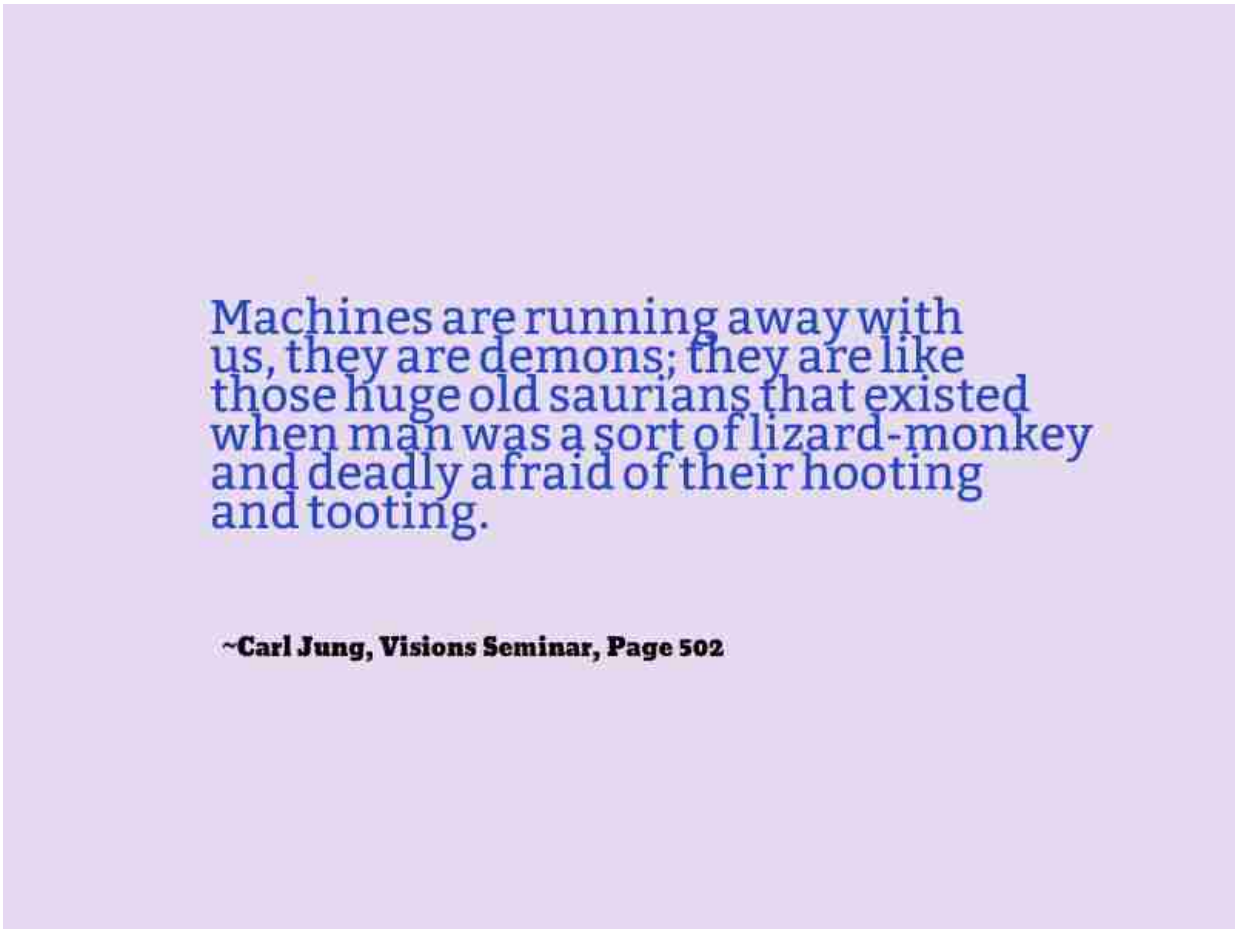
Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.
~Carl Jung, Visions Seminar, Page 502

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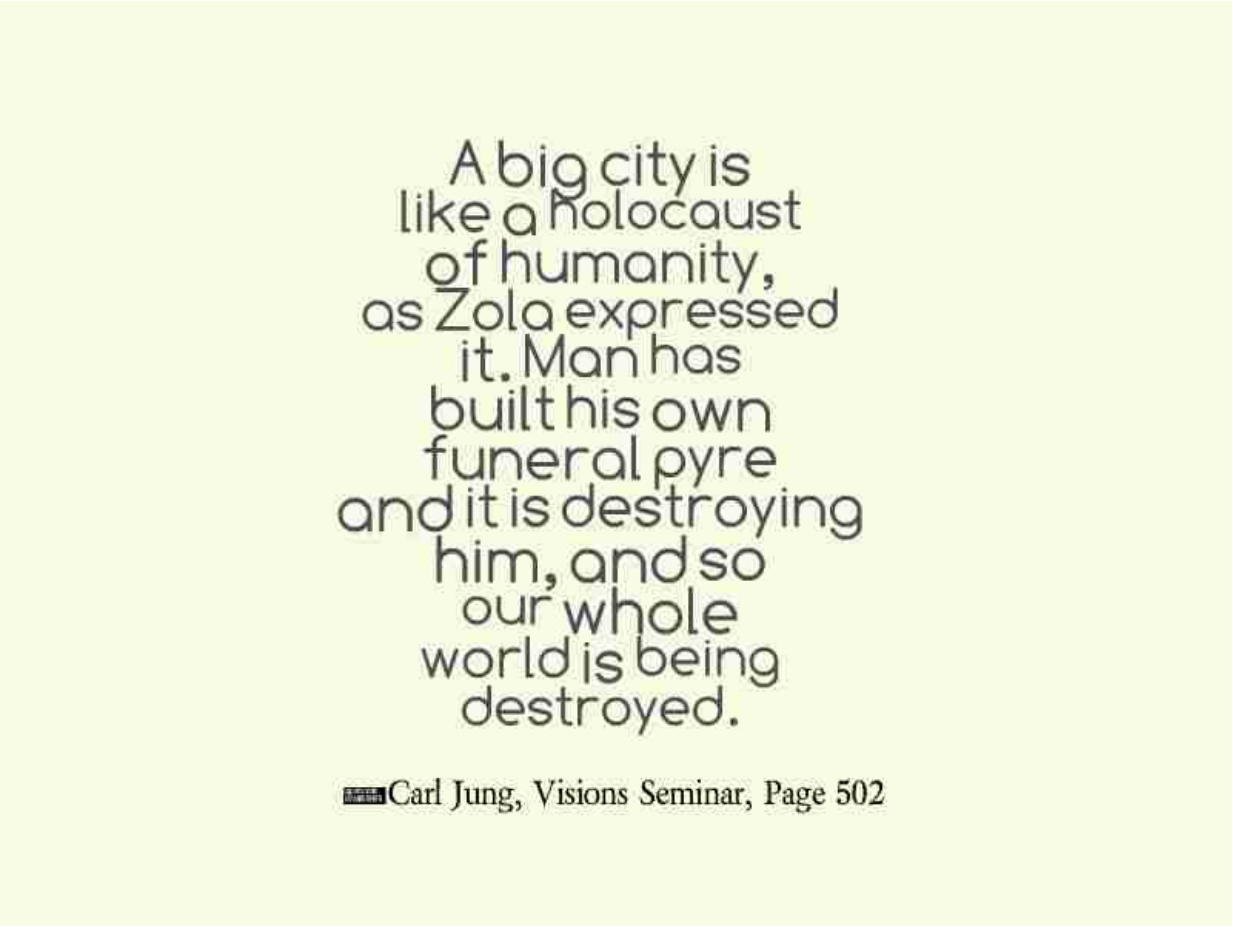
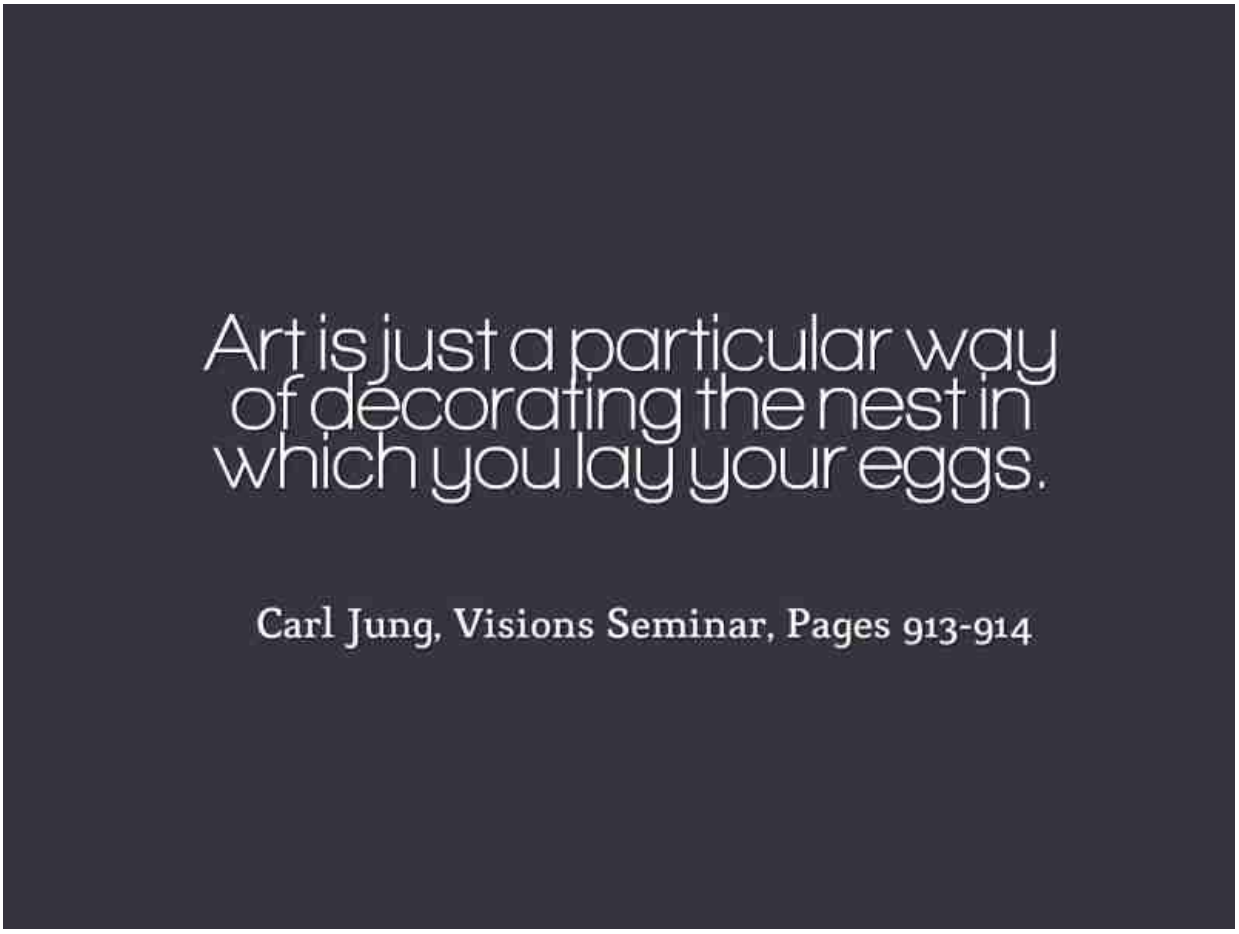


A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502



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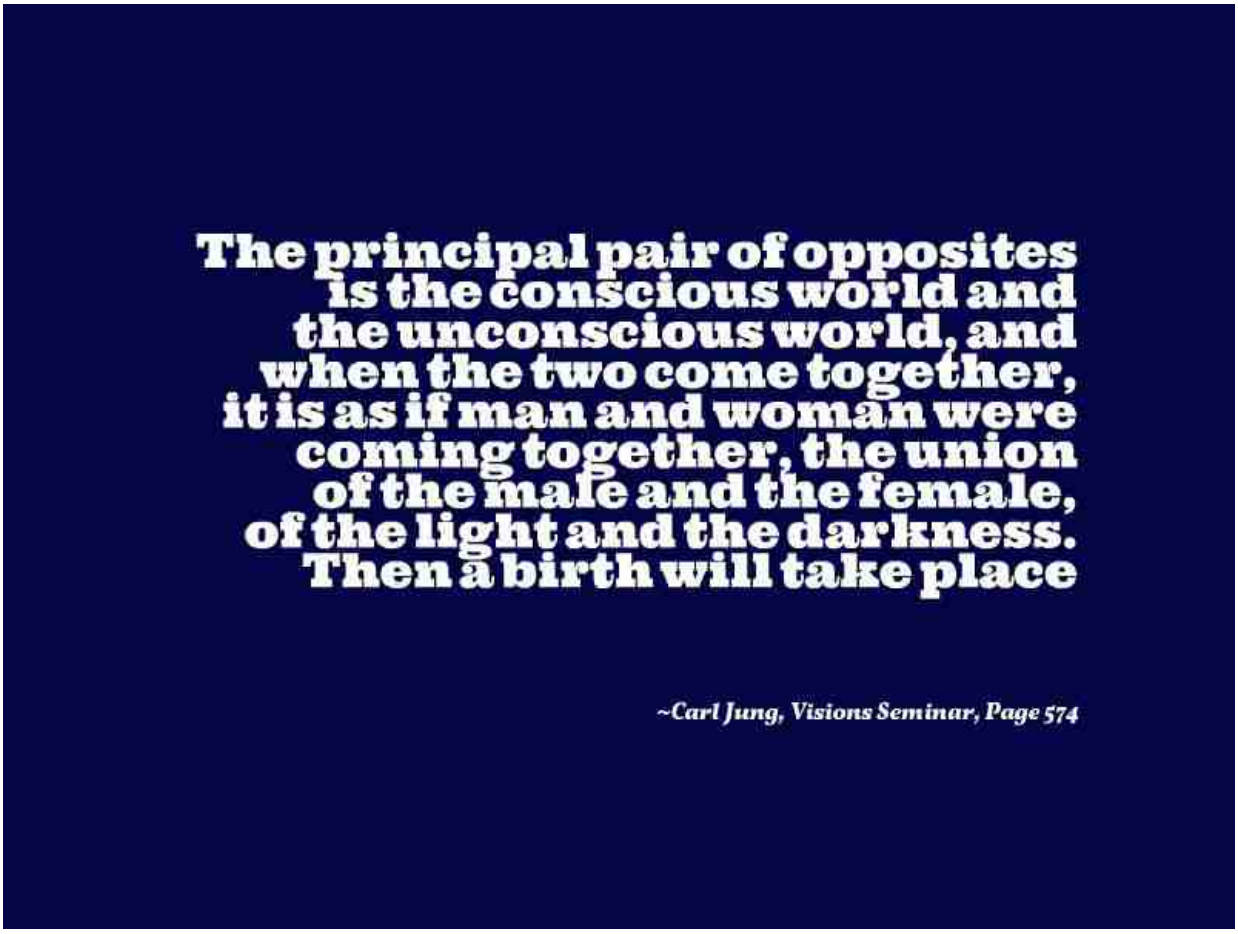
The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place
~Carl Jung, Visions Seminar, Page 574

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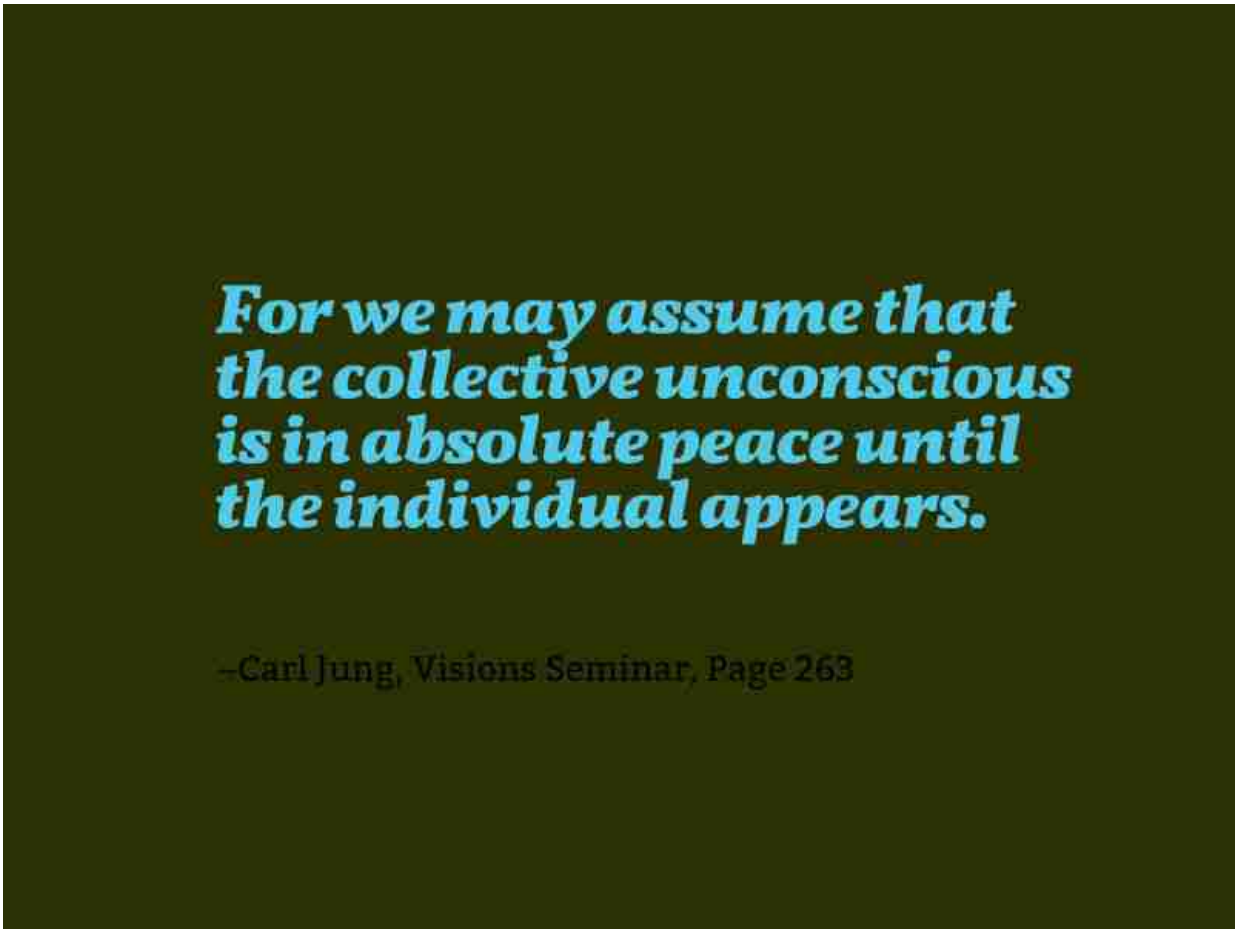
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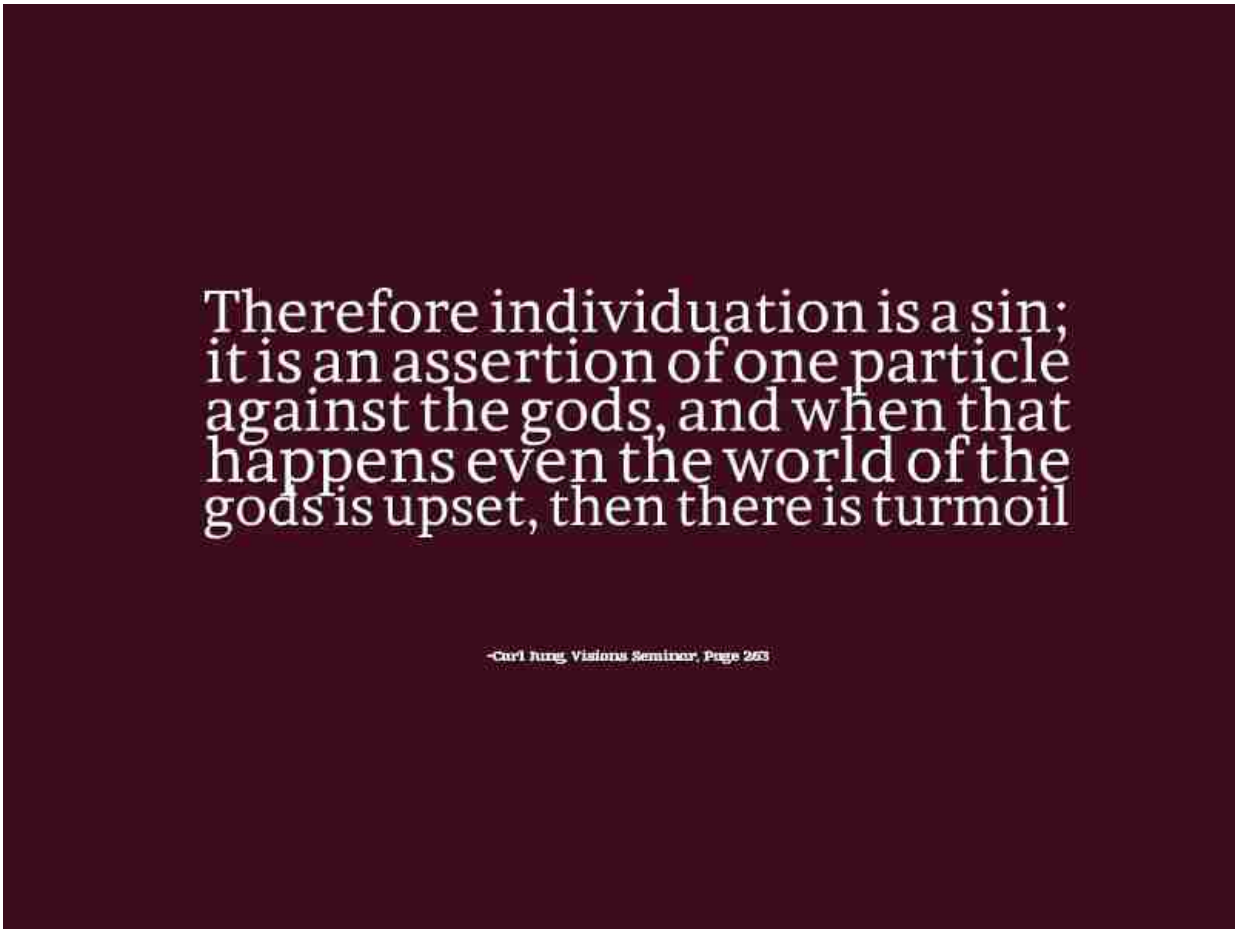
–Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263


Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil
-Carl Jung, Visions Seminar, Page 263

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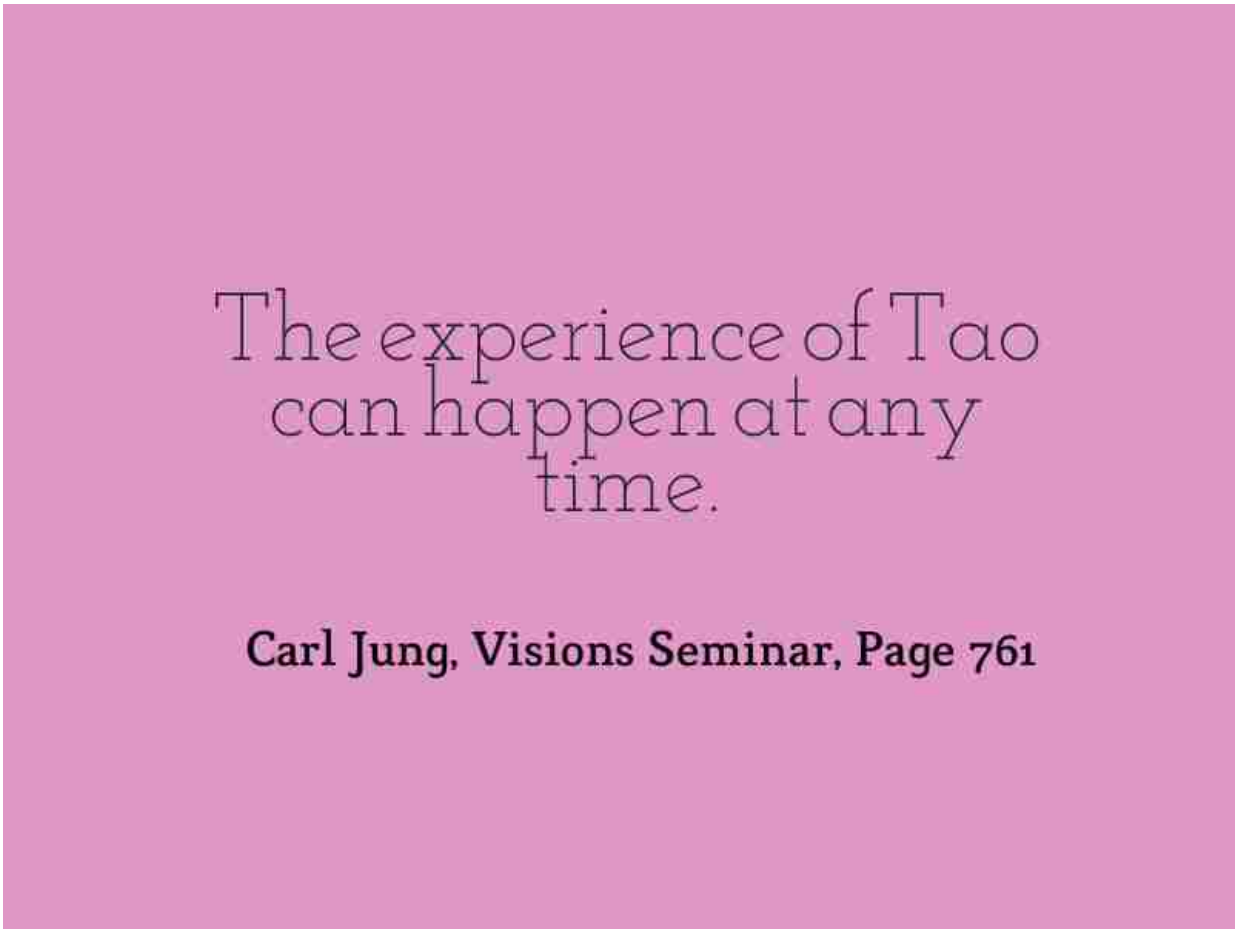
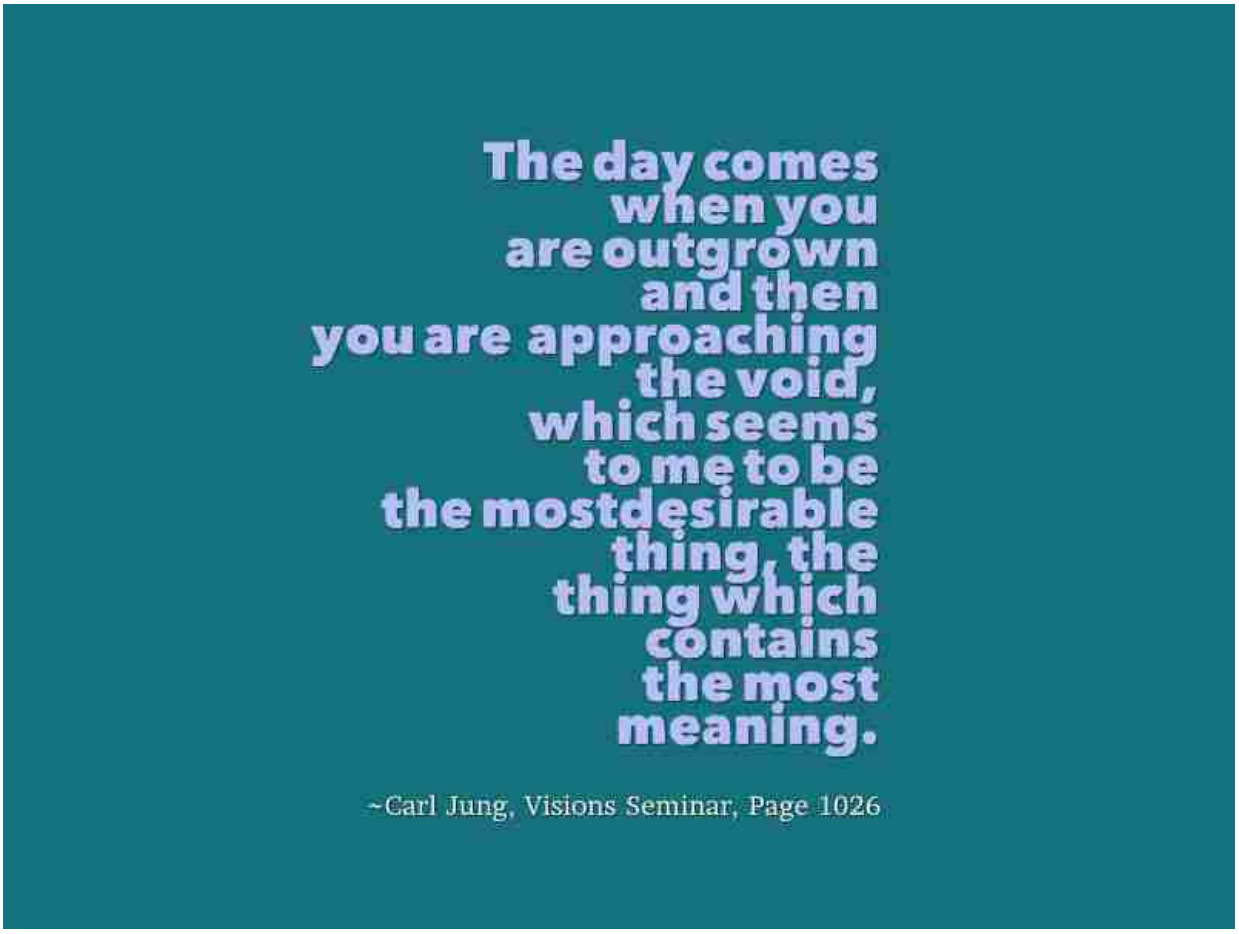
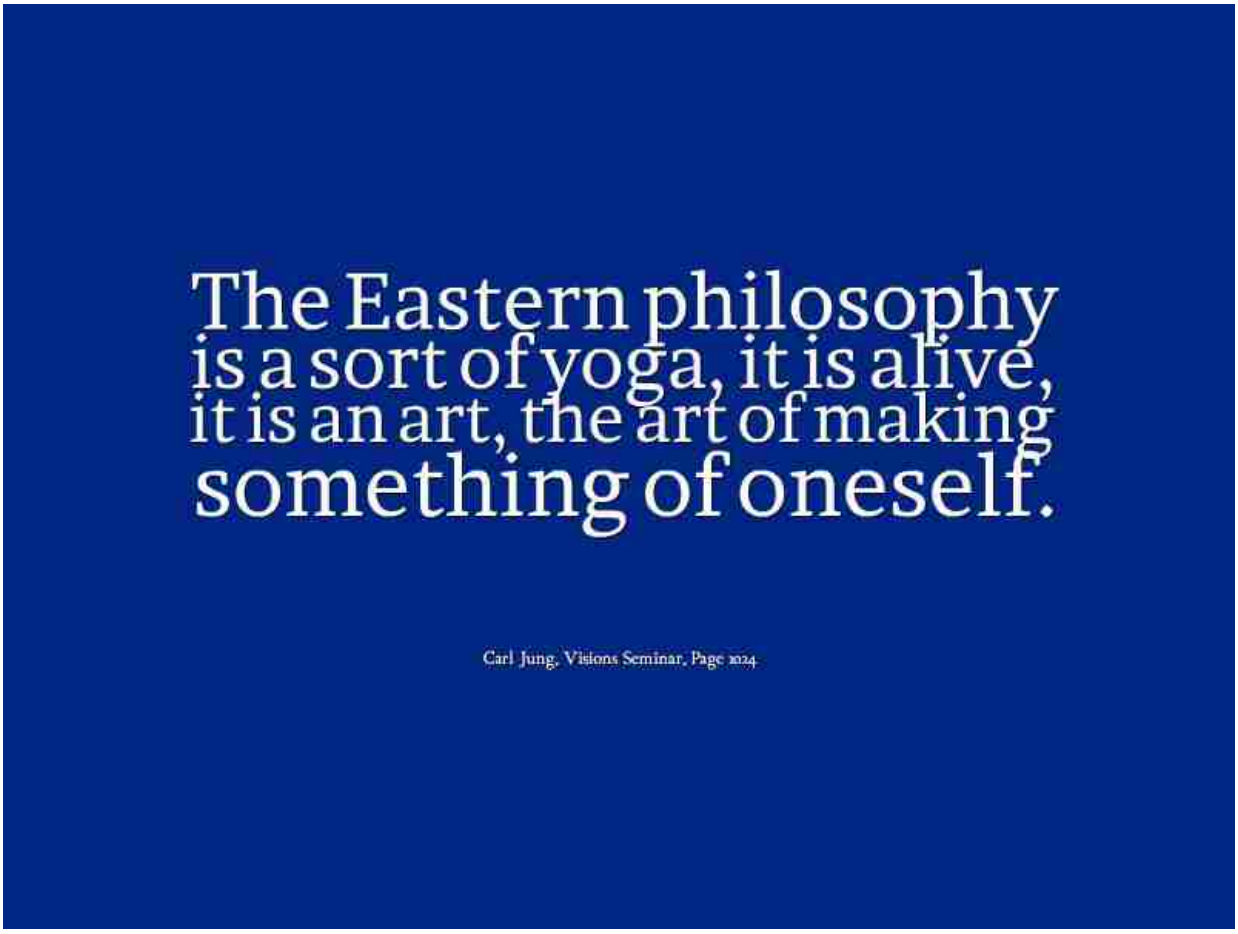


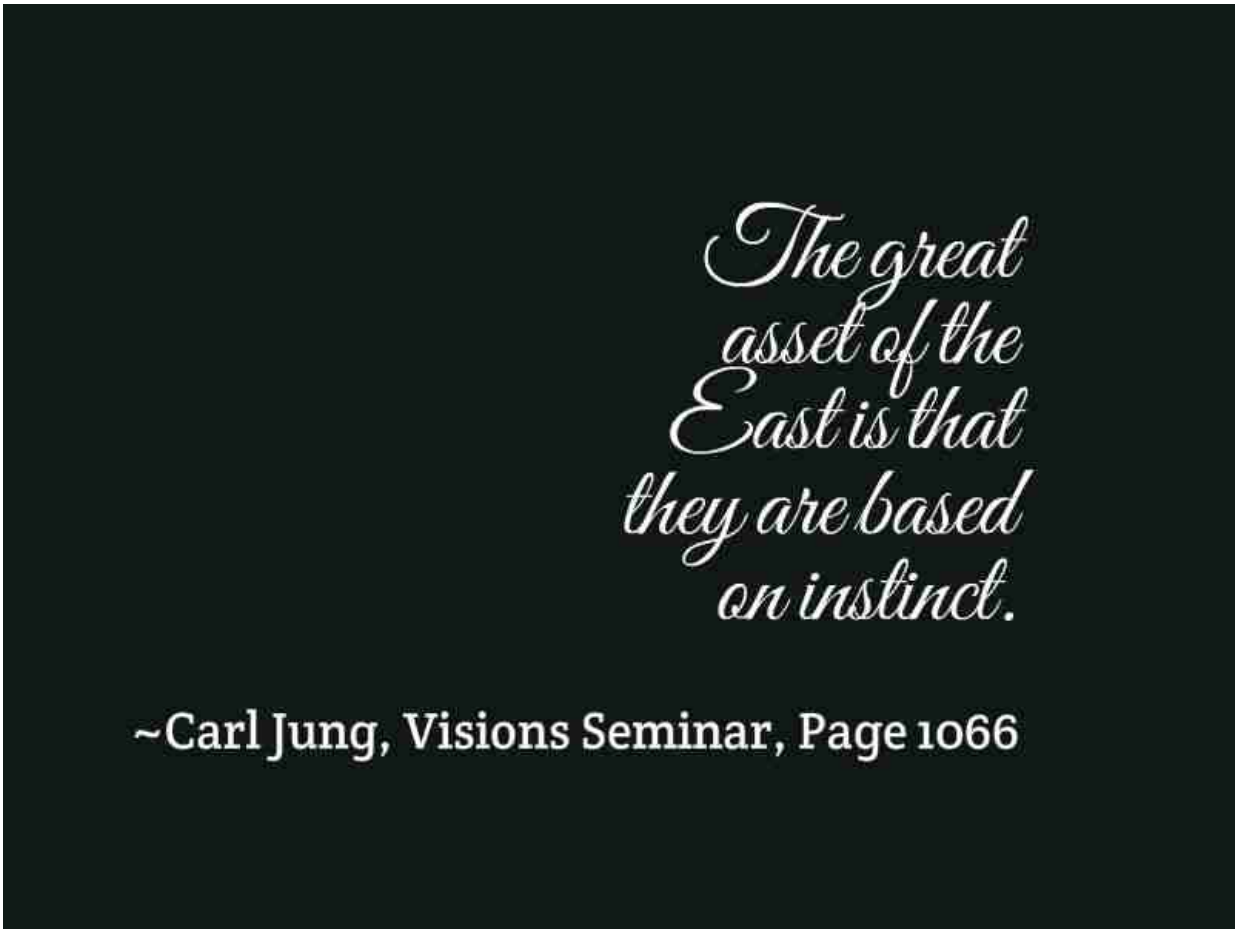
The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.


The day comes when you are outgrown and then you are approaching the void, which seems to me to be the mostdesirable thing, the thing which contains the most meaning.
~Carl Jung, Visions Seminar, Page 1026

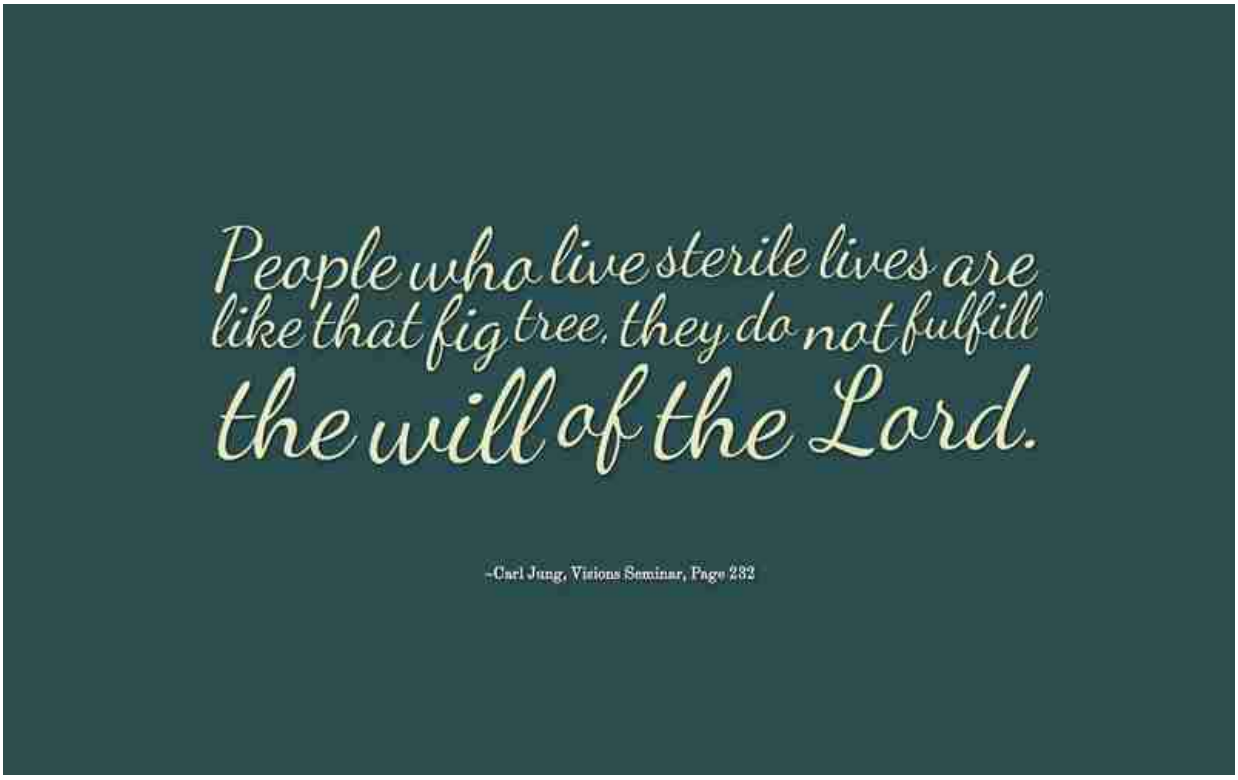
The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024


The Eastern philosophy
is a sort of yoga, it is alive,
it is an art, the art of making
something of oneself.
Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

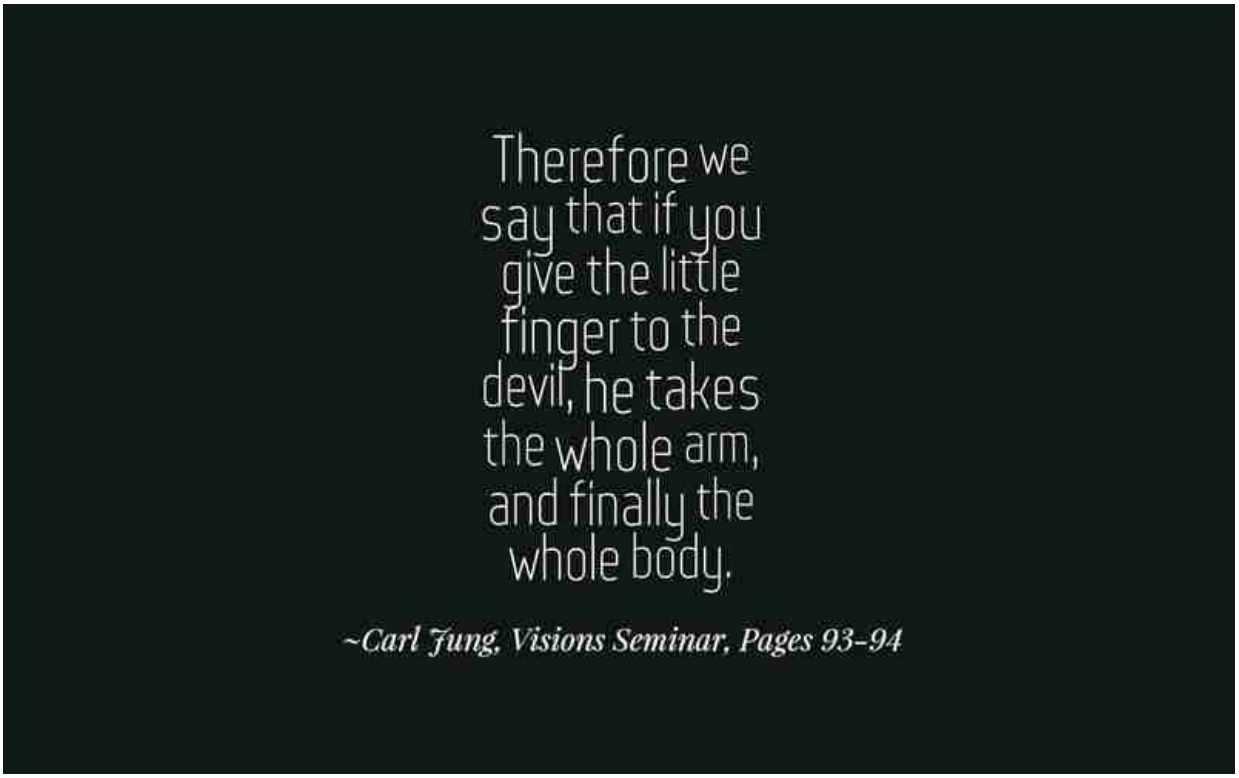


It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.


People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord.
~Carl Jung, Visions Seminar, Page 232

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403


Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body.
~Carl Jung, Visions Seminar, Pages 93-94

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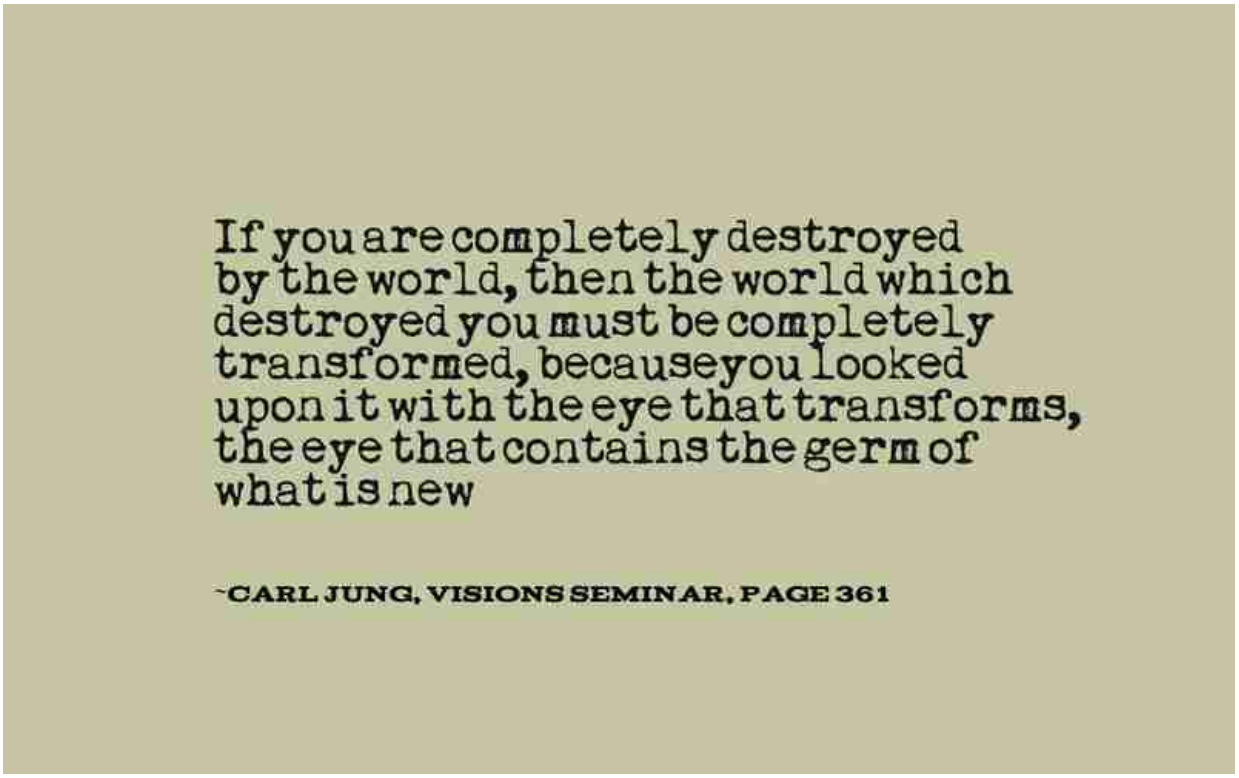
If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new
~CARL JUNG, VISIONS SEMINAR, PAGE 361

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed,

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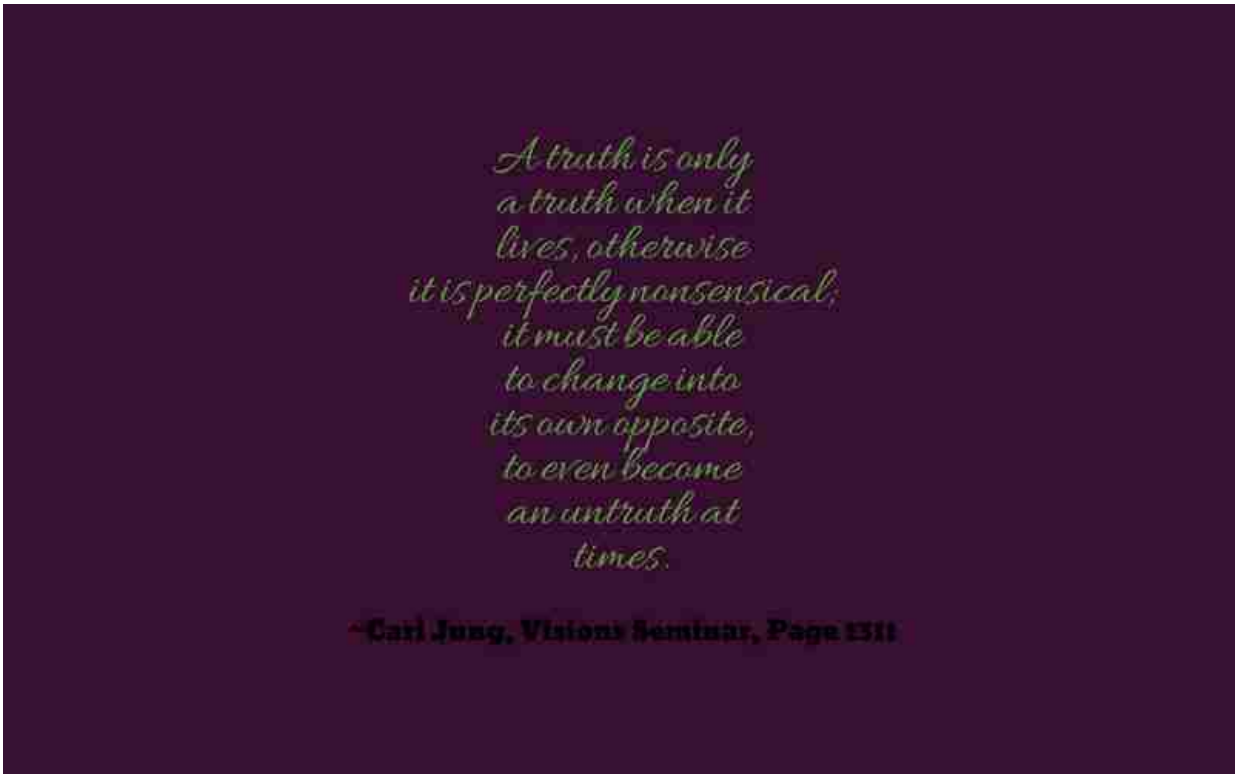
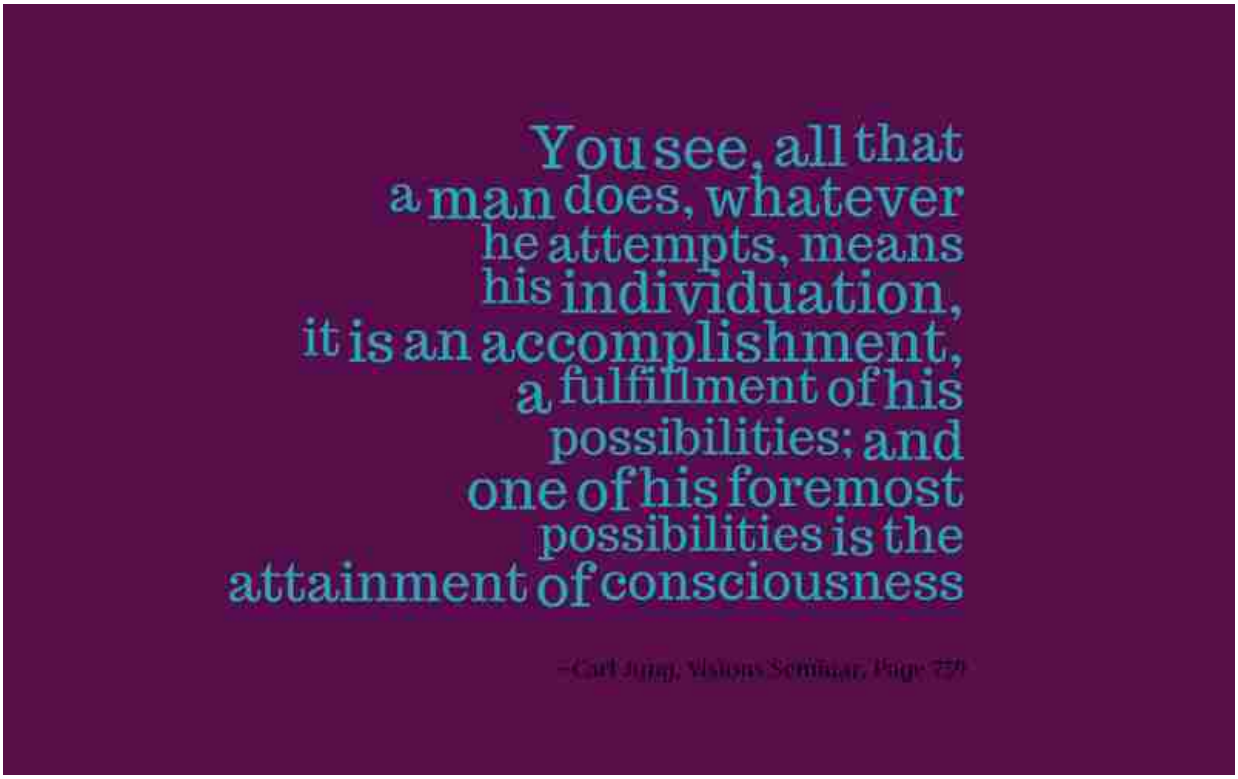
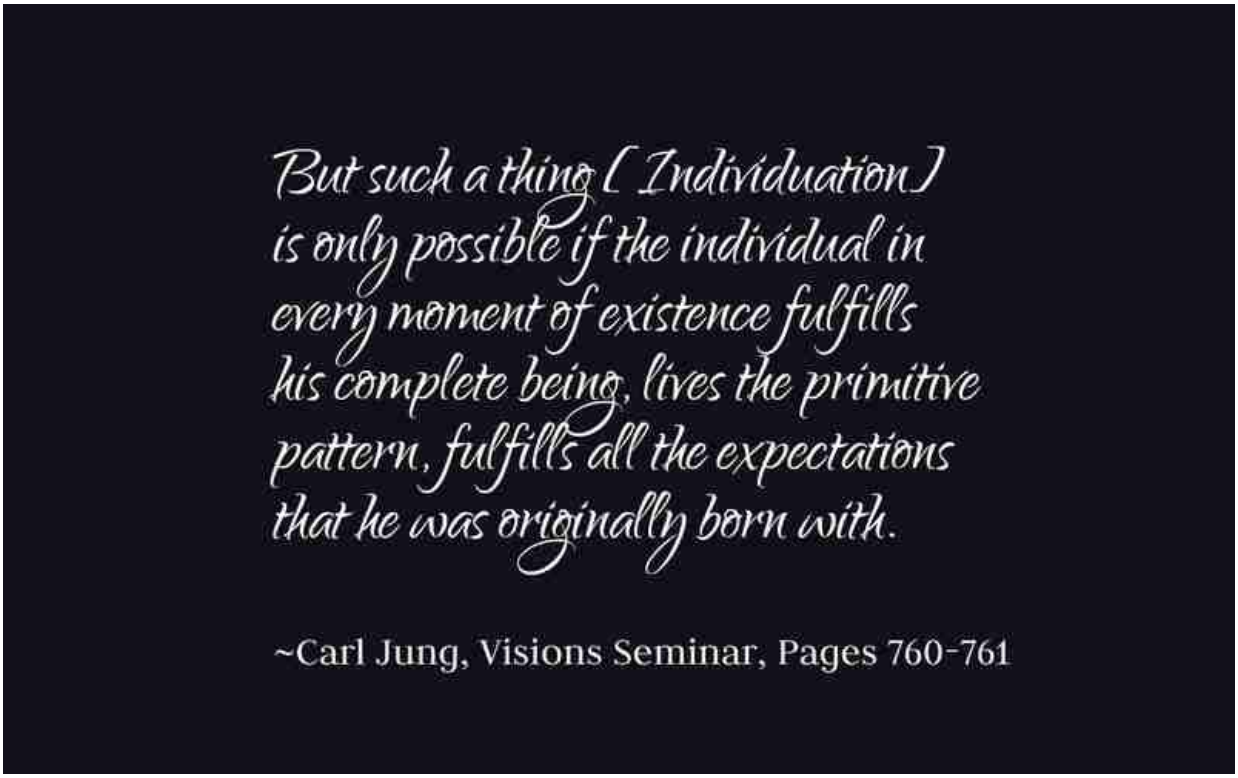
you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361



A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to
even become an untruth at times. Carl Jung, Visions Seminar, Page 1311



You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759


But such a thing [Individuation]
is only possible if the individual in
every moment of existence fulfills
his complete being, lives the primitive
pattern, fulfills all the expectations
that he was originally born with.
~Carl Jung, Visions Seminar, Pages 760-761

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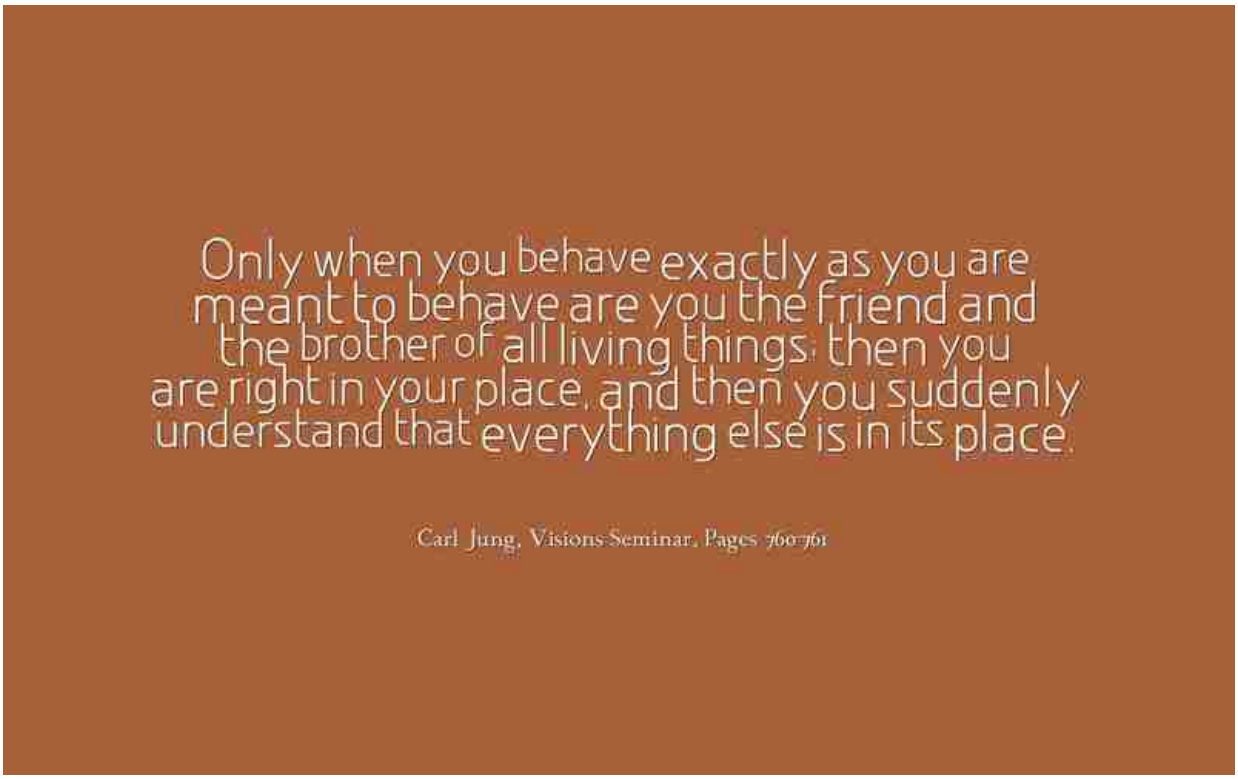
Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place.
Carl Jung, Visions Seminar, Pages 760-761

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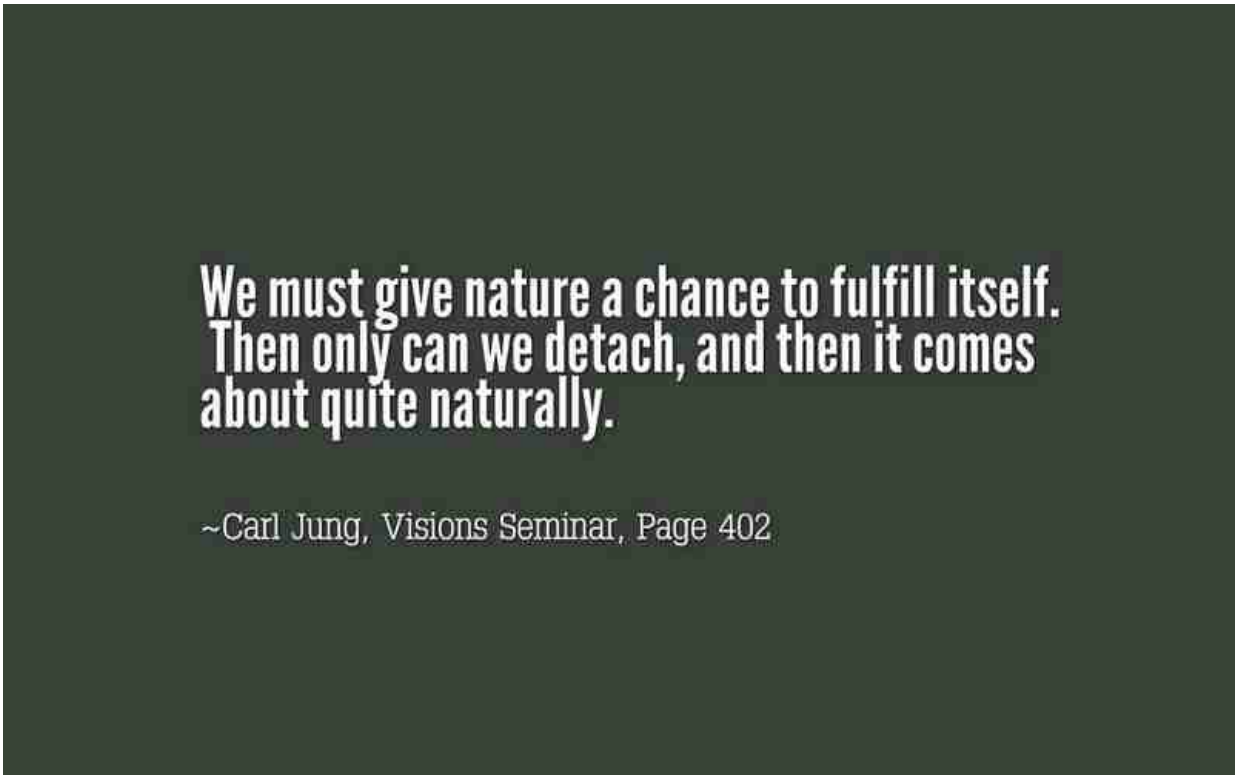
We must give nature a chance to fulfill itself.
Then only can we detach, and then it comes
about quite naturally.
~Carl Jung, Visions Seminar, Page 402

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

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Carl Jung: We must give nature a chance to fulfill itself. **(2016-04-22 04:19)**

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature.

But such a thing is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern,
fulfills all the expectations that he was originally born with.

Naturally one would be abstracted from that universal consciousness through any attempt at a provisional life, for the moment one looks ahead one
neglects what is here.

The provisional life is a mutilated existence, it is only half a life, giving absolutely no chance of fulfillment, which is the only
guarantee for a consciousness that is in harmony with the totality of nature.

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place,

and then you suddenly understand that everything else is in its place.

That is the experience which old China called Tao, but that is a very mystical concept.

One realizes how rare, how almost impossible such an experience is, because it is linked up with the completeness of experience in every stage of life. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself.

Then only can we detach, and then it comes about quite naturally.

One could say: Live your life to the full and then you can die.

This idea was expressed by Cicero, the idea that the fullness of life brings about the fullness of time and the moment which is ripe for death.

That was the antique standpoint and in a way it is true; when nothing remains, it is the end; everything has been said and done, it is perfectly natural, even logical, that one vanishes.

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

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Carl Jung and "Dragons" – Anthology (2016-04-23 02:30)

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end.

This is also the fate of the Logos: in the end it poisons us all.

In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison.

We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death.

The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often

referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness.

Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times. Carl Jung, Modern Psychology, Page 43.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

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Carl Jung: In the redemption of the individual, the whole past will be redeemed, (2016-04-23 02:55)

Exactly the same idea is expressed in the Epistles of St. Paul where he says that all living beings, the whole of creation, is waiting for the revelation of the children of God; they are waiting to celebrate their apokatastasis, their reinstallation with the redemption of the children of God.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been.

Primitives express that quite plainly; they say that when the hero steps out of the belly of the monster, not only he comes out but his dead parents who have also been swallowed by the time dragon, and not only his parents but all the people of the tribe who have disappeared in time, and even rivers and mountains and woods, whole countries come out of the whale-dragon.

All the vanished memories of former situations will be restored, everything will be brought back to its original condition. Carl Jung, Visions Seminar, Page 1280

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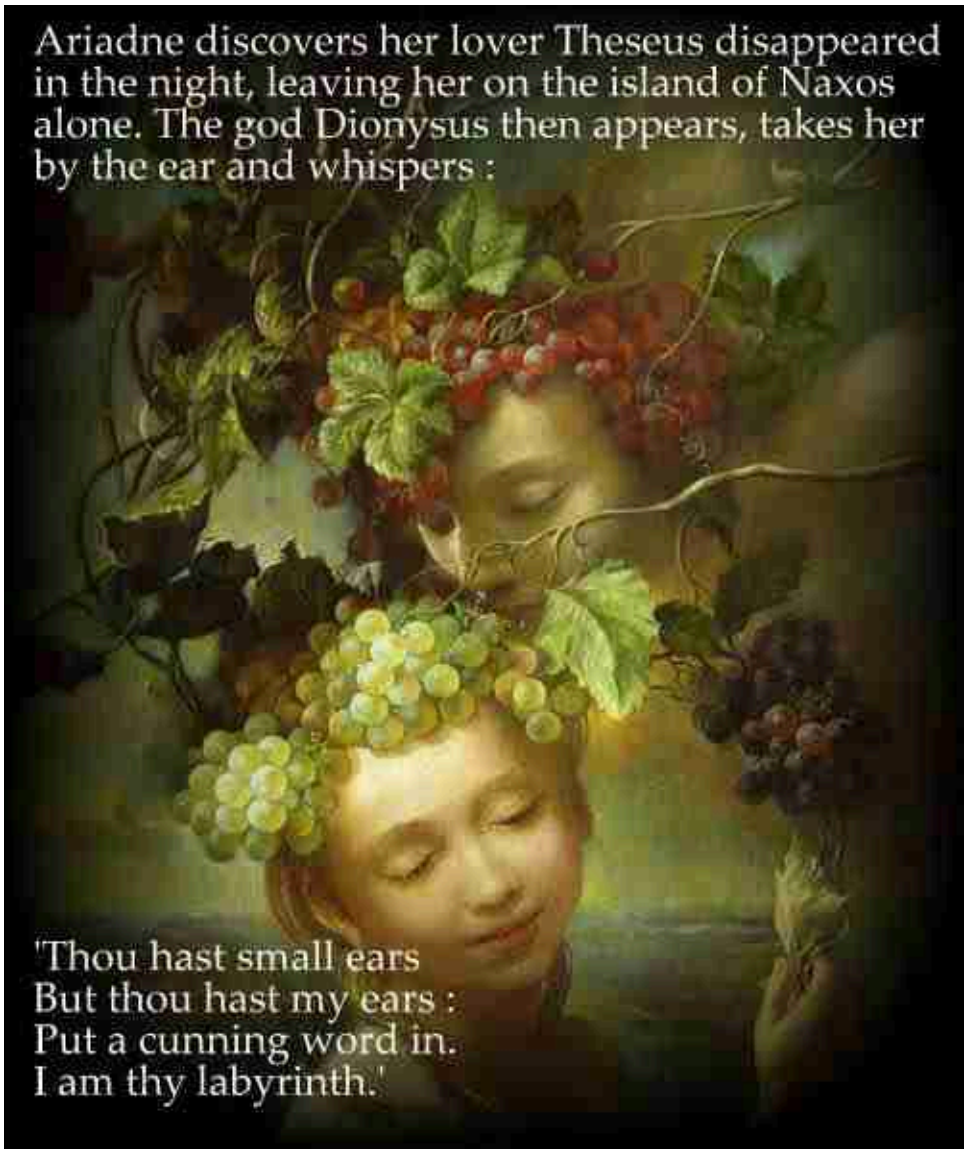
Carl Jung: That is like the magic use of the sacred symbols. **(2016-04-24 02:30)**


Ariadne discovers her lover Theseus disappeared in the night, leaving her on the island of Naxos alone. The god Dionysus then appears, takes her by the ear and whispers :
'Thou hast small ears
But thou hast my ears :
Put a cunning word in.
I am thy labyrinth.'

That is like the magic use of the sacred symbols.

Of course there is the right use and the wrong use.

You see, mandalas were first discovered by some old wise guy who lived in a cave or in the woods because he was bored with the crowd of fools that humanity consists of, and had discovered much more interesting things than

the ordinary small talk of the villages.

He sat apart and studied the miracles in his mind, and he had funny dreams also, and he came to the idea that things must be somehow in a circle like the horizon round himself.

So he made a circle, that was one thing; then he made a point in it, and thus he got nearer to the truth, and he went on filling the circle with pictures of the world.

Then he made four points for north, south, east, and west, and thought to himself, "Now everything is nicely arranged."

But then he was disturbed by curious, ordinary people who have spiritual appetites, and young people came along saying: "What about this?" and "What about that? He thinks in circles."

And he said: "Don't get excited about that, just let things go as they naturally go."

They thought this was exceedingly wise and so he was called the wise man.

Then certain people thought: Now could one perhaps acquire that wisdom?-we want to be as wise as he.

So they asked him about his wisdom.

He said, "Well, you see the world is like this," and he began to explain with circles and squares and all sorts of triangles, and they thought: "Now that is grand!

We must only make such squares and triangles and that will turn the trick, that will carry."

Therefore, they made mandalas and they stared at them, they contemplated them, they put themselves into them: Yes, it is true, the old man has filled them with truth.

And it is of course most convincing, because one believes that in stepping into those mandalas, one steps into the truth.

Yet, they didn't know that they had stepped out of the truth.

That is the terrible thing: when one thinks a thing is obviously the truth, most convincing, and steps into it, then one steps out of it.

You see, they omitted one thing, the great rhinoceros of the alchemistic process: namely, that they are the truth, not the circle.

The old man made the circle out of himself: he is the truth.

And they think it is the circle.

But they have stepped out of their truth.

The old man has never stepped into the circle: he made it, he is the circle.

It is a bit like the secret in Nietzsche's lamentation over the lost god, in his poem called: "The Lamentation of

Ariadne."

You see, Ariadne is dissolved in pain and sadness when she discovers that Theseus, her lover and rescuer, has disappeared in the night, leaving her on the island of Naxos alone.

Then the god Dionysos appears, and he takes her by the ear and says:

"Thou hast small ears,
I but thou hast my ears;
I put a cunning
word in,
I am thy labyrinth."

Now that is Zarathustra. Carl Jung, Zarathustra Seminar, Pages 188-189

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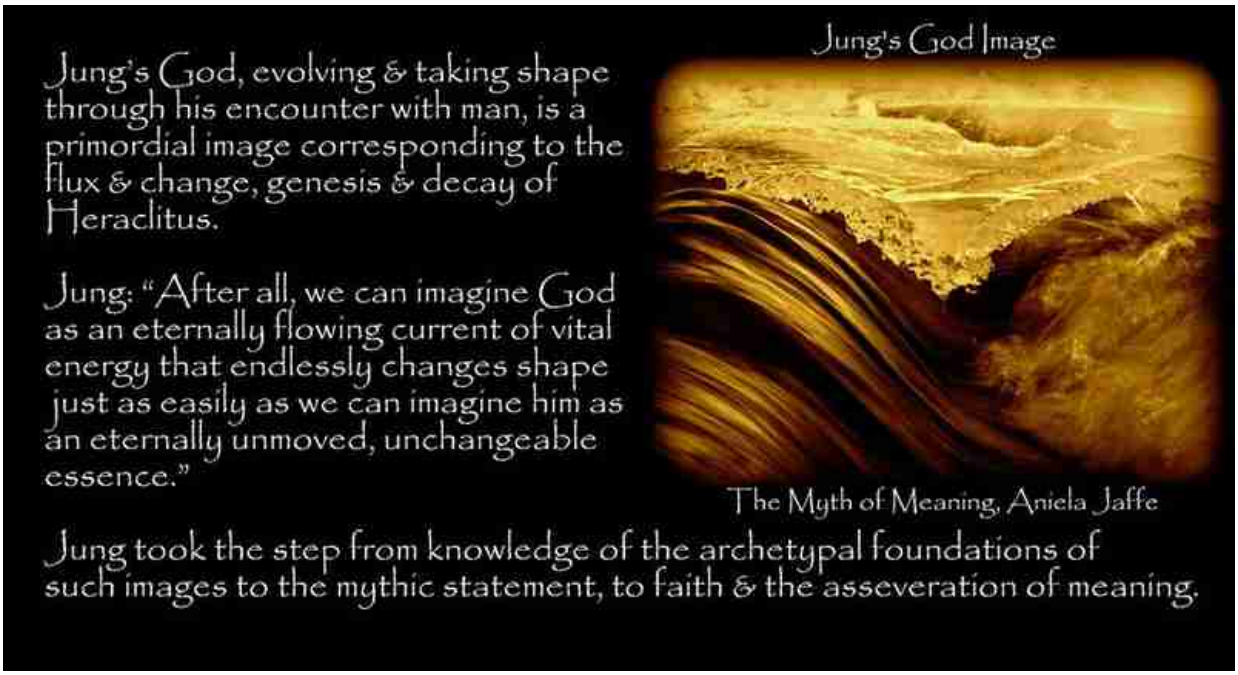
Carl Jung: „,we move in a world of images that point to something ineffable. **(2016-04-24 02:30)**


Jung's God Image
Jung's God, evolving & taking shape through his encounter with man, is a primordial image corresponding to the flux & change, genesis & decay of Heraclitus.
Jung: "After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence."
The Myth of Meaning, Aniela Jaffe
Jung took the step from knowledge of the archetypal foundations of such images to the mythic statement, to faith & the asseveration of meaning.

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to
physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious,
i.e., on transcendental, processes.

These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.

The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their
turn are subject to manifold influences from within and without.

That is why whenever we speak of religious contents we move in a world of images that point to something ineffable.

We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object.

If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course
of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only
the images and concepts, or the Unspeakable itself.

After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine
him as an eternally unmoved, unchangeable essence.

Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal
and local conditions, and which have therefore changed innumerable times in the course of their long history.

There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements
do not vary limitlessly and chaotically, but clearly all .relate to a few basic principles or archetypes.

These, like the psyche itself, or like matter, are unknowable as such.

All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious
statements. Carl Jung, CW 11, Para 555

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Carl Jung: She deserved being called a saint. **(2016-04-25 03:12)**

The anima as a friend or soror mystica [mystical sister] has always played a great role in history.

In the cours d'amour [courts of love] of René d'Anjou she even takes precedence over the wife.

The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon.

The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.

The primitives and also the apes do act out this onesidedness.

But should she become the femme inspiratrice [inspiring woman] oscillating between goddess and whore, representing all the doubtfulness and diversity
of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture and this was known in the Middle Ages and also in Greece in its heyday. Children's Dreams: Notes from the Seminar Given in 1936–1940, p. 321.

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Carl Jung on "Yourself" – Anthology **(2016-04-25 03:44)**

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

The ego wants explanation always in order to assert its existence…Try to live without the ego. Whatever must come to you, will come. Don't worry! …Don't allow yourself to be led astray by the ravings of the animus…He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life. Corpus Hermeticum I, Poimandres, 21.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things

are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. 1, Page 458-459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in Modern Psychology, Vol. 2, Page 155.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Pages 334-335.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books... Carl Jung, Letters Vol. 1, Page 479.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Pages 516-517.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. Carl Jung, Letters Vol. II, Pages 25-26.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Pages 25-26.

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Pages 163-174

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Pages 194-196

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Pages 515-516

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don’t see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal. Carl Jung, Visions Seminar, Page 458.

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find
or create a new orientation. Carl Jung, Visions Seminar, Page 905

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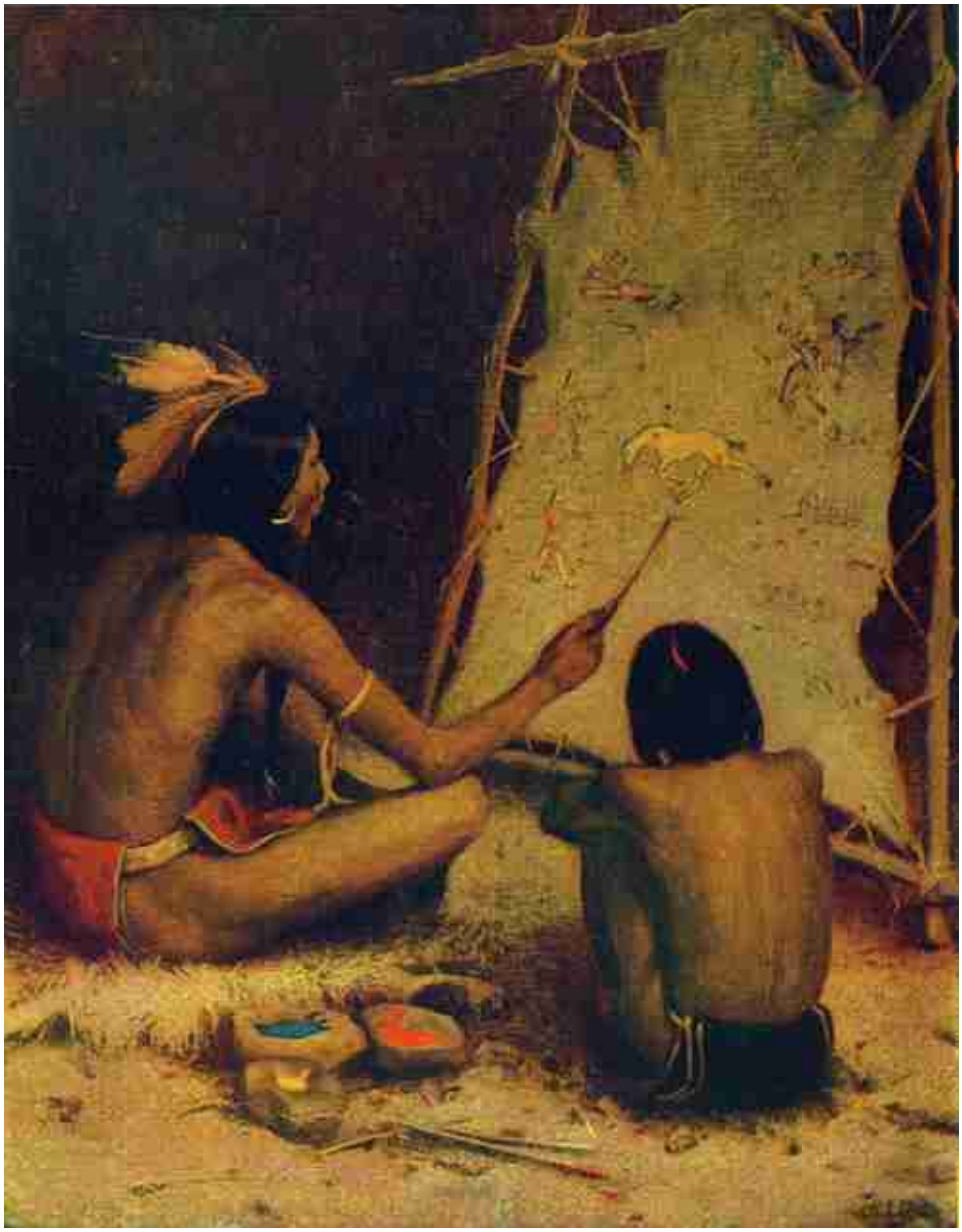
Carl Jung: An insect does by itself what it has to do after hatching. **(2016-04-26 03:01)**



It is not we who have those images, but they are within us, and we are shaped by them.

These are preordained modes of functioning.

The way it happens in us is how it happens in nature in general.

An insect does by itself what it has to do after hatching.

It is not welcomed by benevolent parents or midwives, and all the same it spins its threads correctly.

It flies to the plant where it finds its food, and so on.

It just does the right thing.

1170

Similarly, the mental functioning of human beings is not something that each individual has to learn anew for him- or herself.

We do what our ancestors have always done.

It is not the school that brings this about.

On the contrary, we have to be careful that the school does not destroy the natural functioning of the psyche. Carl Jung, Children's Dream Seminar, Page 133

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Carl Jung: We are the object of the dream, not its maker. **(2016-04-27 03:07)**

We apply a structure to the dream that corresponds to the pattern of a drama.

We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.

There follows the exposition, which unfolds the problem of the dream.

It contains, so to speak, the theme, or maybe the question posed by the unconscious.

From this arises the peripeteia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.

Finally, the lysis gives a solution or the result of the dream. Carl Jung, Children's Dreams, Page 236. .

You always have to imagine a dream as like a conversation you overhear on the radio or the phone.

Somebody says something, you hear a sentence of conversation, then the conversation breaks off again, and now you should reconstruct
what had been said.

That's how you should think of dreams.

It is always a "listening in." You just overhear something for a moment.

Something becomes clear subliminally.

You wake up with a sentence on your lips, but perhaps you've even forgotten the dream, too. Carl Jung, Children's Dreams Seminar, Page 359.

This is the secret of dreams—that we do not dream, but rather we are dreamt.

We are the object of the dream, not its maker.

The French say: “Faire un rêve.” [To make a dream.]

This is wrong.

The dream is dreamed to us.

We are the objects.

We simply find ourselves put into a situation.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children’s Dreams, Page 159.

Childhood dreams still remembered by adults are not just any dreams, but have been preserved by memory because they completely contain human life in either longer or shorter periods.

When we have a cursory glance at such a dream, at first we do not understand why it has been remembered.

If we are able to trace it back, however, we can in most cases find clues as to why it has gained such importance.

If things have made a deep impression on us in childhood, we may assume that something highly important lies within what impressed us as such, or that a very important event happened in the neighbourhood of what we kept in our memory, something which is meaningful for the whole later course of life. Carl Jung, Children’s Dreams Seminar, Page 136.

Children also contain a future personality within themselves, the being that they will be in the following years.

The experiences of the coming years are, so to speak, there already, but only unconsciously, as they have not yet been made.

The children already live in a tomorrow, only they are not aware of it.

This figure exists in potential, naturally in a projected form. Carl Jung, Children’s Dreams Seminar, Page 50.

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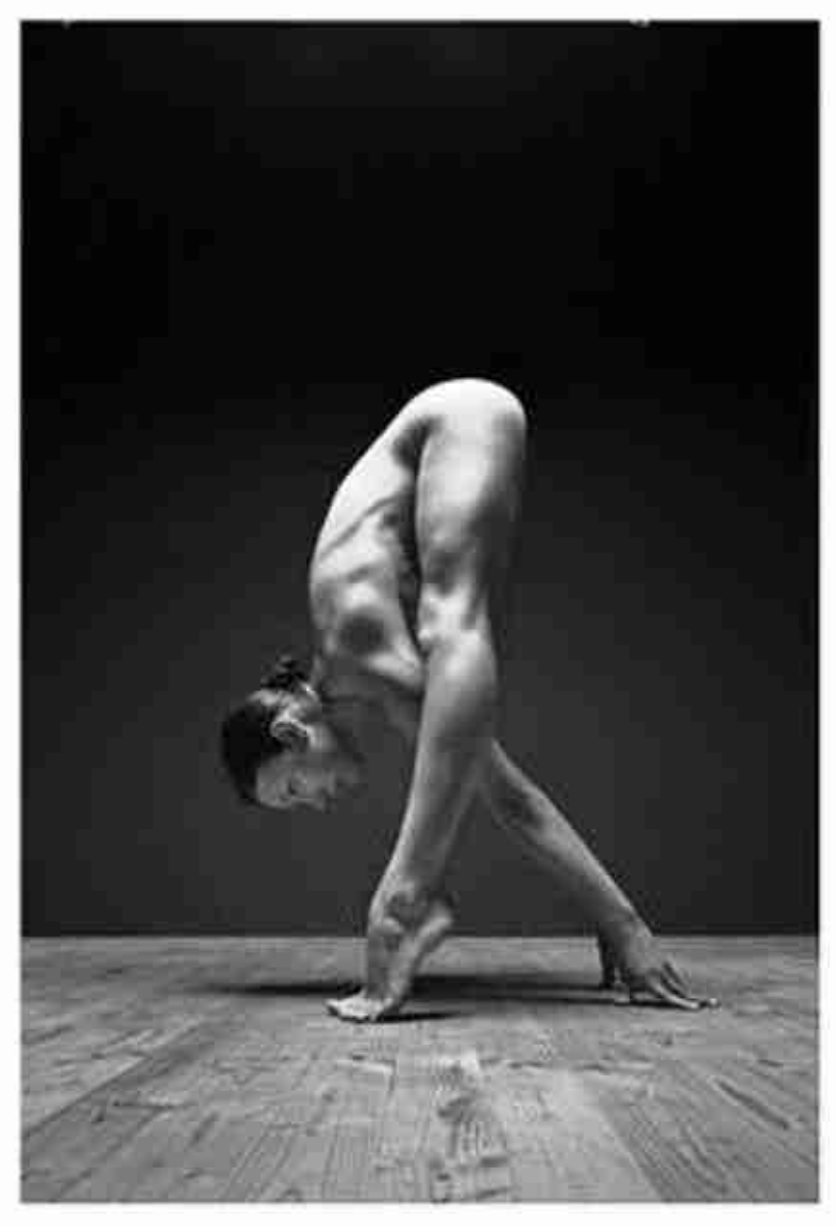
Carl Jung on the importance of being Born **(2016-04-27 03:41)**



There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar, Page 28

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed.

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely for the purpose of putting
your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has happened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga
[creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Even if you don't become a complete realization of yourself, you become at least a person; you have a certain conscious form.

Of course, it is not a totality; it is only a part, perhaps, and your true individuality is still behind the screen—yet what is manifested on the surface is
surely a unit.

One is not necessarily conscious of the totality, and perhaps other people see more clearly who you are than you do yourself.

So individuality is always.

It is everywhere.

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality.

A dog has probably an exceedingly limited idea of himself as compared with the sum total of his individuality.

As most people, no matter how much they think of themselves, are egos, yet at the same time they are individuals, almost as if they were individuated.

For they are in a way individuated from the very beginning of their lives, yet they are not conscious of it.

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual.

Each form of life is manifested in a differentiated being naturally, otherwise life could not exist.

An innate urge of life is to produce an individual as complete as possible. Carl Jung, Kundalini Seminar, Page 4

Carl Jung across the web:

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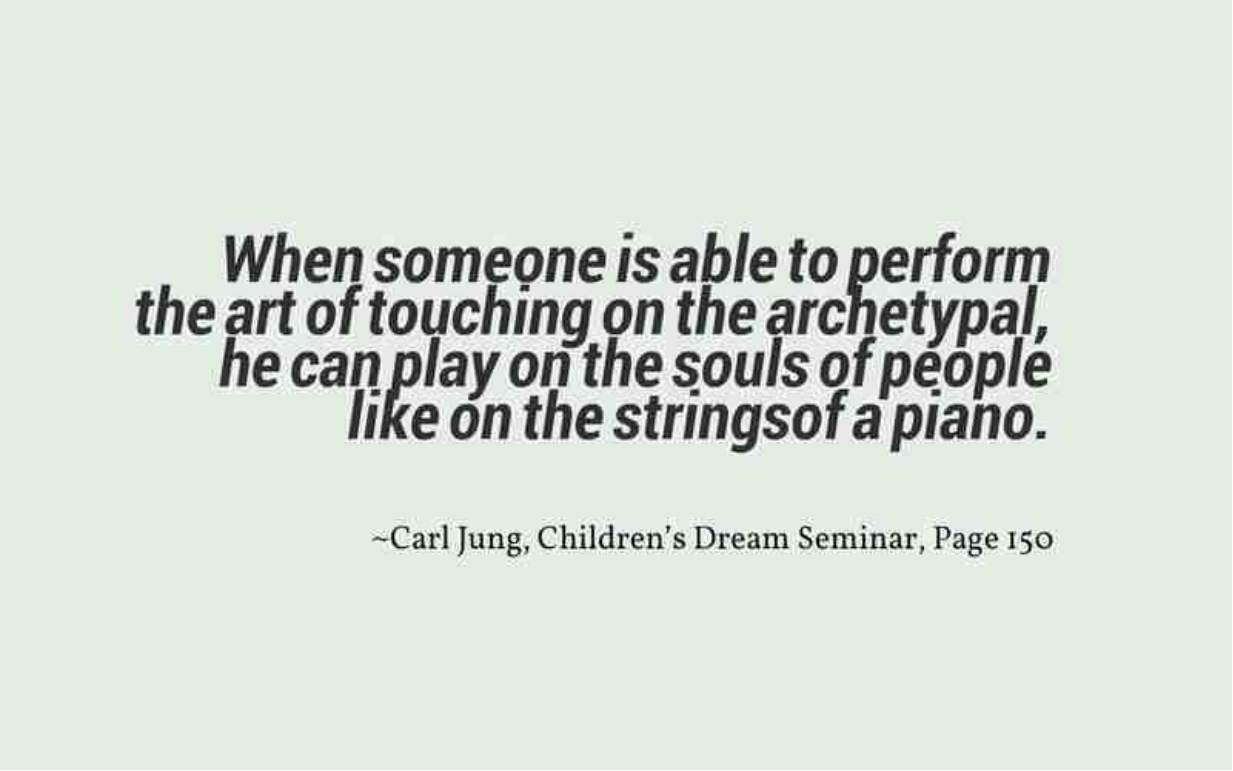
Some Carl Jung Quotations XIX (2016-04-28 02:30)


When someone is able to perform
the art of touching on the archetypal,
he can play on the souls of people
like on the stringsof a piano.
~Carl Jung, Children's Dream Seminar, Page 150

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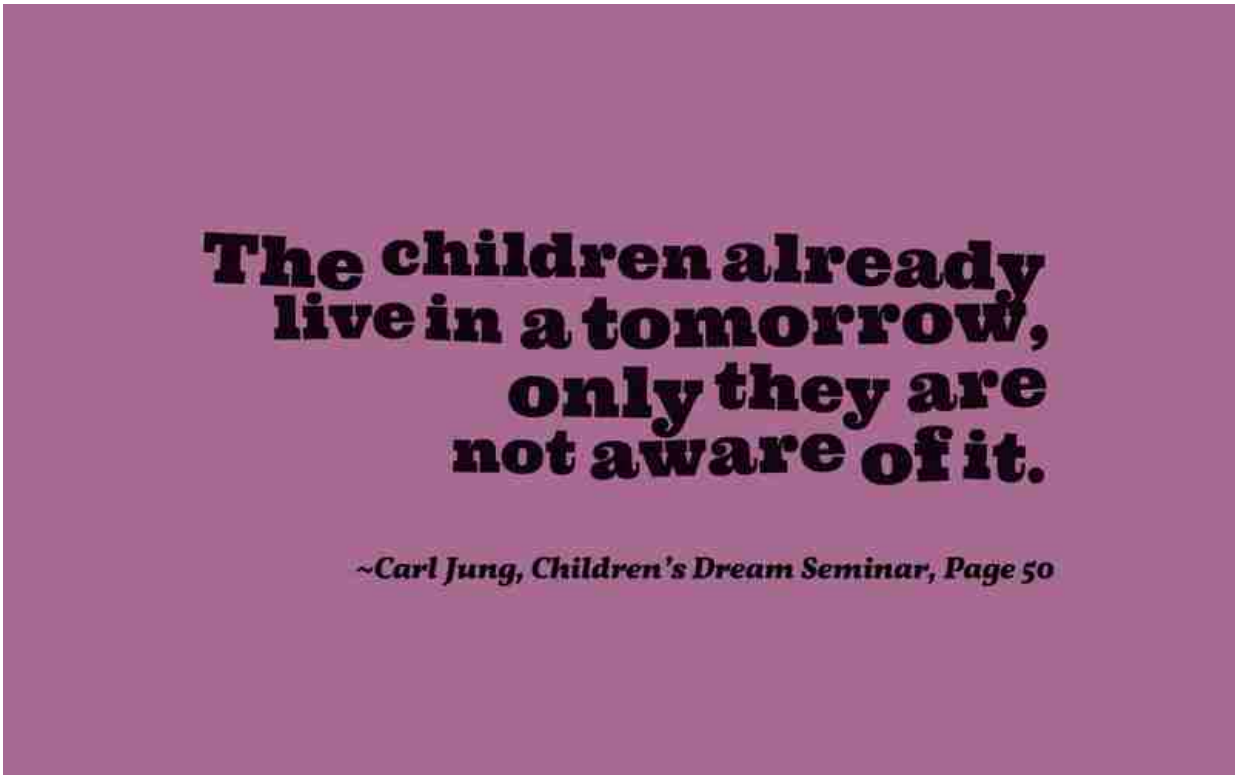
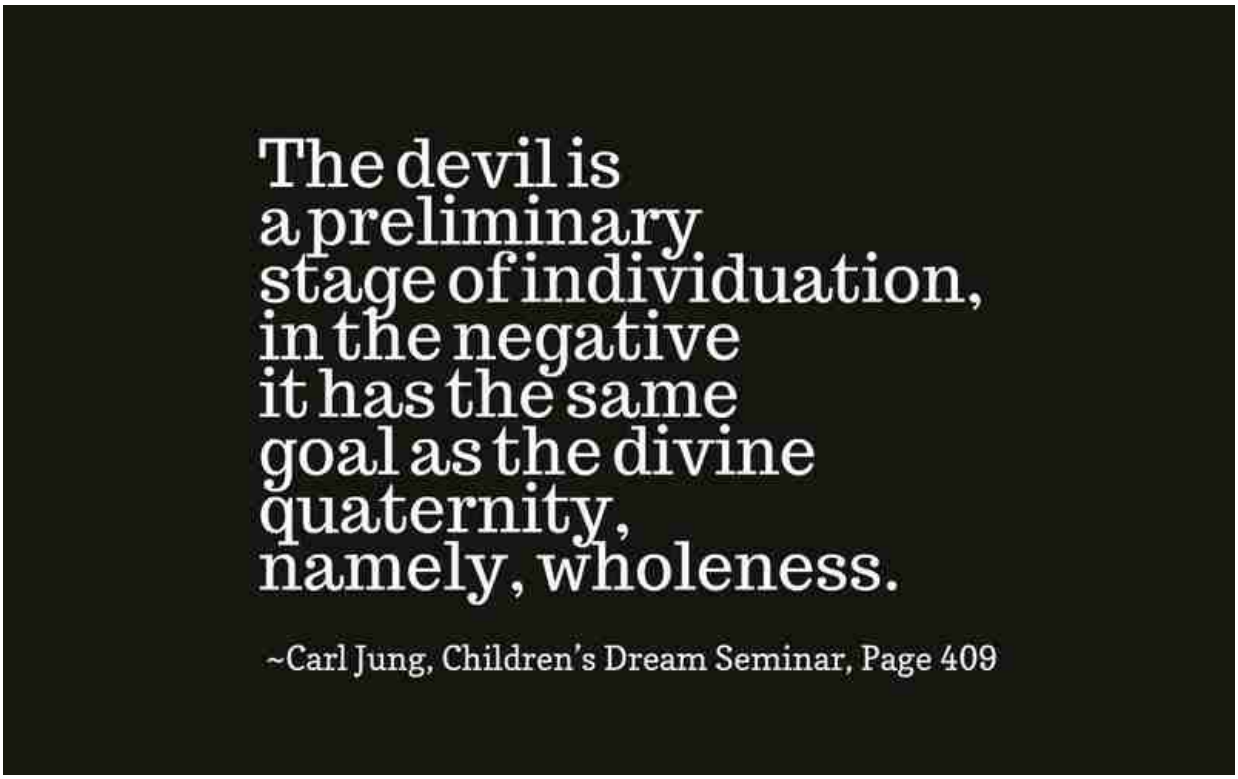
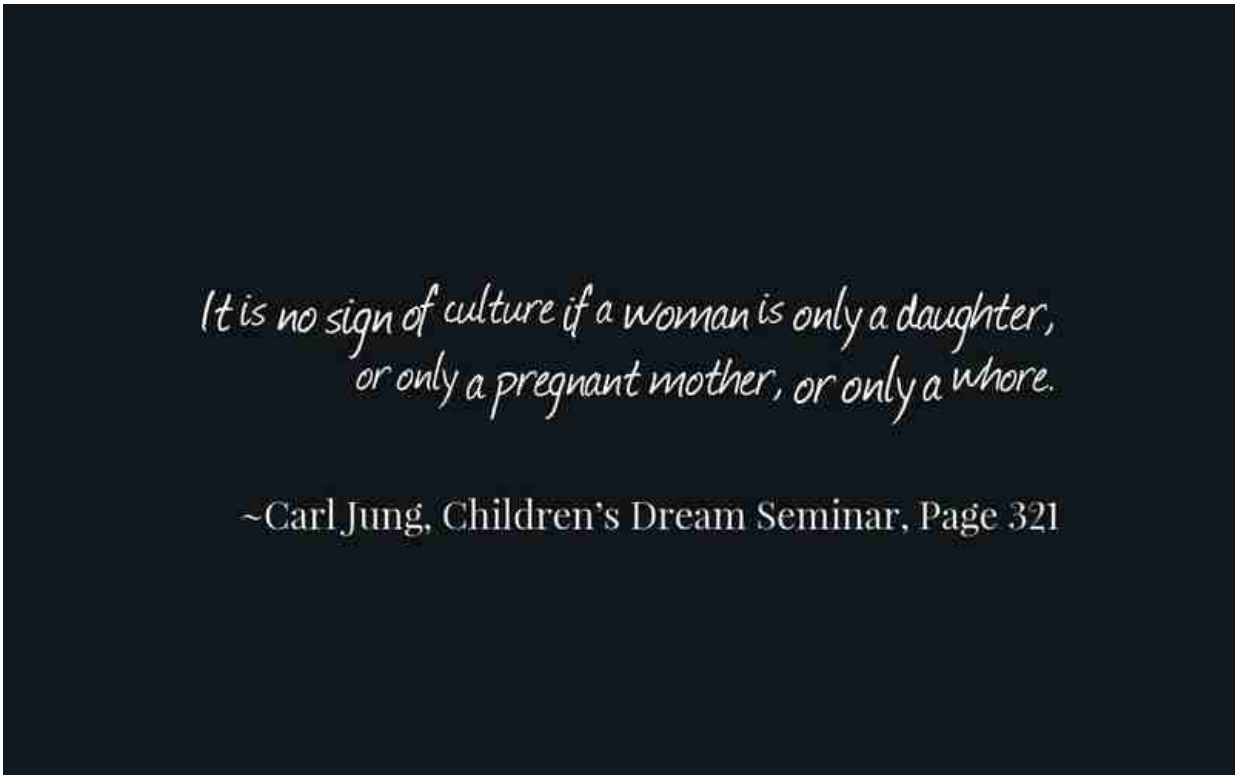
of a piano. Carl Jung, Children's Dream Seminar, Page 150



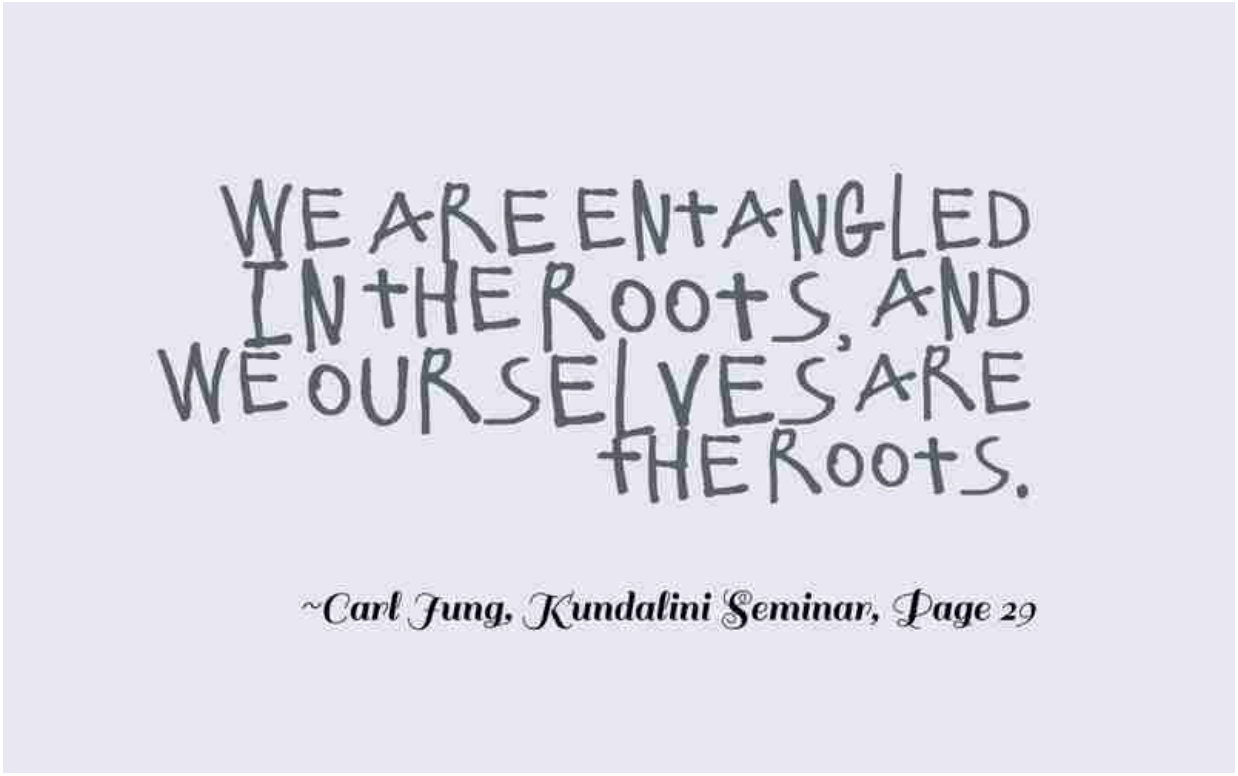
The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.


The devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness.
~Carl Jung, Children's Dream Seminar, Page 409

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.


It is no sign of culture if a woman is only a daughter,
or only a pregnant mother, or only a whore.
~Carl Jung, Children's Dream Seminar, Page 321

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. Carl Jung, Children's Dreams Seminar, Page 321



We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live.
~Carl Jung, Kundalini Seminar, Page 29

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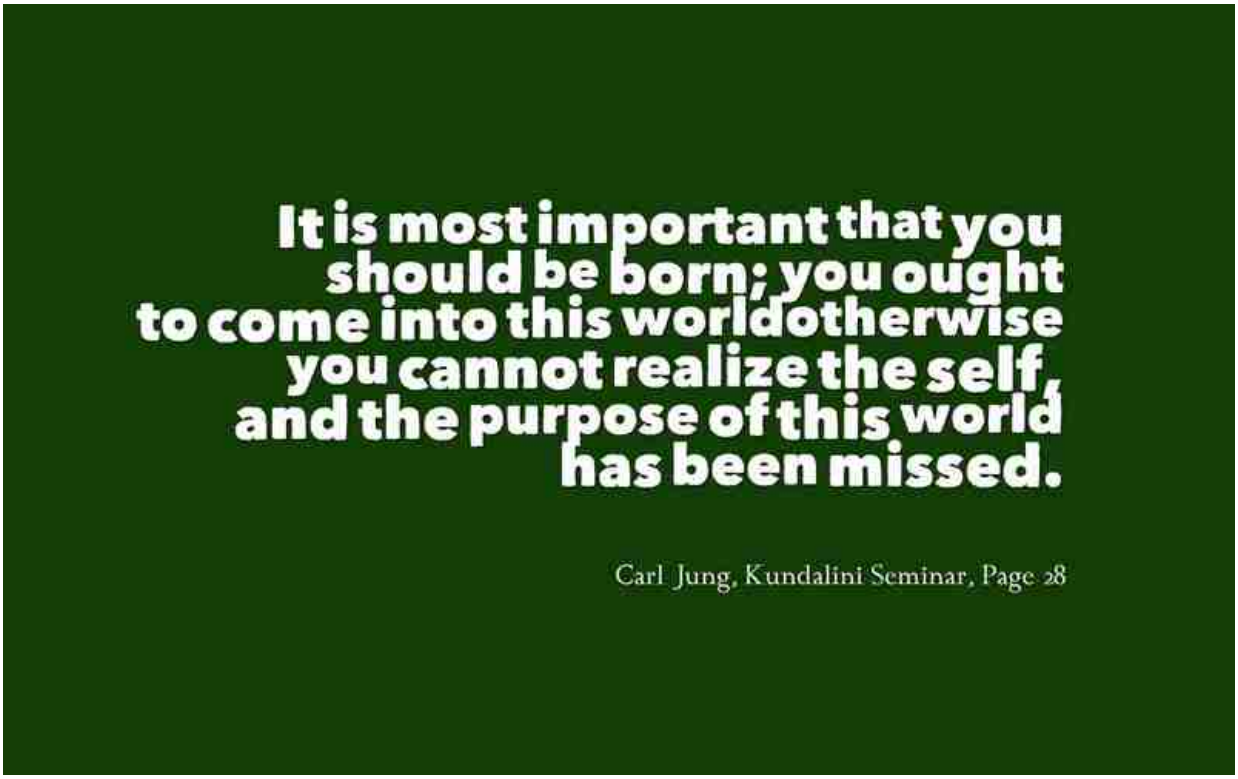
It is most important that you should be born; you ought to come into this worldotherwise you cannot realize the self, and the purpose of this world has been missed.
Carl Jung, Kundalini Seminar, Page 28

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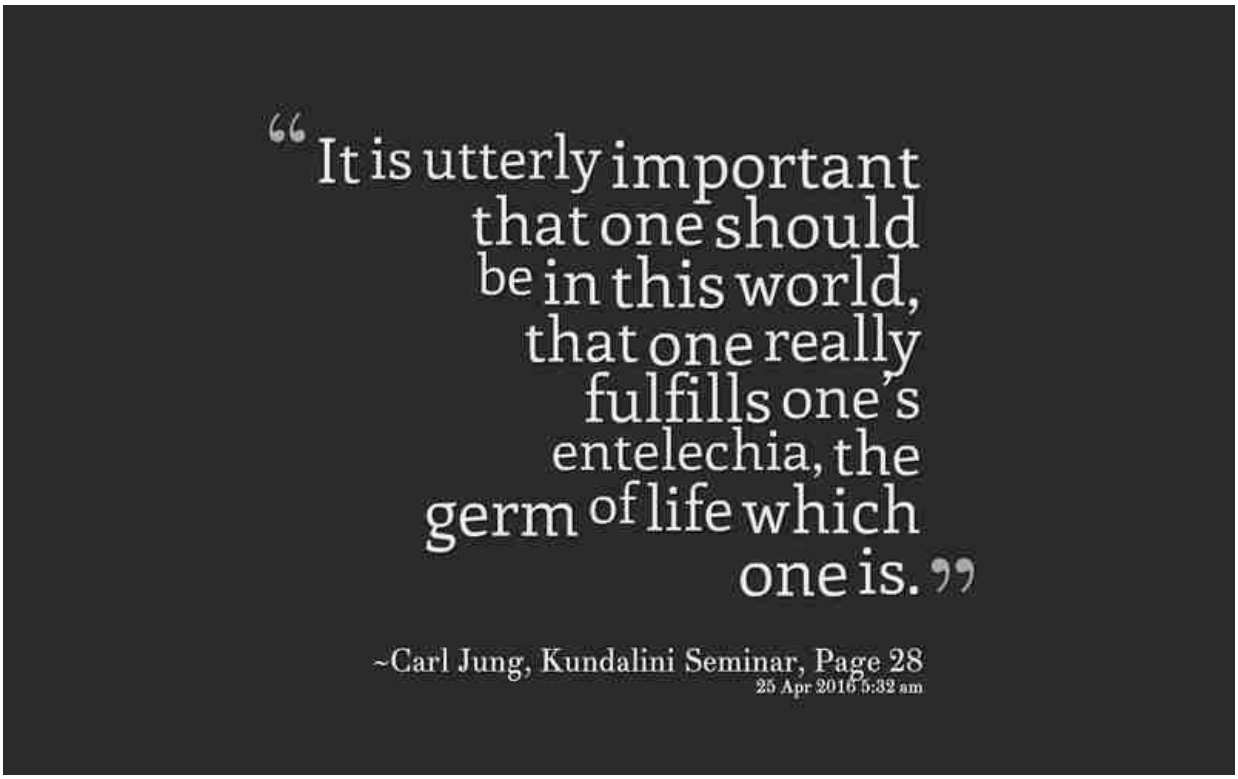
“It is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is.”
~Carl Jung, Kundalini Seminar, Page 28
25 Apr 2016 5:32 am

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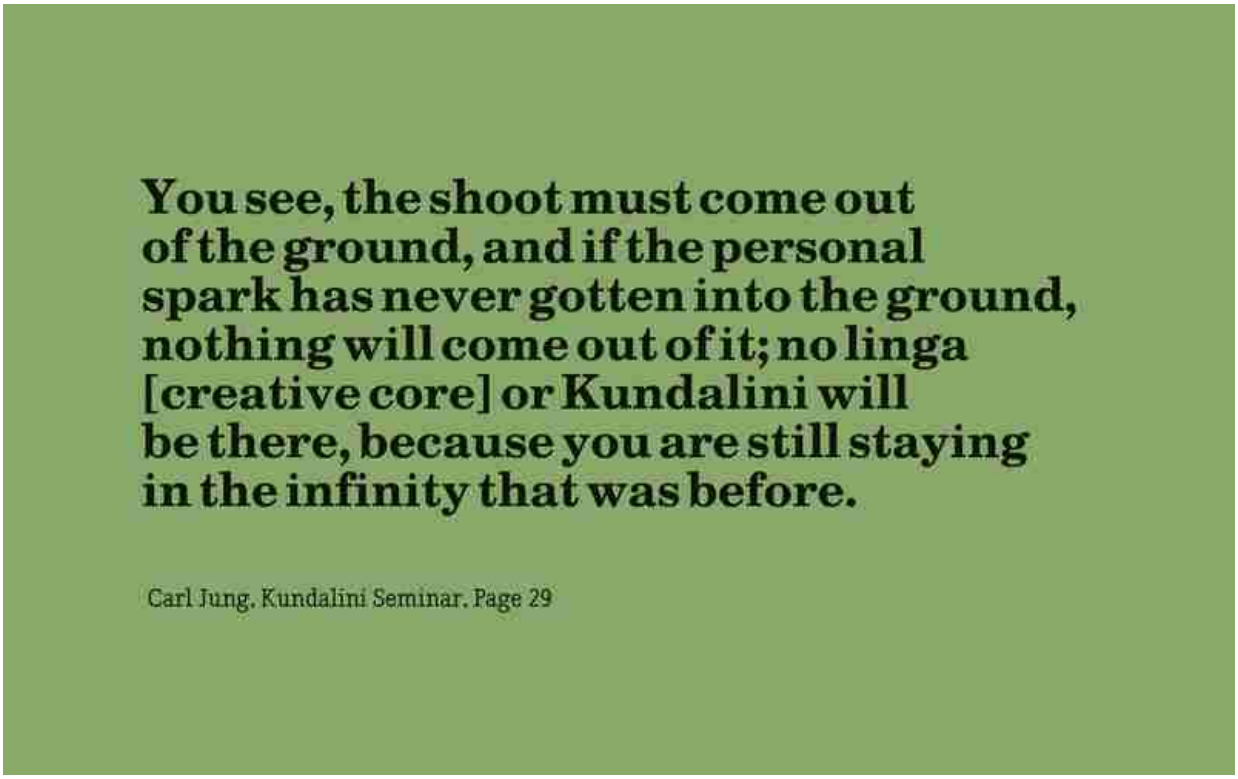
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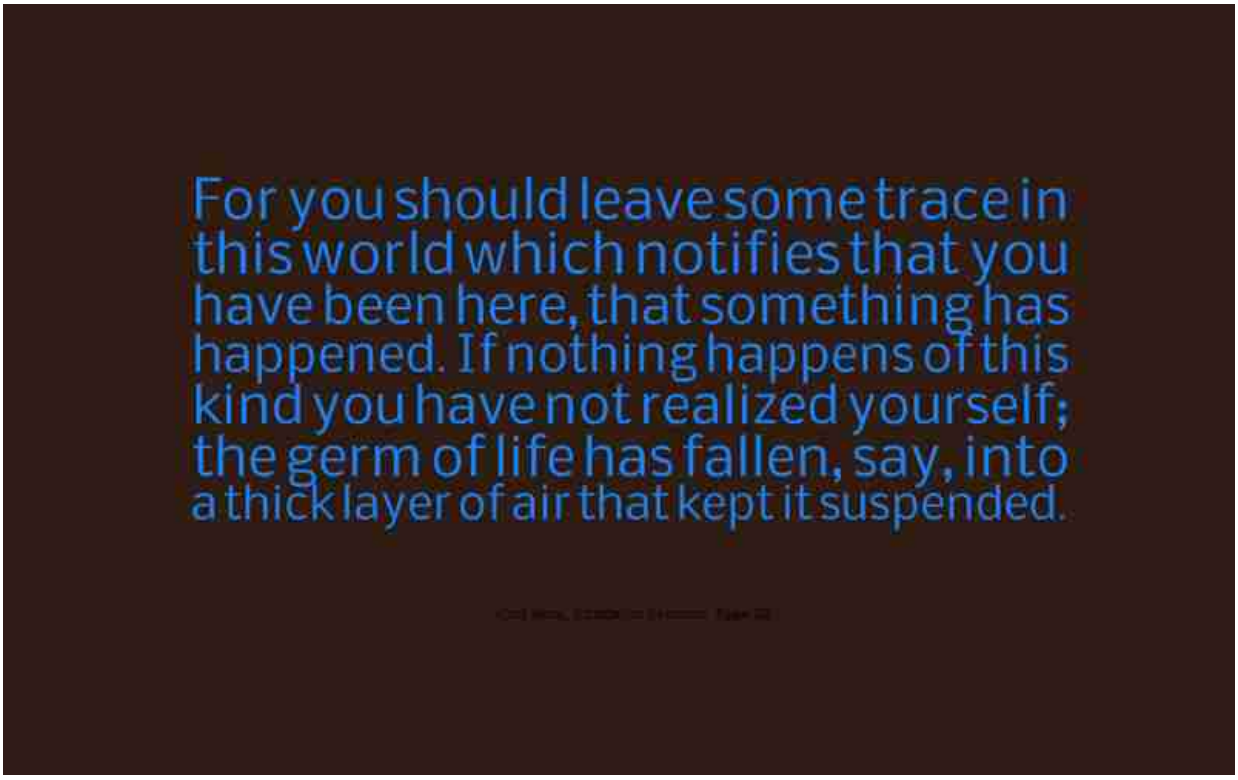
For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

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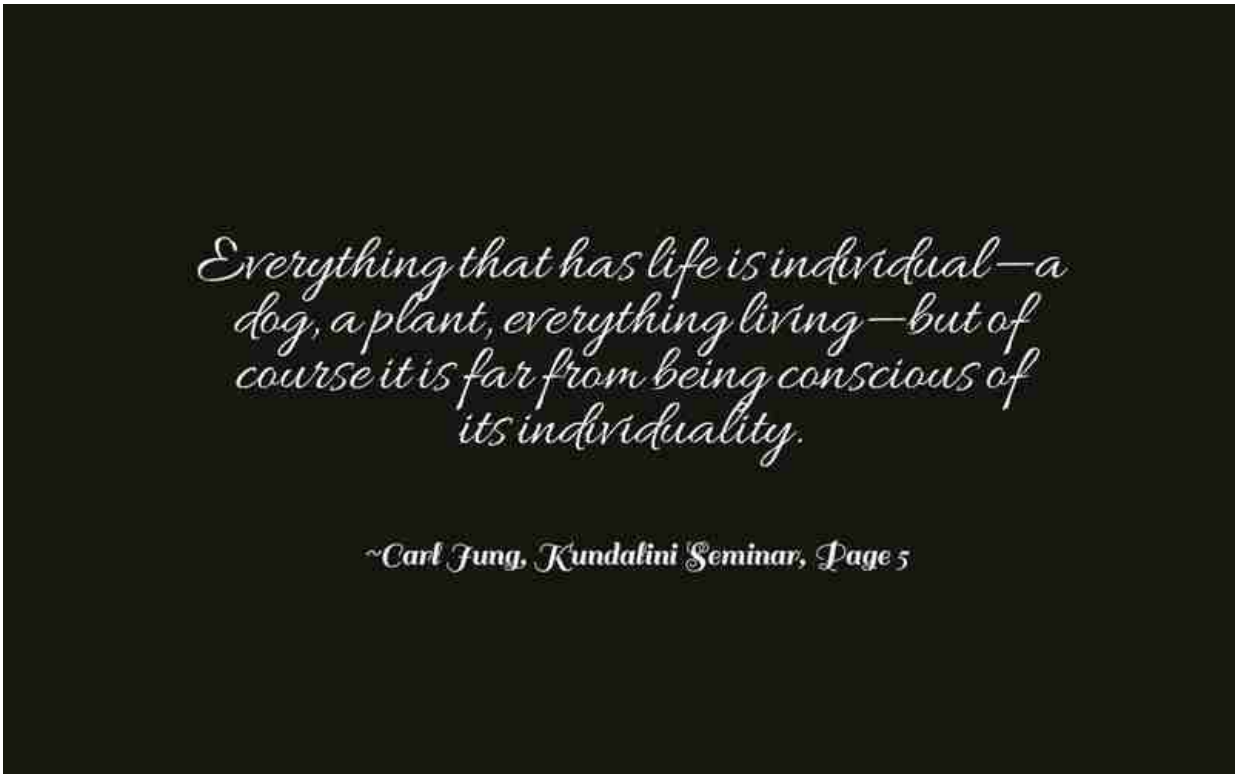
Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality.
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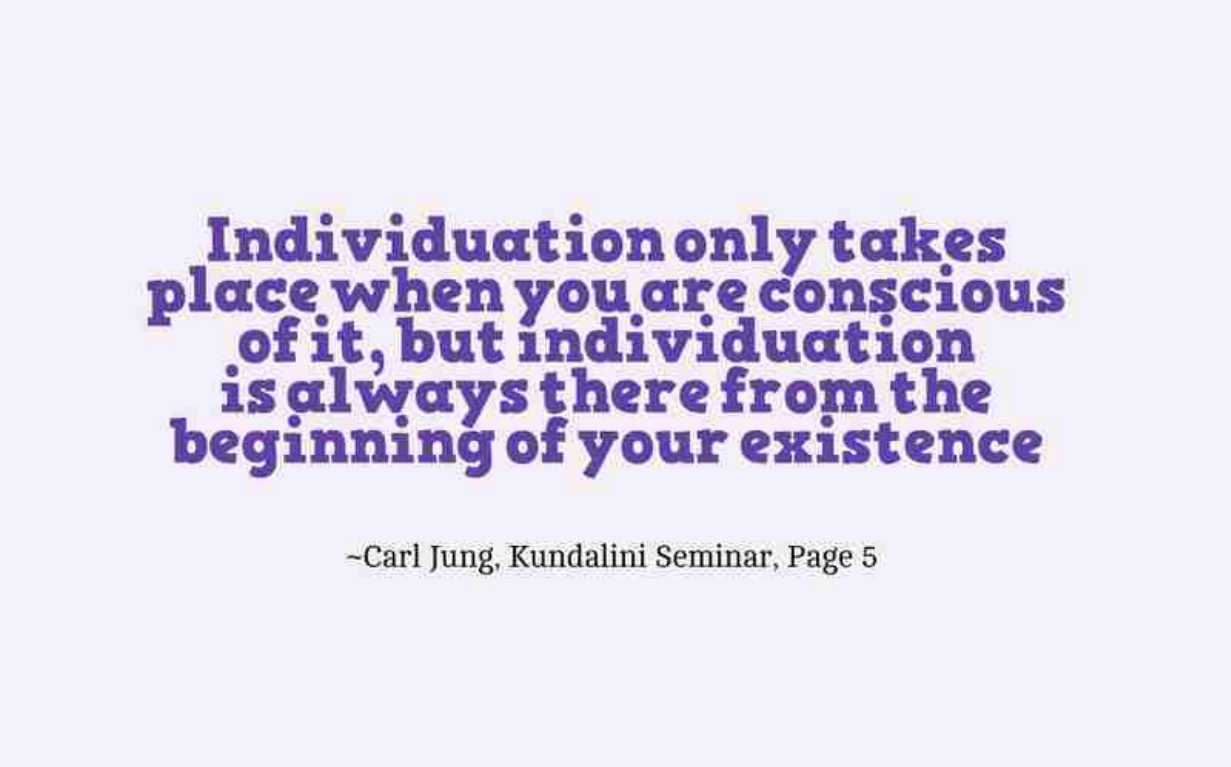
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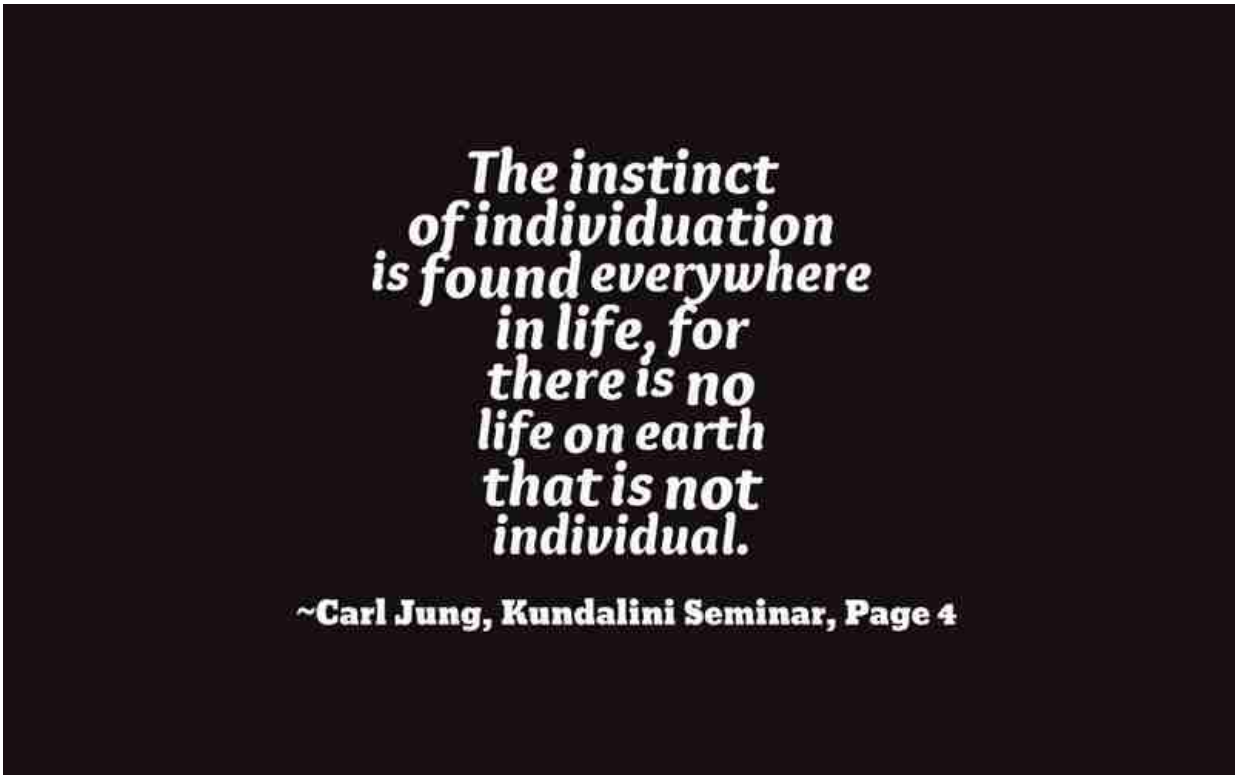
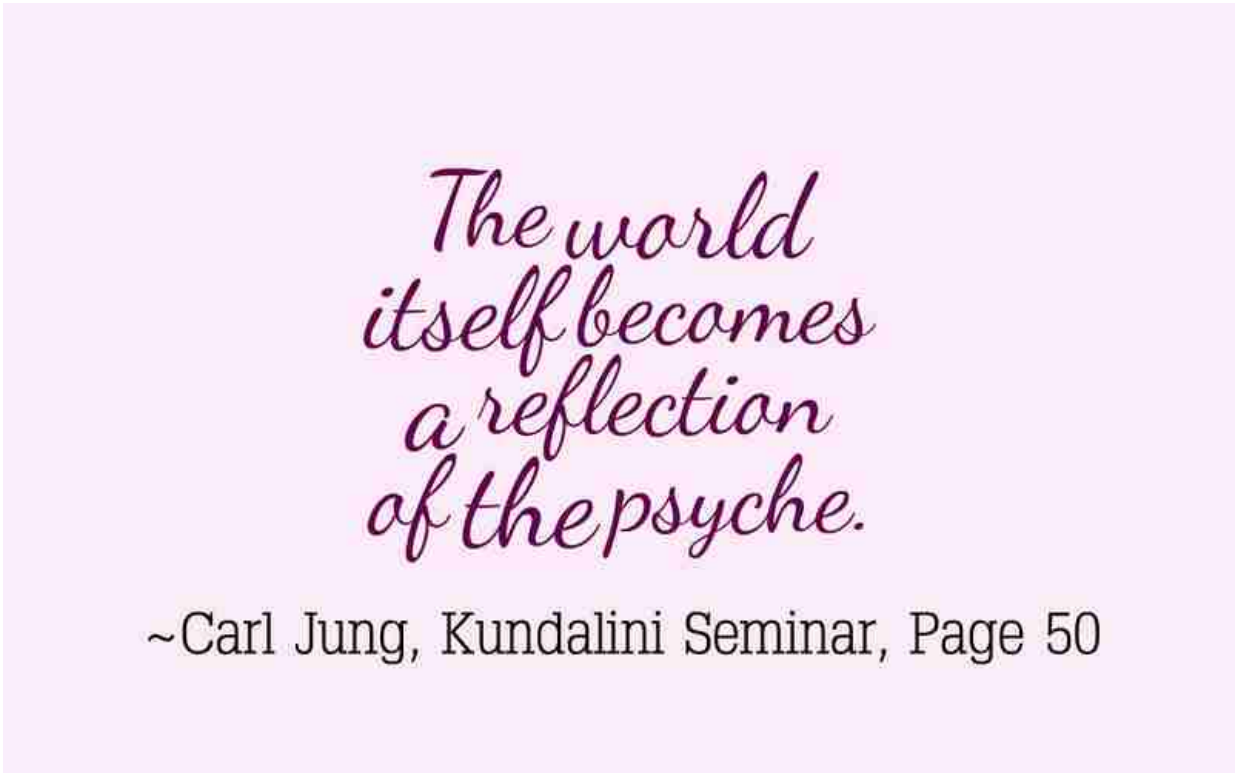
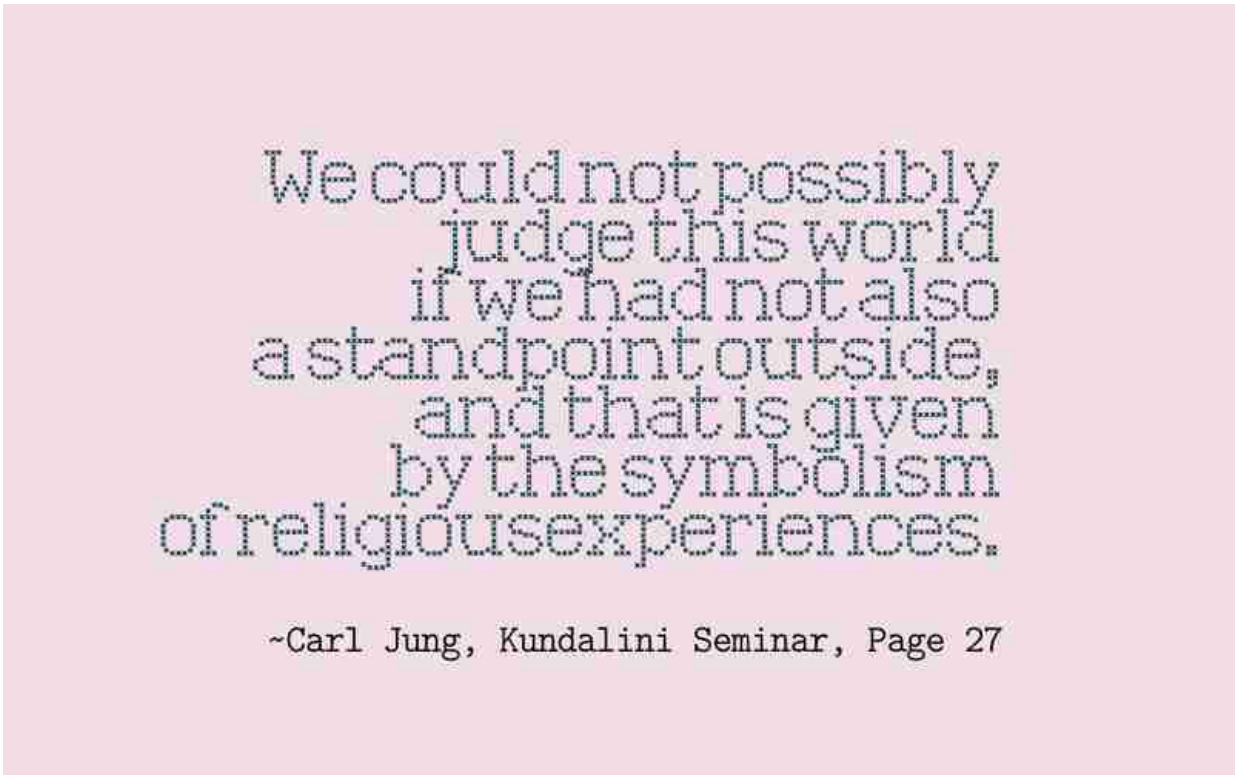


The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

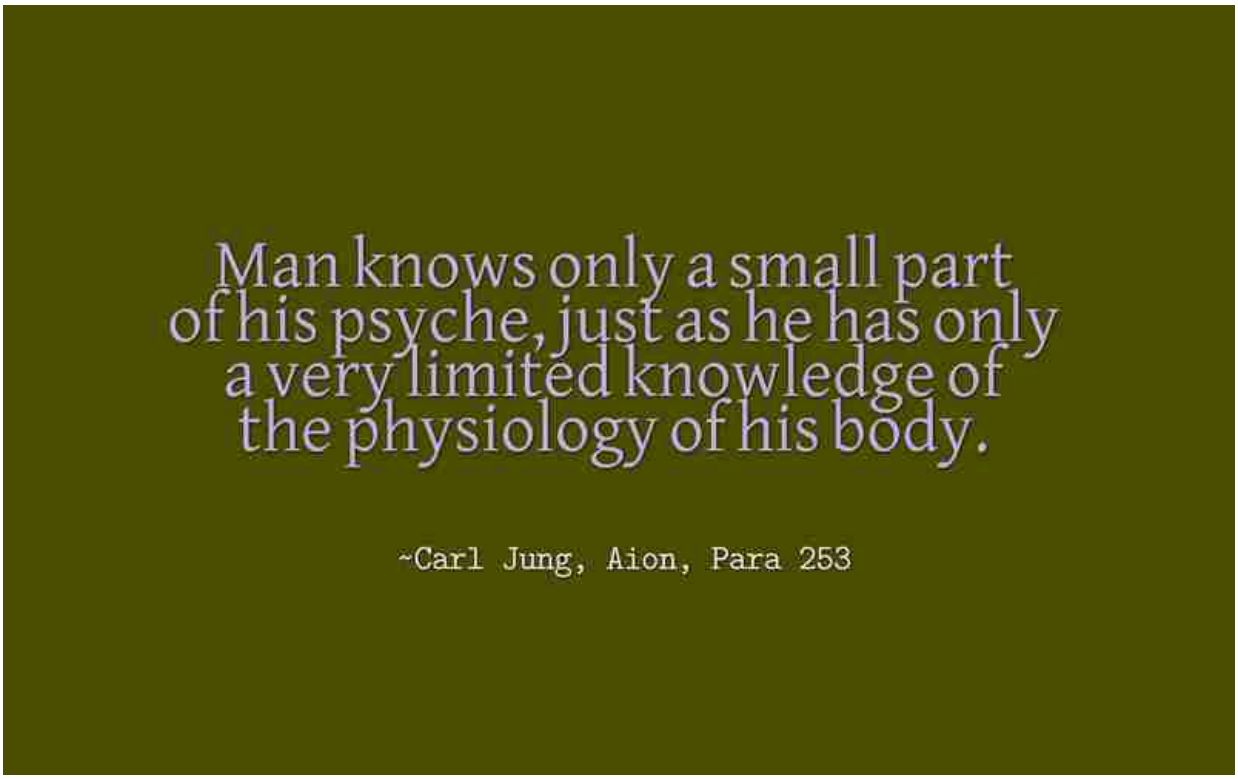


The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17



We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious
experiences. Carl Jung, Kundalini Seminar, Page 27


Man knows only a small part
of his psyche, just as he has only
a very limited knowledge of
the physiology of his body.
~Carl Jung, Aion, Para 253

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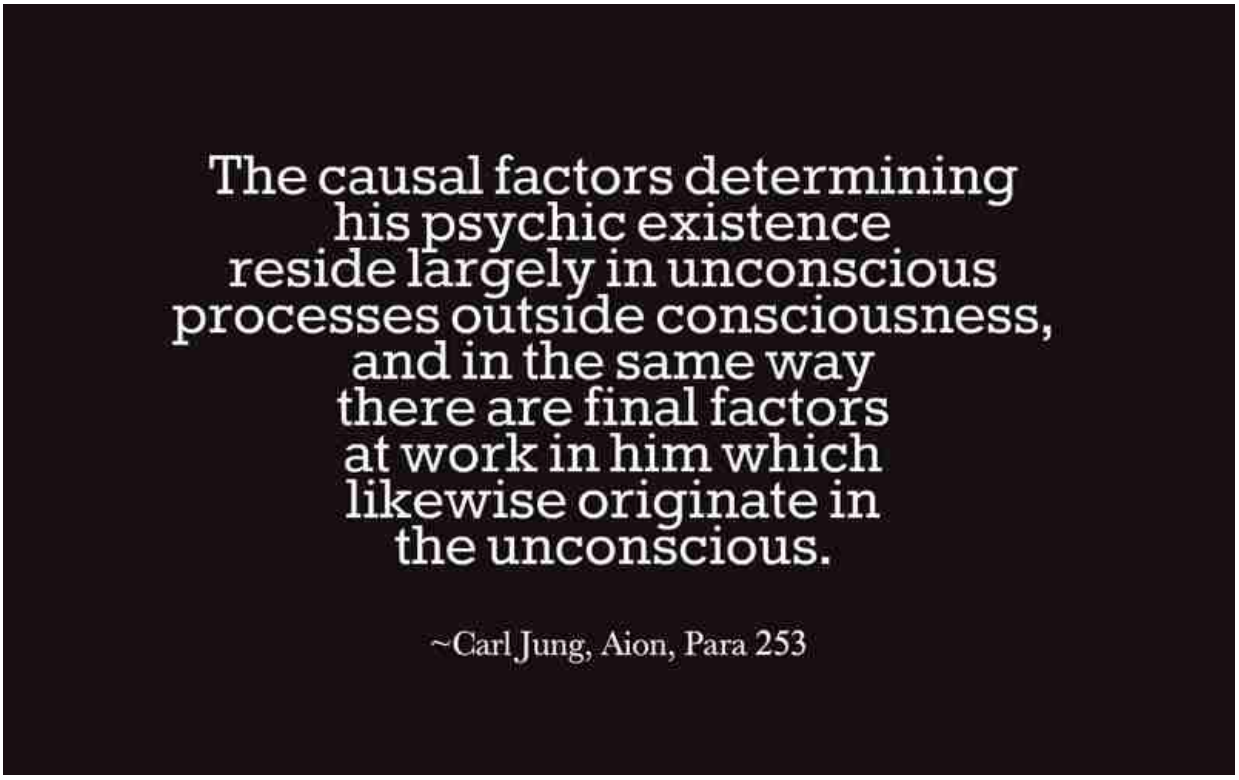
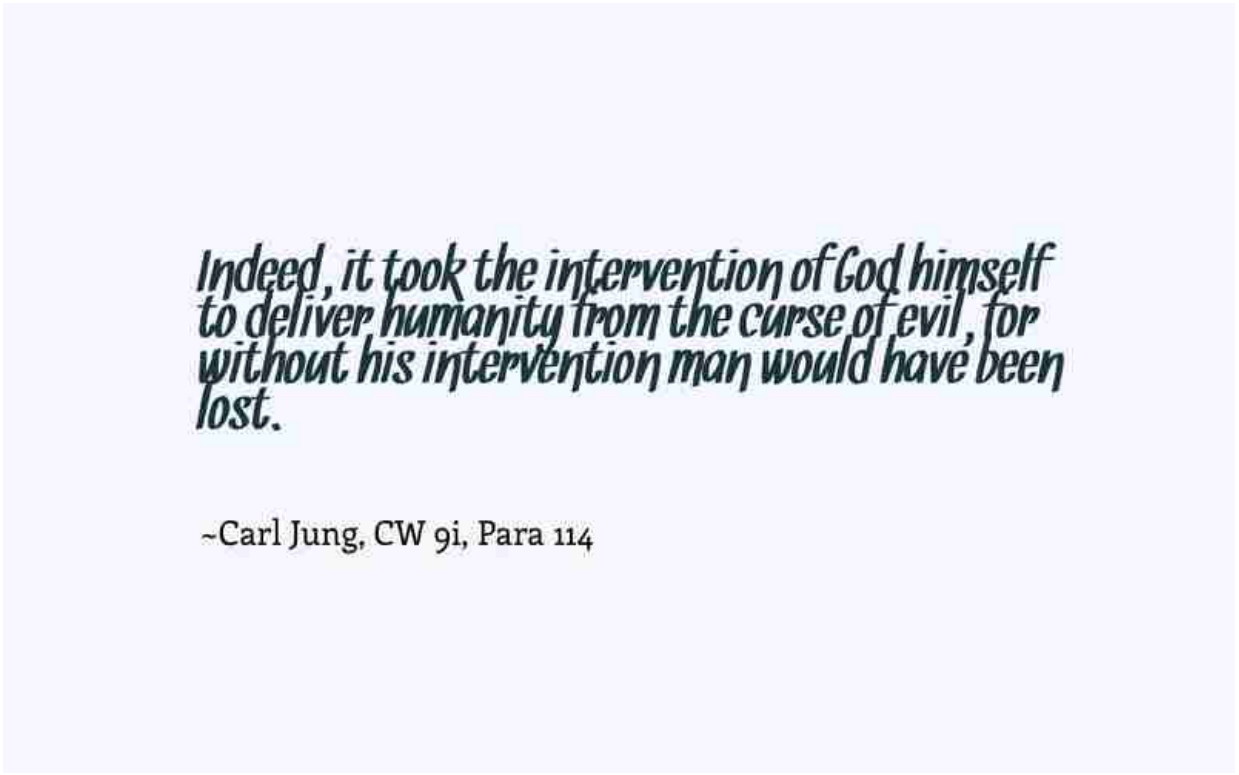
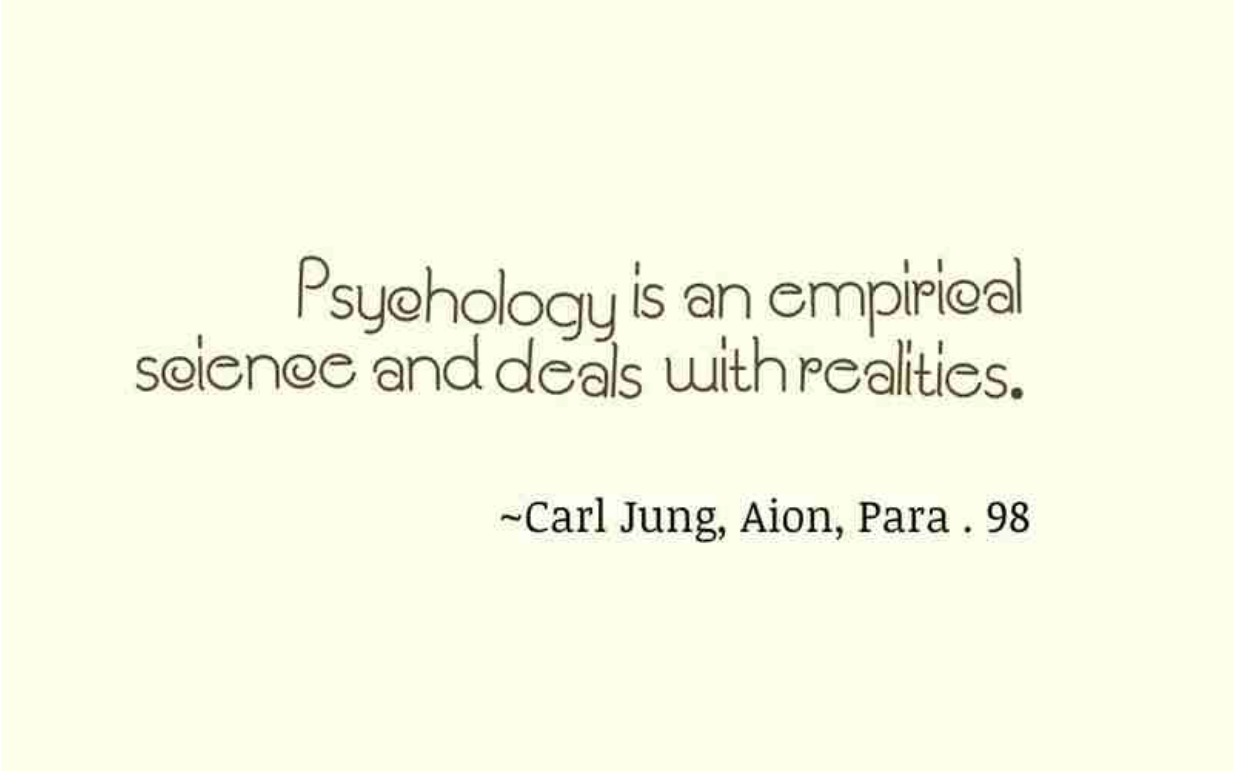


The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same
way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, Aion, Para 253


Indeed, it took the intervention of God himself
to deliver humanity from the curse of evil, for
without his intervention man would have been
lost.
~Carl Jung, CW 9i, Para 114

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention

man would have been lost. Carl Jung, CW 9ii, Para 114



Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para . 98

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter ofopposites, an idea that preoccupied the alchemists for many centuries.
~Carl Jung, Aion, Para 141

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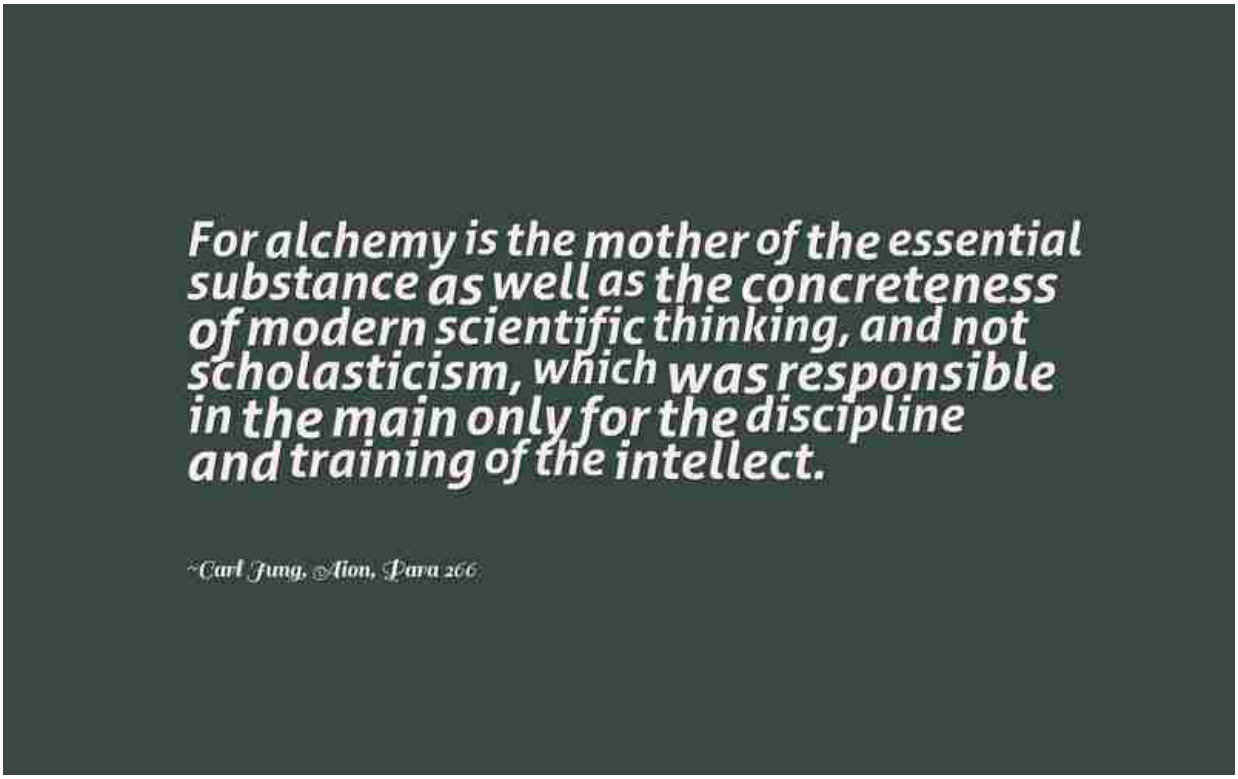
For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.
~Carl Jung, Aion, Para 266

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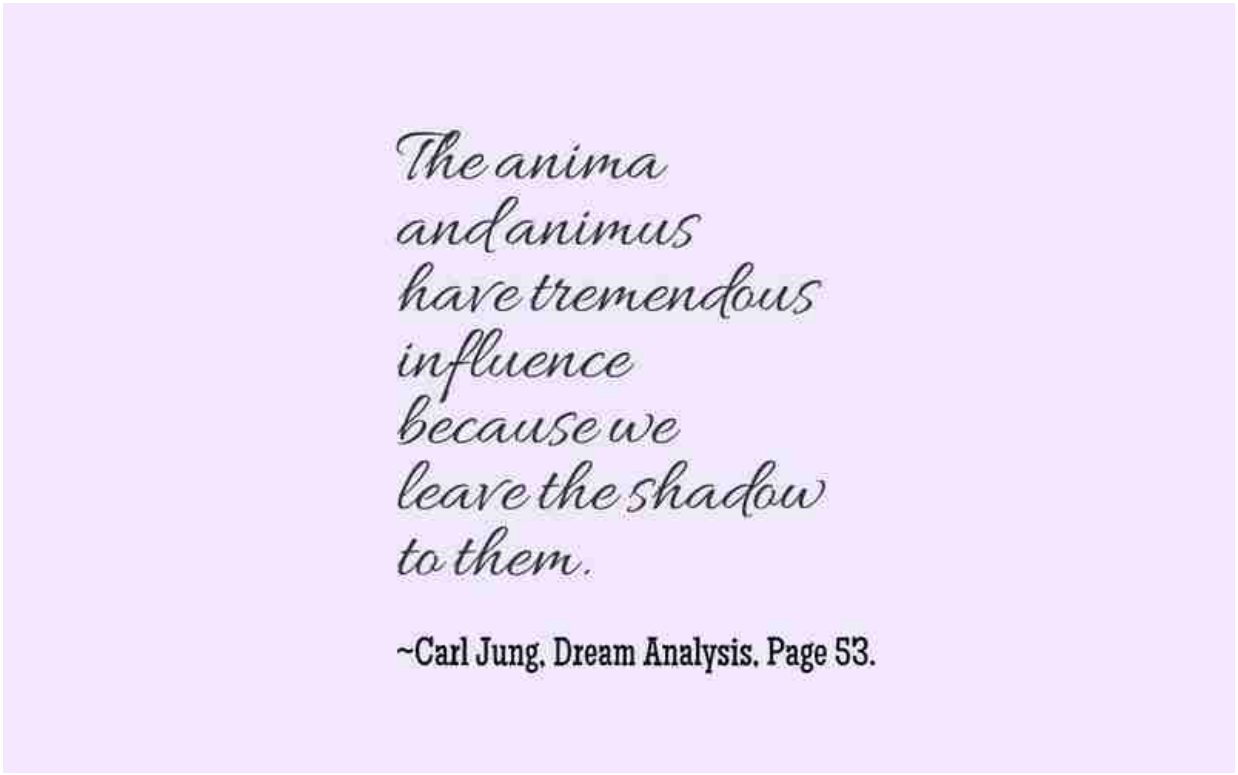
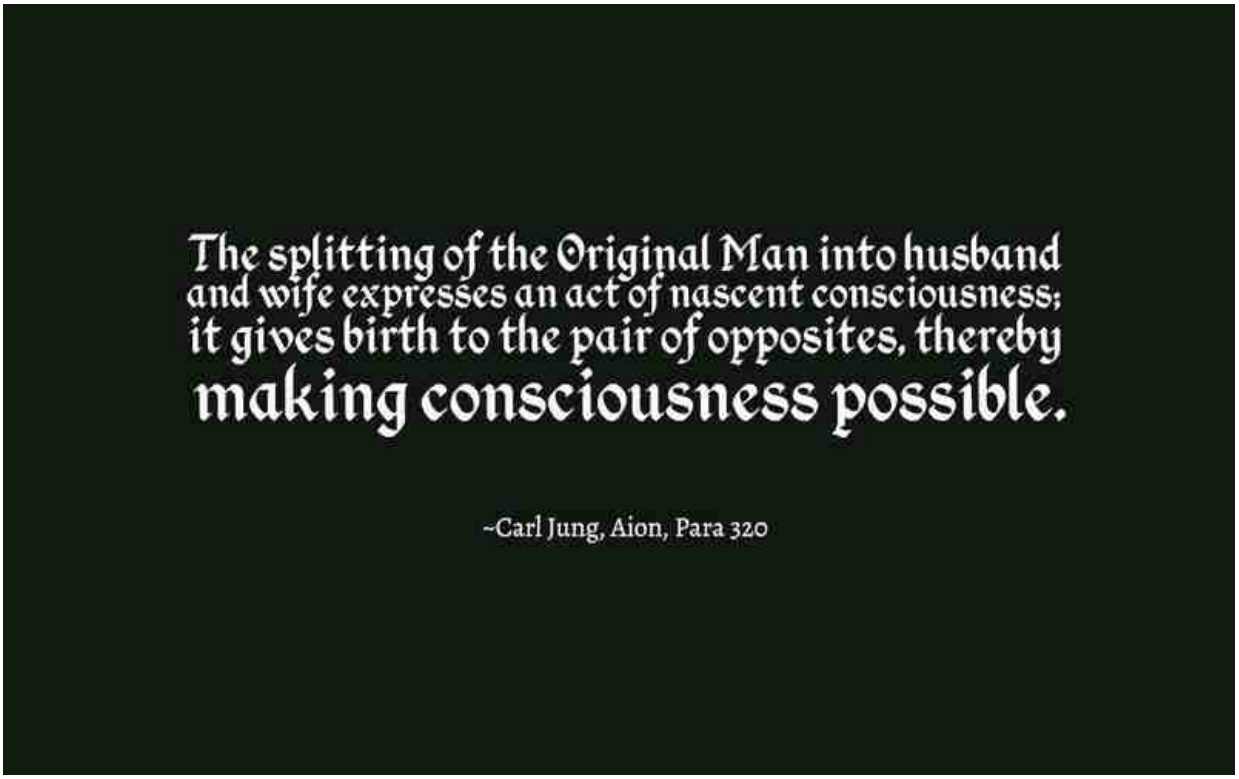


The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, 1192


The splitting of the Original Man into husband
and wife expresses an act of nascent consciousness;
it gives birth to the pair of opposites, thereby
making consciousness possible.
~Carl Jung, Aion, Para 320

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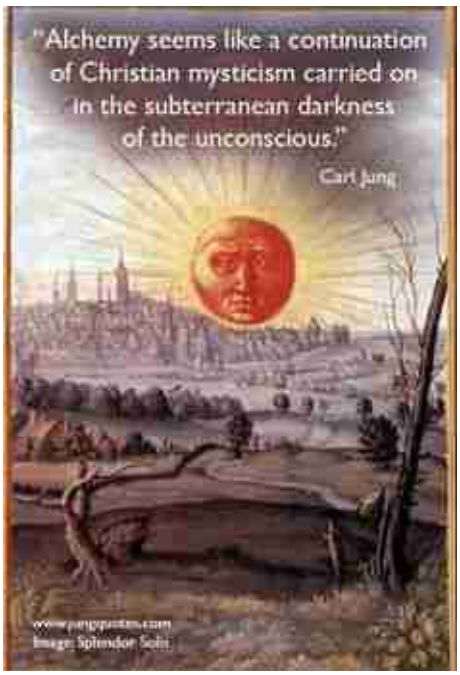
Carl Jung: Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind...
(2016-04-29 04:08)


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung

Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind which could be compared with a religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were understood not merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

Carl Jung across the web:

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1.5 May

Carl Jung: What, then, is a latent psychosis exactly? (2016-05-01 03:55)

In my experience of almost forty years I have seen quite a number of cases who developed either a psychotic interval or
a lasting psychosis out of a neurotic condition.

Let us assume for the moment that they were really suffering from a latent psychosis, concealed under the cloak of a neurosis.

What, then, is a latent psychosis exactly?

It is obviously nothing but the possibility that an individual may become mentally deranged at some period of his life.

The existence of strange unconscious material proves nothing.

You find the same material in neurotics, modern artists, and poets, and also in fairly normal people who have submitted to a careful
investigation of their dreams.

Moreover, you find most suggestive parallels in the mythology and symbolism of all races and times.

The possibility of a future psychosis has nothing to do with the peculiar contents of the unconscious.

But it has everything to do with whether the individual can stand a certain panic, or the chronic strain of a psyche at war with itself.

Very often it is simply a matter of a little bit too much, of the drop that falls into a vessel already full, or of the spark that accidentally lands on a heap of gunpowder. Carl Jung, CW 3, Para 520

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Carl Jung: Man “possesses” many things which he has never acquired but has inherited from his ancestors.
(2016-05-02 02:29)

For the parental imago is possessed of a quite extraordinary power; it influences the psychic life of the child so enormously that we must ask ourselves whether we may attribute such magical power to an ordinary human being at all.

Obviously he possesses it, but we are bound to ask whether it is really his property.

Man “possesses” many things which he has never acquired but has inherited from his ancestors.

He is not born as a tabula rasa [blank slate], he is merely born unconscious.

But he brings with him systems that are organized and ready to function in a specifically human way, and these he owes to millions of years

of human development.

Just as the migratory and nest-building instincts of birds were never learnt or acquired individually, man brings with him at birth the
ground-plan of his nature, and not only of his individual nature but of his collective nature.

These inherited systems correspond to the human situations that have existed since primeval times: youth and old age, birth and
death, sons and daughters, fathers and mothers, mating, and so on.

Only the individual consciousness experiences these things for the first time, but not the bodily system and the unconscious.

For them they are only the habitual functioning of instincts that were preformed long ago. Carl Jung, CW 4, Para 728

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Carl Jung: All knowledge of the psyche is itself psychic; **(2016-05-03 01:24)**

"Upwelling", 2009, Iona Miller
"From the living fountain of instinct flows everything that is creative;
hence the unconscious is not merely conditioned by history,
but is the very source of the creative impulse."
--C.G. Jung

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence.

It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world.

The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas
acquired by the conscious mind.

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables
them to attract, out of the conscious mind, those contents which are best suited to themselves.

The symbols act as transformers, their function being to convert libido from a “lower” into a “higher” form.

This function is so important that feeling accords it the highest values.

The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of that conviction.

It is able to do this because of the numen, the specific energy stored up in the archetype.

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

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Carl Jung: ...He is still one with the animal psyche... (2016-05-04 03:50)

So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it.

The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct.

Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempting one to make evasions and retreats, to regress to the infantile, which then starts throwing up the incestuous symbolism. Carl Jung, CW 5, Para 351

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Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung on “Silence” “Loneliness” and being “Alone” – Anthology (2016-05-04 04:58)

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need

several days of silence to recover the futility of words. Carl Jung

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Pages 387-392.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

He[A patient being referred] is desperate for therapy, and needs it too—as he basically consists of an intellectual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, Mysterium Coniunctionis, 136.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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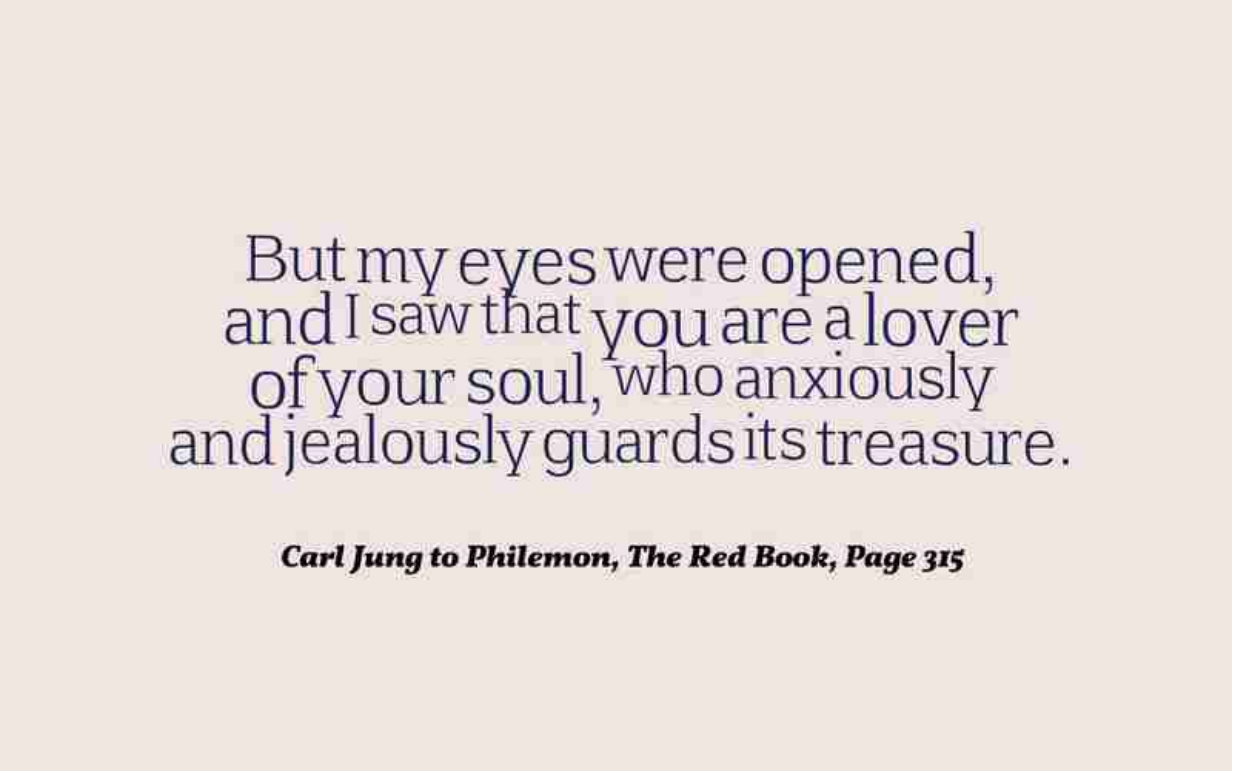
Some Carl Jung Quotations XXX **(2016-05-04 12:10)**


But my eyes were opened,
and I saw that you are a lover
of your soul, who anxiously
and jealously guards its treasure.
Carl Jung to Philemon, The Red Book, Page 315

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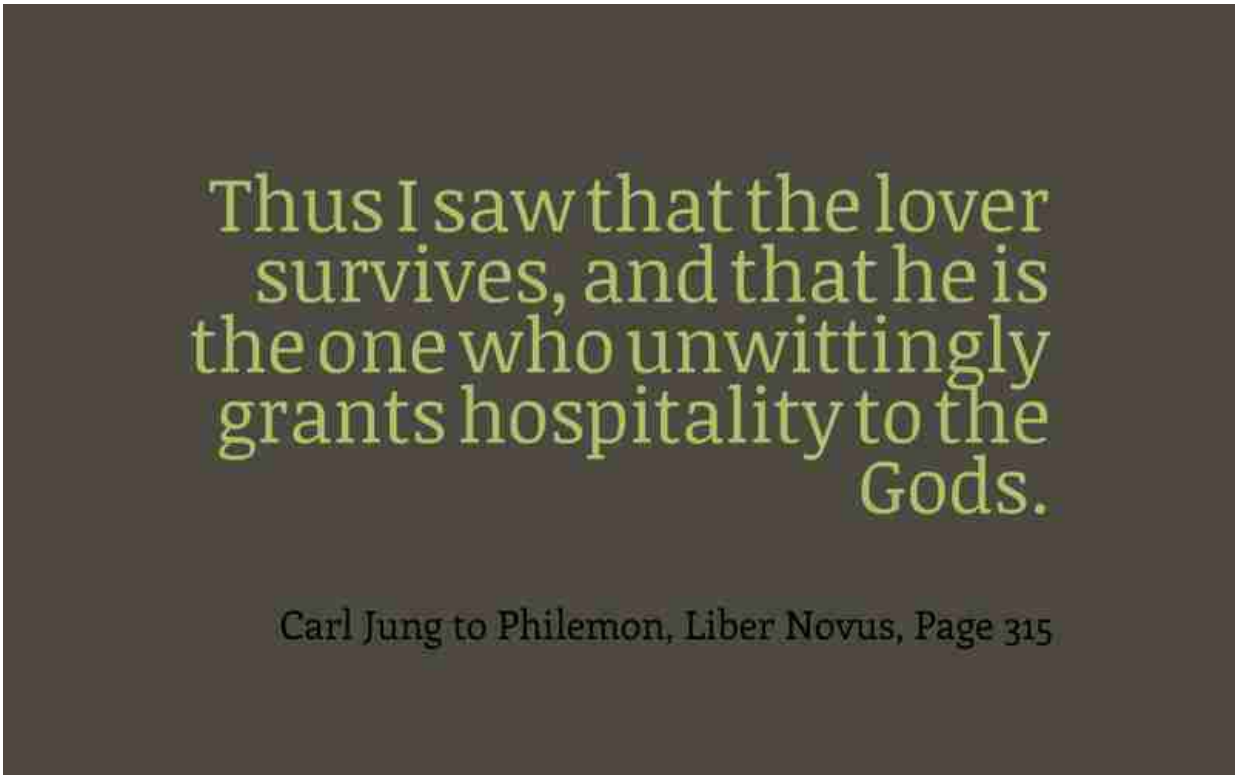
Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods.
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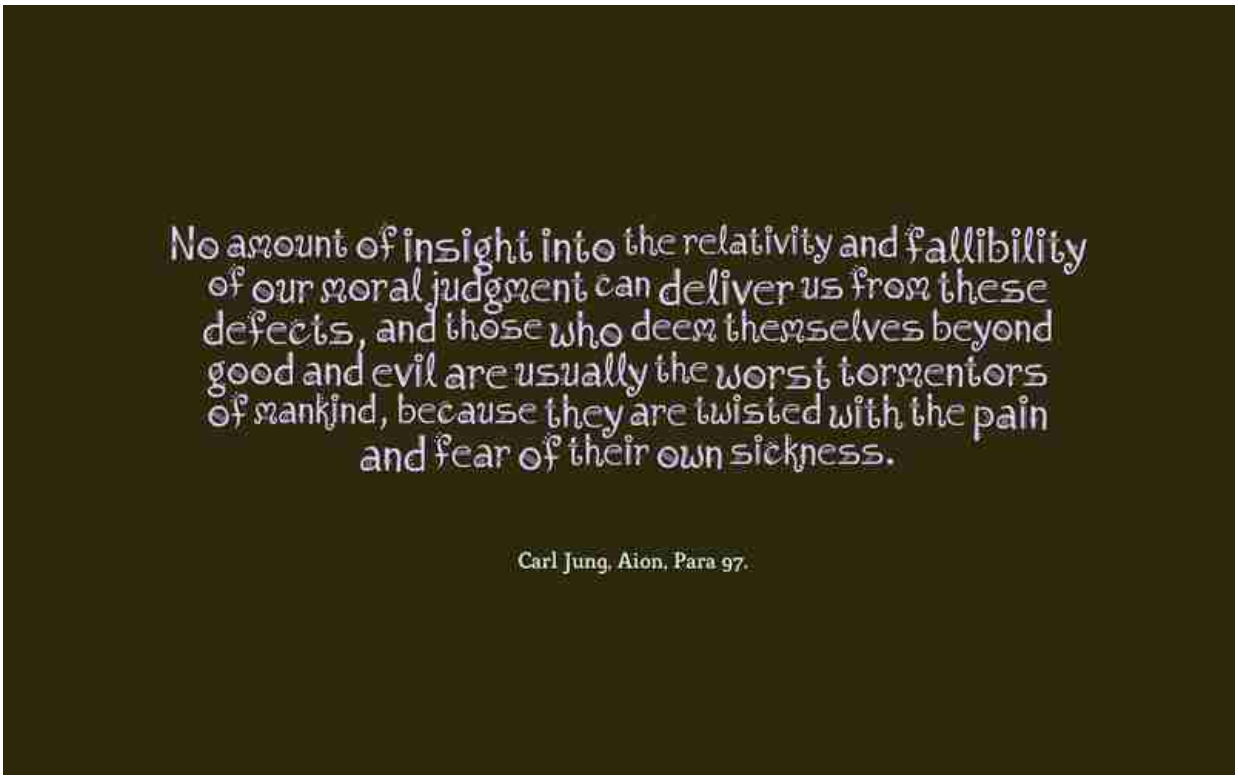
No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness.
Carl Jung, Aion, Para 97.

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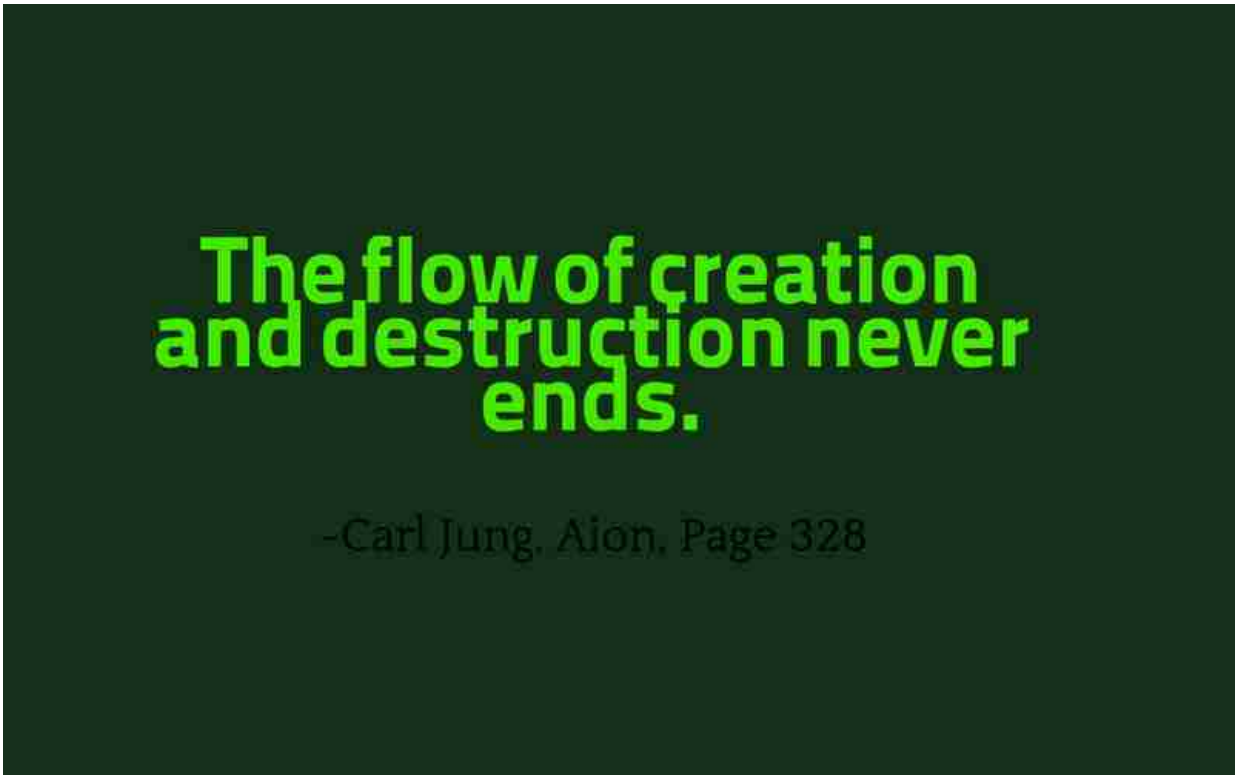
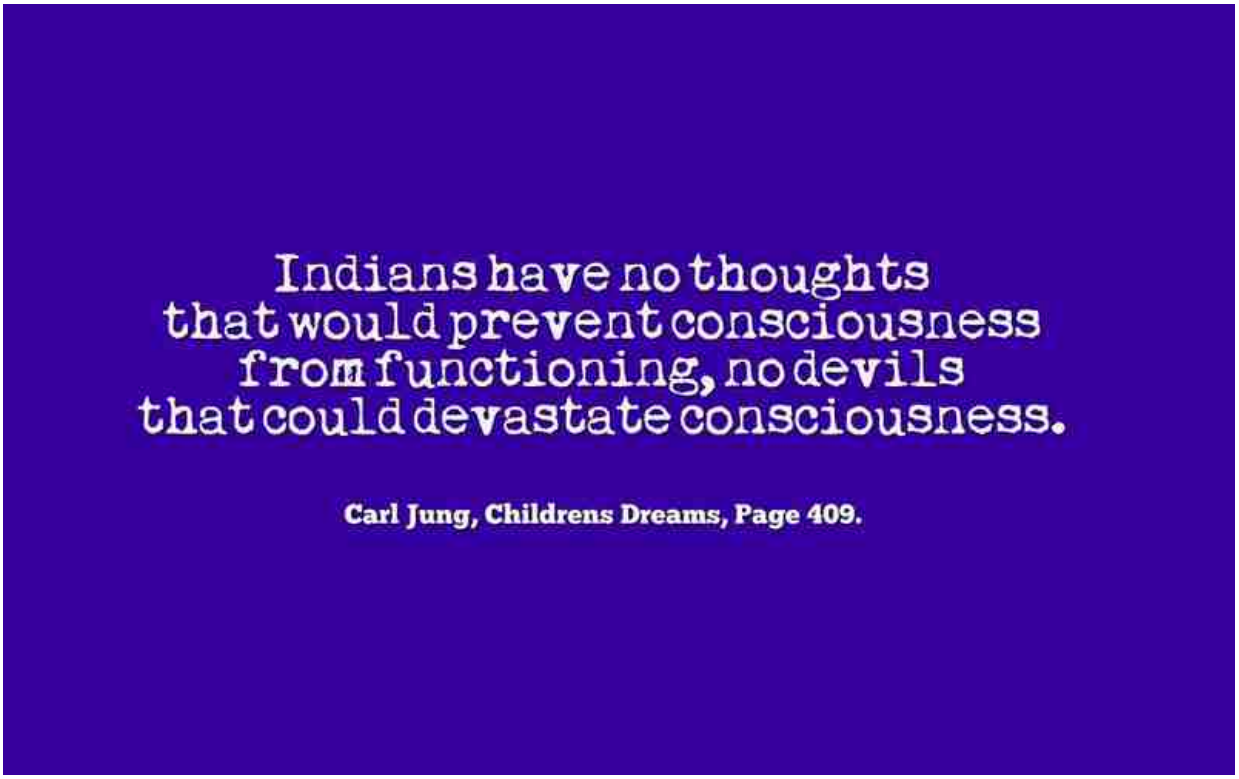


The flow of creation and destruction never ends. Carl Jung, Children's Dreams, Page 328.


Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness.
Carl Jung, Childrens Dreams, Page 409.

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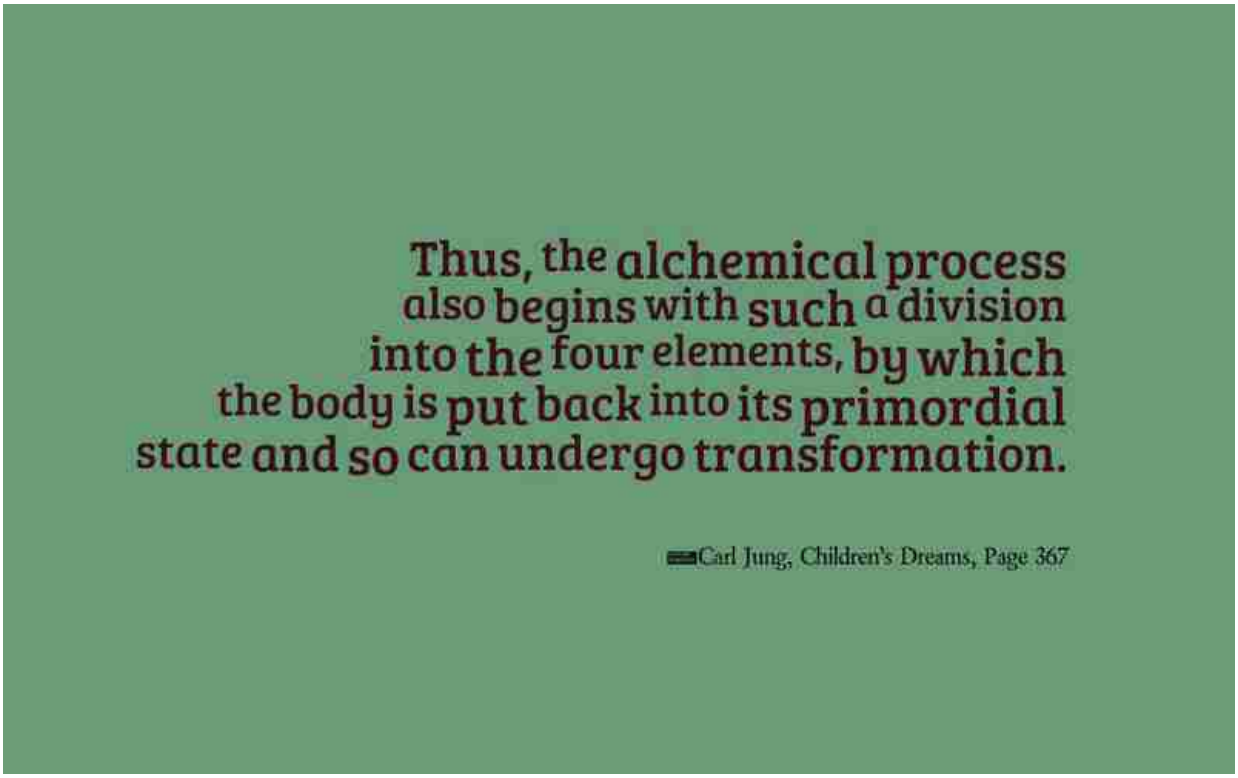
Thus, the alchemical process
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state and so can undergo transformation.
Carl Jung, Children's Dreams, Page 367

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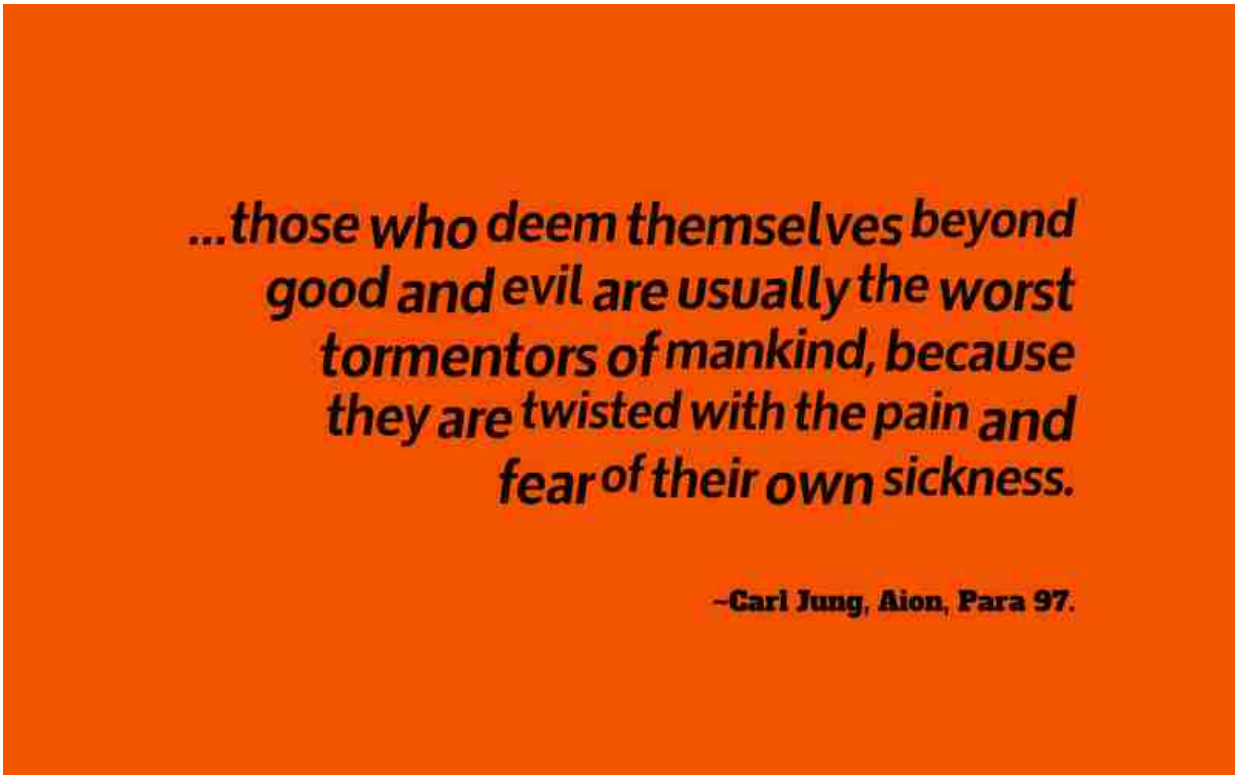
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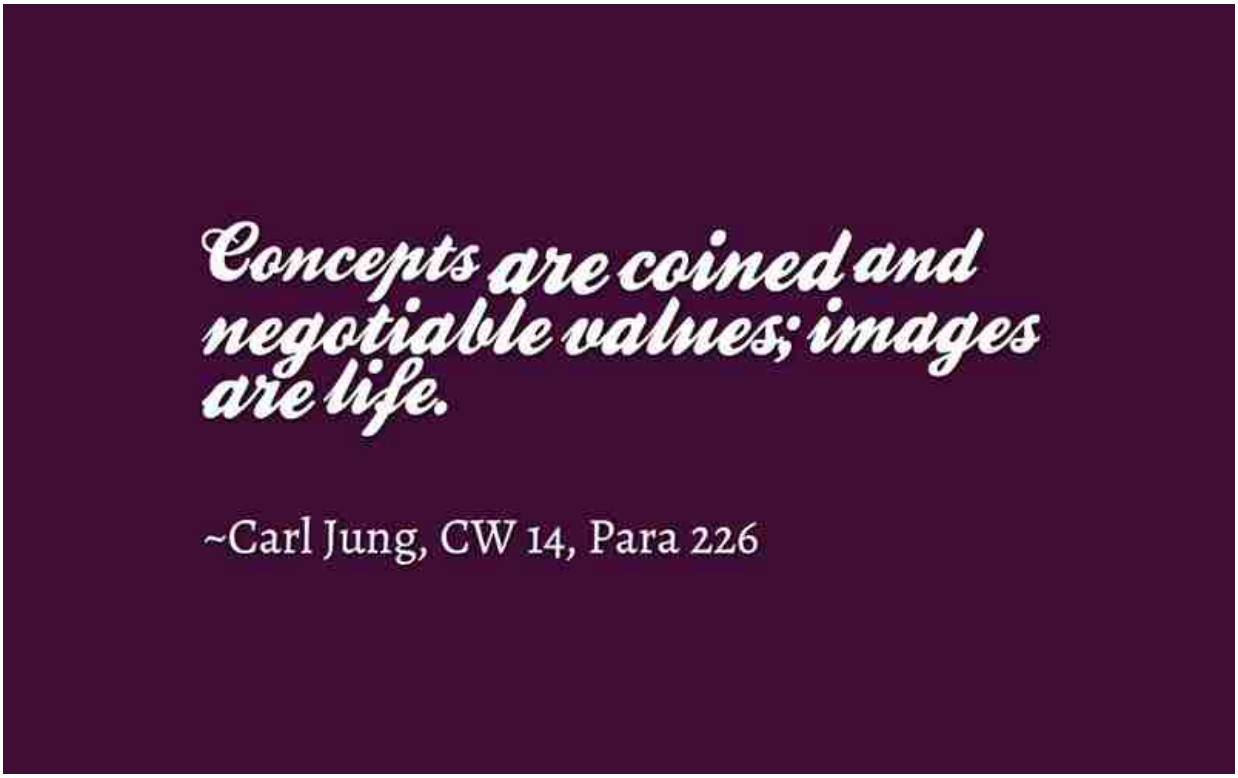
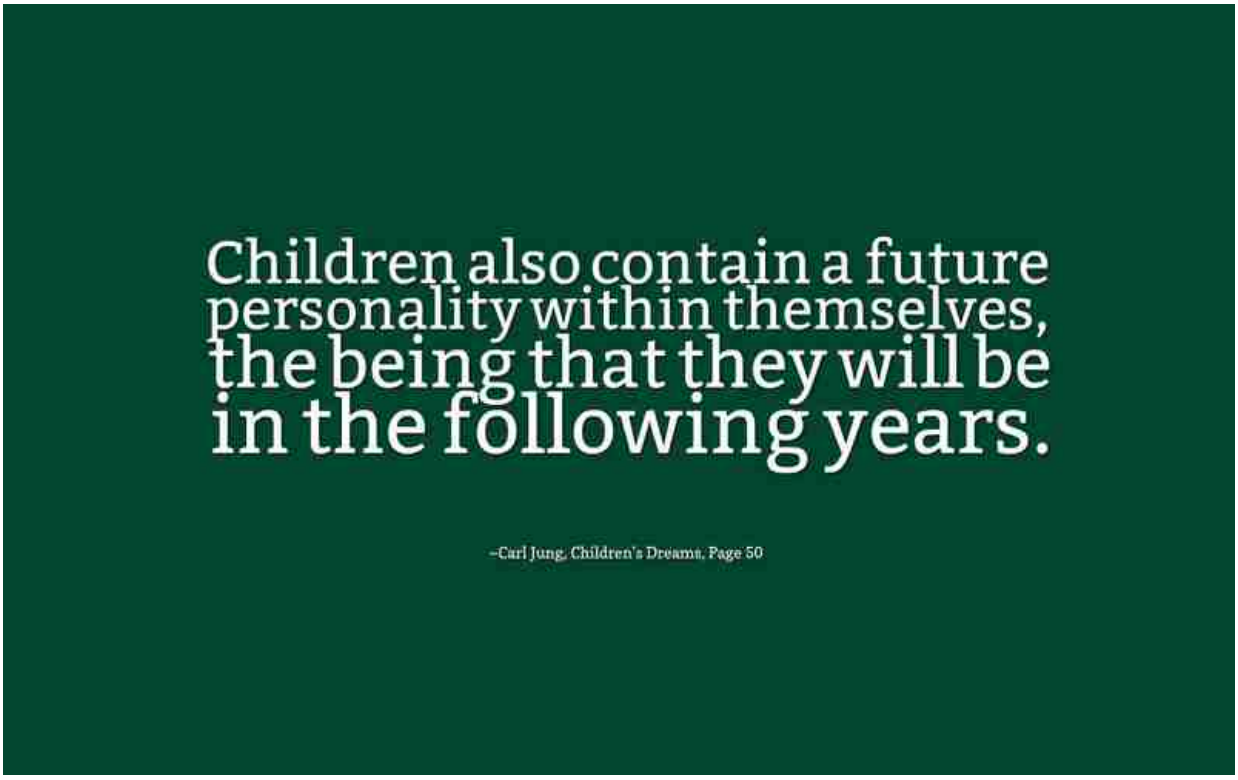


Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226


Children also contain a future personality within themselves, the being that they will be in the following years.
–Carl Jung, Children's Dreams, Page 50

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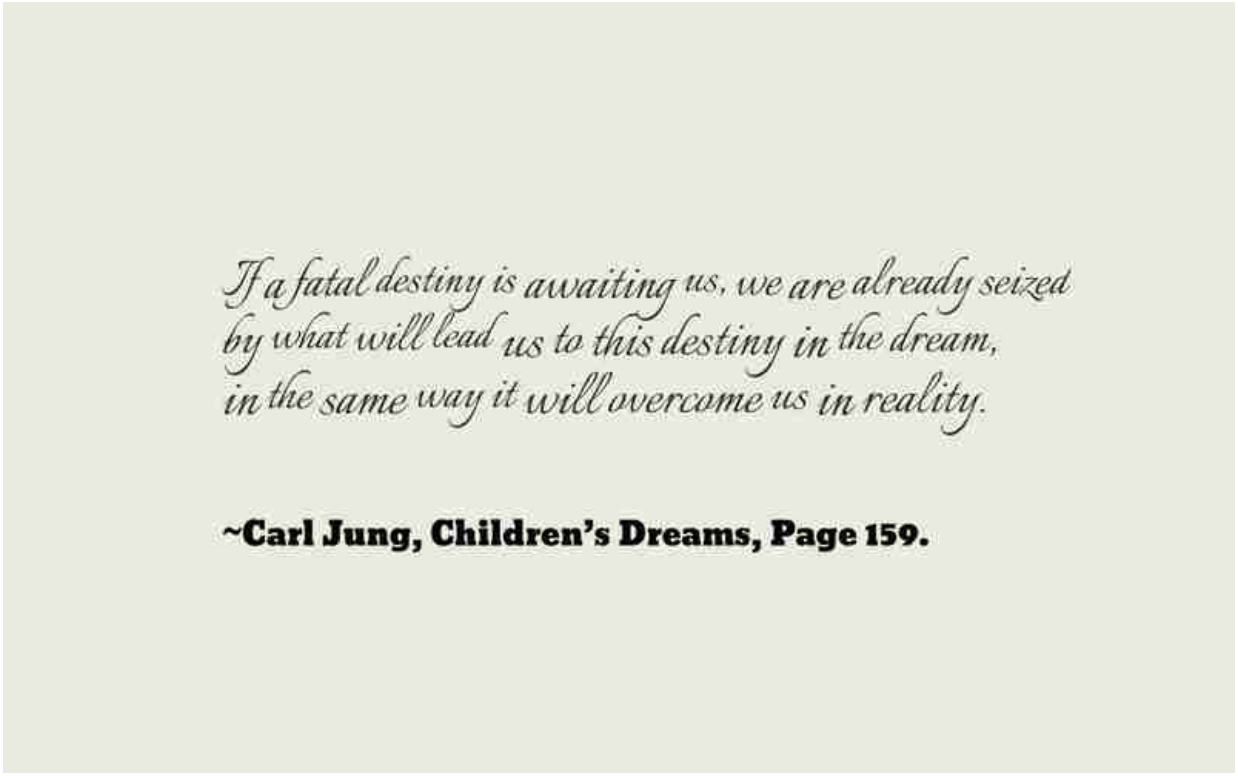
If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.
~Carl Jung, Children's Dreams, Page 159.

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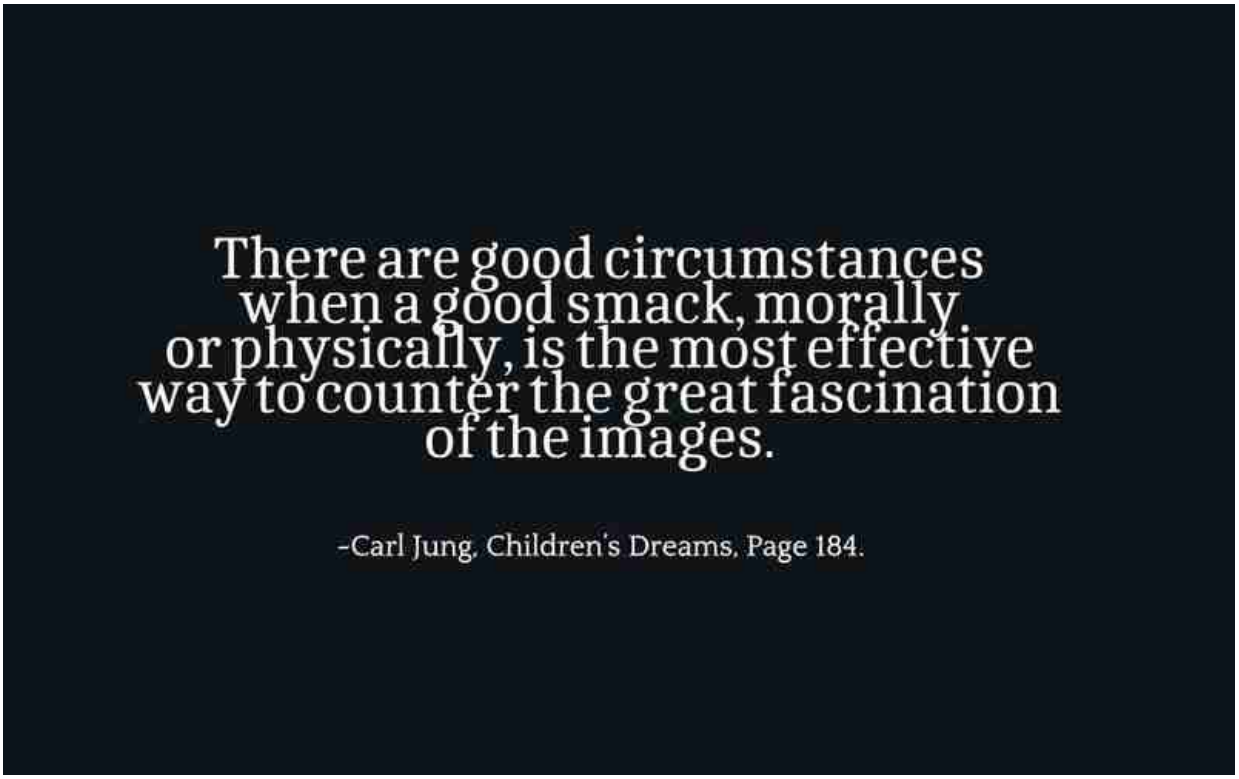
There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images.
-Carl Jung. Children's Dreams. Page 184.

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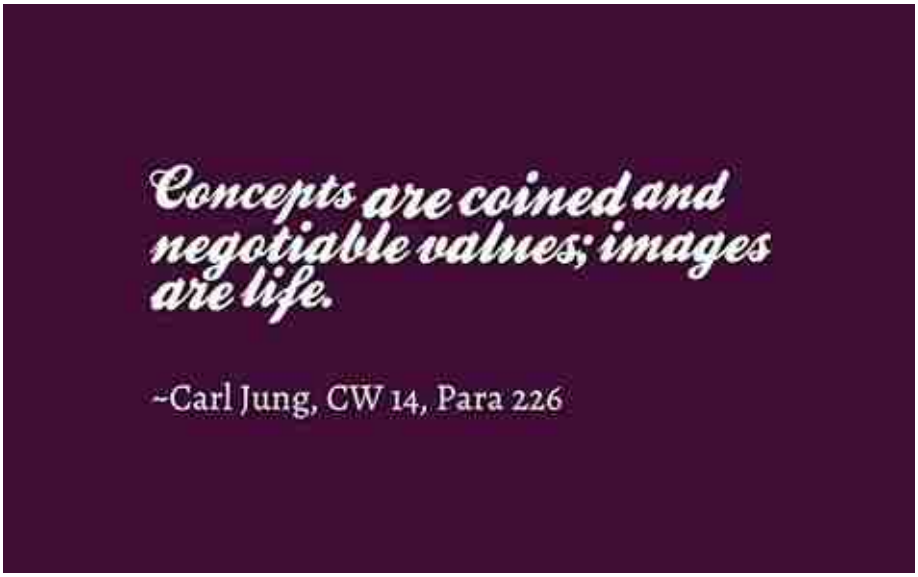

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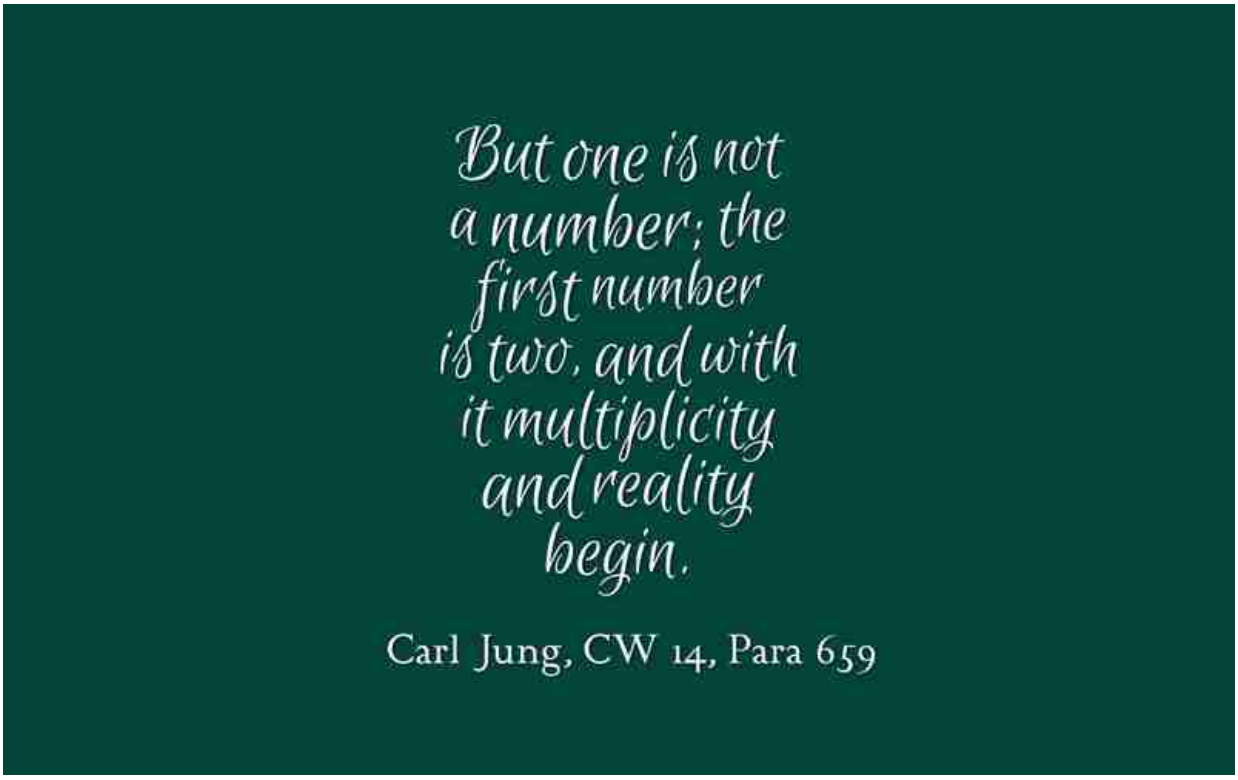
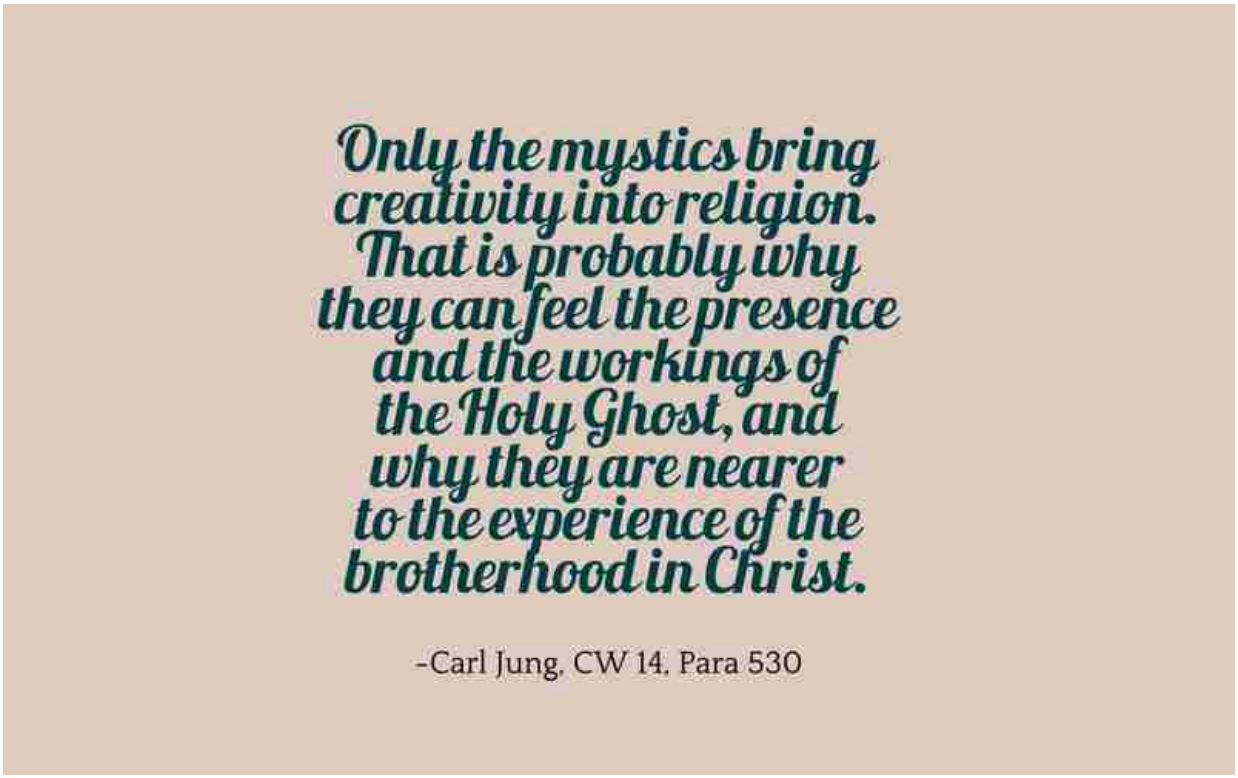


But one is not a number; the first number is two, and with it multiplicity and reality begin. Carl Jung, CW 14, Para 659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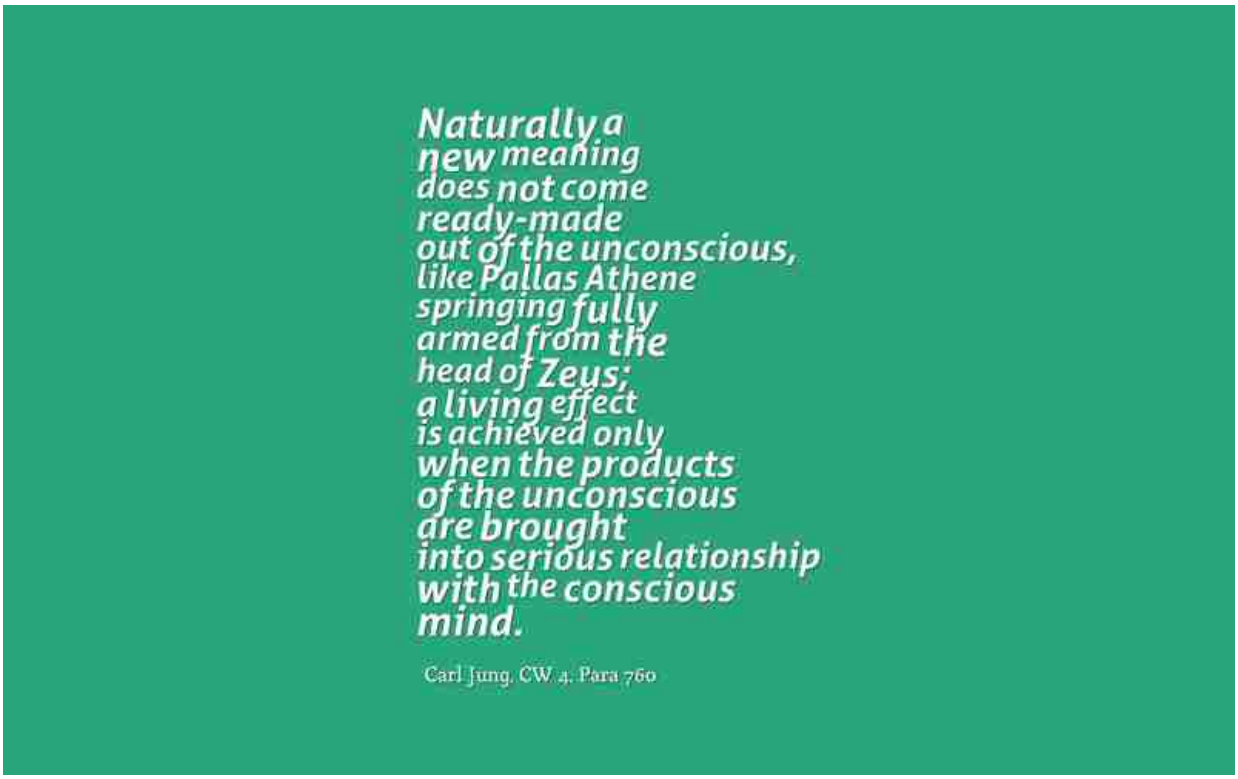
Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind.
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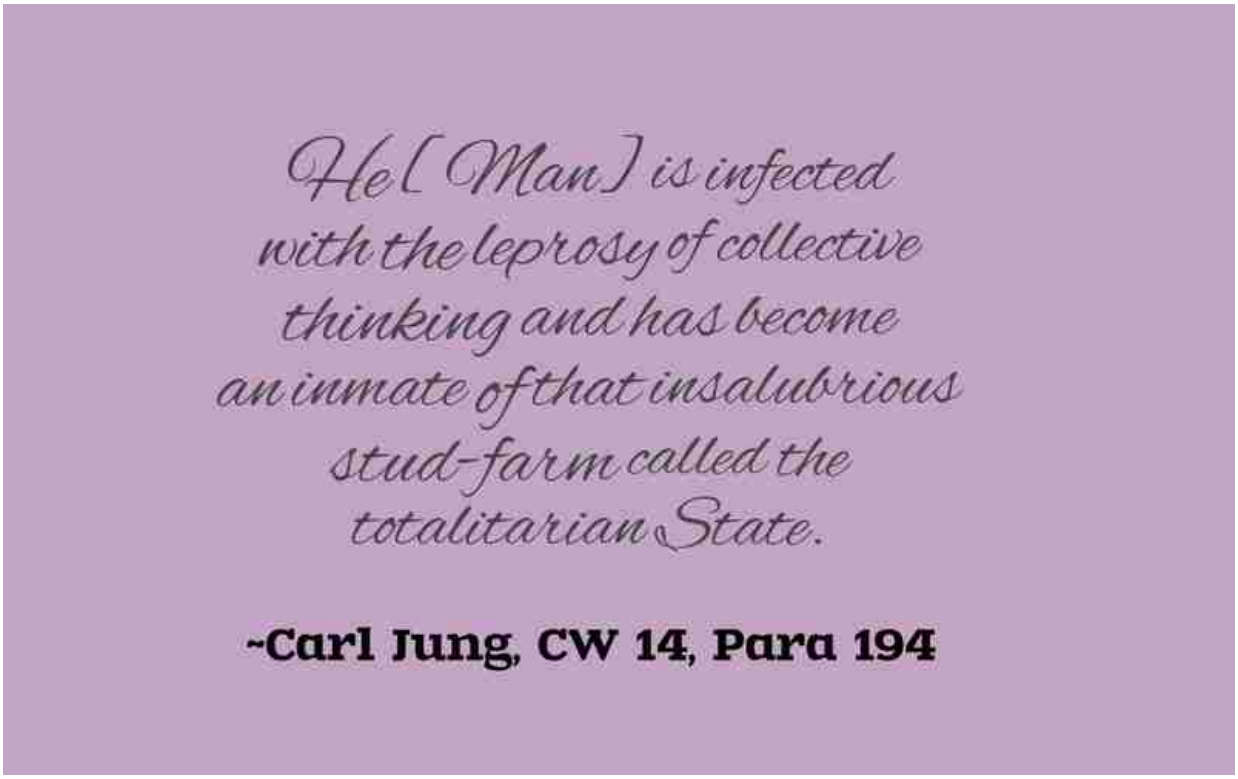
He [Man] is infected
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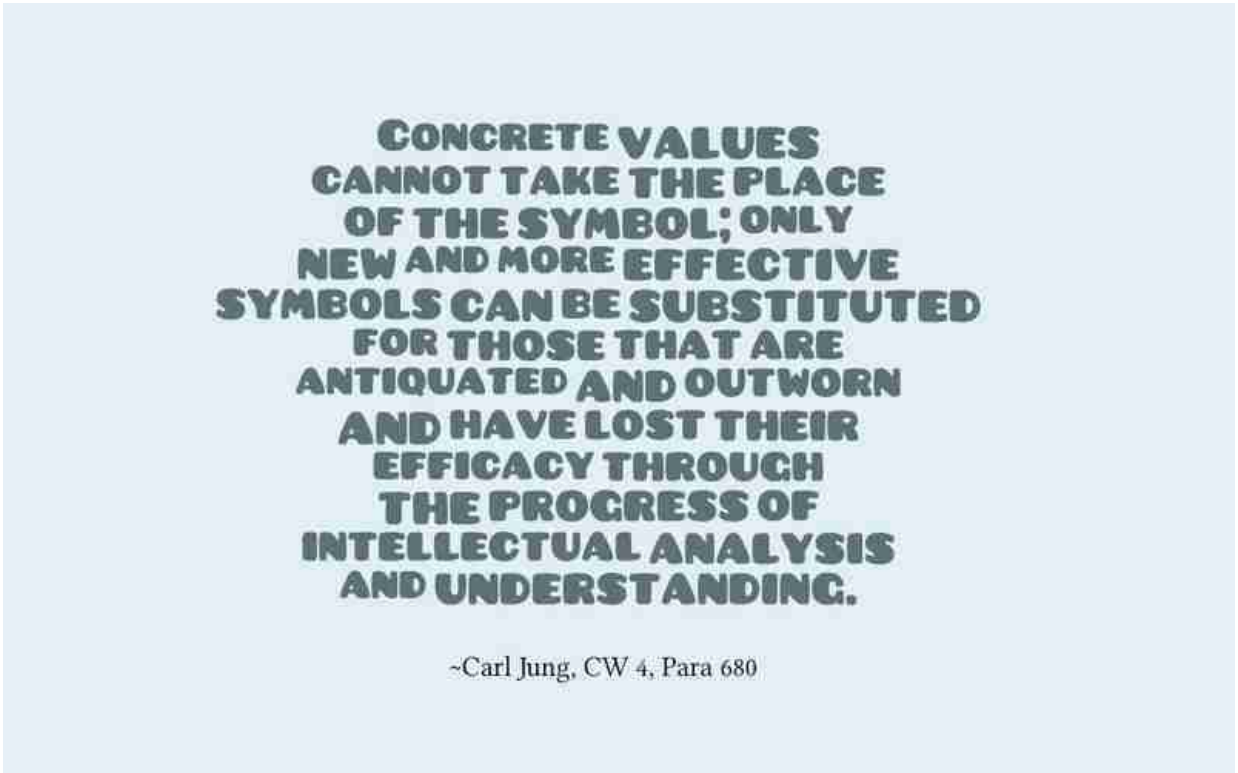
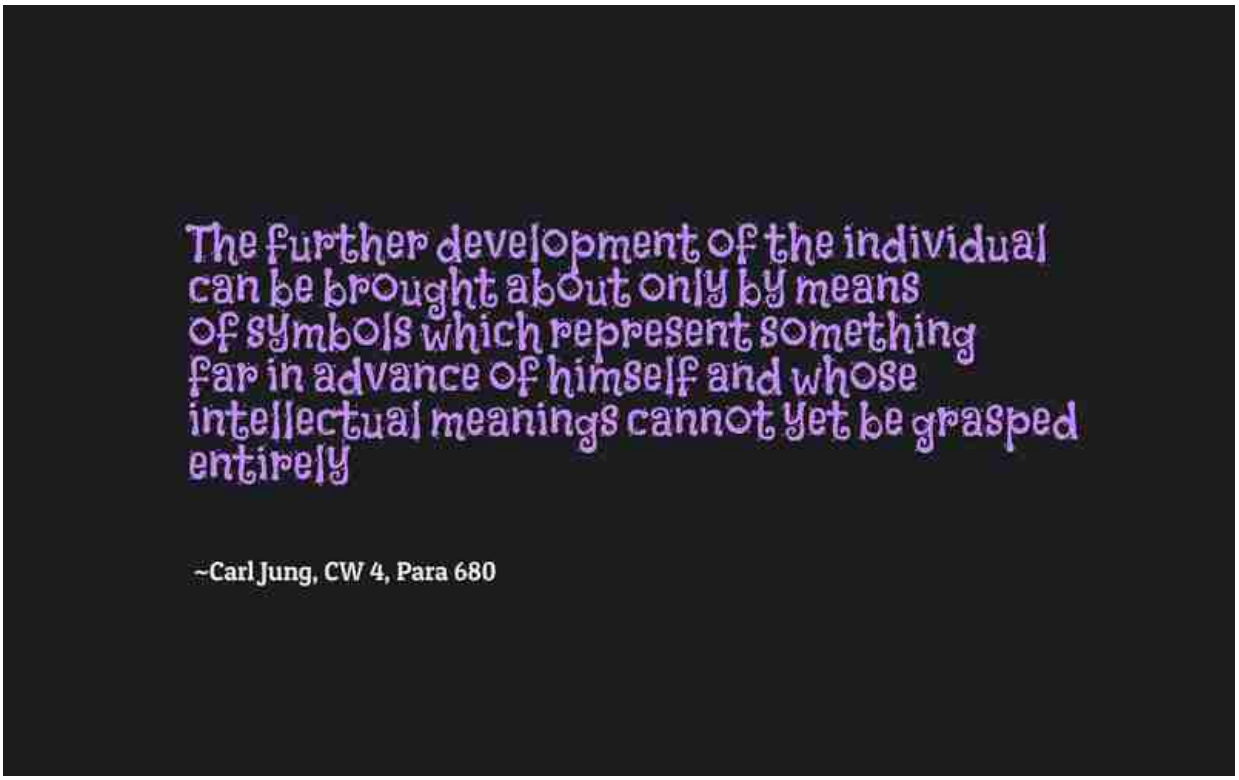


Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and

understanding. Carl Jung, CW 4, Para 680


The further development of the individual
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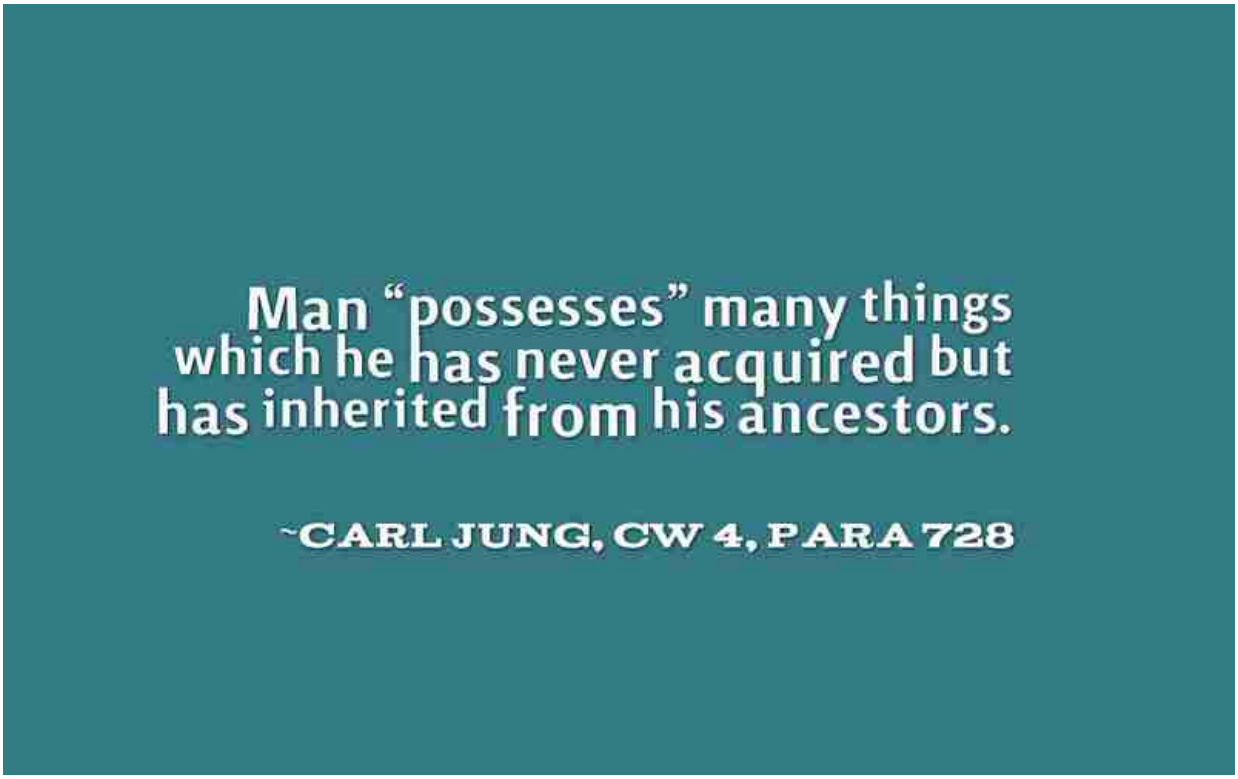
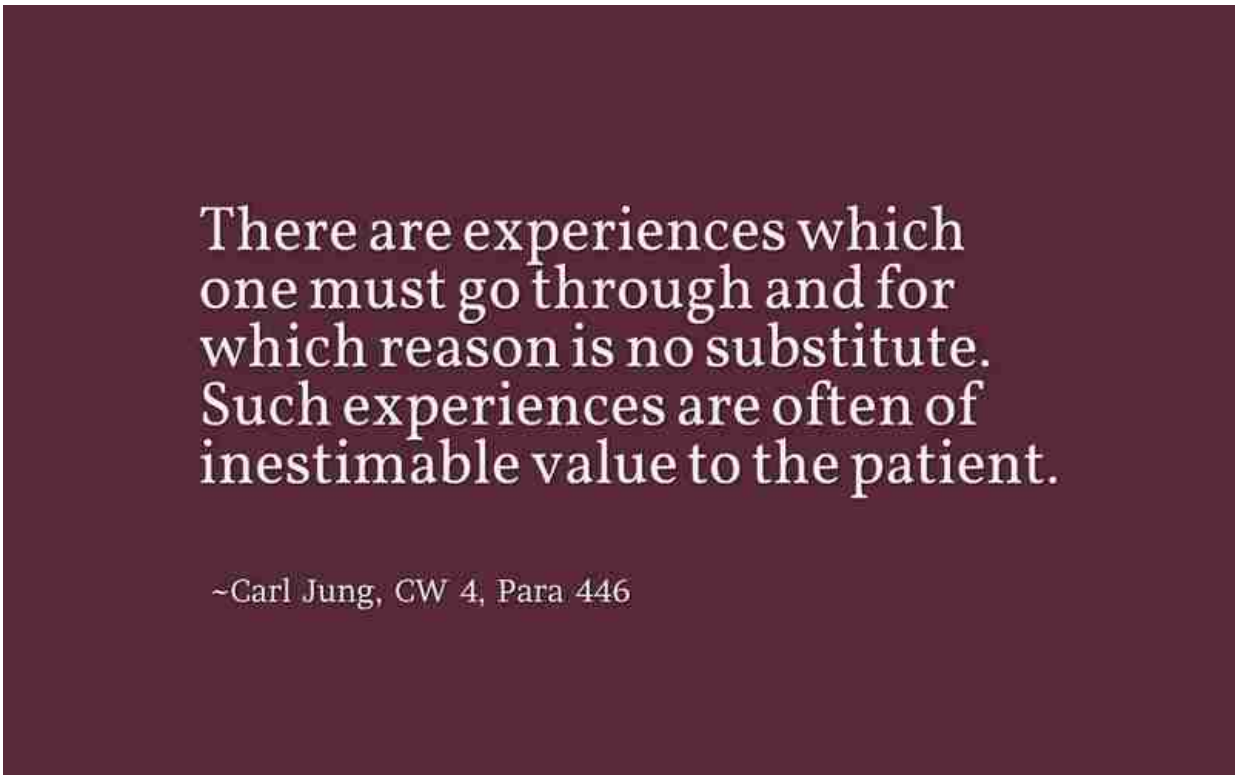


Man "possesses" many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728


There are experiences which
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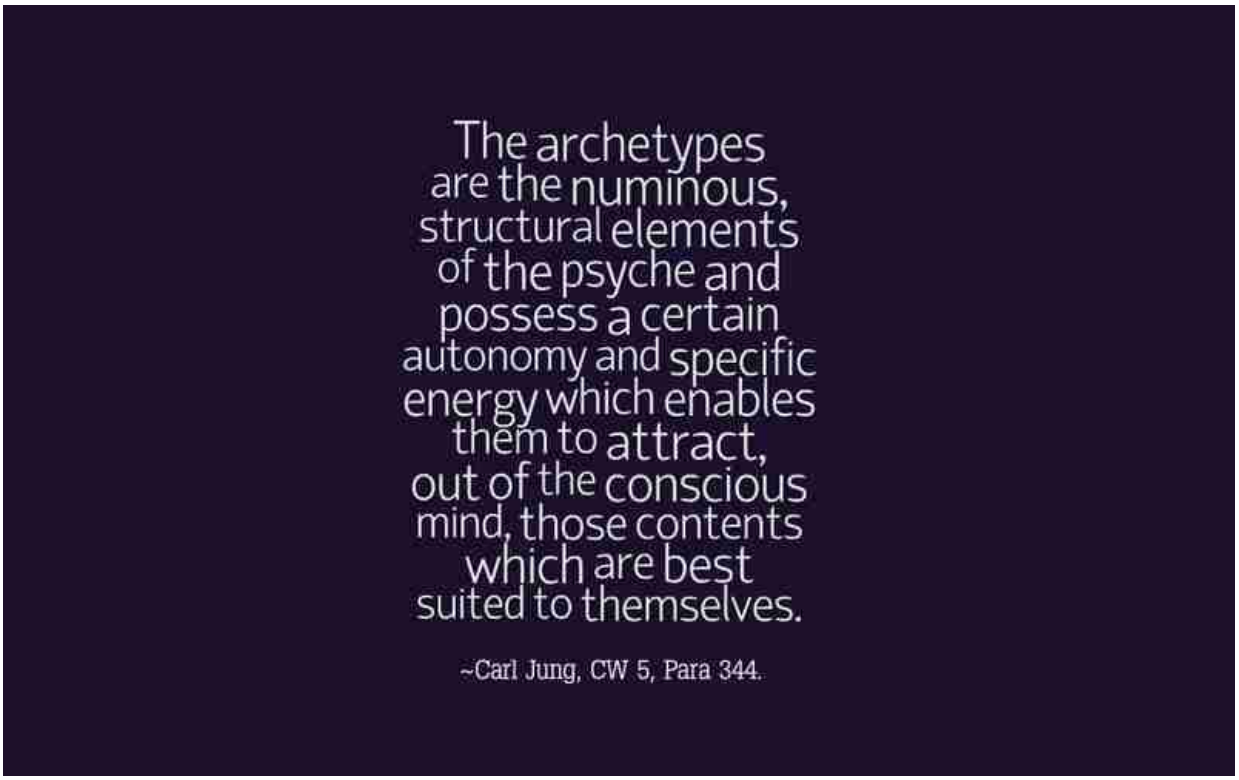
The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves.
~Carl Jung, CW 5, Para 344.

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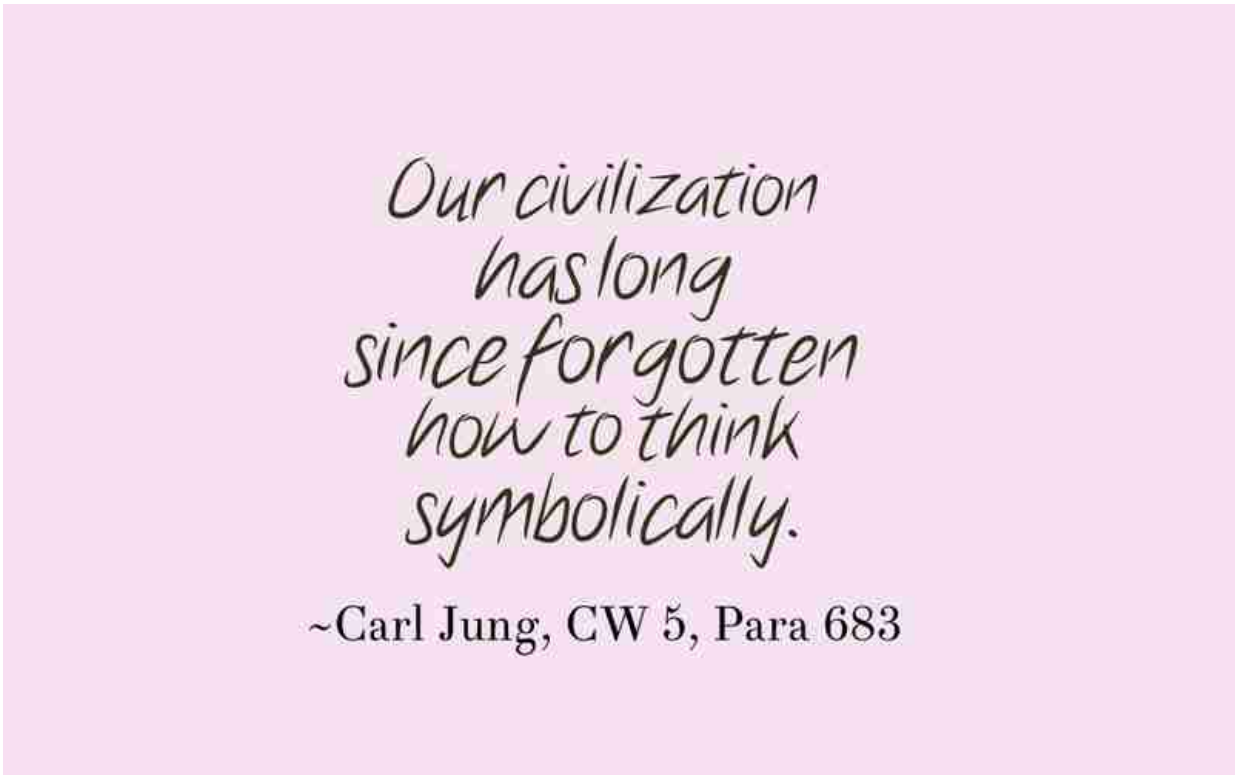
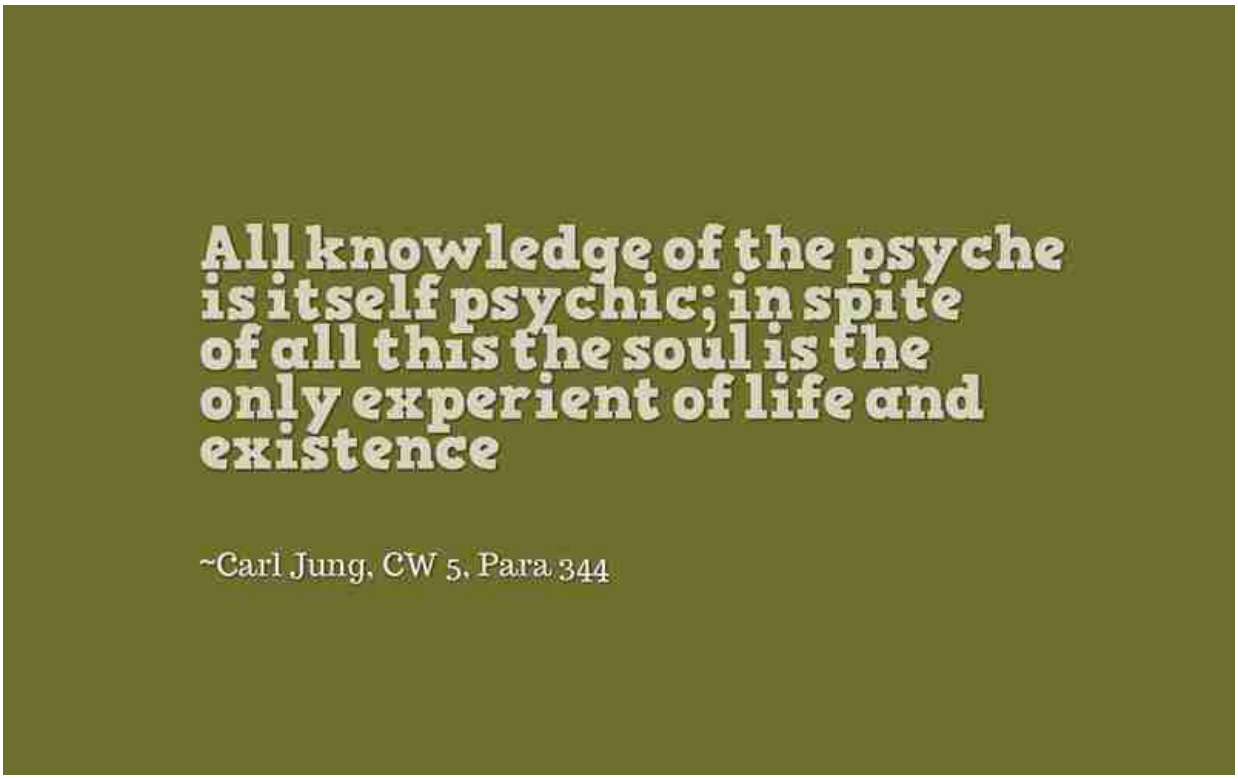


Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.


All knowledge of the psyche
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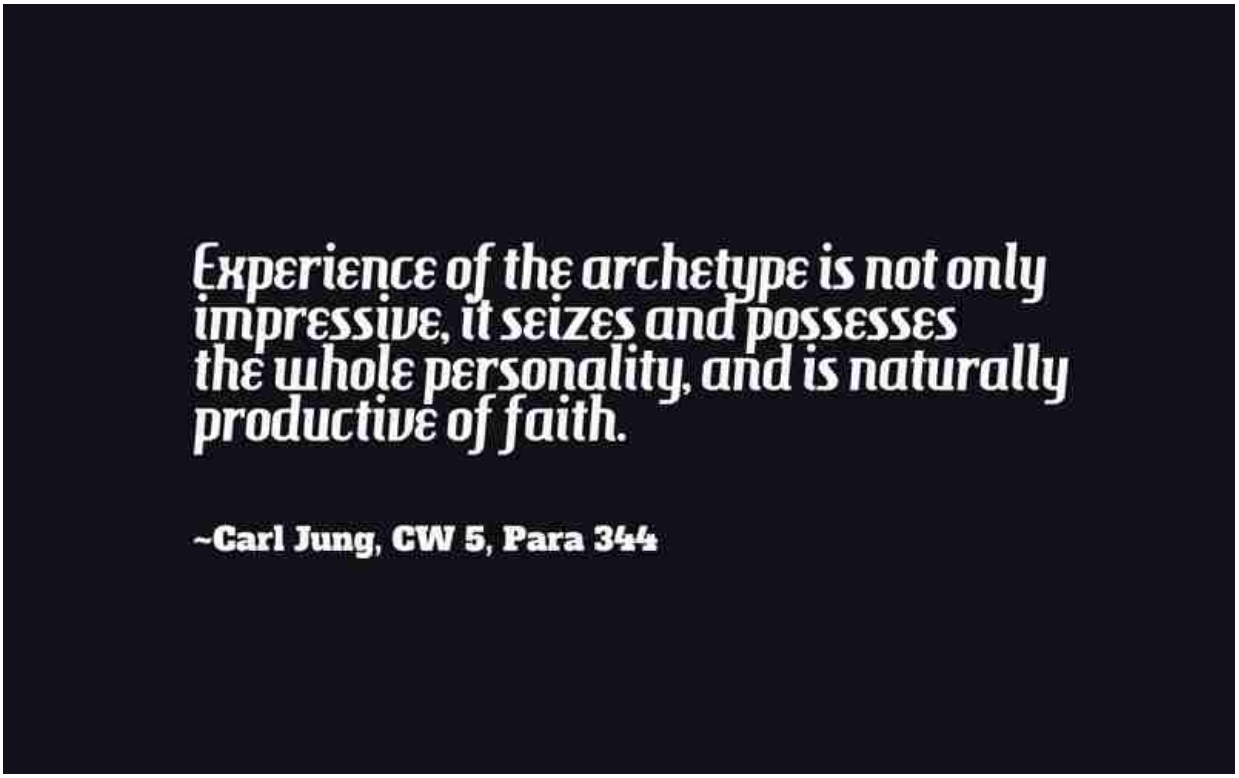
Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith.
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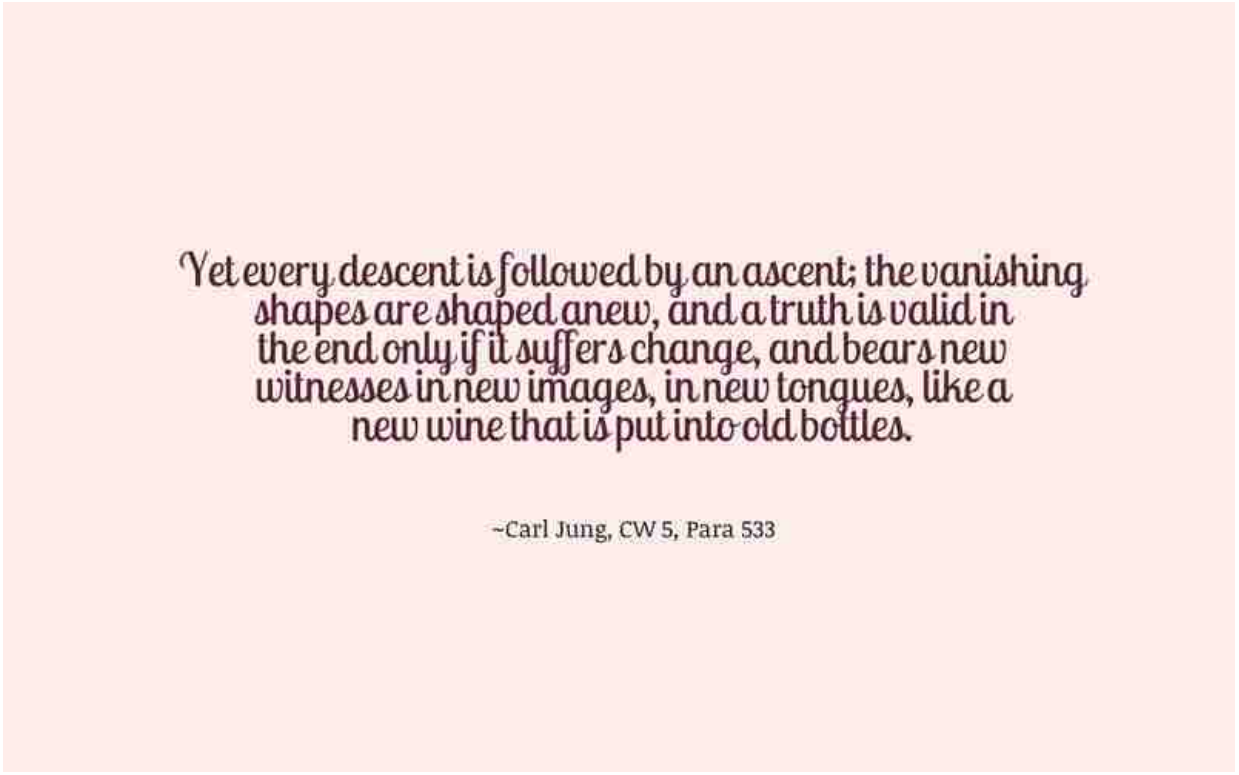
Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles.
~Carl Jung, CW 5, Para 533

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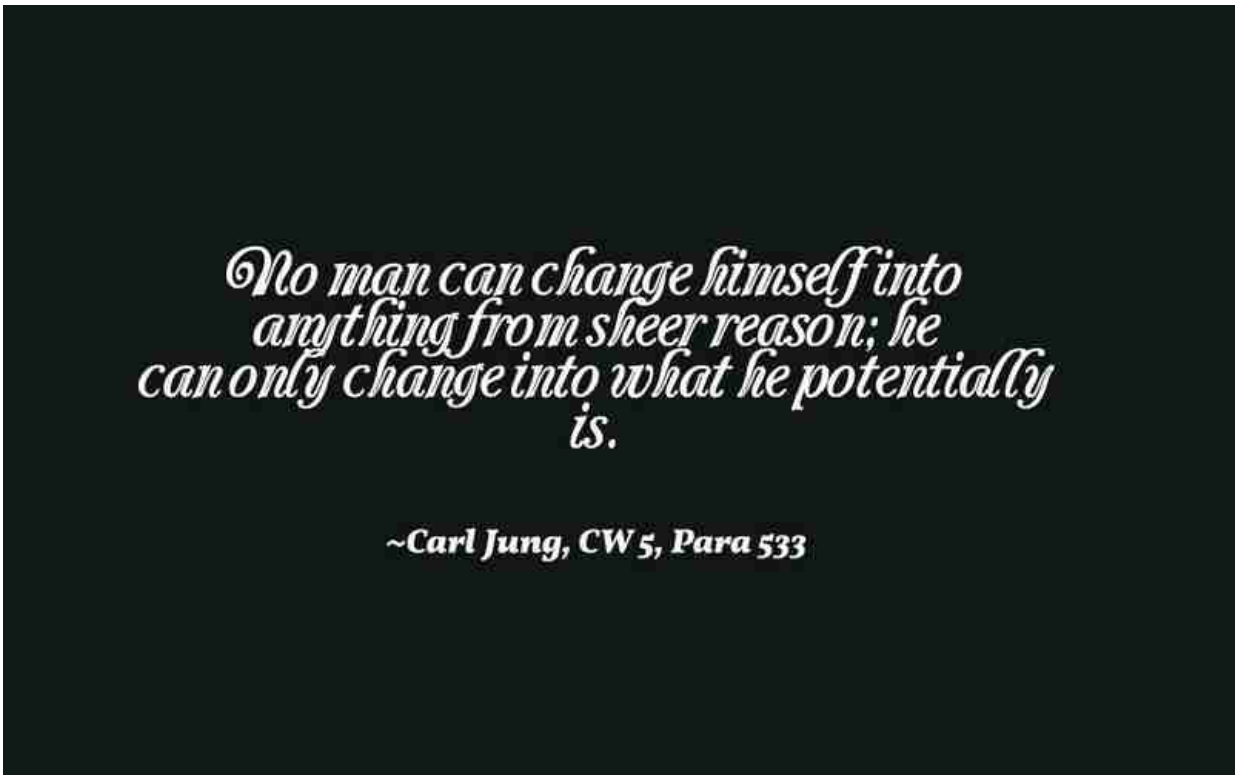
No man can change himself into anything from sheer reason; he can only change into what he potentially is.
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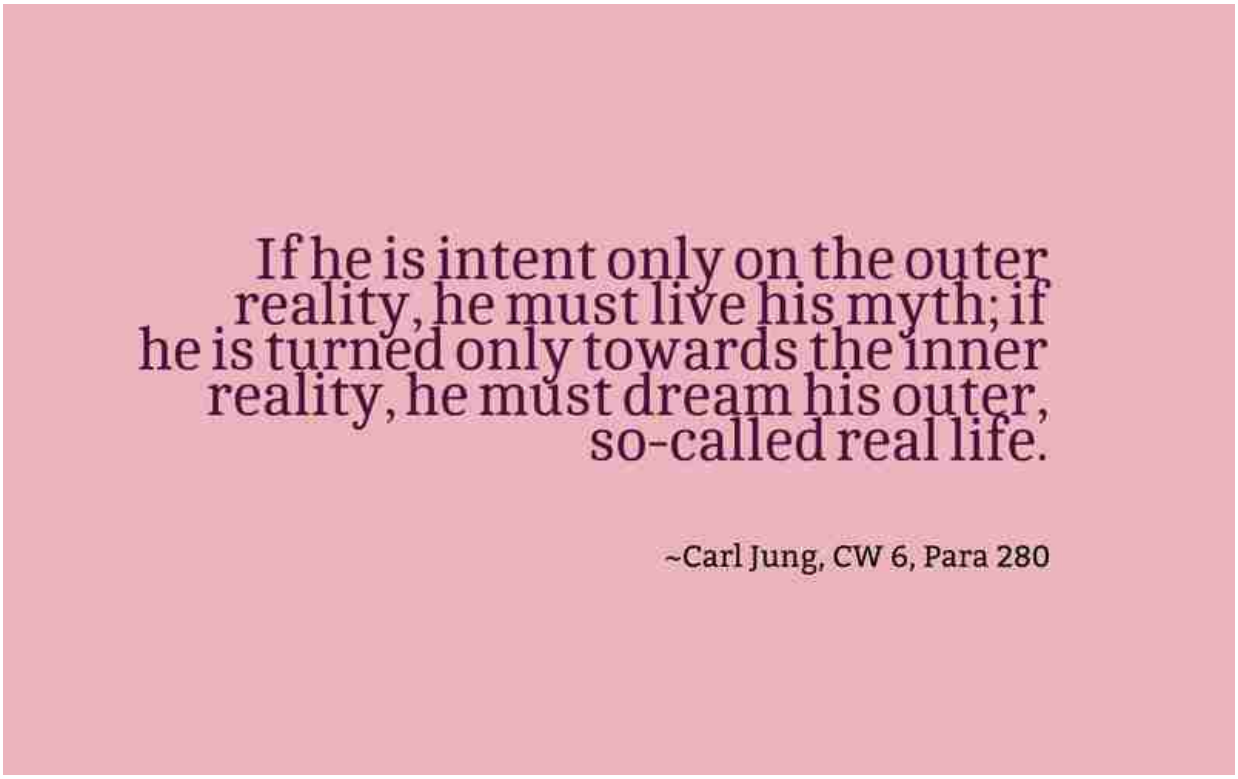
If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life.
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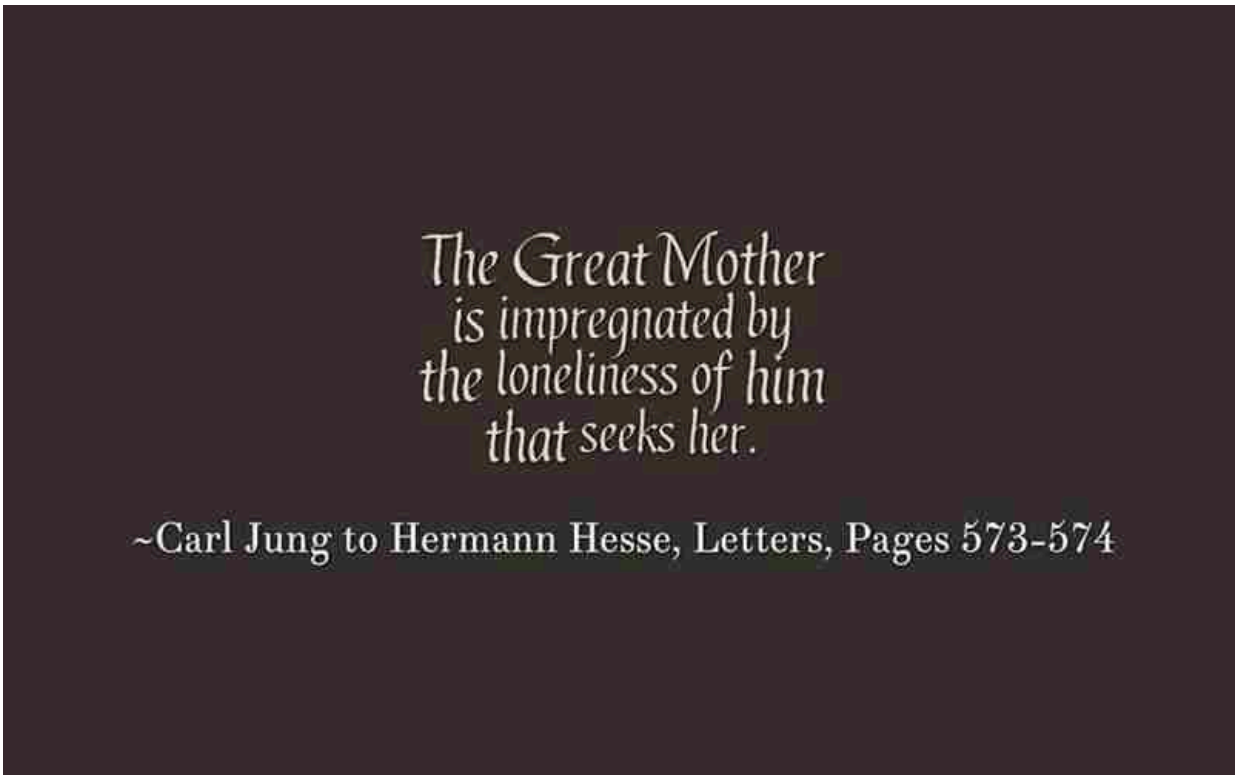
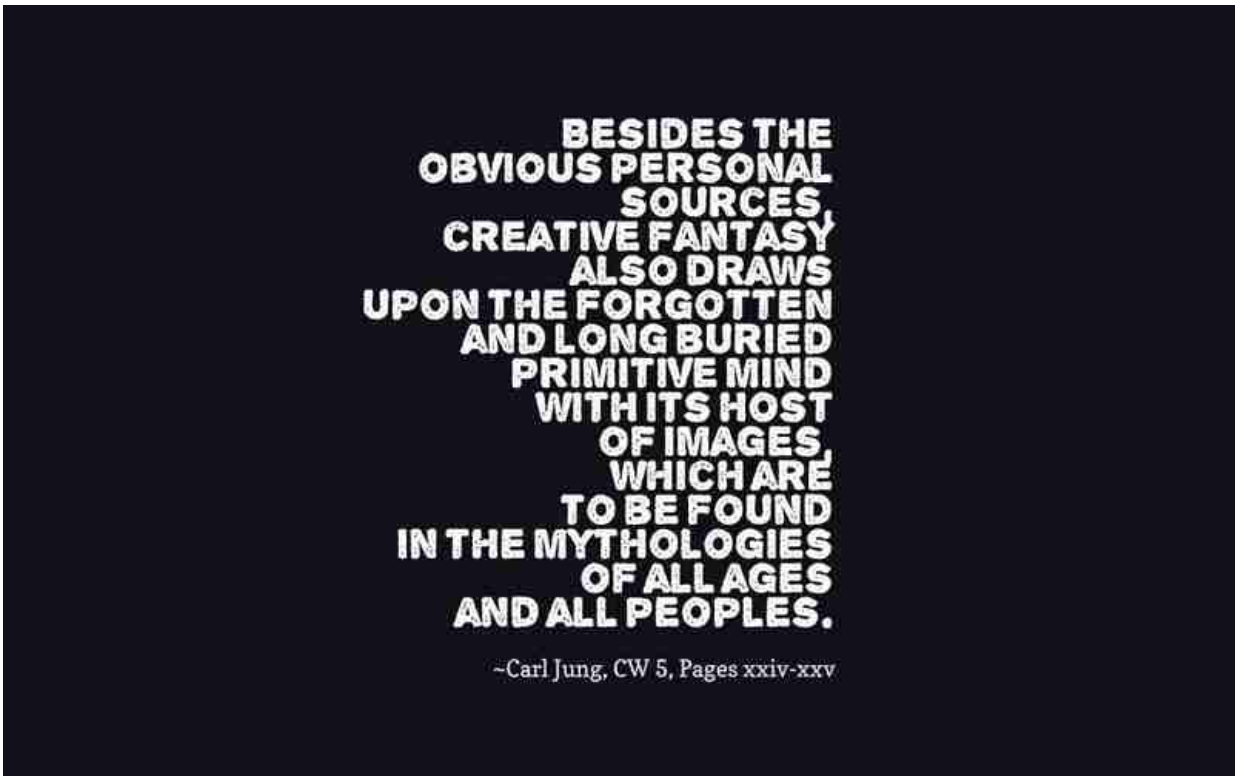
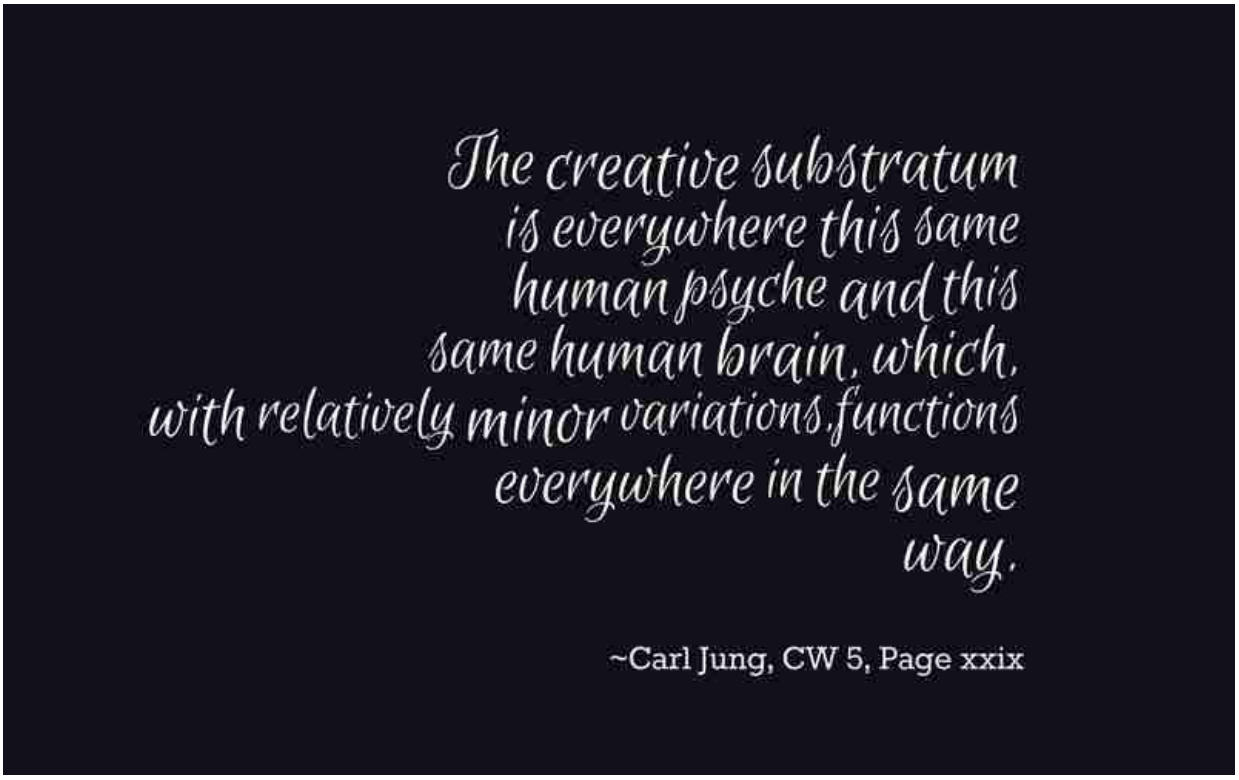


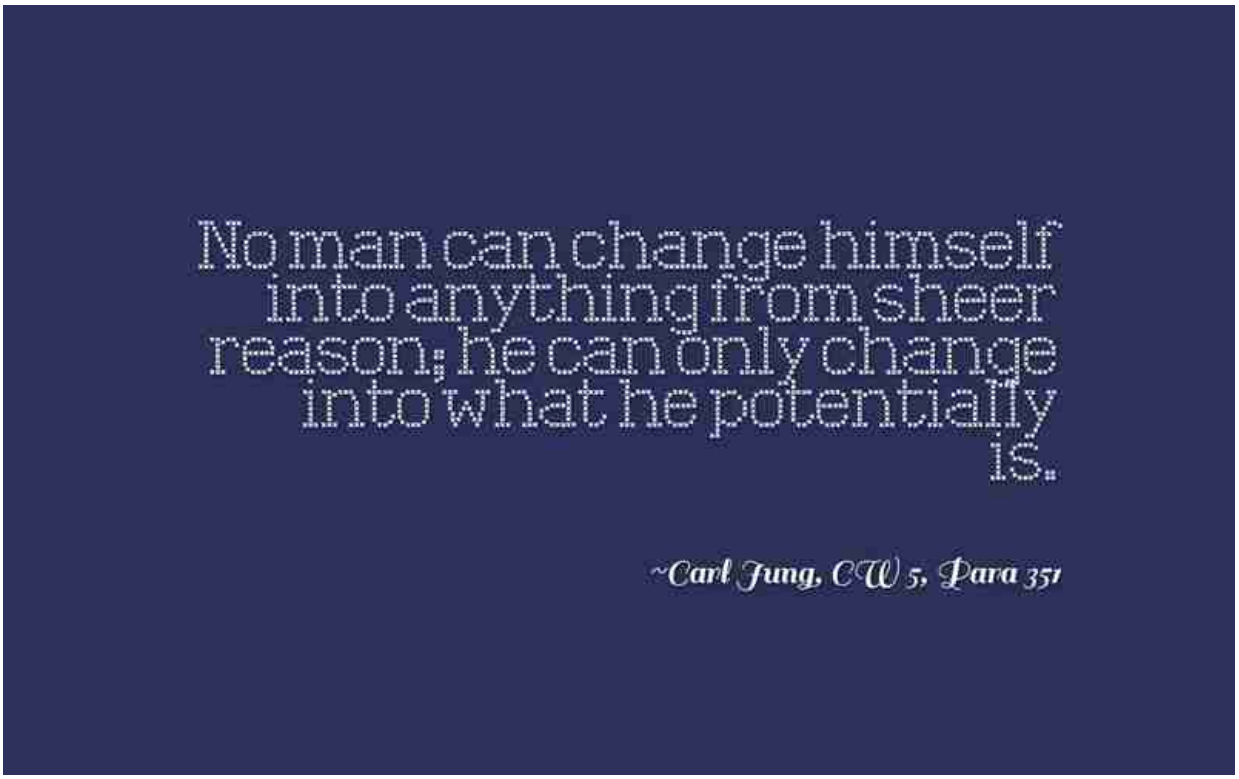
The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.



Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with
its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv



The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix


No man can change himself
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~Carl Jung, CW 5, Para 351

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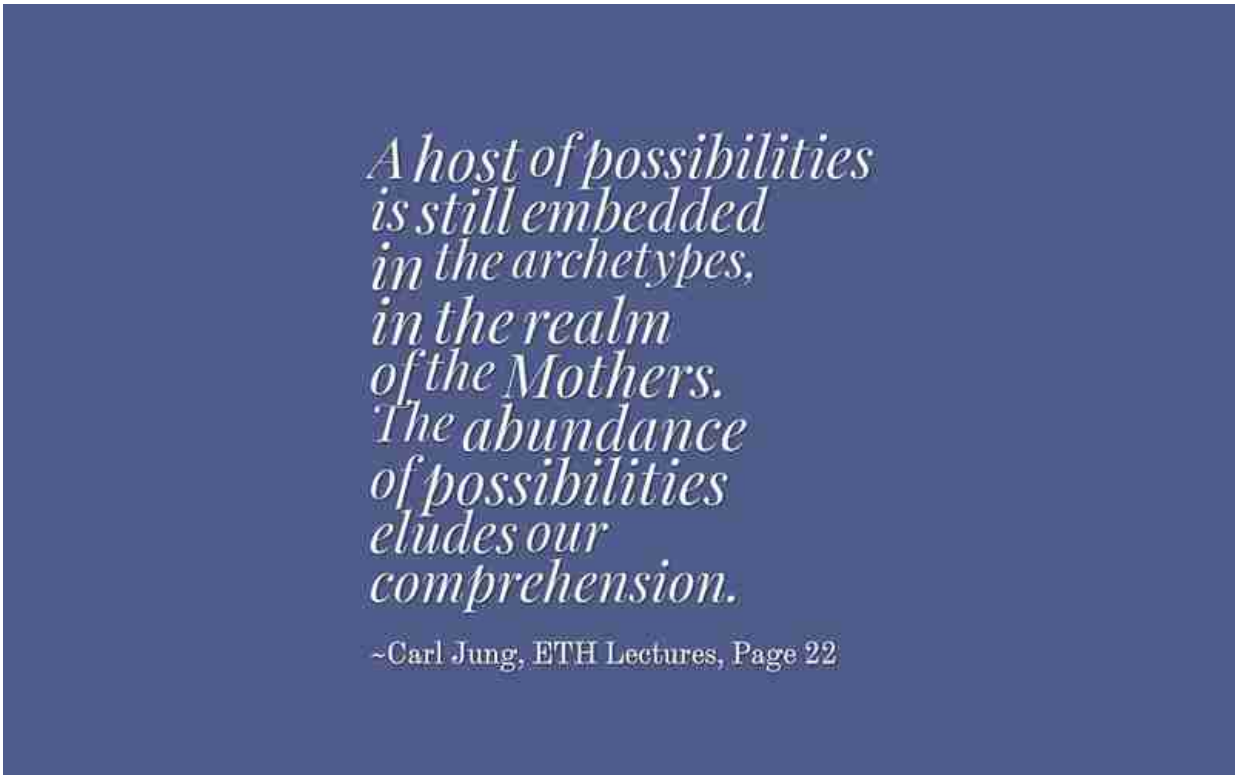
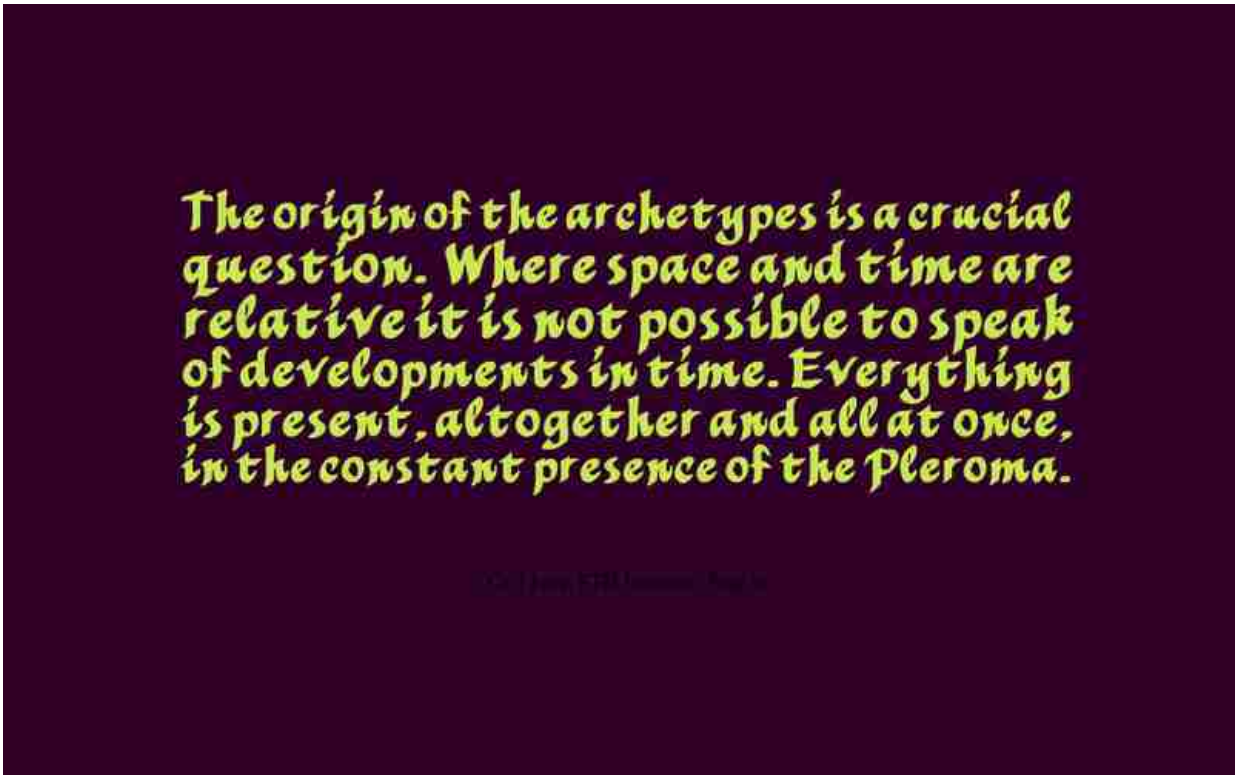


A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22


The origin of the archetypes is a crucial
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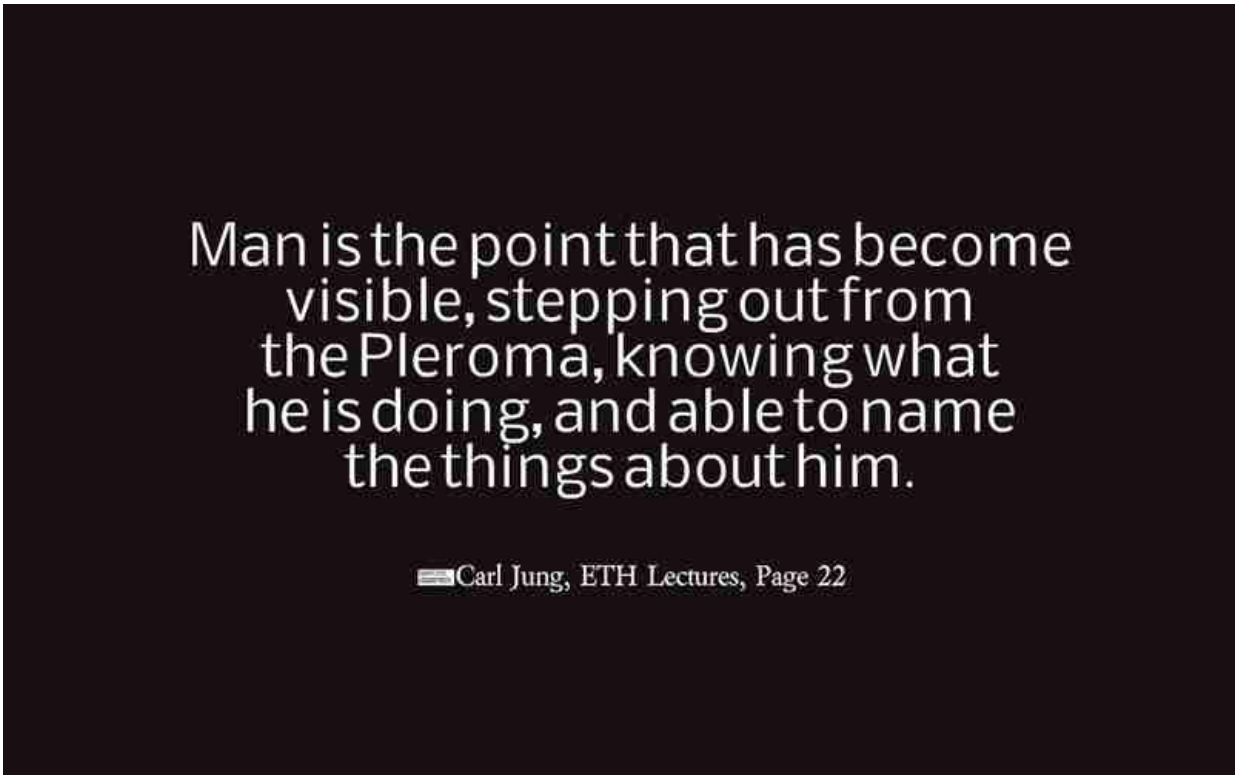
Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him.
Carl Jung, ETH Lectures, Page 22

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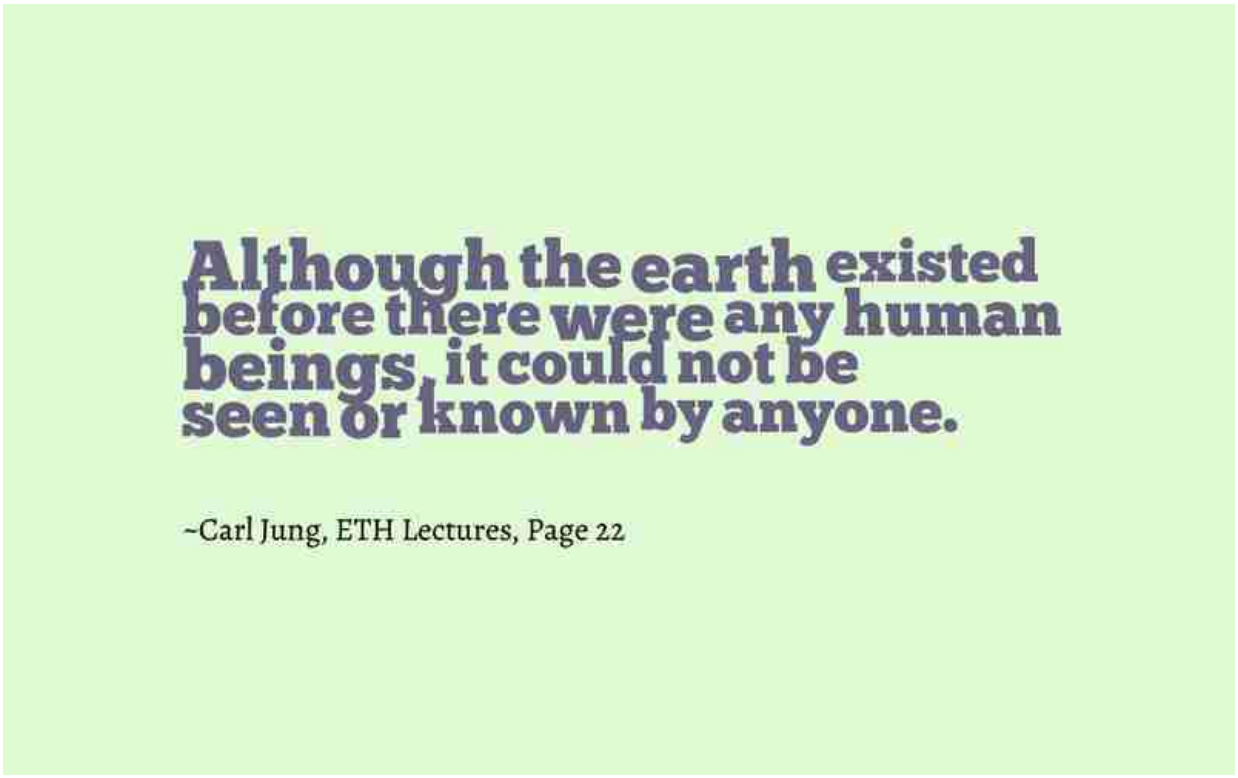
Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.
-CARL JUNG, ETH LECTURES, PAGE 36.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung,

ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.


Although the earth existed before there were any human beings, it could not be seen or known by anyone.
~Carl Jung, ETH Lectures, Page 22

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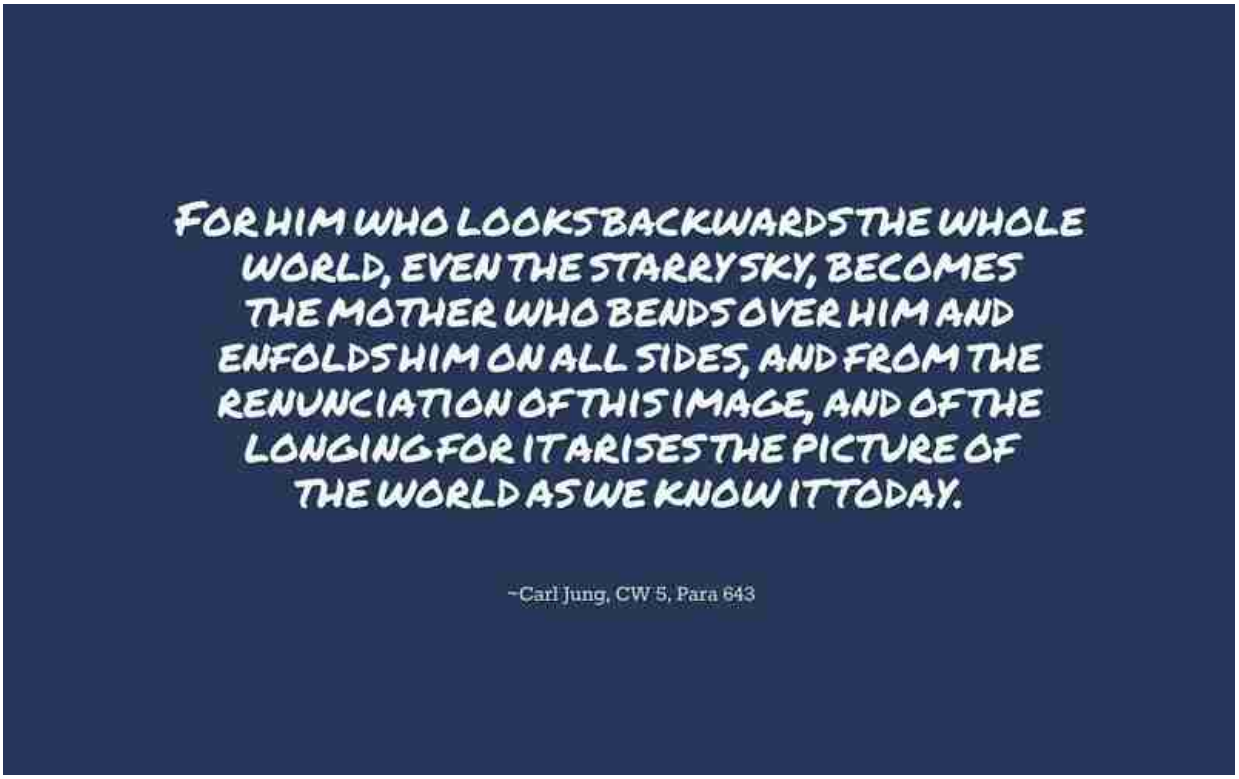
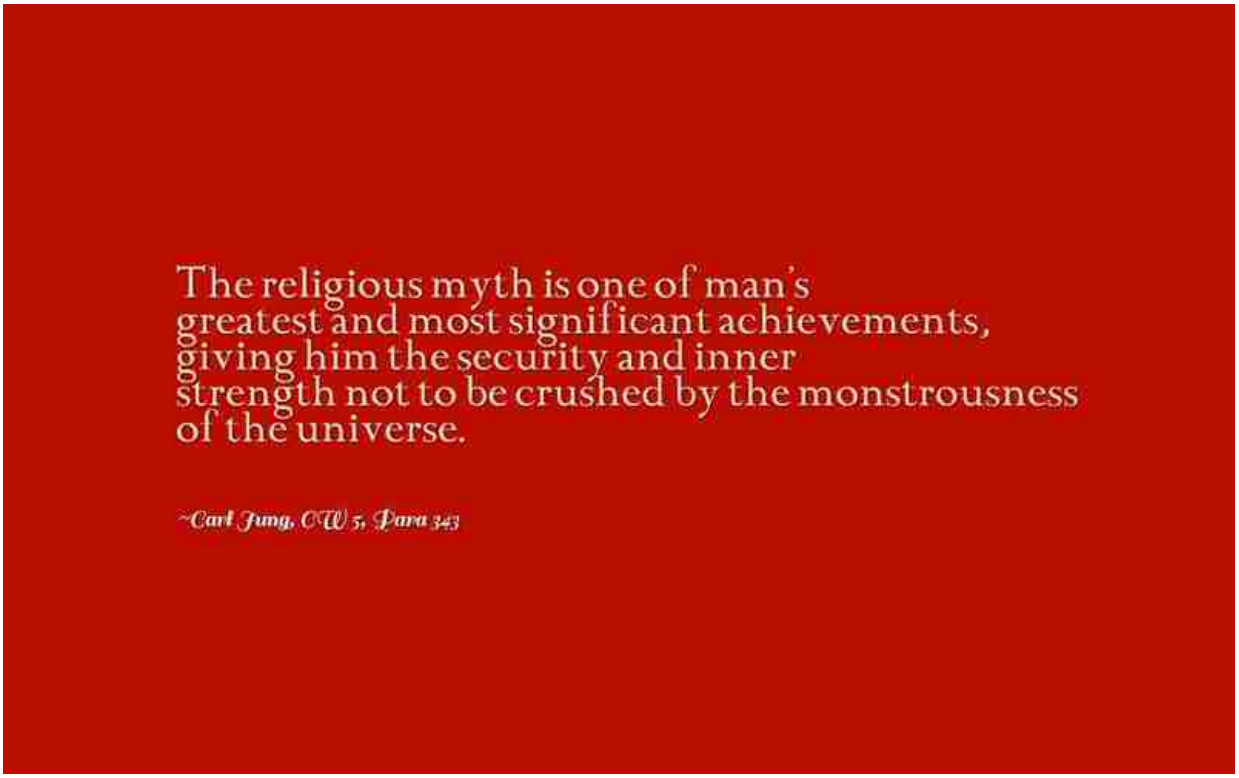

FOR HIM WHO LOOKS BACKWARDS THE WHOLE WORLD, EVEN THE STARRY SKY, BECOMES THE MOTHER WHO BENDS OVER HIM AND ENFOLDS HIM ON ALL SIDES, AND FROM THE RENUNCIATION OF THIS IMAGE, AND OF THE LONGING FOR IT ARISES THE PICTURE OF THE WORLD AS WE KNOW IT TODAY.
~Carl Jung, CW 5, Para 643

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643


The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.
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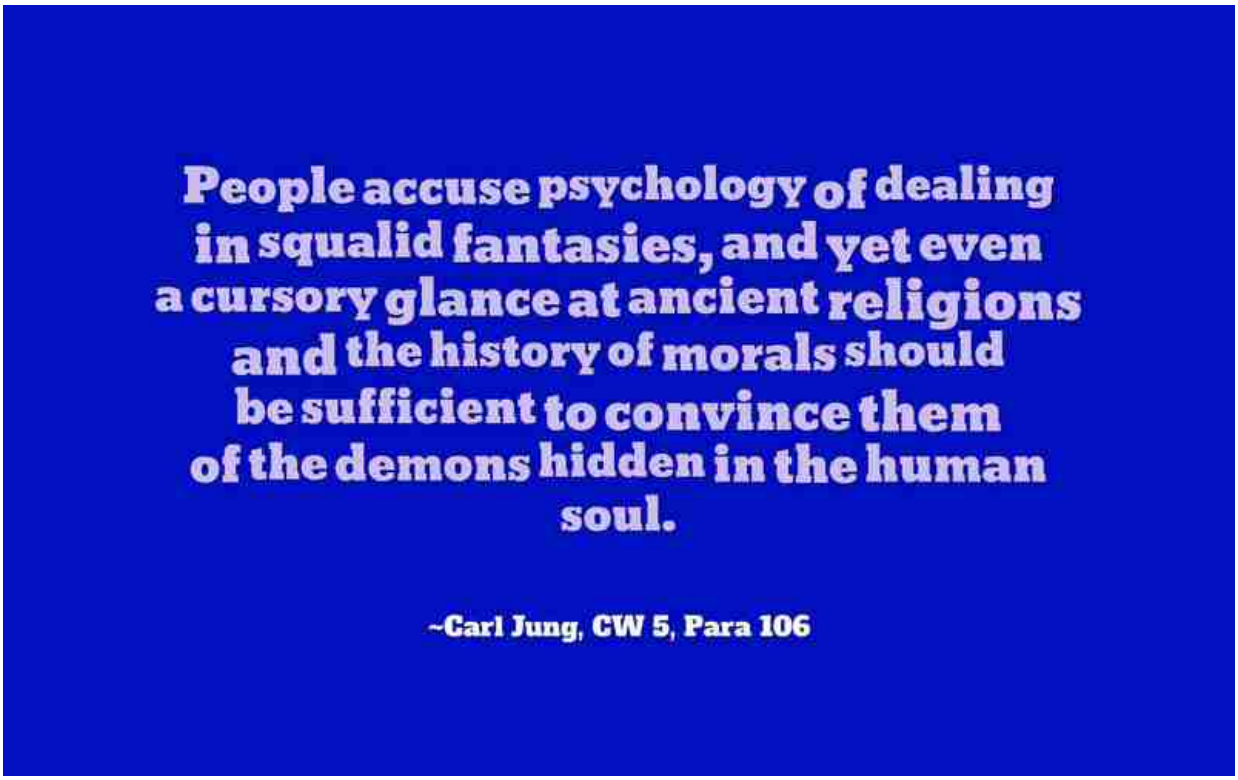
People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.
~Carl Jung, CW 5, Para 106

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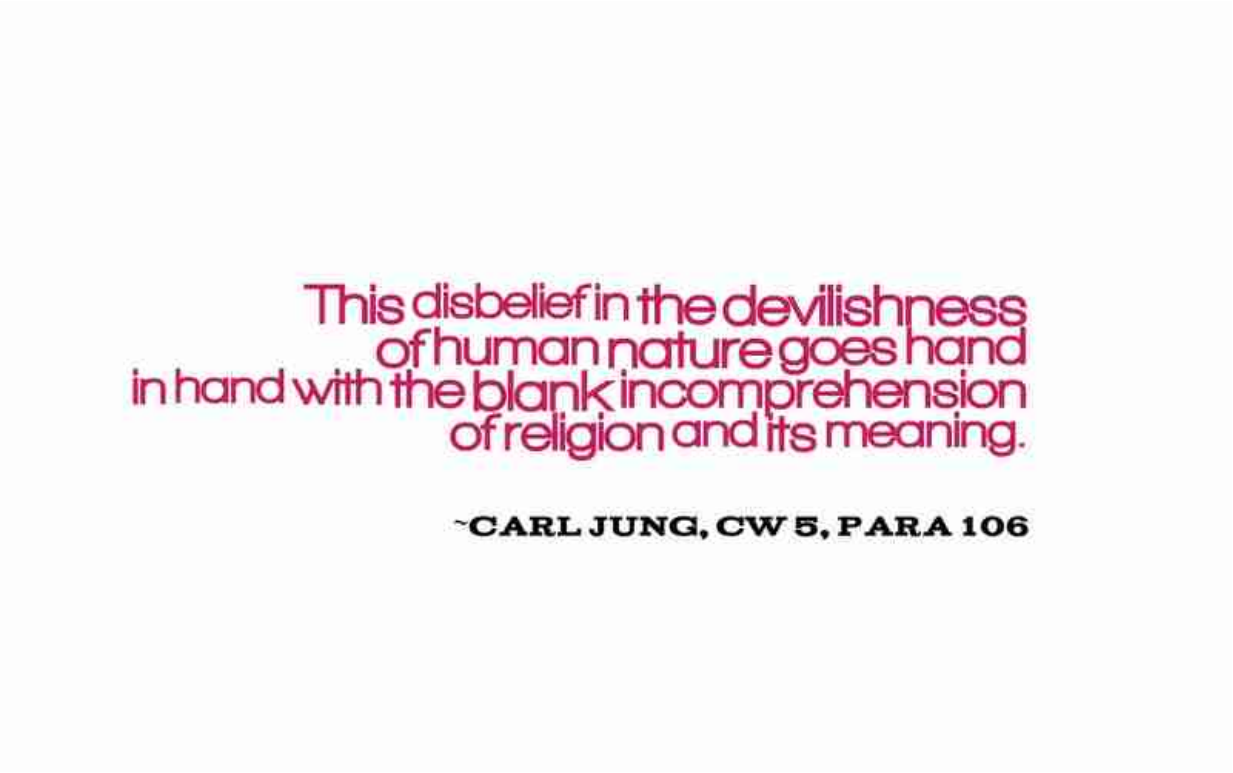

This disbelief in the devilishness
of human nature goes hand
in hand with the blank incomprehension
of religion and its meaning.
~CARL JUNG, CW 5, PARA 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on “What is the myth you are living?” (2016-05-05 04:11)

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with
its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological image are able to arise spontaneously over and over again, and to agree with one another not only in all
the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix

I was driven to ask myself in all seriousness: “What is the myth you are living?”

I found no answer to this question, and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud
of theoretical possibilities which I was beginning to regard with increasing distrust.

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge.

So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks, for—so I told myself—how
could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it?

I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

This resolve led me to devote many years of my life to investigating the subjective contents which are the products of unconscious processes, and to work out methods which would enable us, or at any rate help us, to explore the manifestations of the unconscious. Carl Jung, CW 5, Pages xxiv-xxv

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

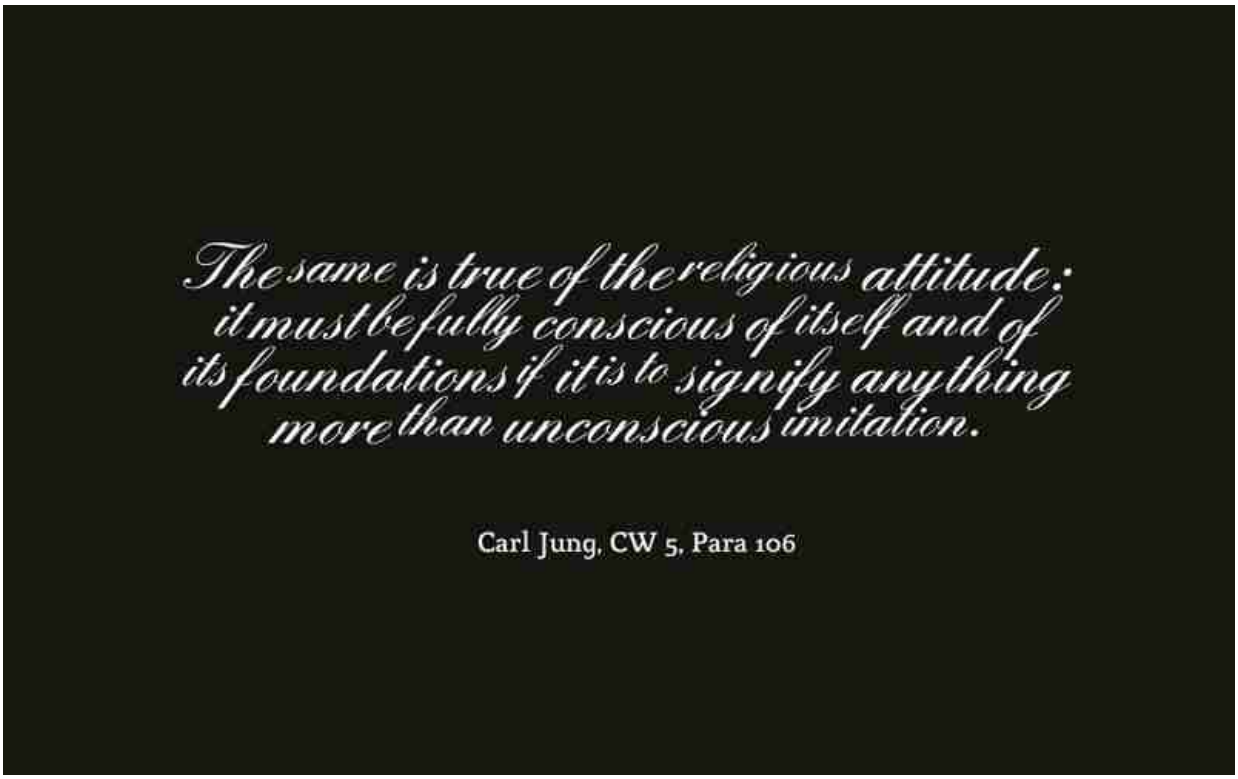
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXI **(2016-05-06 02:30)**


The same is true of the religious attitude:
it must be fully conscious of itself and of
its foundations if it is to signify anything
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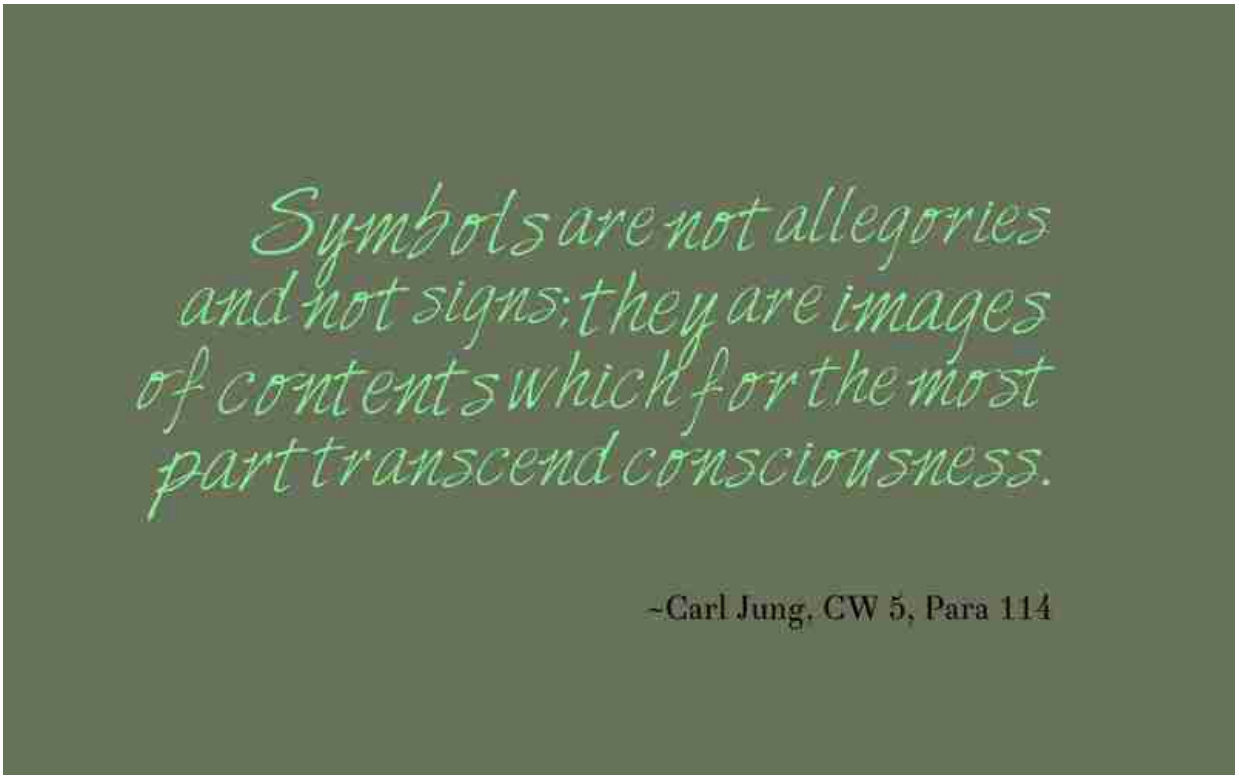
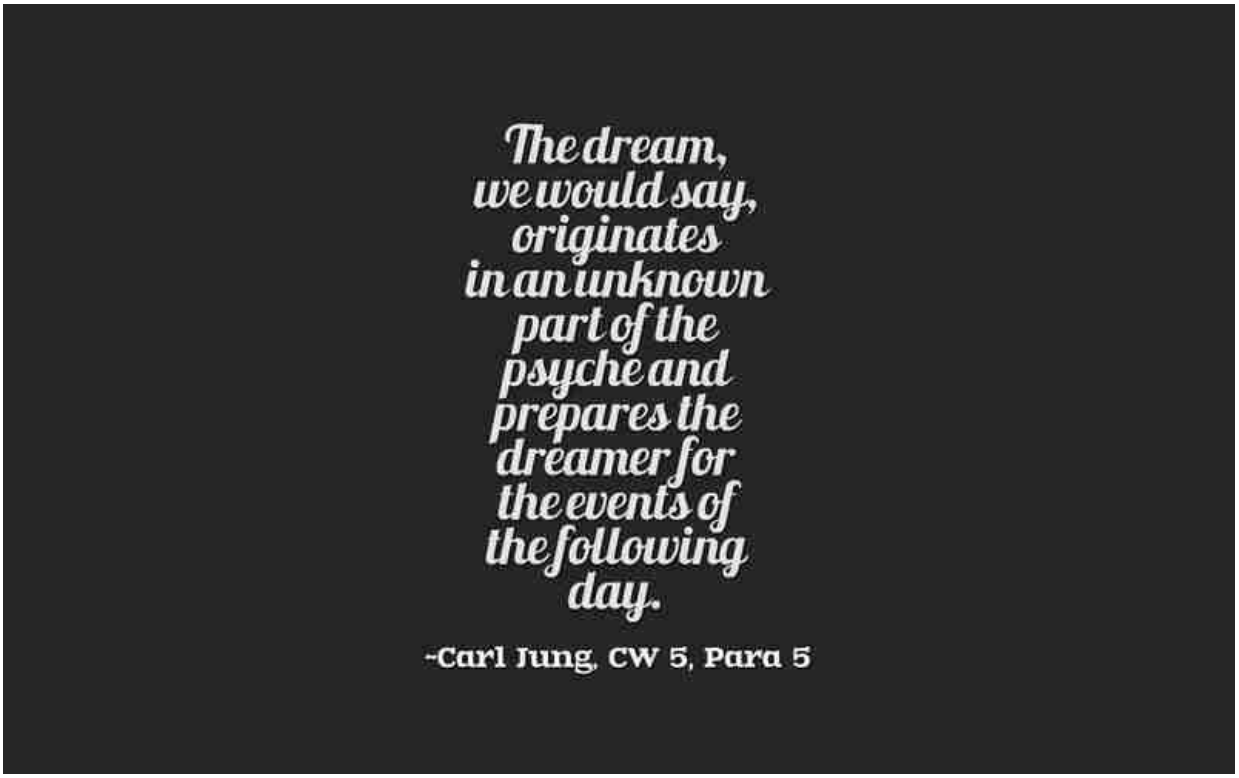
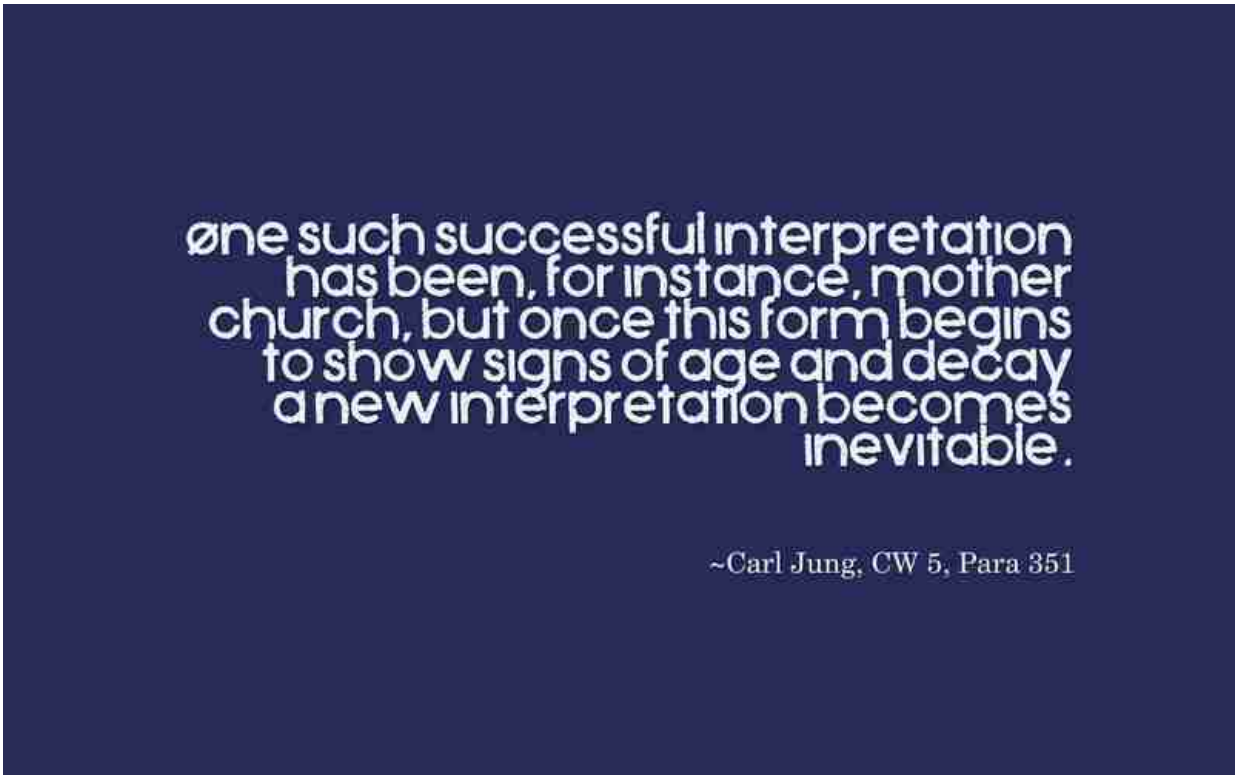

Symbols are not allegories
and not signs; they are images
of contents which for the most
part transcend consciousness.
~Carl Jung, CW 5, Para 114

Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness. Carl Jung, CW 5, Para 114



The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5


one such successful interpretation has been, for instance, mother church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable.
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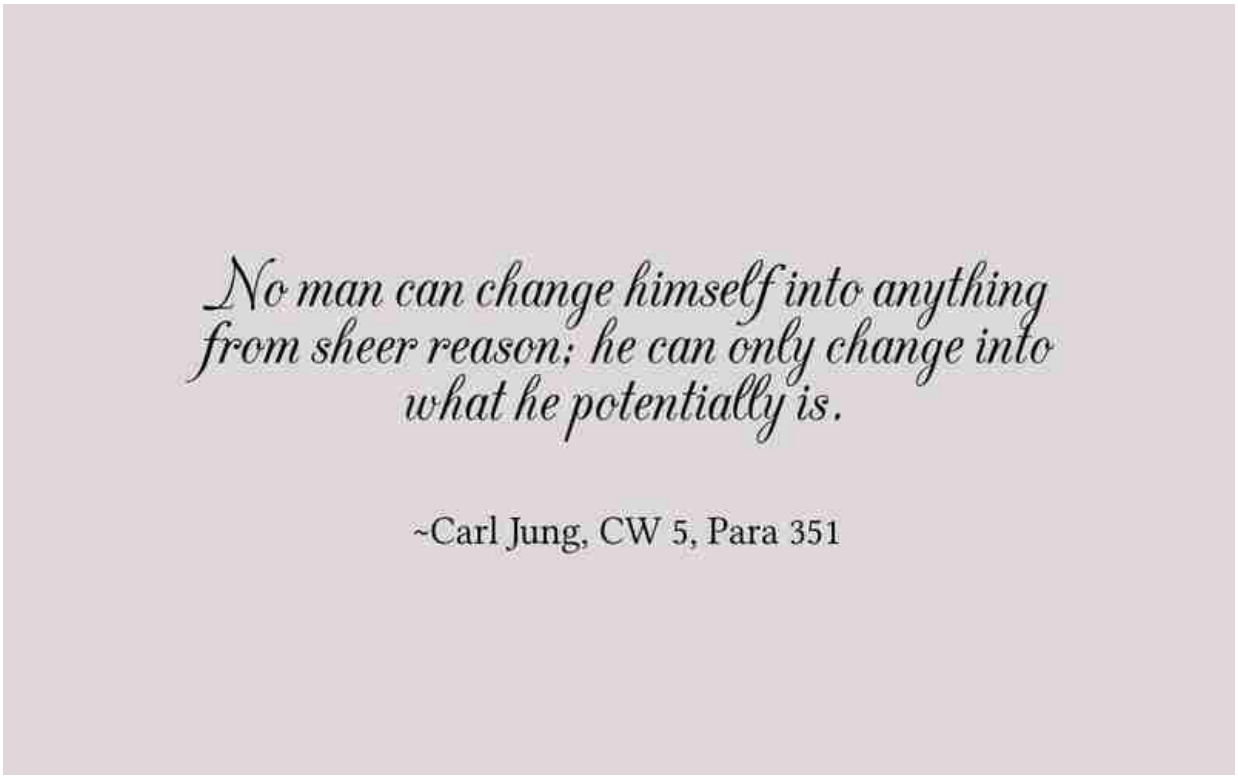
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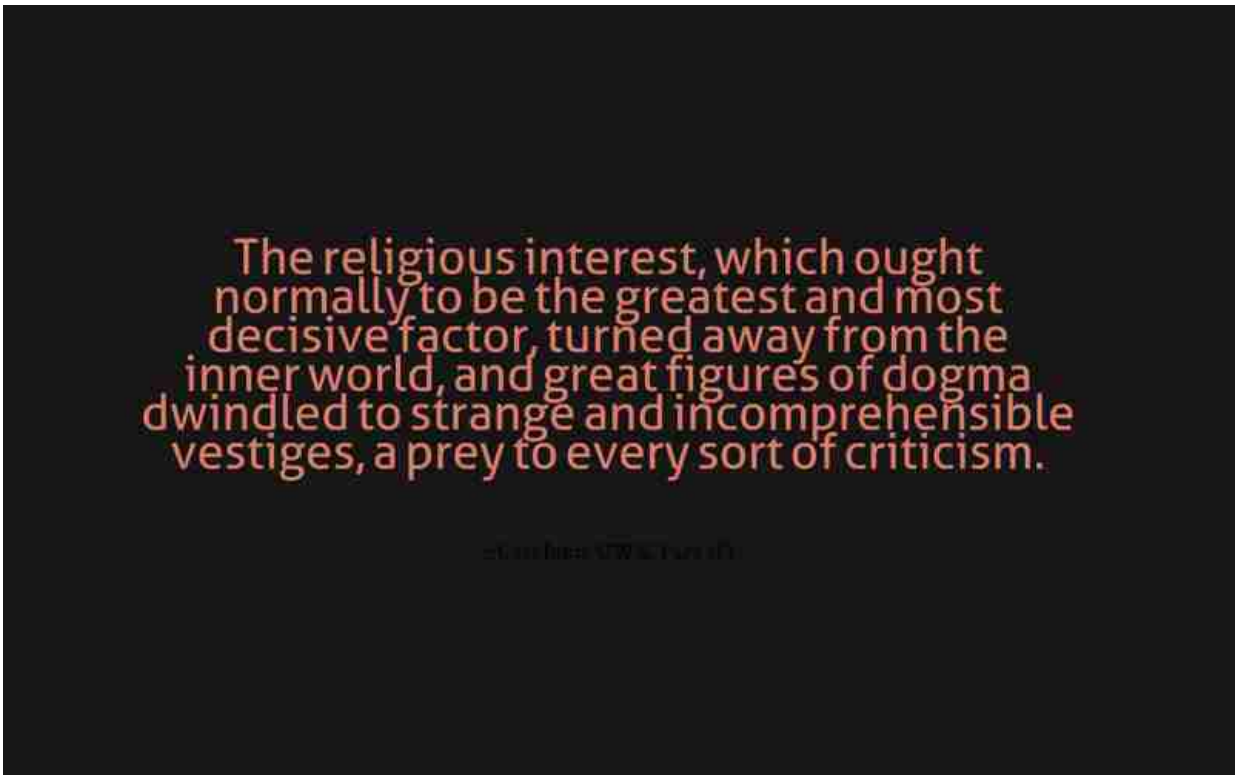
The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism.

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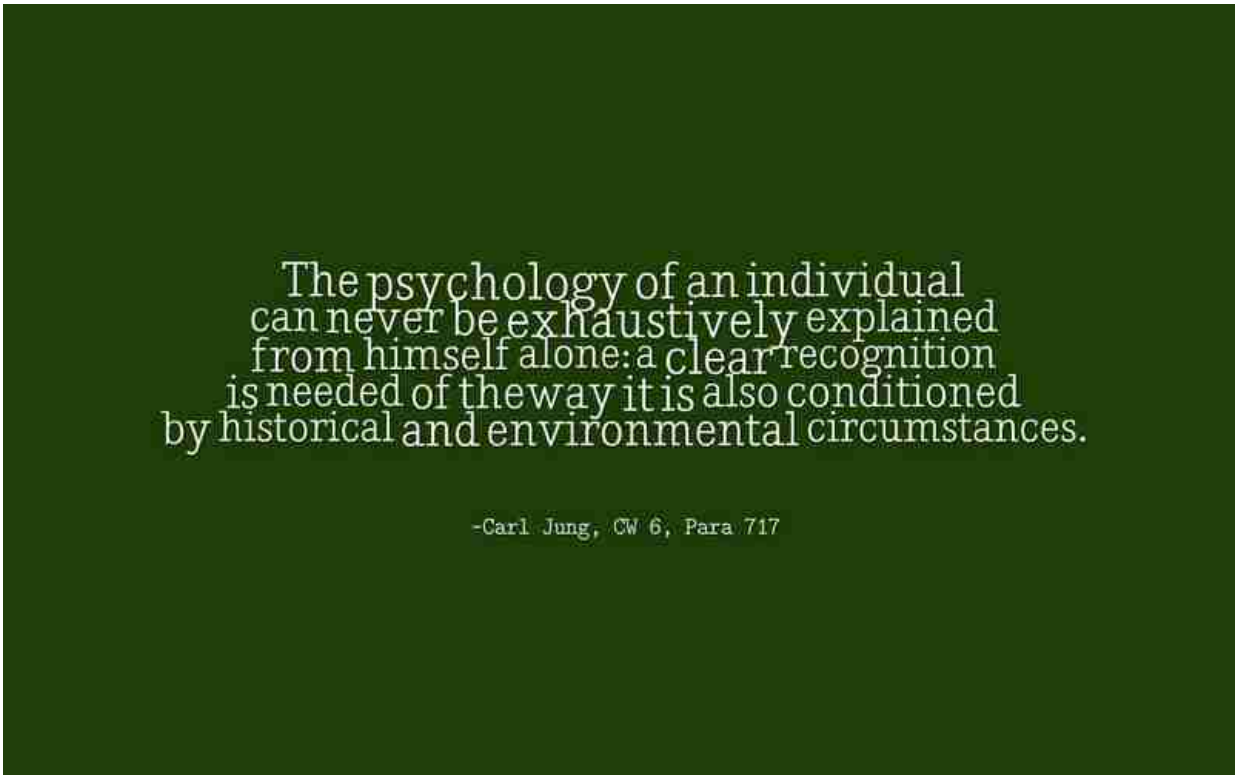
The psychology of an individual
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is needed of the way it is also conditioned
by historical and environmental circumstances.
-Carl Jung, CW 6, Para 717

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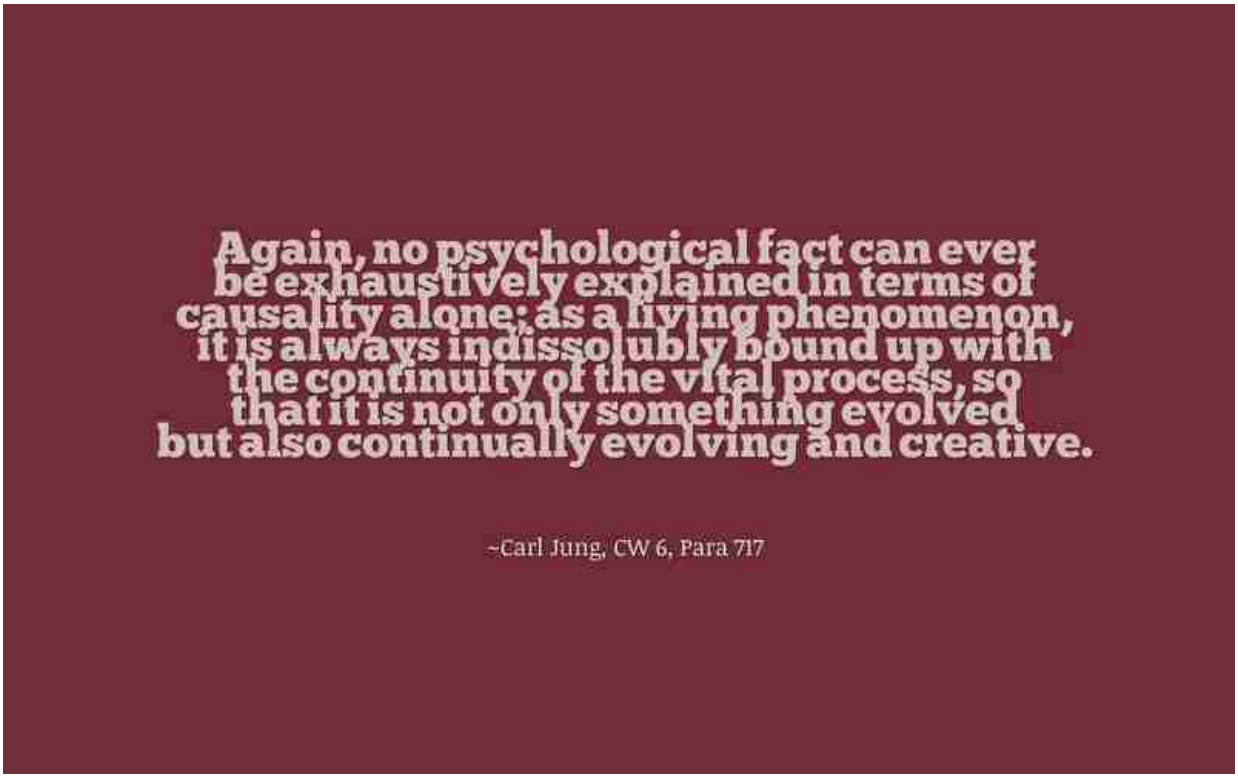
Again, no psychological fact can ever
be exhaustively explained in terms of
causality alone; as a living phenomenon,
it is always indissolubly bound up with
the continuity of the vital process, so
that it is not only something evolved
but also continually evolving and creative.
-Carl Jung, CW 6, Para 717

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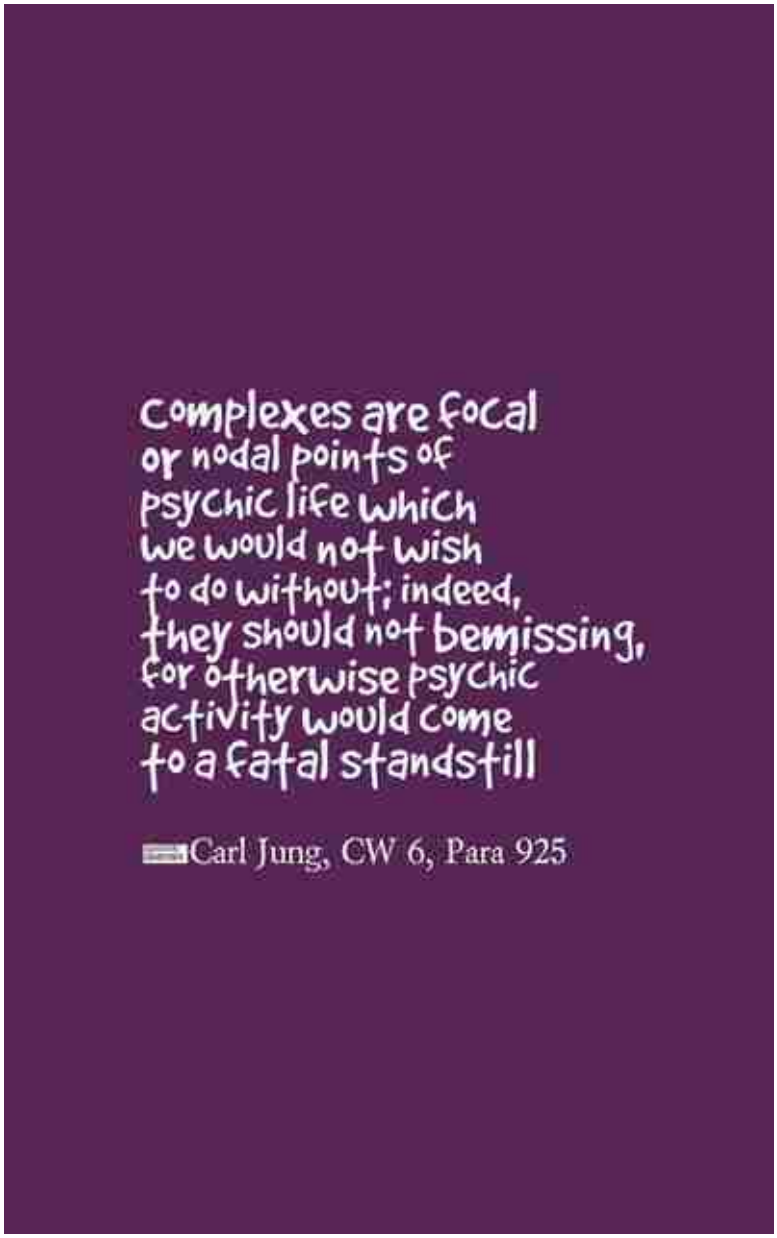
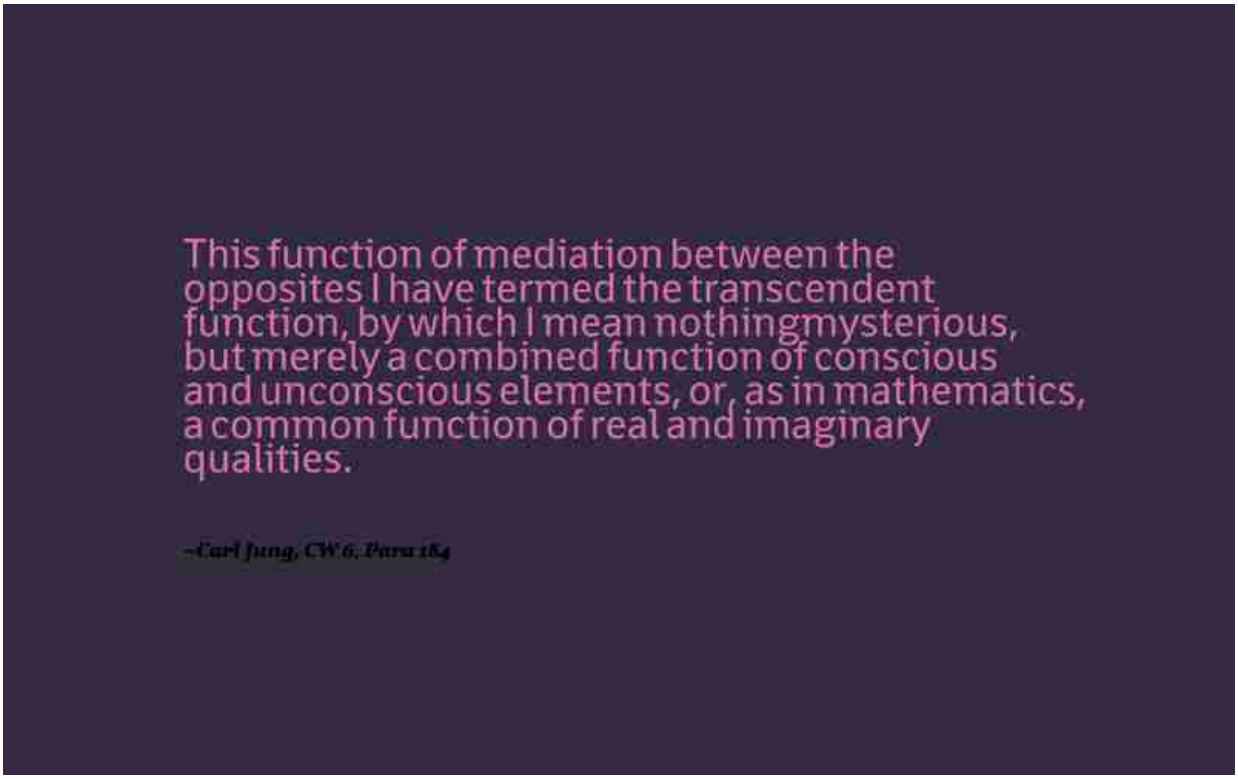


Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be
missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925


This function of mediation between the opposites I have termed the transcendent function, by which I mean nothingmysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities.
–Carl Jung, CW 6, Para 184

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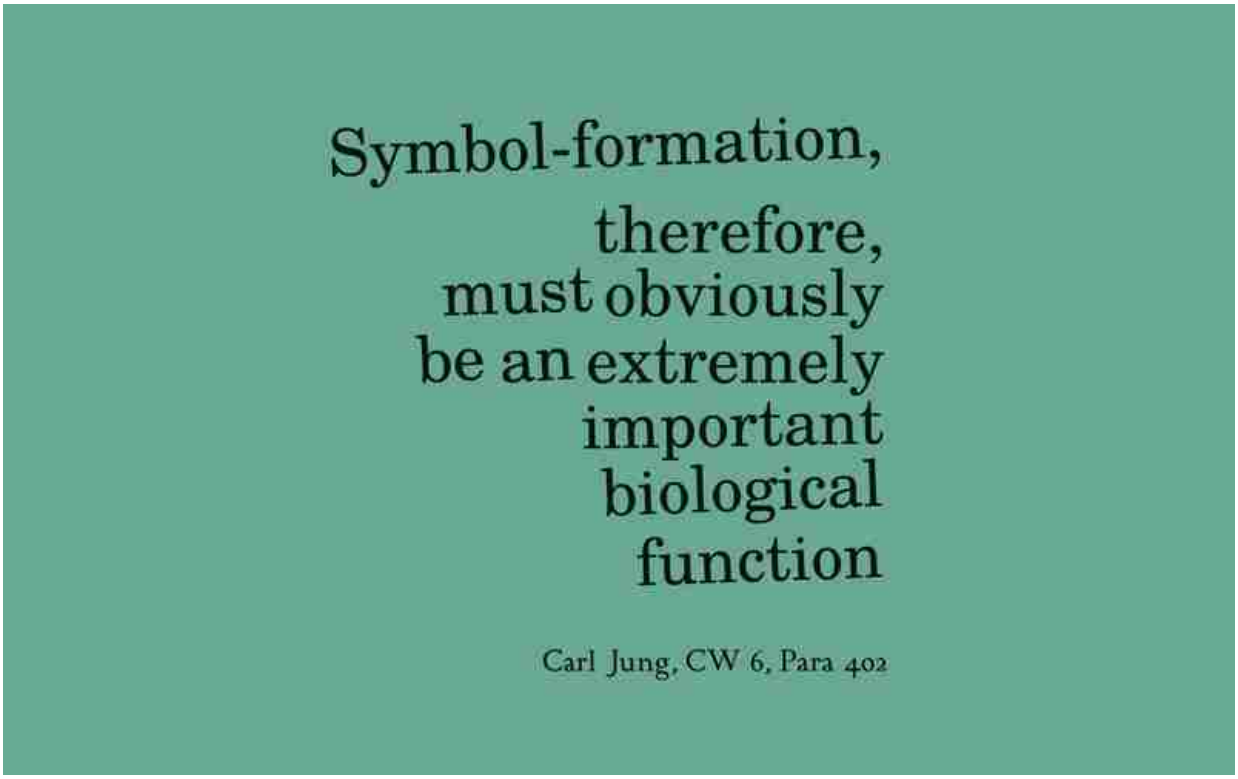
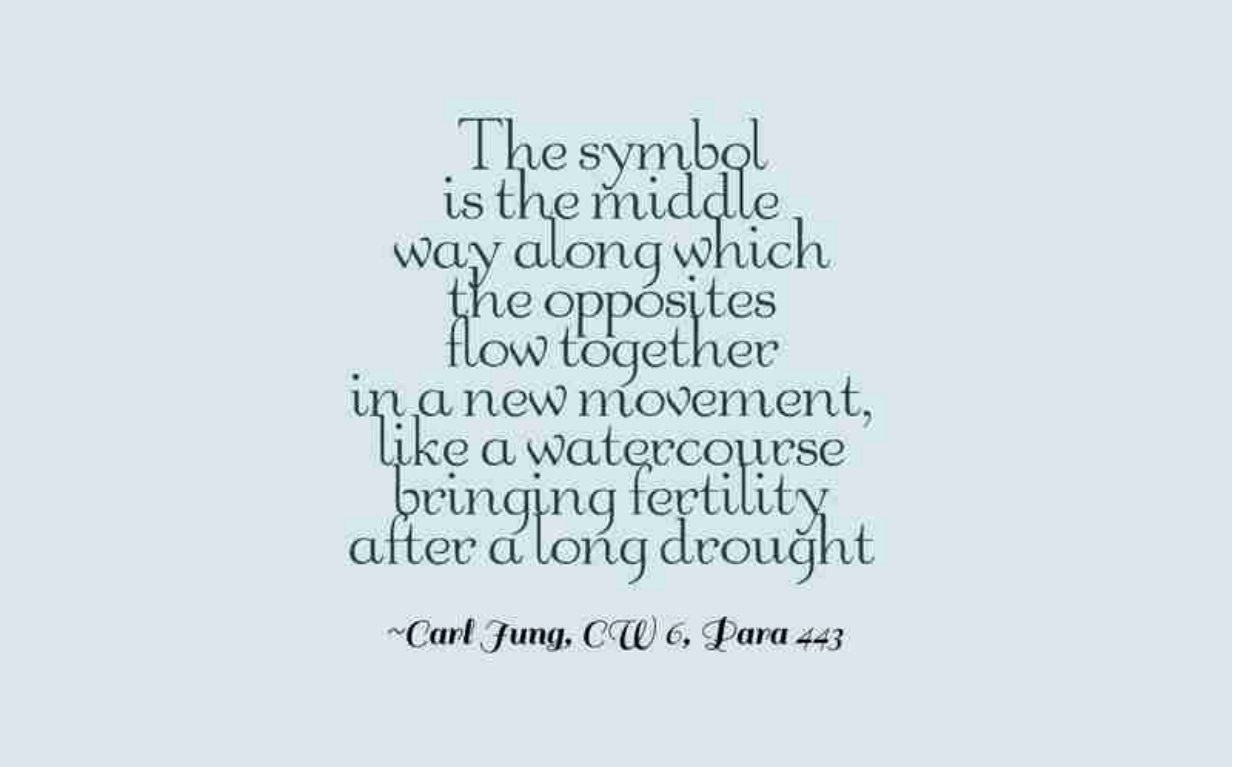
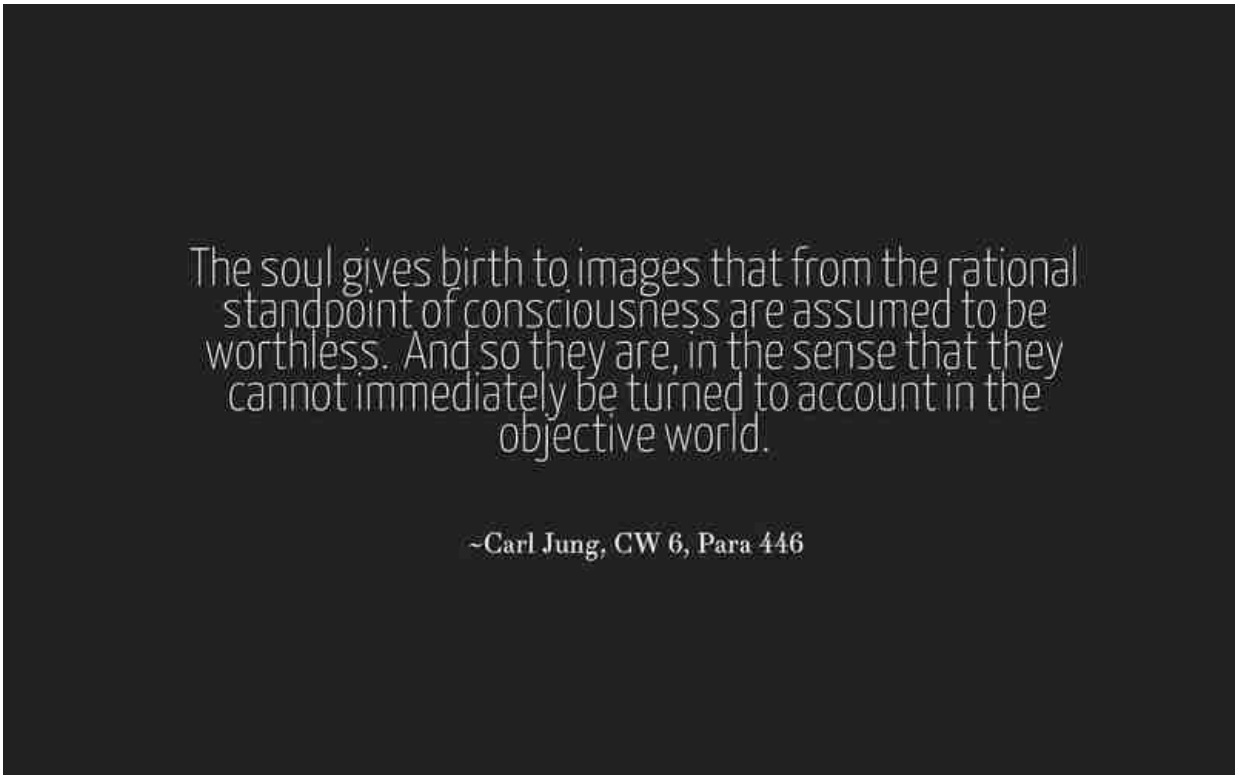


Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402

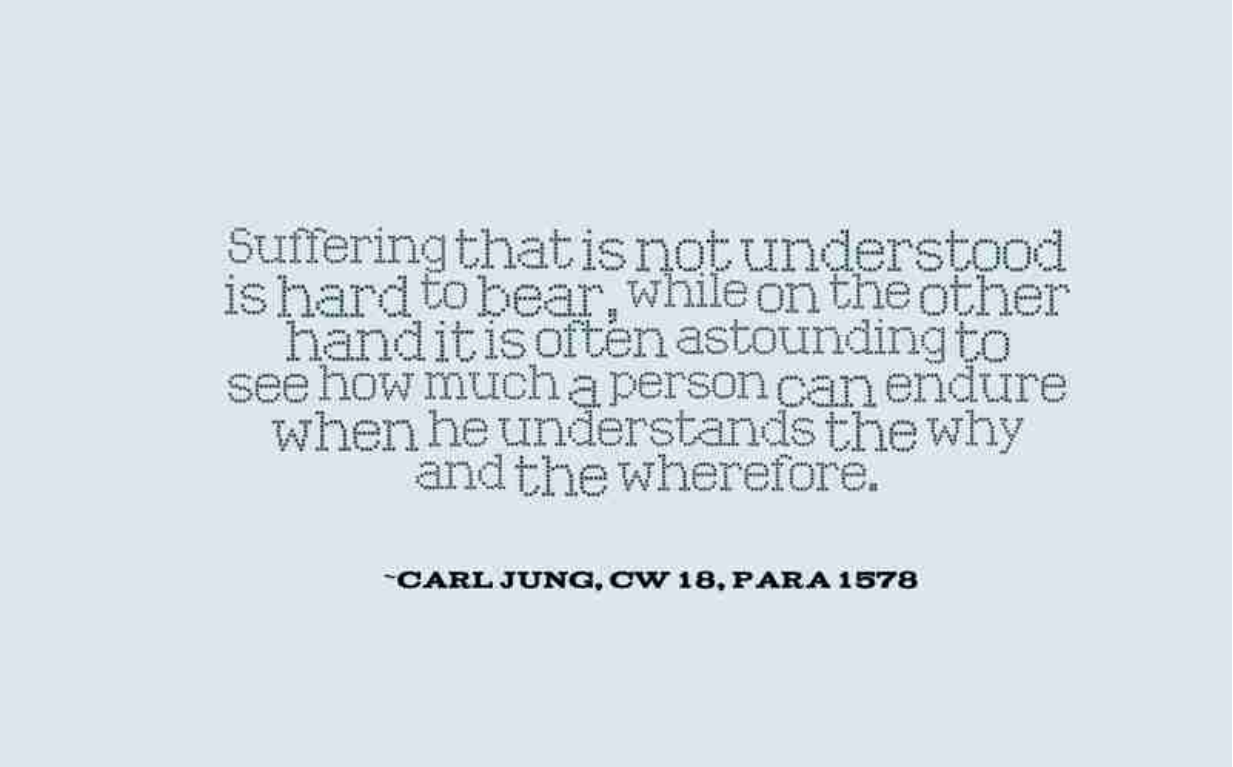


The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility
after a long drought. Carl Jung, CW 6, Para 443.


The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world.
~Carl Jung, CW 6, Para 446

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 1240


Suffering that is not understood
is hard to bear, while on the other
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see how much a person can endure
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~CARL JUNG, CW 18, PARA 1578

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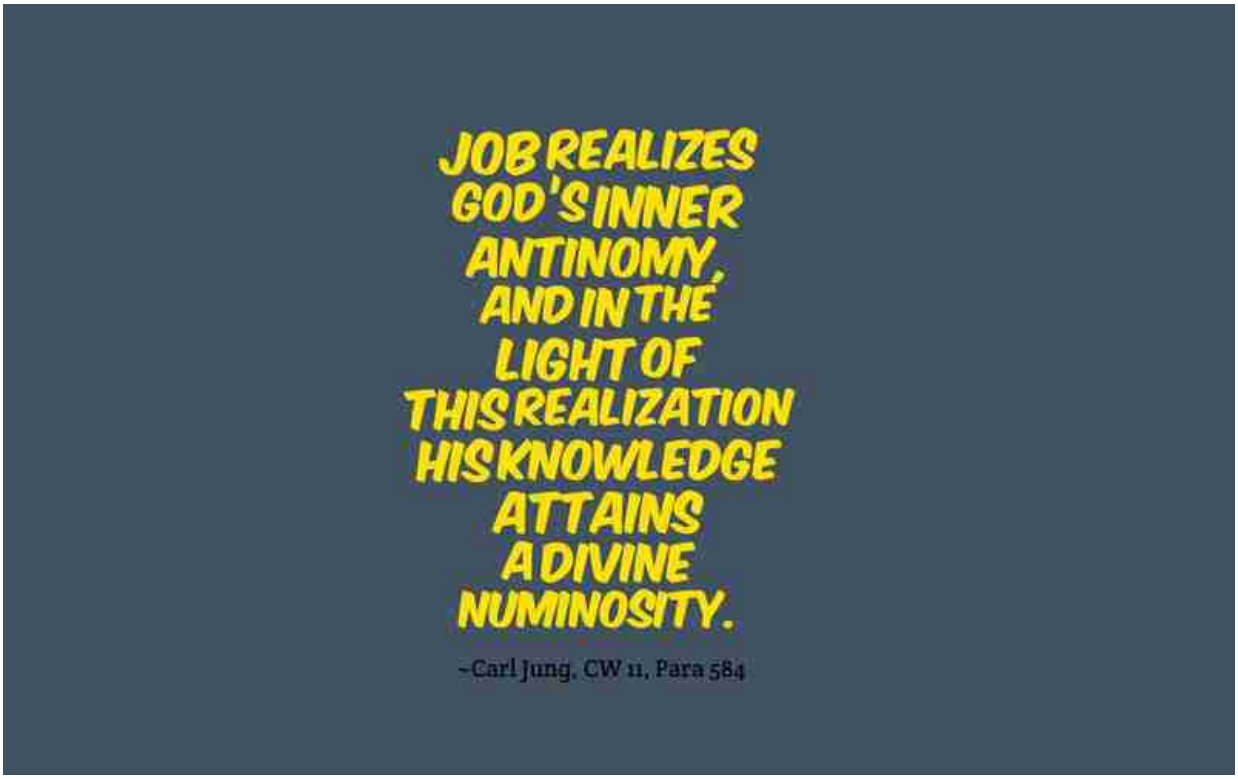
JOB REALIZES GOD'S INNER ANTINOMY, AND IN THE LIGHT OF THIS REALIZATION HIS KNOWLEDGE ATTAINS A DIVINE NUMINOSITY.
~Carl Jung, CW 11, Para 584

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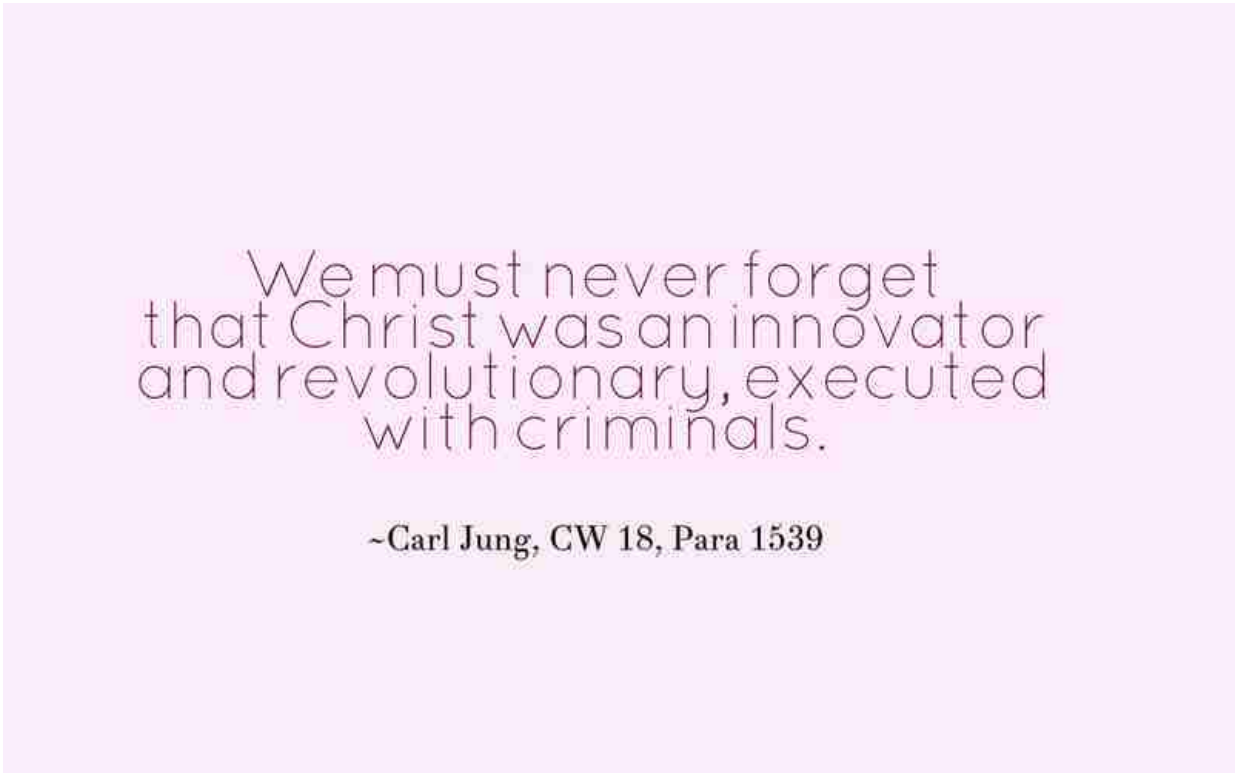
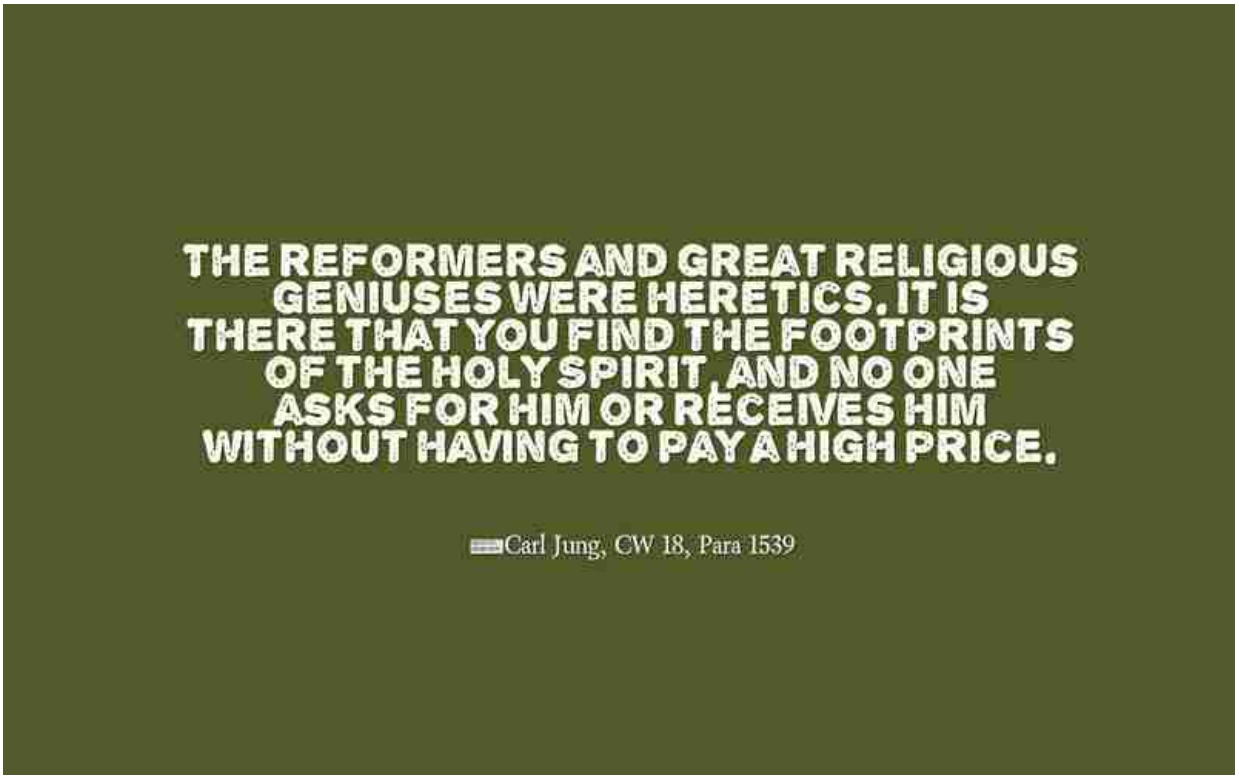


We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539


THE REFORMERS AND GREAT RELIGIOUS GENIUSES WERE HERETICS. IT IS THERE THAT YOU FIND THE FOOTPRINTS OF THE HOLY SPIRIT, AND NO ONE ASKS FOR HIM OR RECEIVES HIM WITHOUT HAVING TO PAY A HIGH PRICE.
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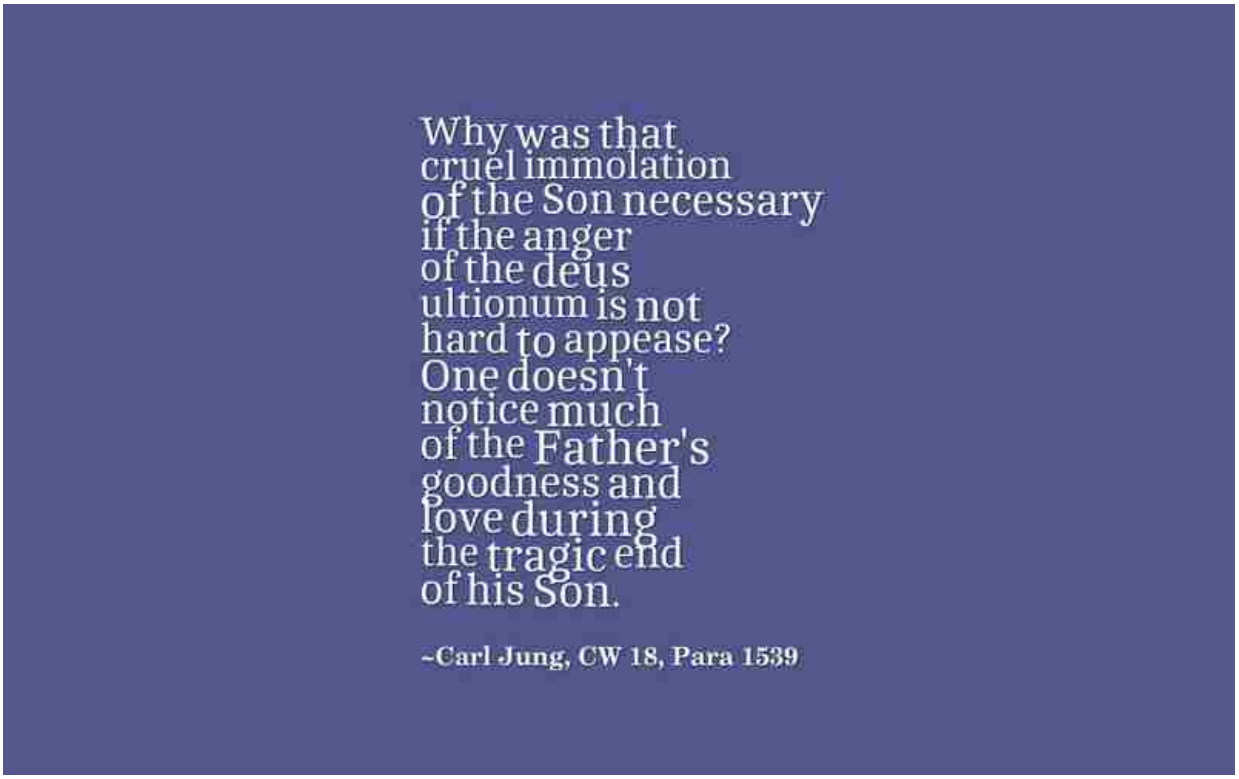
Why was that cruel immolation of the Son necessary if the anger of the deus ultionum is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son.
~Carl Jung, CW 18, Para 1539

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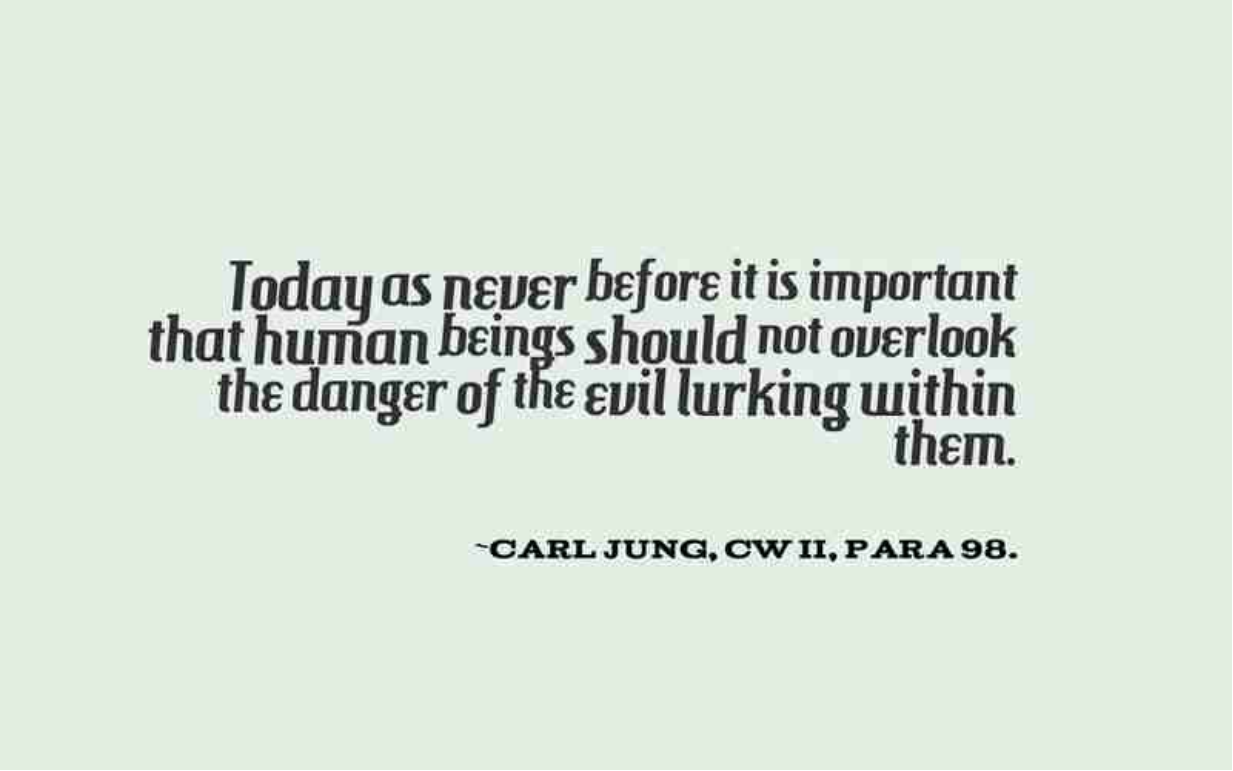
Today as never before it is important
that human beings should not overlook
the danger of the evil lurking within
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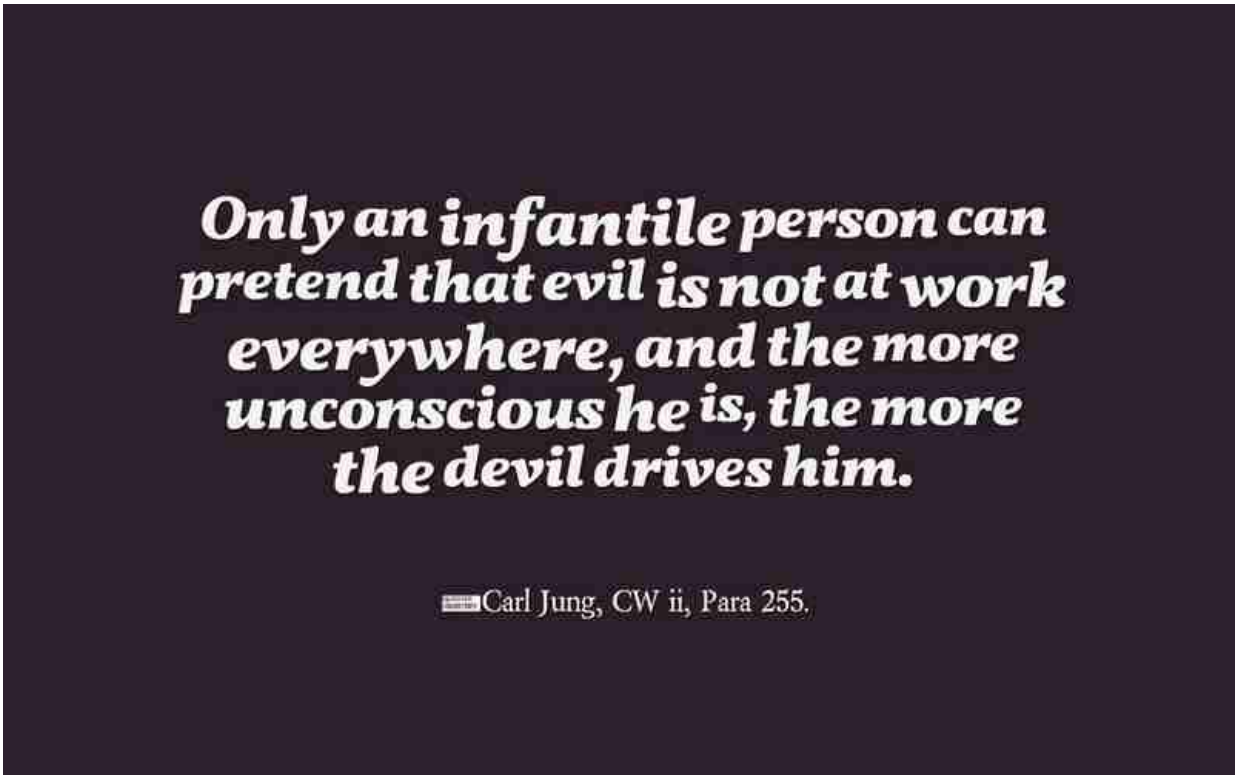
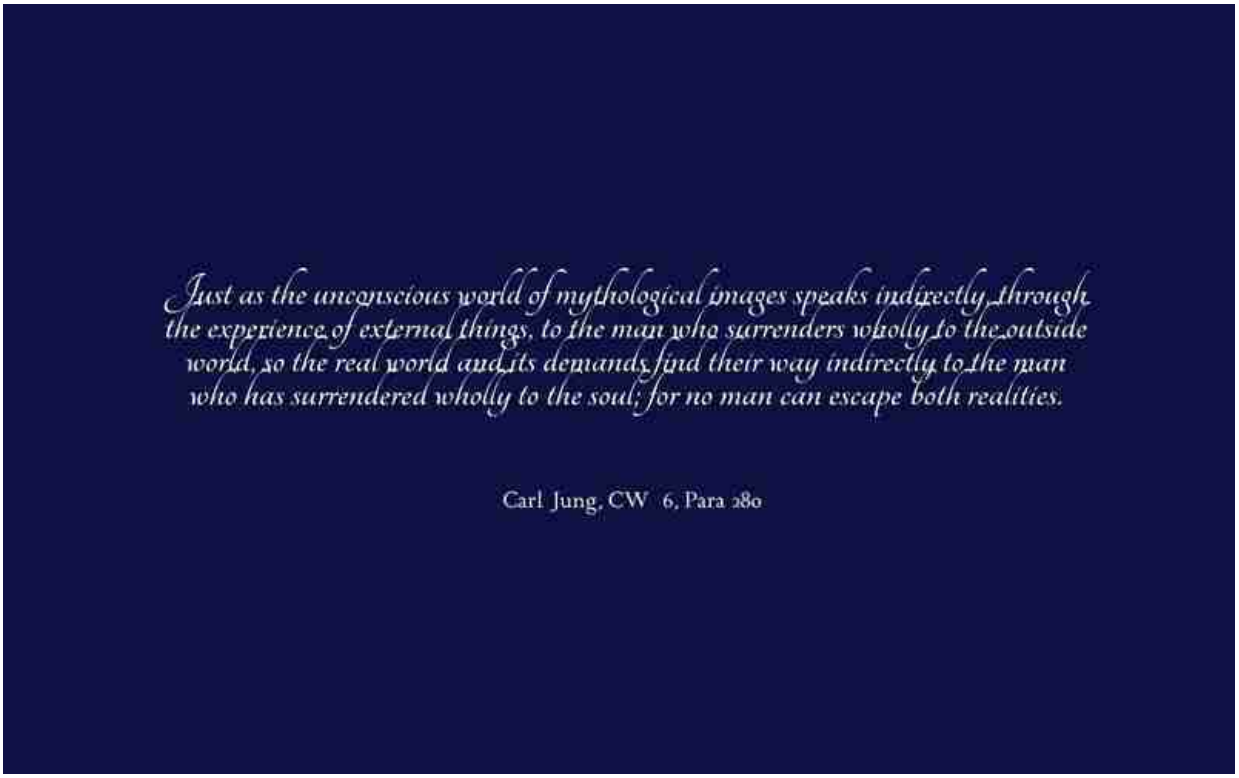

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him.
Carl Jung, CW ii, Para 255.

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW ii, Para 255.


Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities.
Carl Jung, CW 6, Para 280

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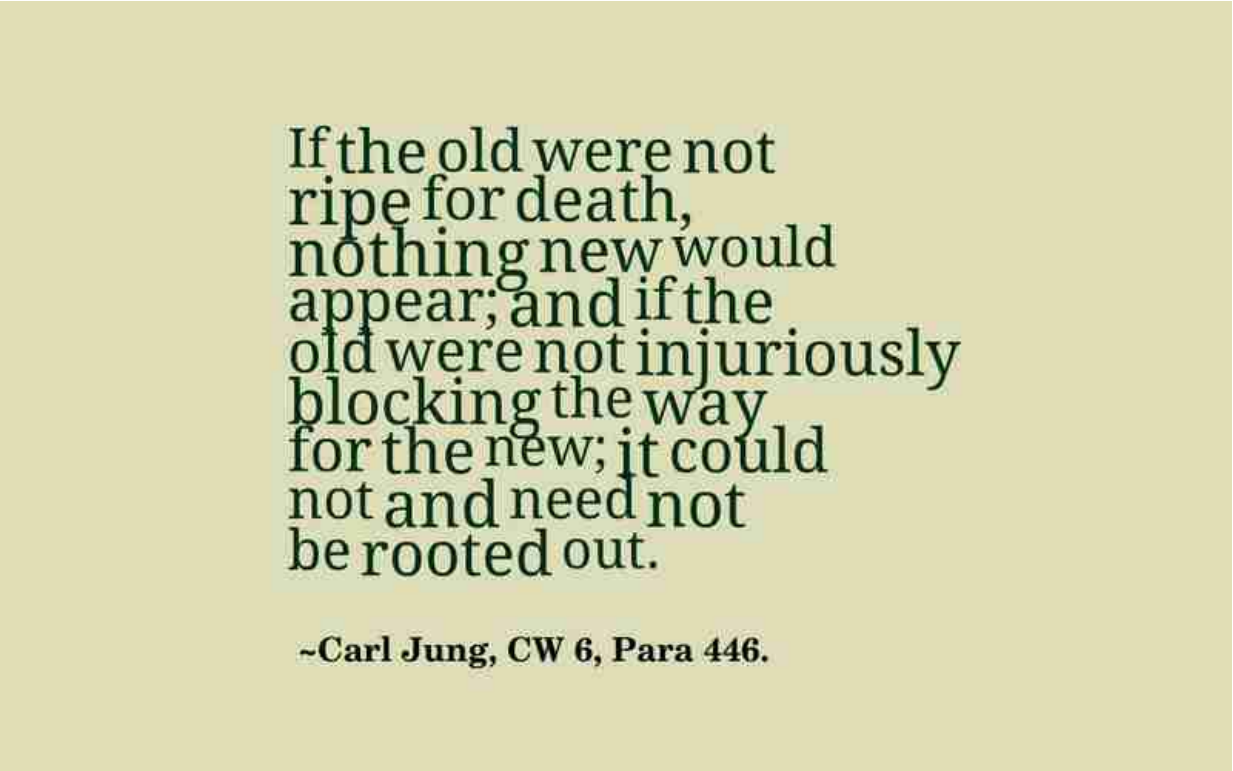
If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out.
~Carl Jung, CW 6, Para 446.

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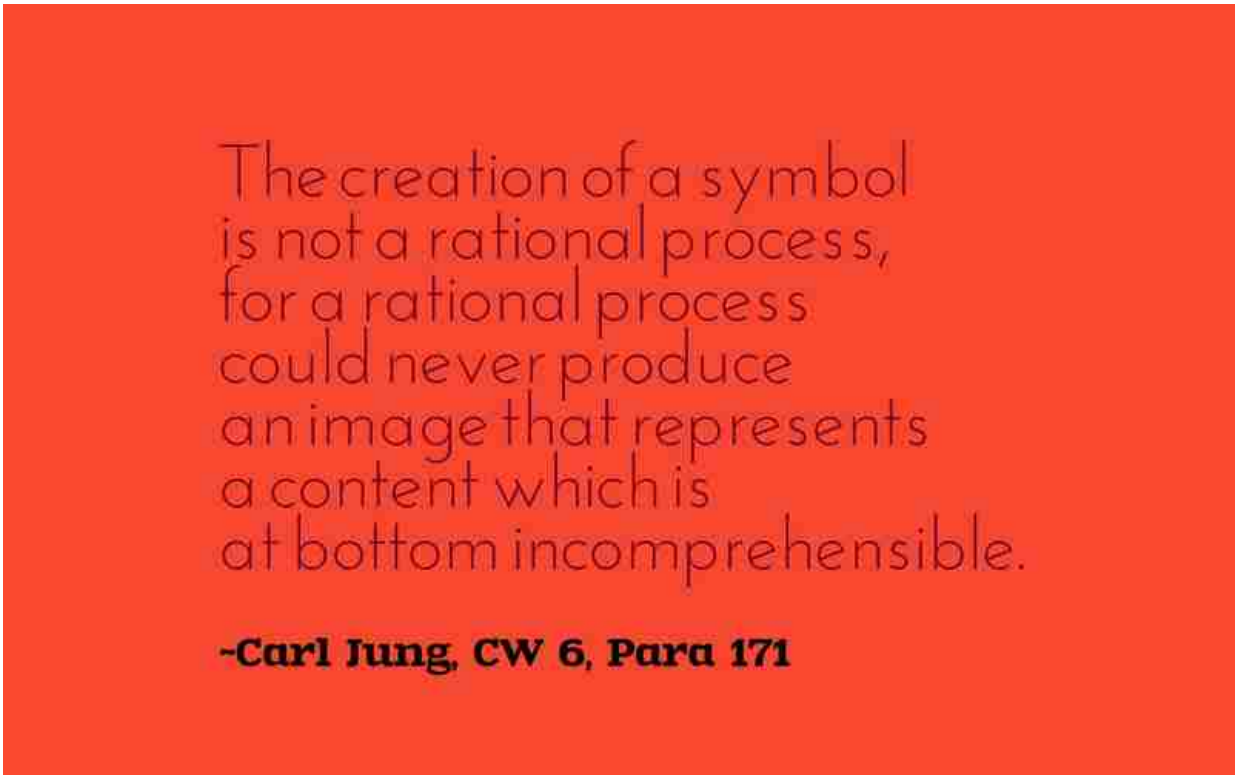
The creation of a symbol
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an image that represents
a content which is
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~Carl Jung, CW 6, Para 171

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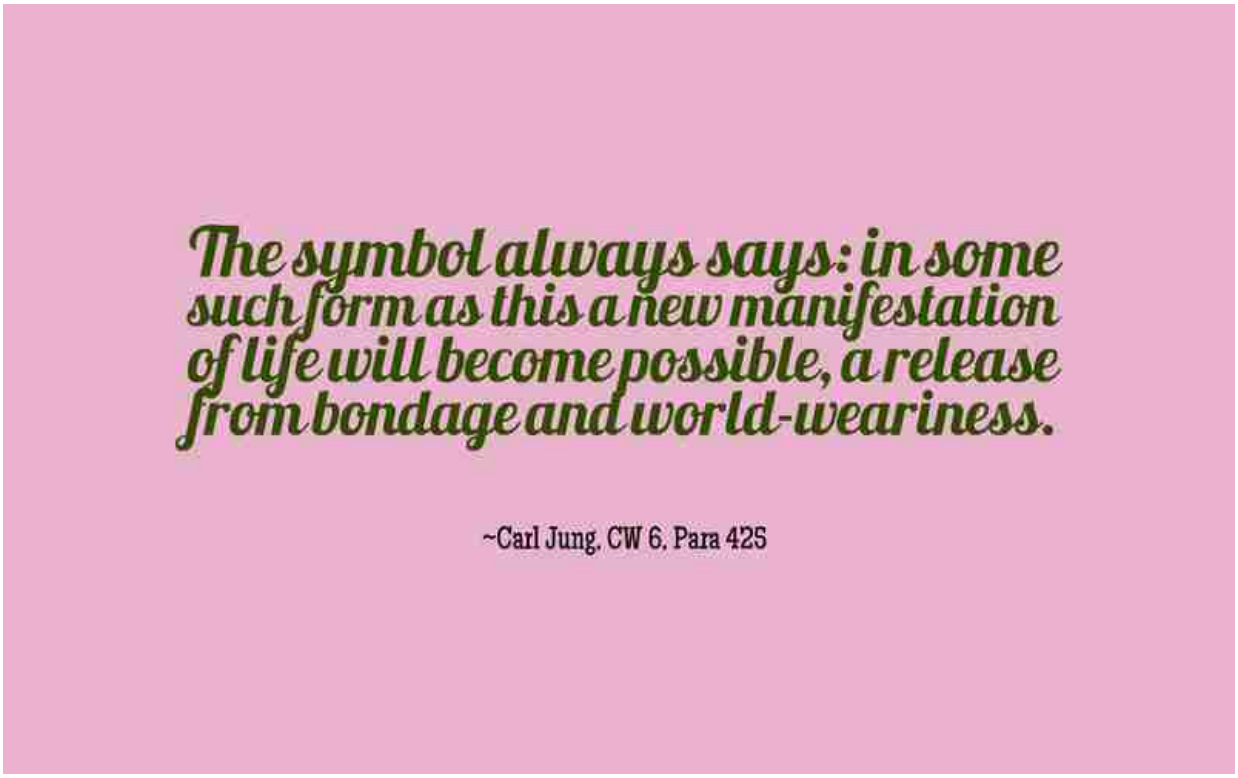
The symbol always says: in some
such form as this a new manifestation
of life will become possible, a release
from bondage and world-weariness.
~Carl Jung, CW 6, Para 425

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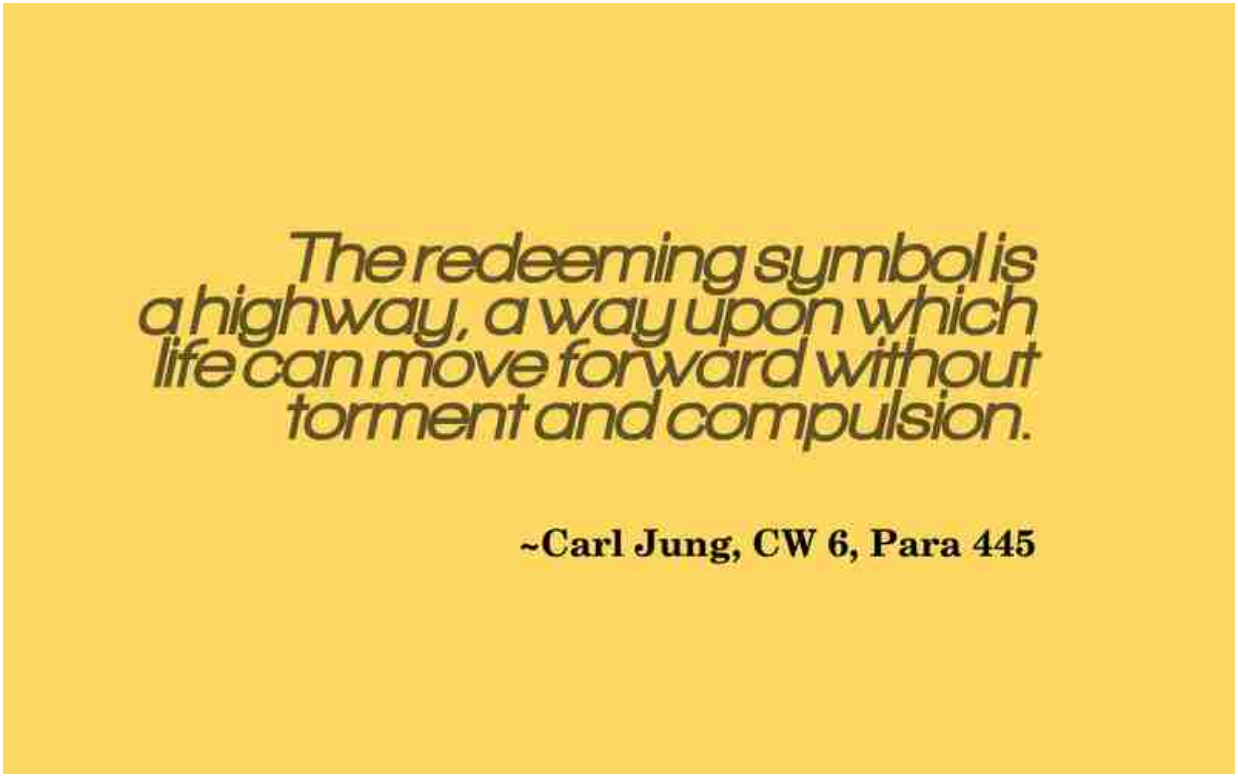
The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion.
~Carl Jung, CW 6, Para 445

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

Carl Jung across the web:

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Carl Jung: Alchemy, with its wealth of symbols, (2016-05-06 03:11)

Alchemy, with its wealth of symbols, gives us an insight into an endeavour of the human mind which could be compared with a
religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and
content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept
staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were understood not
merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it
were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a

transcendental
aspect. Carl Jung, CW 14, Para 700.

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Carl Jung: Cleanse your interest of that collective sulphur which clings to all like a leprosy. **(2016-05-06 03:35)**

The more you cling to that which all the world desires, the more you are Everyman, who has not yet discovered himself and
stumbles through the world like a blind mind leading the blind with somnambulistic certainty into the ditch.

Everyman is always a multitude.

Cleanse your interest of that collective sulphur which clings to all like a leprosy.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to
its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious
belief in the will. Carl Jung, CW 14, Para 192

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Carl Jung: “Surrender to God is a formidable adventure,” (2016-05-06 04:15)

Surrender to God is a formidable adventure, and as "simple" as any situation over which man has no control.

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith"
a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.

An experience of this kind is always numinous, for it unites all aspects of totality. All this is wonderfully expressed in Christian religious
symbolism: the divine will incarnate in Christ urges towards the fatal issue, the catastrophe followed by the fact or hope of resurrection,
while Christian faith insists on the deadly danger of the adventure; but the Churches assure us that God protects us against all

danger and especially against the fatality of our character.

Instead of taking up our cross, we are told to cast it on Christ.

He will take on the burden of our anguish and we can enjoy our "simple faith" at Caux.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.

One feels safe in the multitude, and the Church does everything to reassure us against the fear of God, as if it did not believe that He could
bring about a serious situation.

On the other hand psychology is painted as black as possible, because it teaches, in full agreement with the Christian creed, that no man can ascend unless he has first descended.

A professor of theology once accused me publicly that "in flagrant contradiction to the words of Christ" I had criticized as childish the man who remains an infant retaining his early beliefs.

I had to remind him of the fact that Christ never said "remain children" but "become like children."

This is one small example of the way in which Christian experience is falsified; it is prettied up, its sombre aspects are denied, its dangers are hidden.

But the action of the Holy Spirit does not meet us in the atmosphere of a normal, bourgeois (or proletarian!), sheltered, regular life,
but only in the insecurity outside the human economy, in the infinite spaces where one is alone with the providentia Dei.

We must never forget that Christ was an innovator and revolutionary, executed with criminals.

The reformers and great religious geniuses were heretics.

It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price.

The price is so high that no one today would dare to suggest that he possesses or is possessed by the Holy Spirit, or he would be too close to the psychiatric clinic.

The danger of making oneself ridiculous is too real, not to mention the risk of offending our real god: respectability.

There one even becomes very strict, and it would not be at all allowable for God and his Spirit to permit themselves to give advice or orders as in the Old Testament.

Certainly everyone would lay his irregularities to the account of the unconscious.

One would say : God is faithful, he does not forsake us, God does not lie, he will keep his word, and so on.

We know it isn’t true, but we go on repeating these lies ad infinitum.

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.

When I allow myself to mention these well-attested facts the theologians accuse me of blasphemy, unwilling as they are to admit the ambivalence
of the divine nature, the demonic character of the God of the Bible and even of the Christian God.

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease?

One doesn't notice much of the Father's goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

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Carl Jung: There are plenty of people who are not yet born. **(2016-05-07 02:54)**

There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar, Page 28

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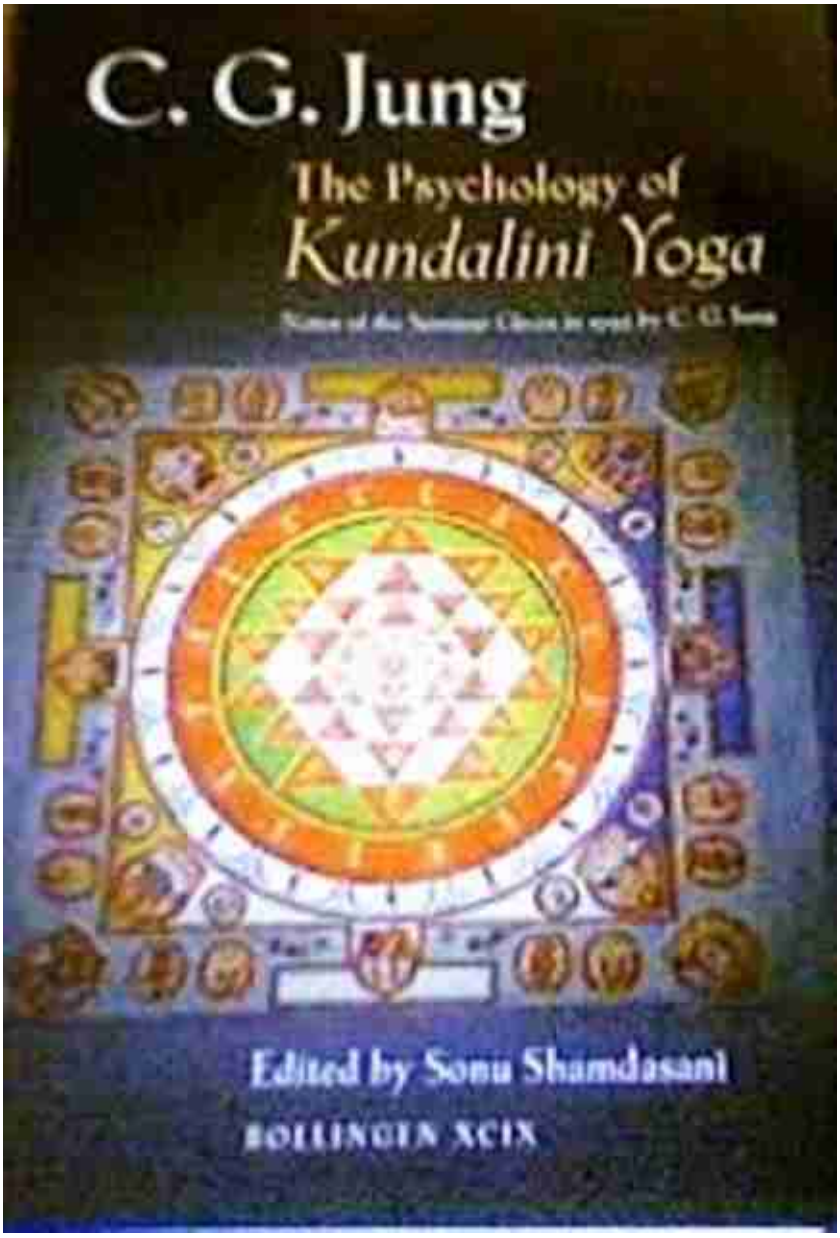
Carl Jung: For you should leave some trace in this world which notifies that you have been here, that something has happened. **(2016-05-07 03:11)**



It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely

for the purpose of putting
your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has happened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

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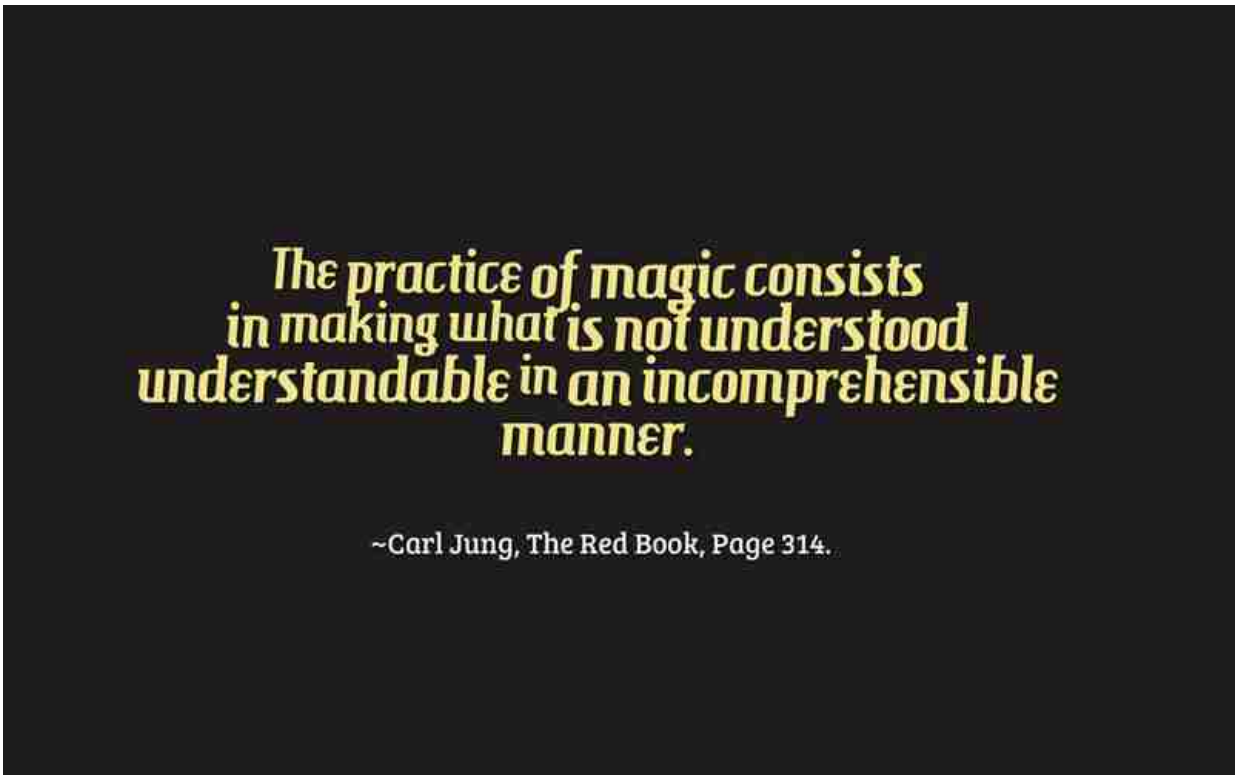
Some Carl Jung Quotations XXXI (2016-05-08 02:30)


The practice of magic consists in making what is not understood understandable in an incomprehensible manner.
~Carl Jung, The Red Book, Page 314.

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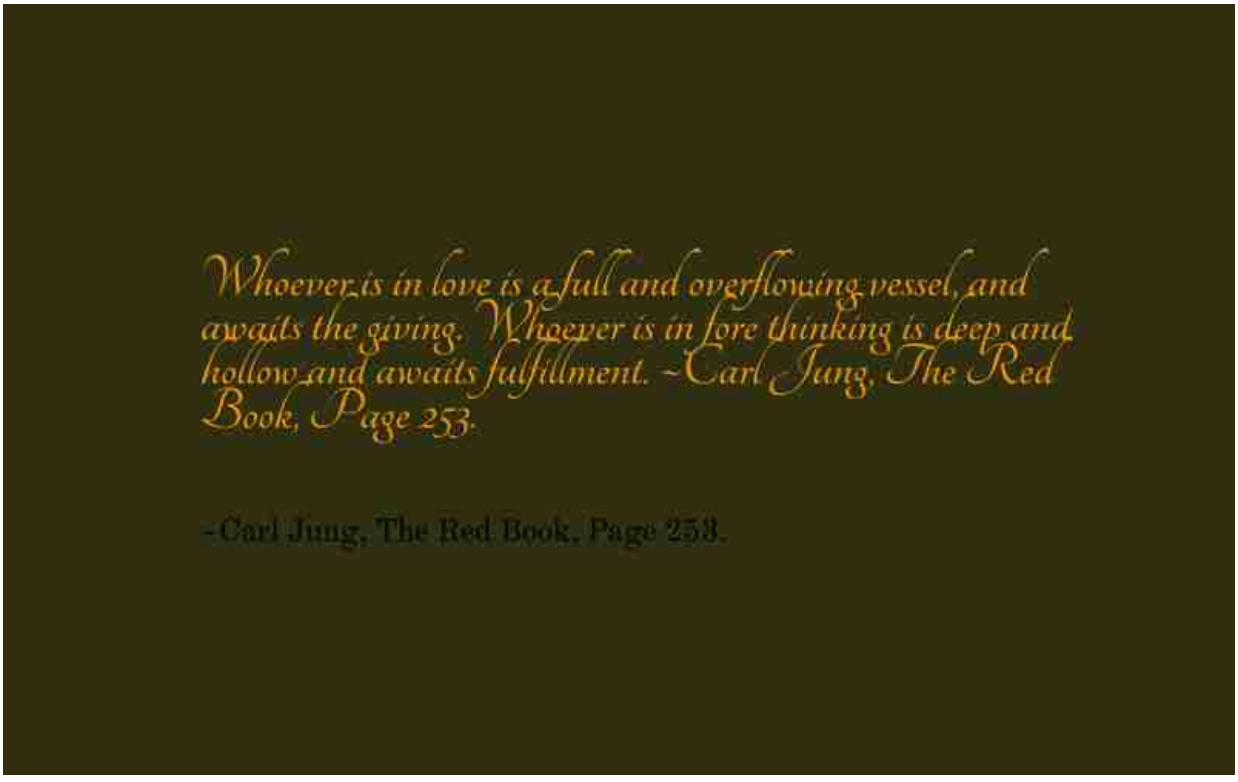
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. ~Carl Jung, The Red Book, Page 253.
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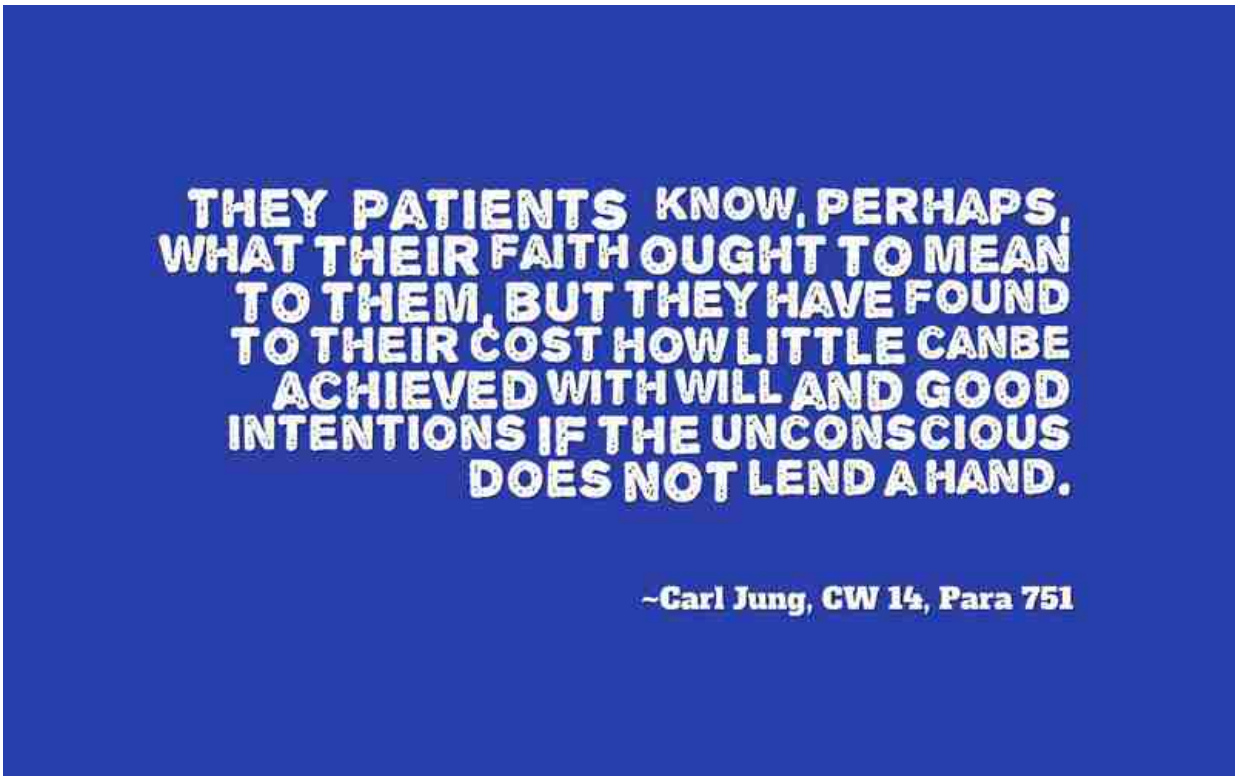
THEY PATIENTS KNOW, PERHAPS, WHAT THEIR FAITH OUGHT TO MEAN TO THEM, BUT THEY HAVE FOUND TO THEIR COST HOW LITTLE CANBE ACHIEVED WITH WILL AND GOOD INTENTIONS IF THE UNCONSCIOUS DOES NOT LEND A HAND.
~Carl Jung, CW 14, Para 751

They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can
be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751

In communing with himself he finds not deadly
boredom and melancholy but an inner partner;
more than that, a relationship that seems
like the happiness of a secret love, or like
a hidden springtime, when the green seed
sprouts from the barren earth, holding out
the promise of future harvests.
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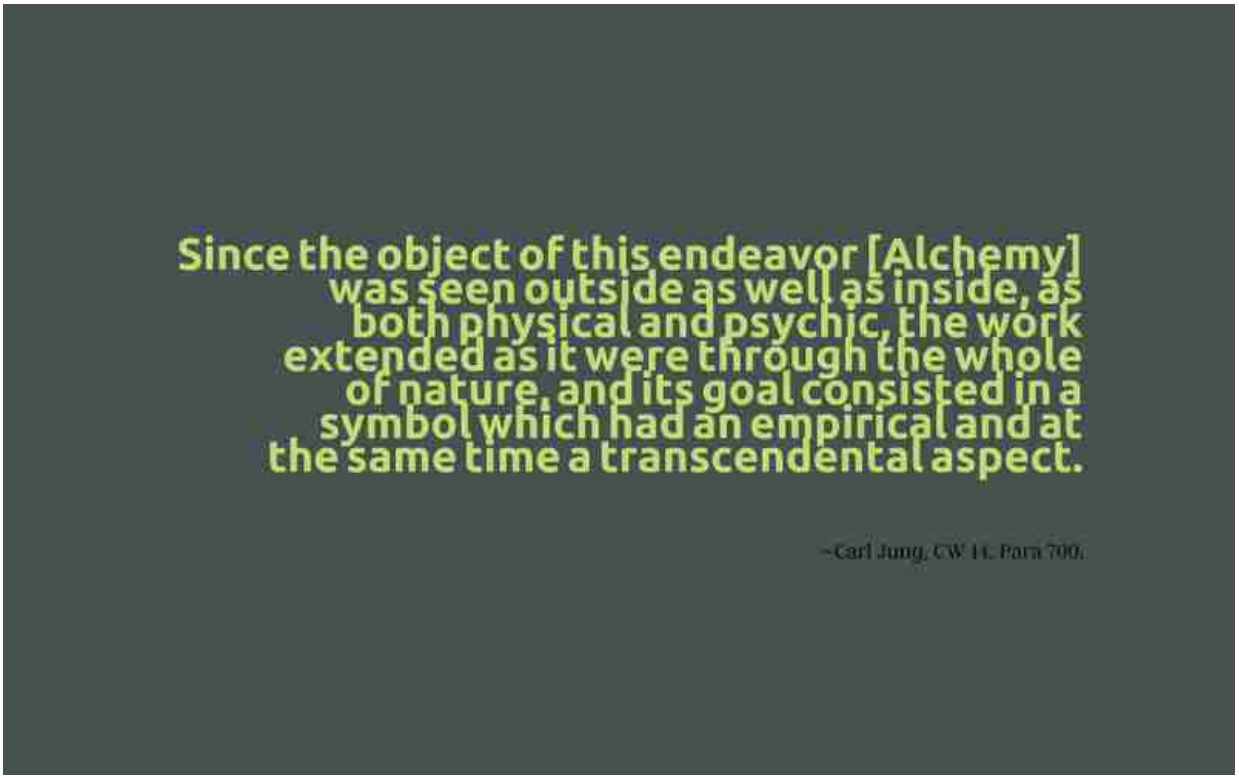
Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect.
~Carl Jung, CW 14, Para 700.

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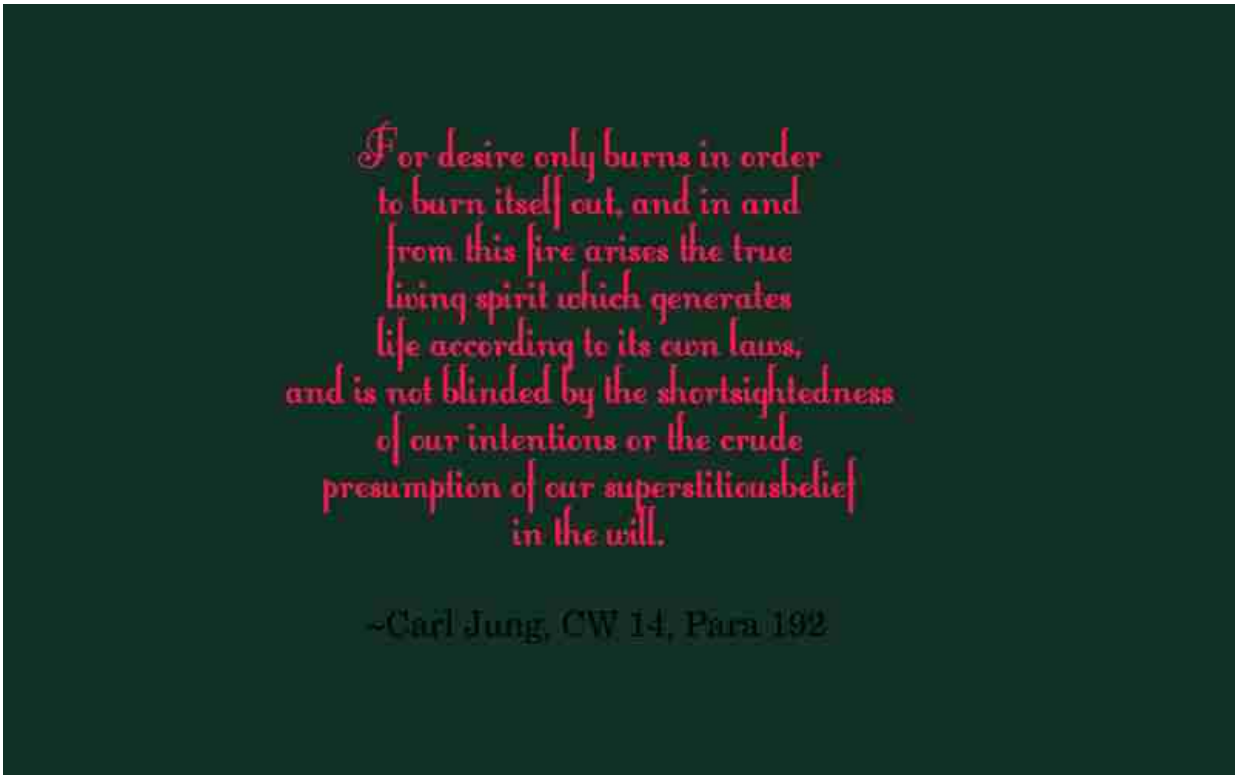
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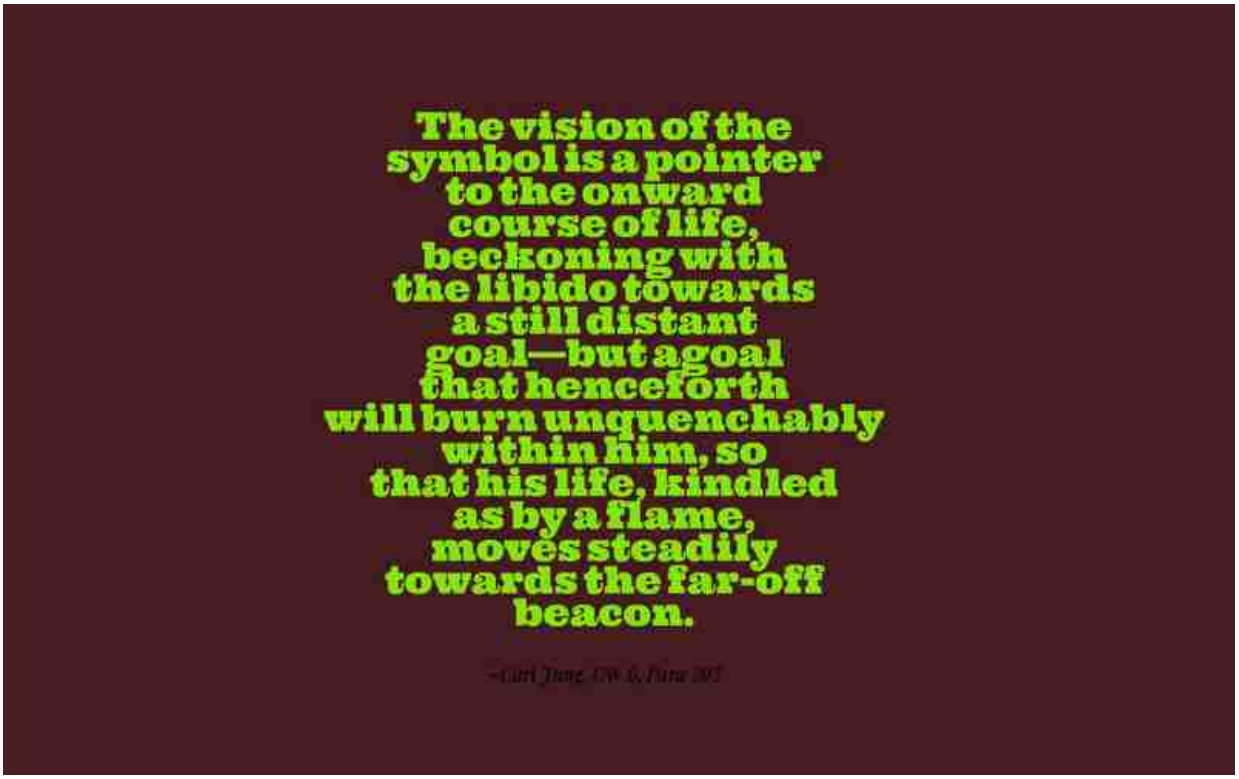
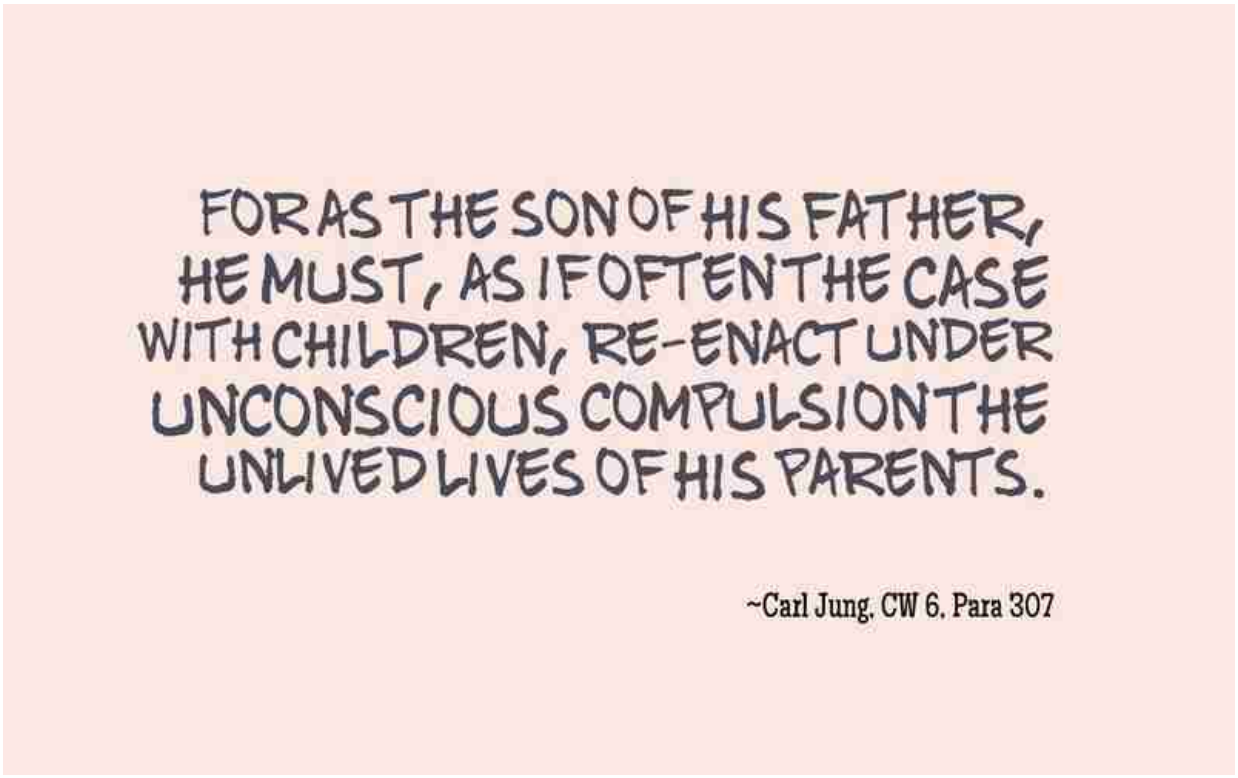


The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a
goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off
beacon. Carl Jung, CW 6, Para 202


FOR AS THE SON OF HIS FATHER,
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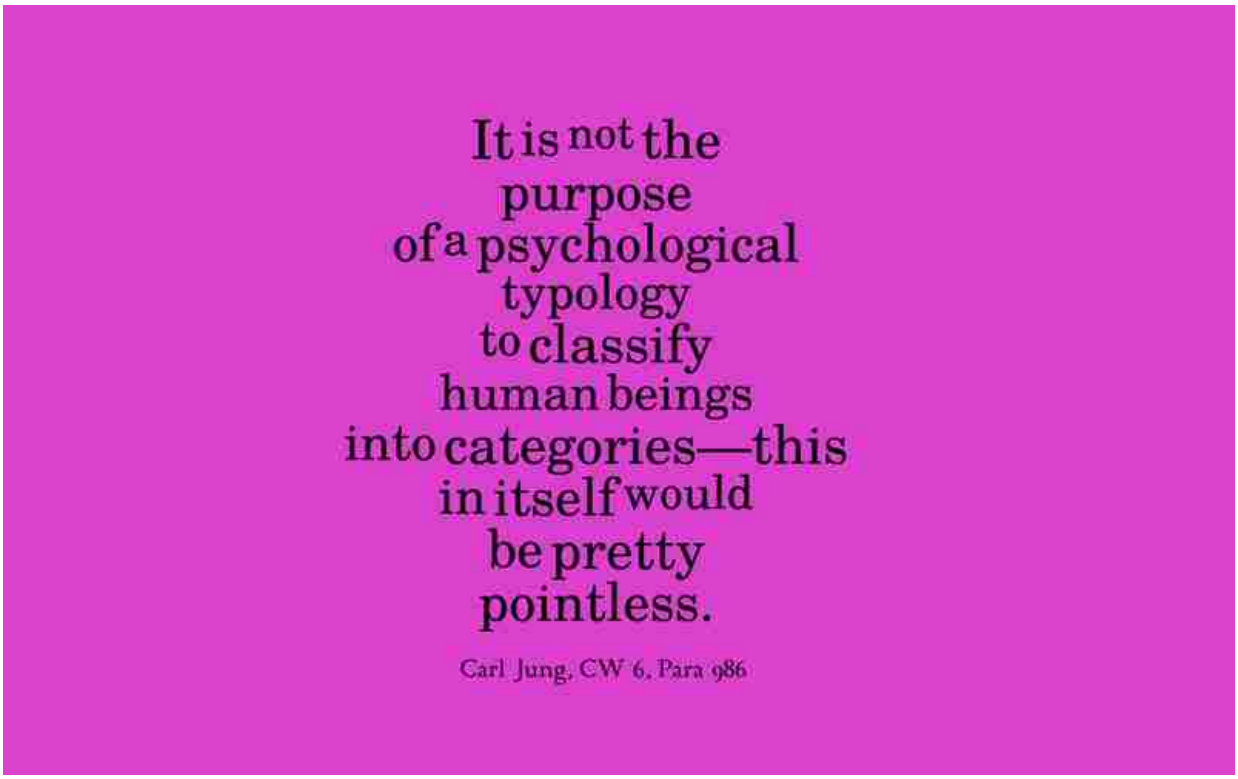
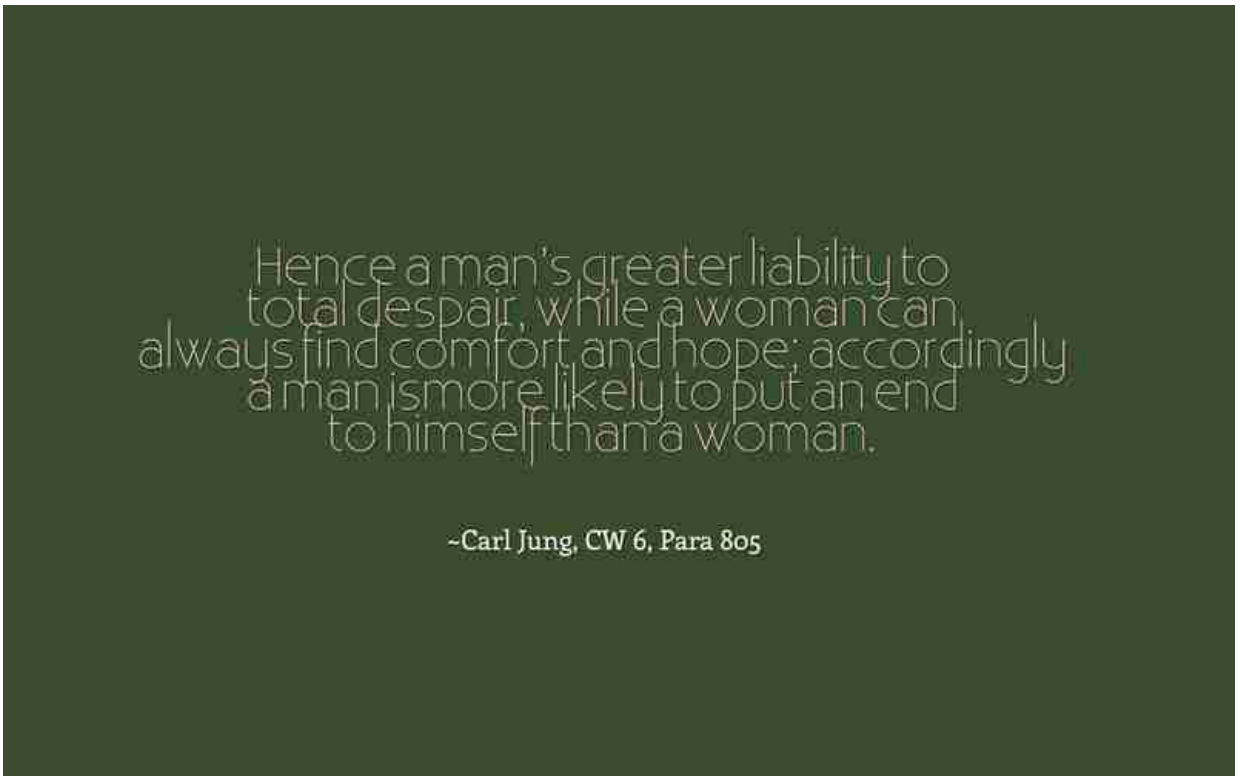
UNLIVED LIVES OF HIS PARENTS.
~Carl Jung, CW 6, Para 307

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307



It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986


Hence a man's greater liability to
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a man is more likely to put an end
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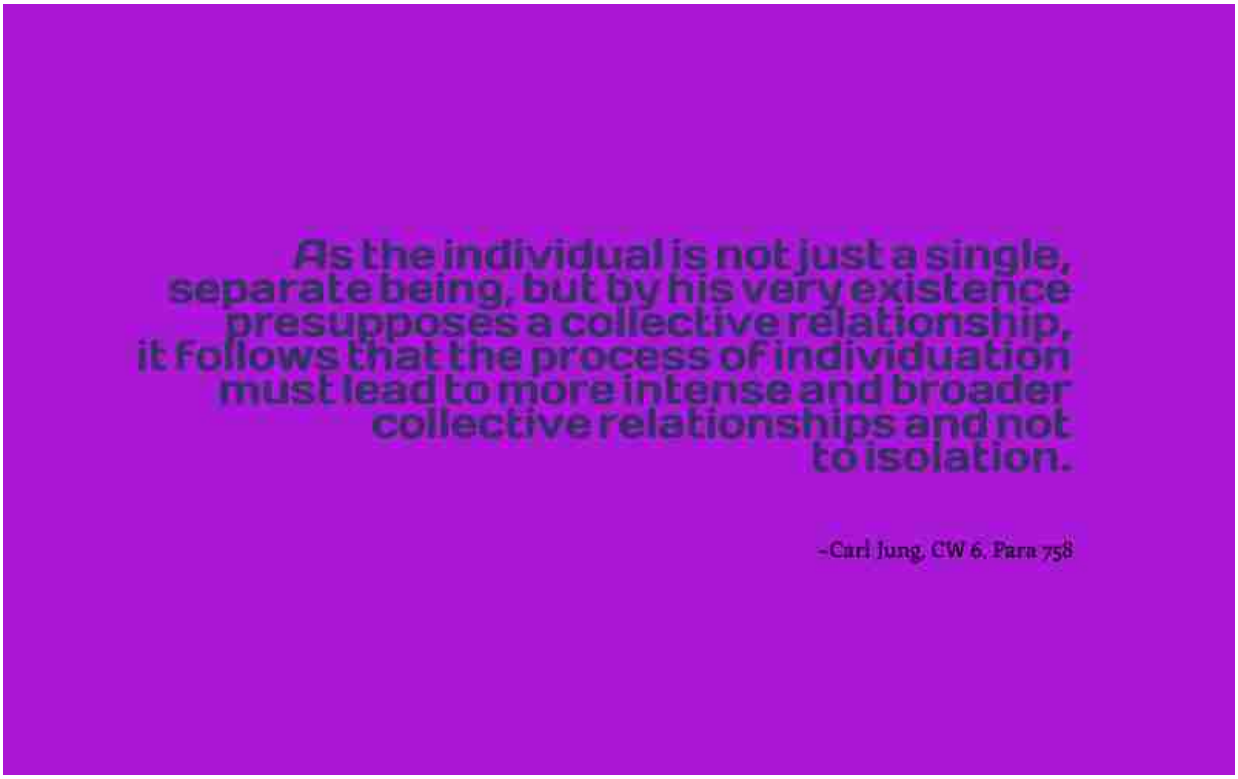
As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation.
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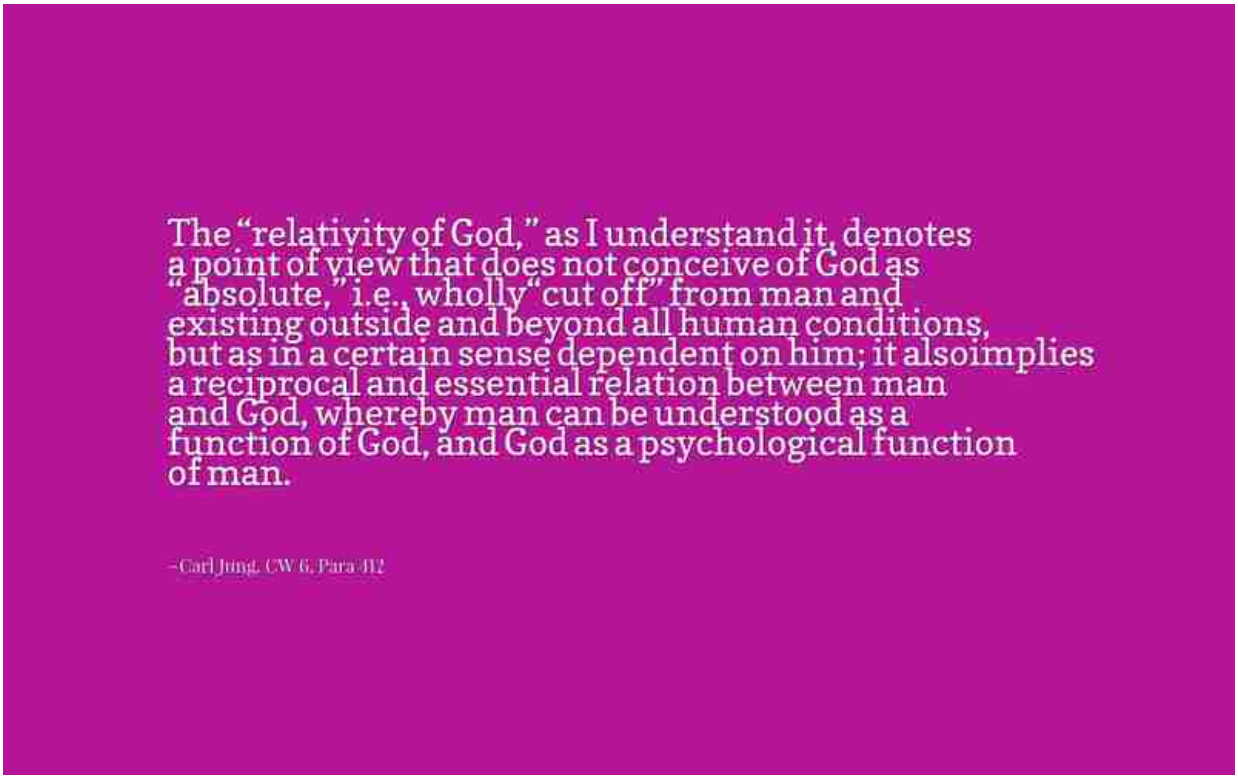
The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it alsoimplies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man.
–Carl Jung, CW 6, Para 812

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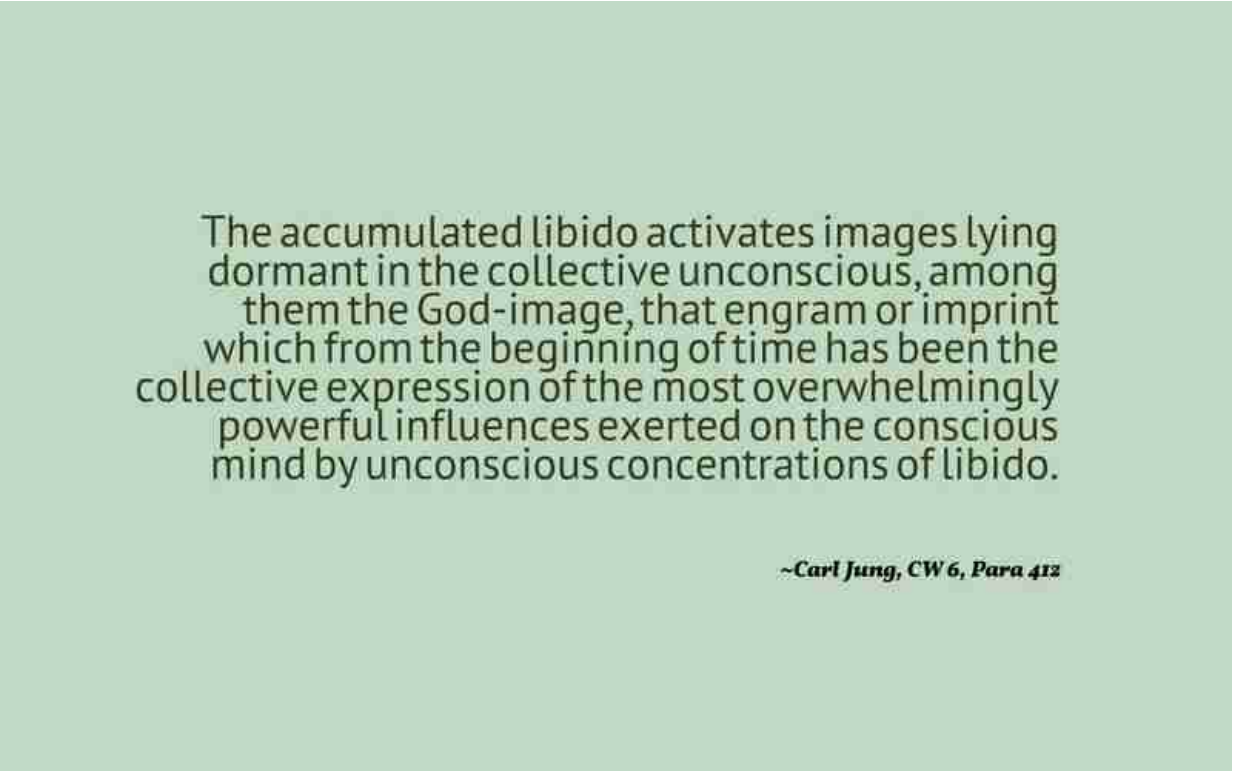
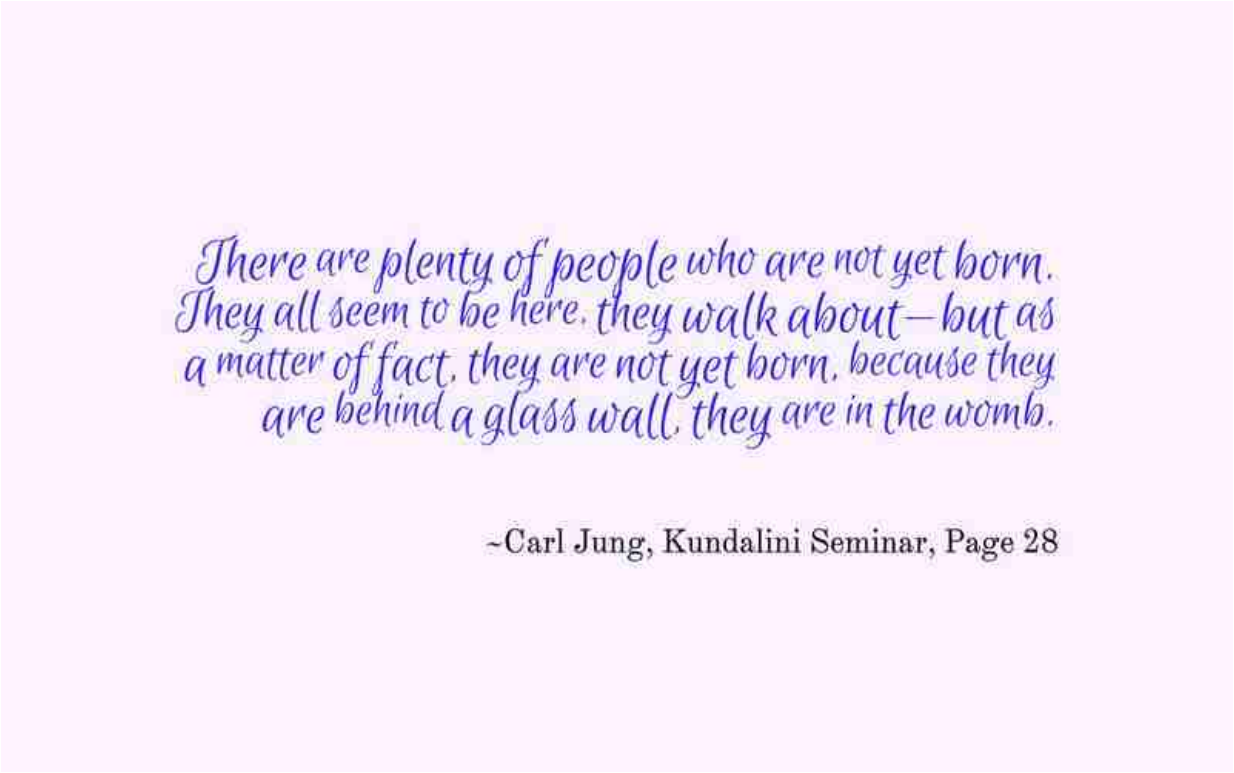

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido.
~Carl Jung, CW 6, Para 412

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram
or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412


There are plenty of people who are not yet born.
They all seem to be here, they walk about—but as
a matter of fact, they are not yet born, because they
are behind a glass wall, they are in the womb.
~Carl Jung, Kundalini Seminar, Page 28

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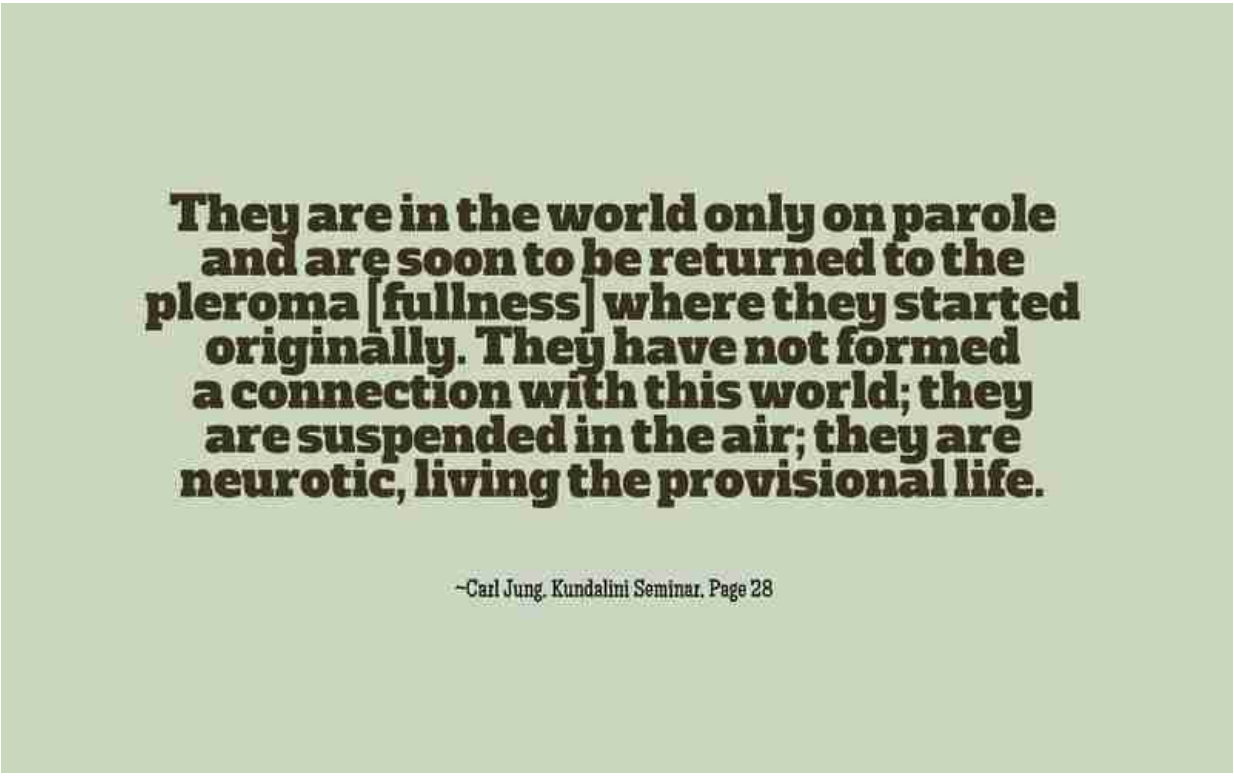
They are in the world only on parole
and are soon to be returned to the
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originally. They have not formed
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~Carl Jung, Kundalini Seminar, Page 28

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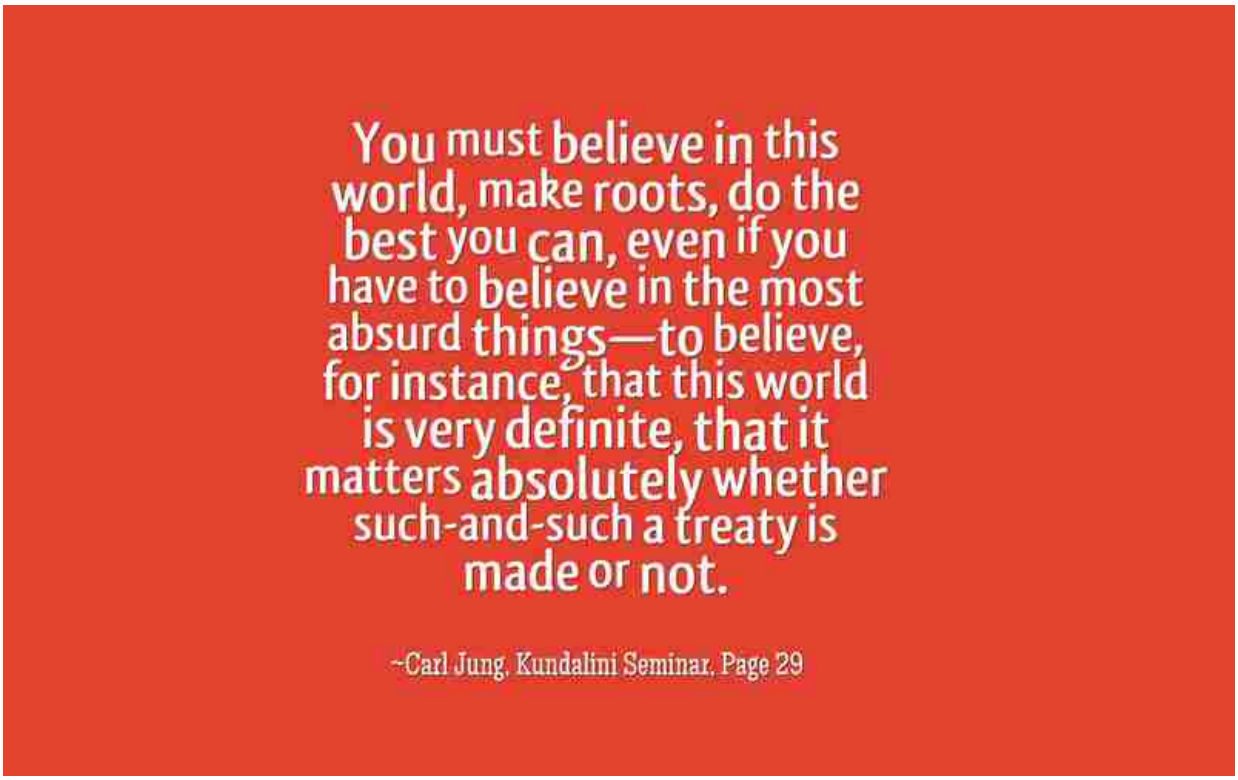
You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.
~Carl Jung, Kundalini Seminar, Page 29

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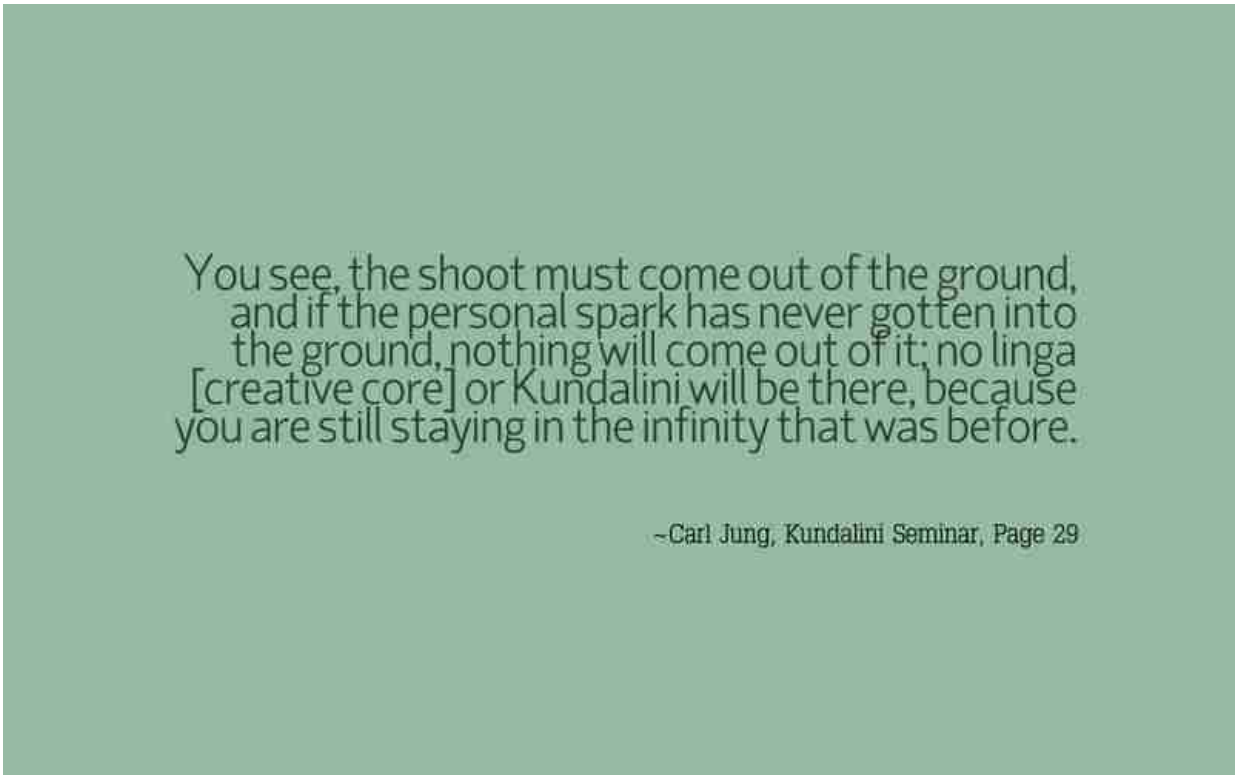
You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.
~Carl Jung, Kundalini Seminar, Page 29

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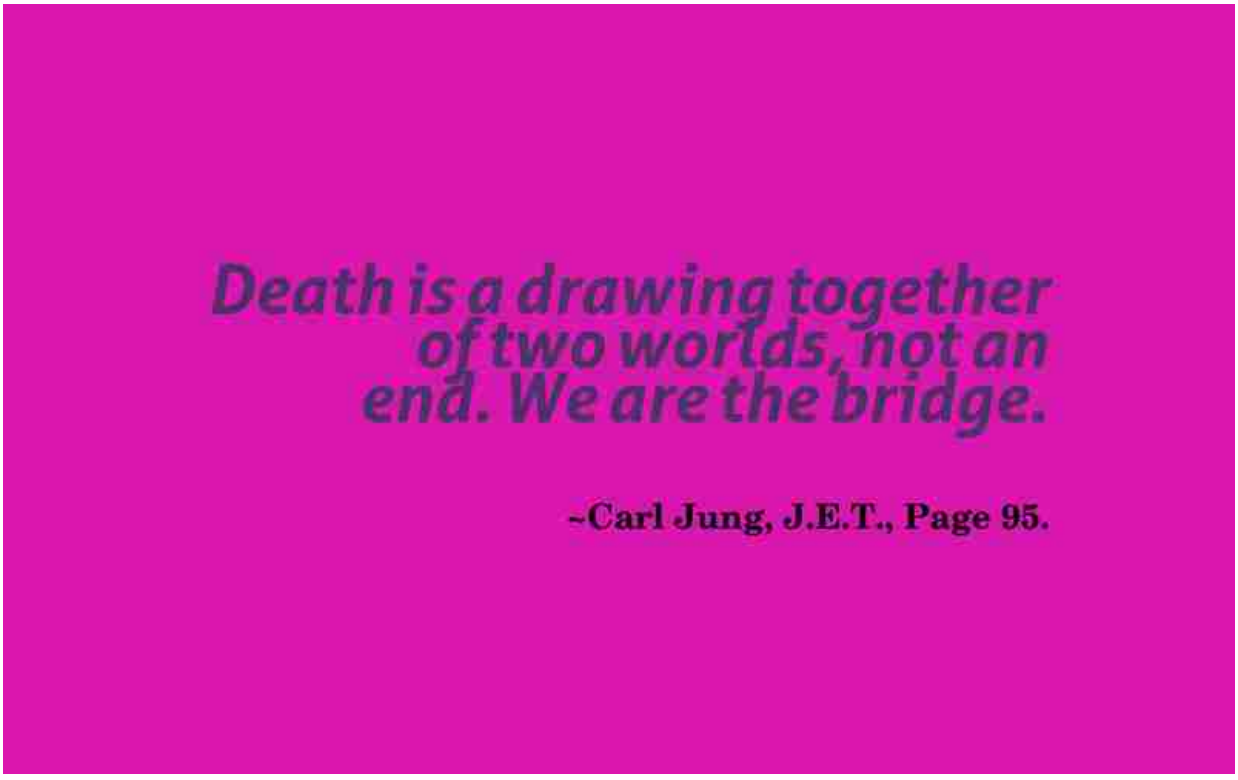
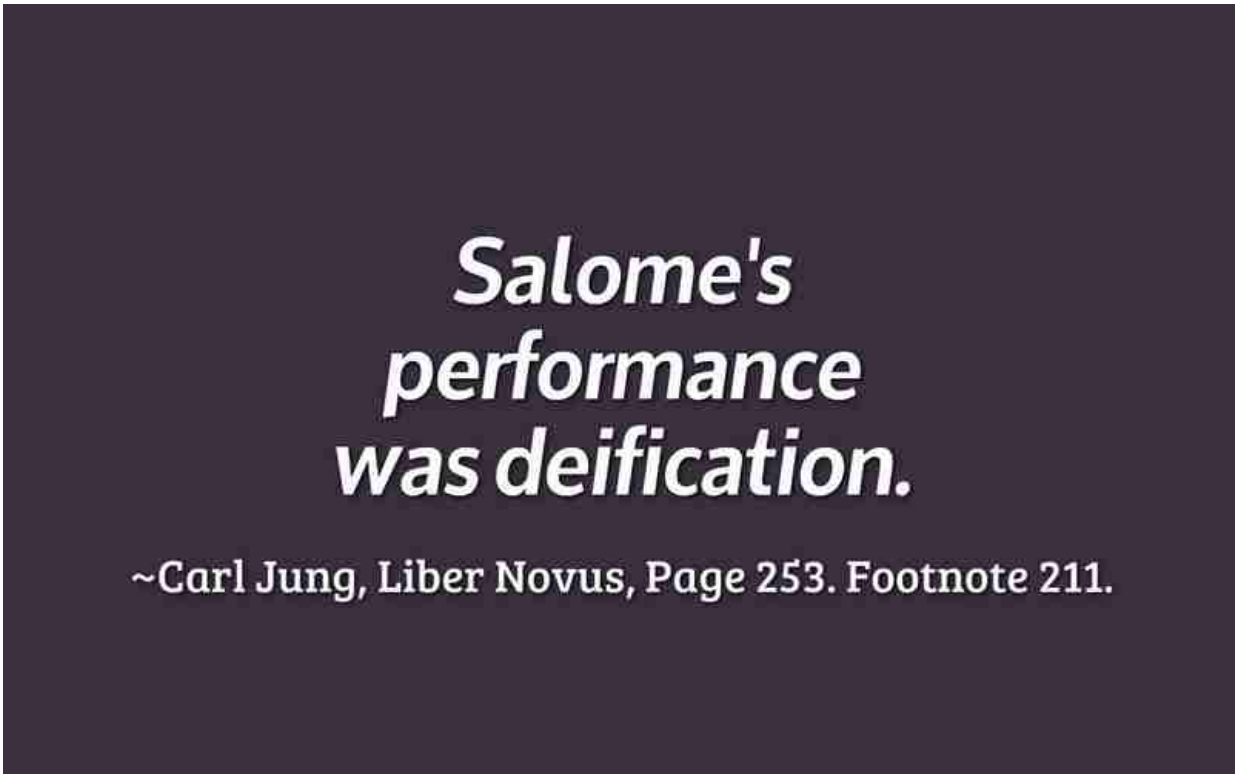
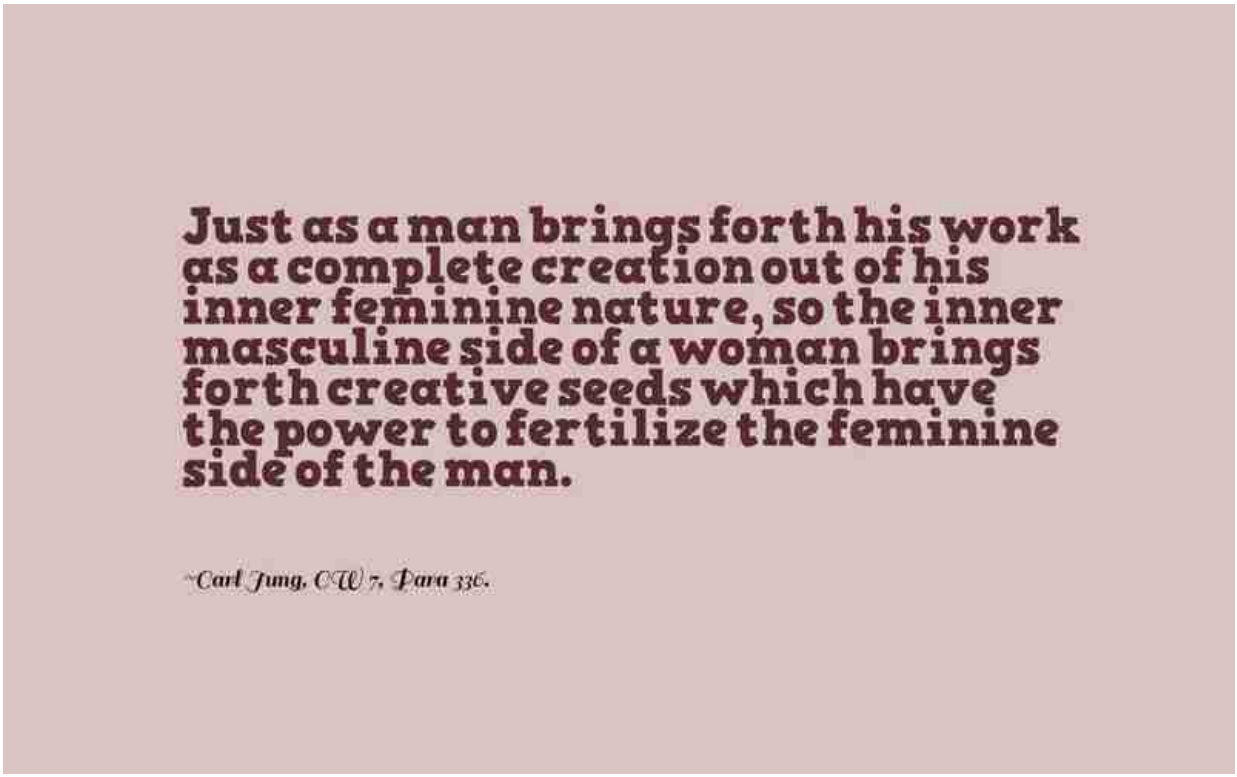


Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.



Salome's performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.


Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.
~Carl Jung, CW 7, Para 336.

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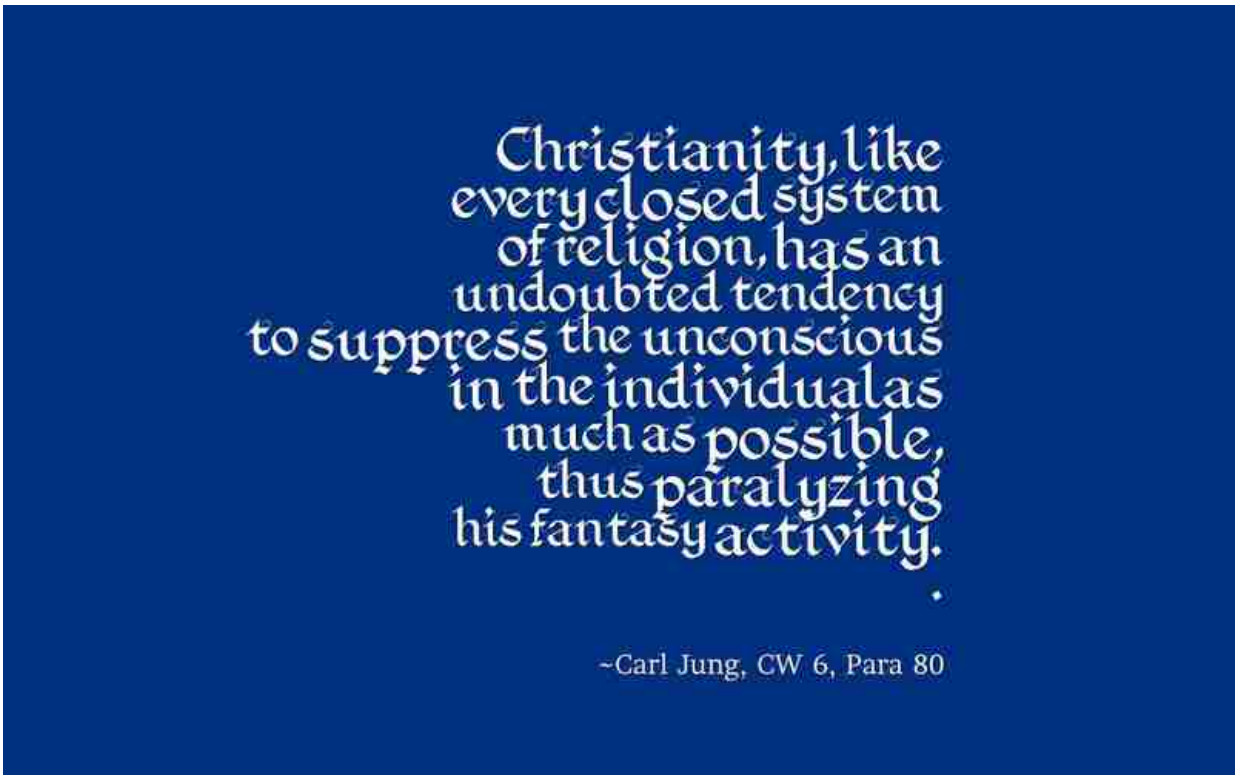
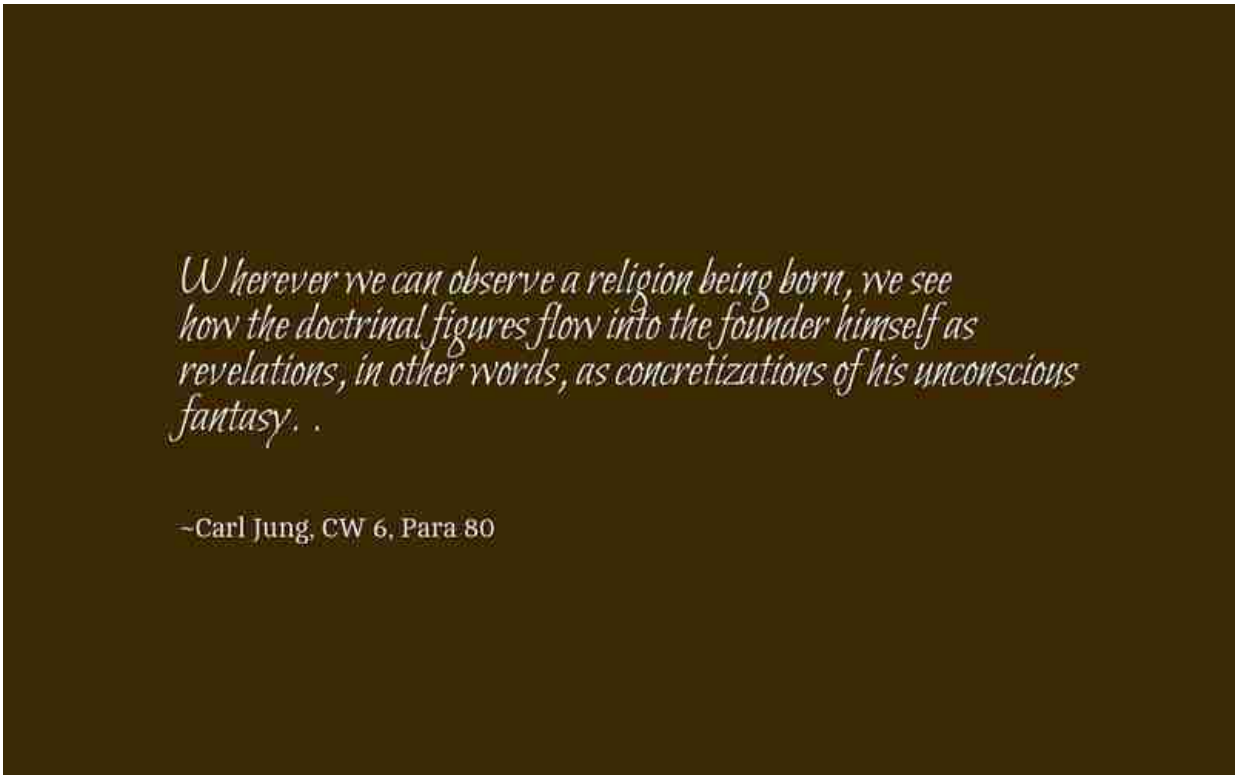
forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.



Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80


Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. .
~Carl Jung, CW 6, Para 80

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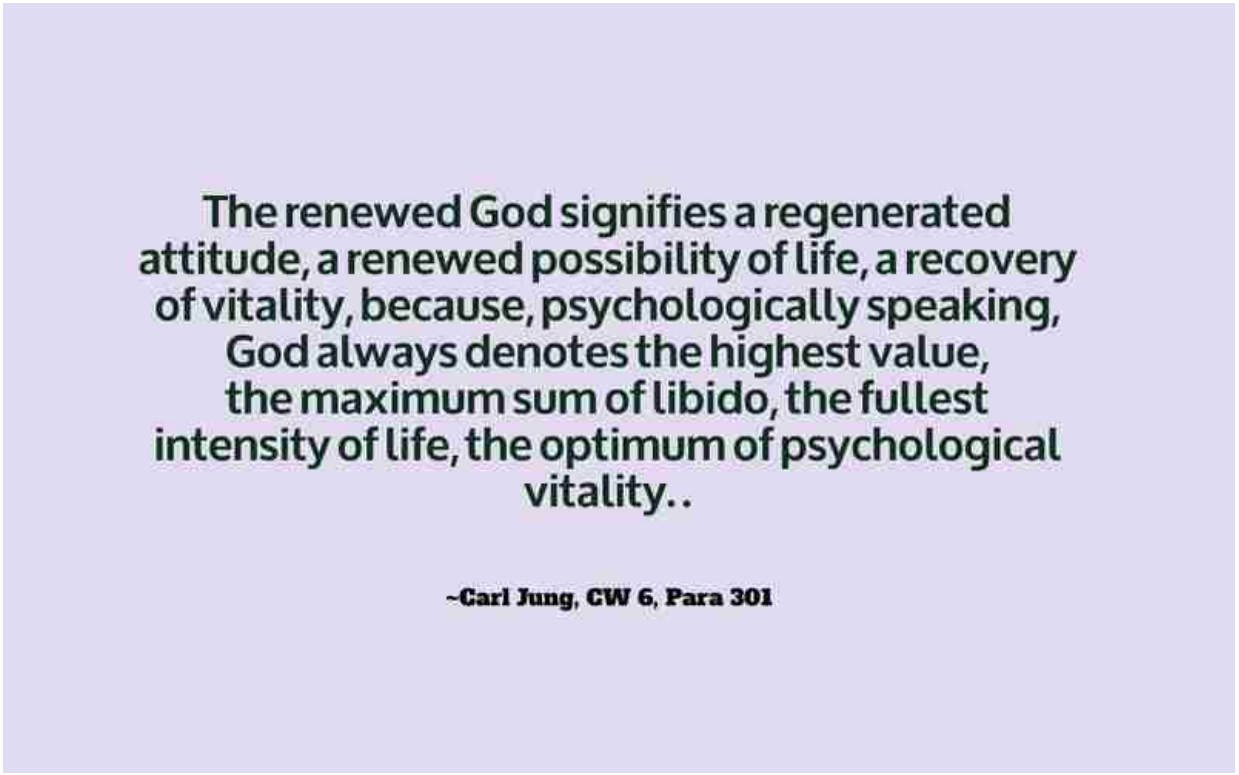
The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality..
~Carl Jung, CW 6, Para 301

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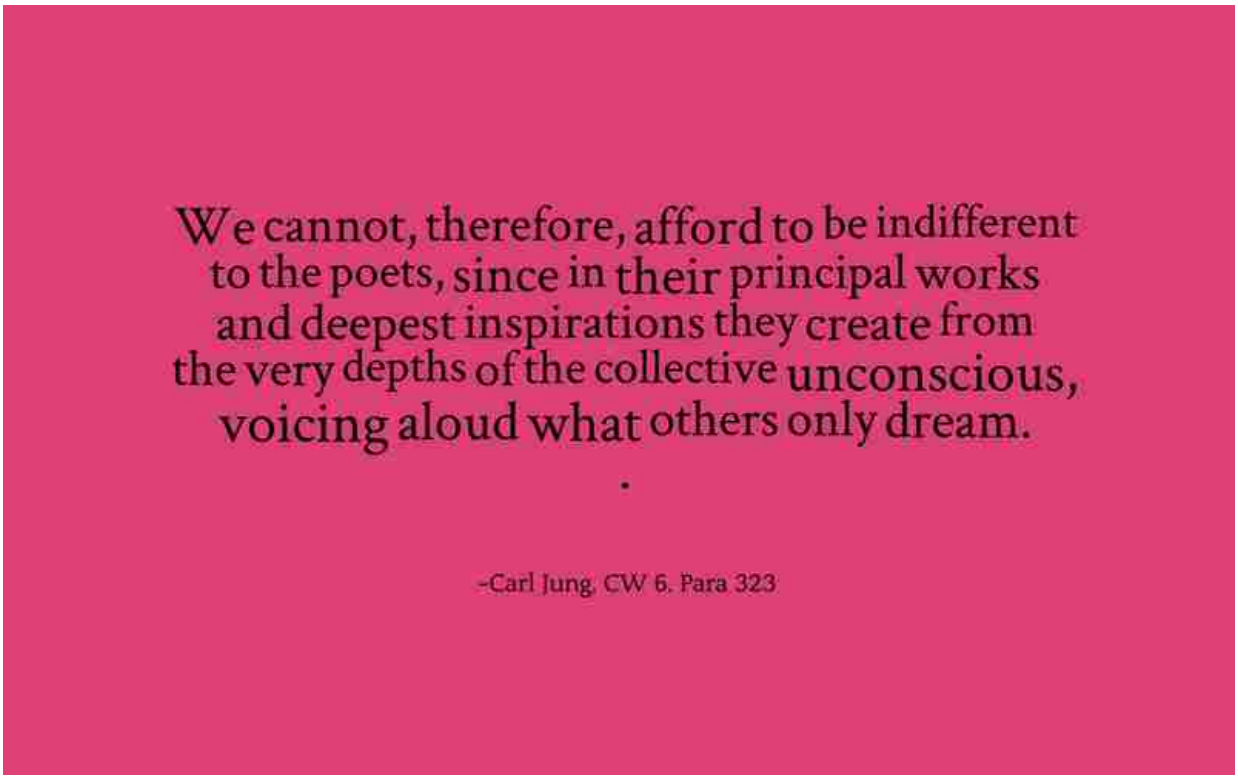
We cannot, therefore, afford to be indifferent to the poets, since in their principal works and deepest inspirations they create from the very depths of the collective unconscious, voicing aloud what others only dream.
-Carl Jung, CW 6, Para 323

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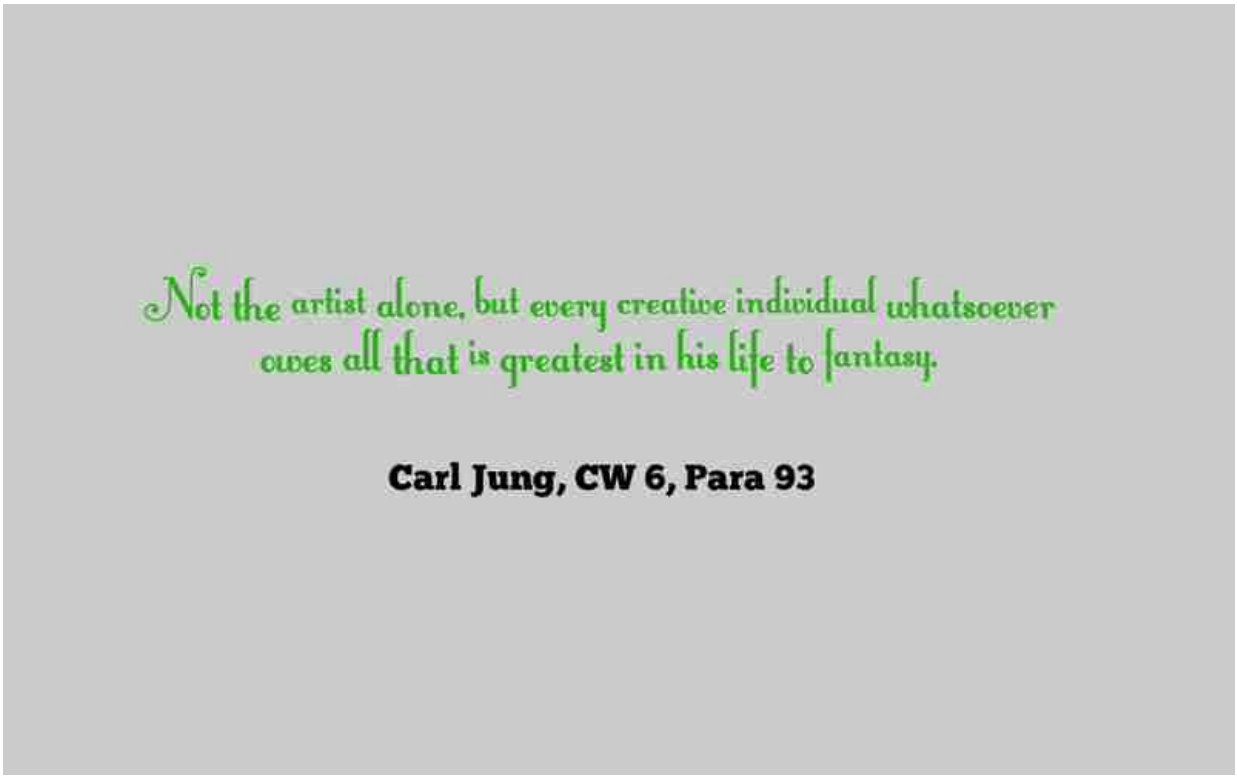
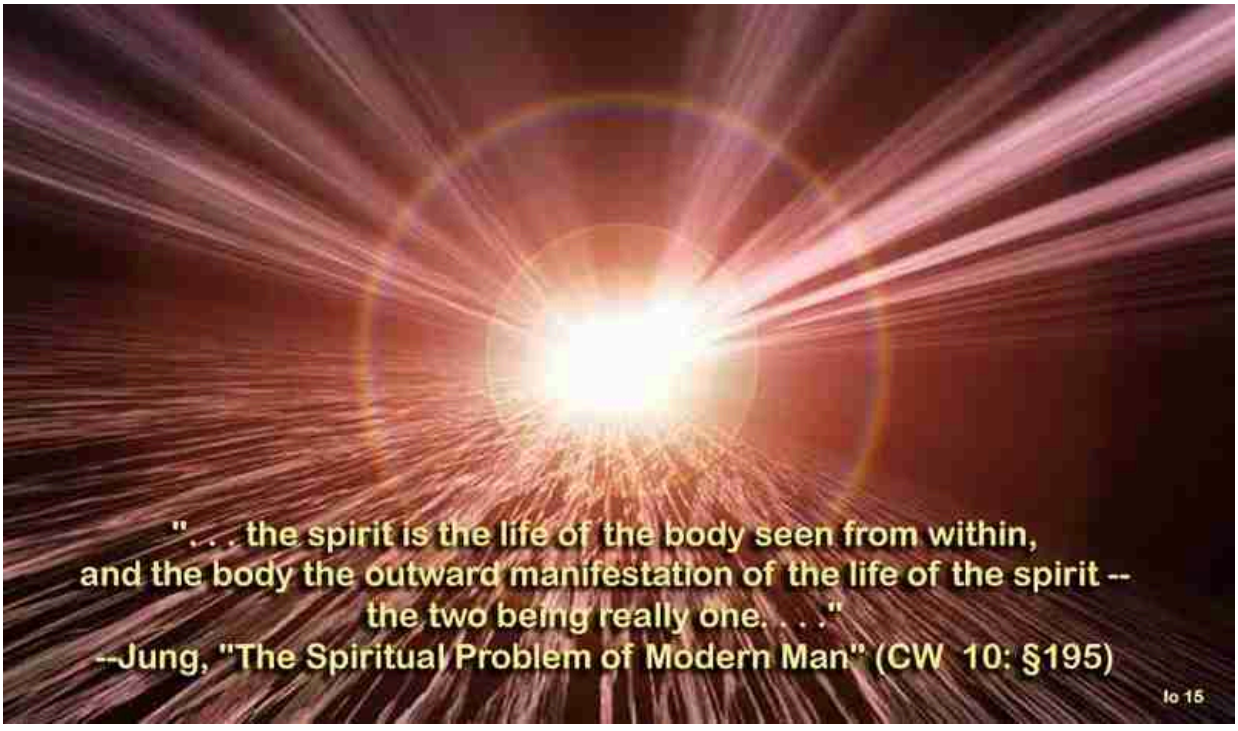

Not the artist alone, but every creative individual whatsoever
owes all that is greatest in his life to fantasy.
Carl Jung, CW 6, Para 93

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

Carl Jung: The saving factor is the symbol, (2016-05-09 02:30)


". . . the spirit is the life of the body seen from within,
and the body the outward manifestation of the life of the spirit --
the two being really one. . . ."
--Jung, "The Spiritual Problem of Modern Man" (CW 10: §195)
lo 15

The more the libido is invested —or, to be more accurate, invests itself—in the unconscious, the greater becomes its influence or potency: all the rejected, disused, outlived functional possibilities that have been lost for generations come to life again and begin to exert an ever increasing influence on the conscious mind, despite its desperate struggles to gain insight into what is happening.

The saving factor is the symbol, which embraces both conscious and unconscious and unites them.

For while the consciously disposable libido gets gradually used in the differentiated function and is replenished more and more slowly and with increasing difficulty, the symptoms of inner disunity multiply and there is a growing danger of inundation and destruction by the unconscious contents, but all the time the symbol is developing that is destined to resolve the conflict.

The symbol, however, is so intimately bound up with the dangerous and menacing aspect of the unconscious that it is easily
mistaken for it, or its appearance may actually call forth evil and destructive tendencies.

At all events the appearance of the redeeming symbol is closely connected with destruction and devastation.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. **(2016-05-09 02:39)**

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless.

Its purpose is rather to provide a critical psychology which will make a methodical investigation and presentation of the empirical material possible.

First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the
chaotic profusion of individual experiences to any kind of order.

In this respect we could compare typology to a trigonometric net or, better still, to a crystallographic axial system.

Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a
clue to the fundamental differences in the psychological theories now current.

Last but not least, it is an essential means for determining the “personal equation” of the practicing psychologist, who, armed with an
exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. Carl Jung, CW 6, Para 986

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

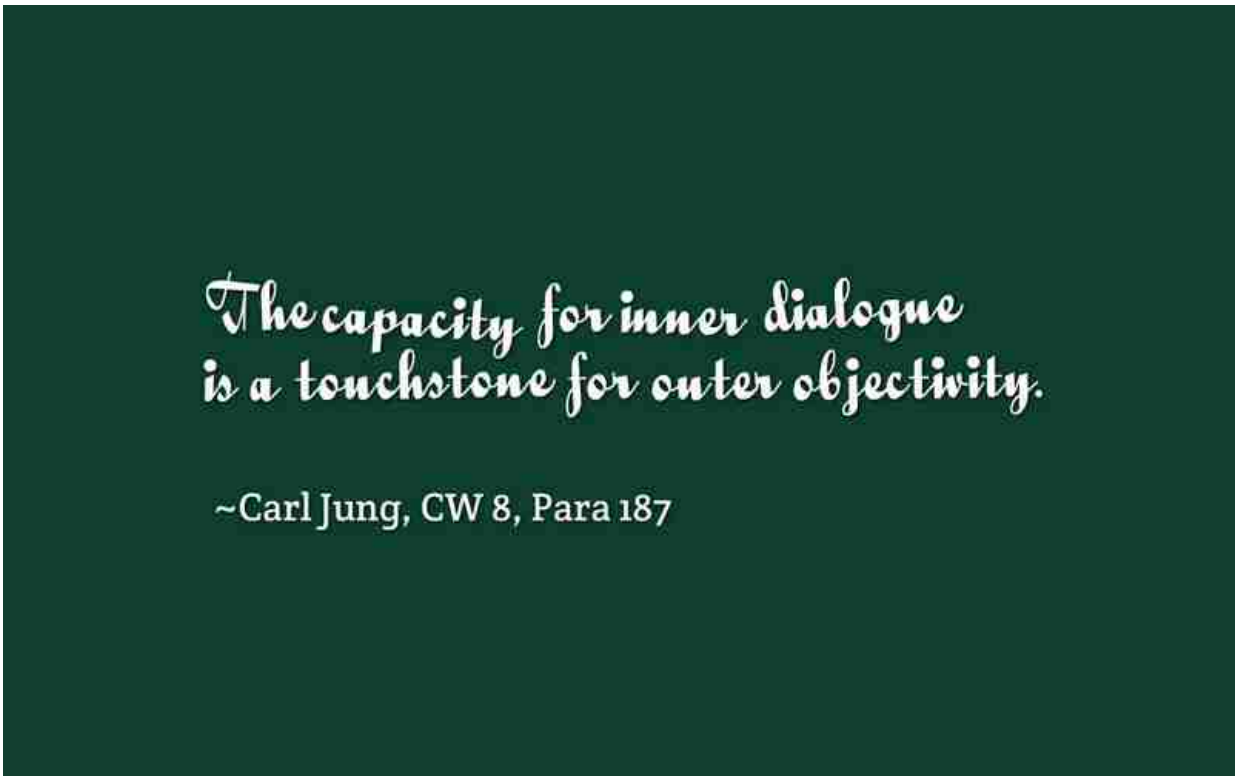
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

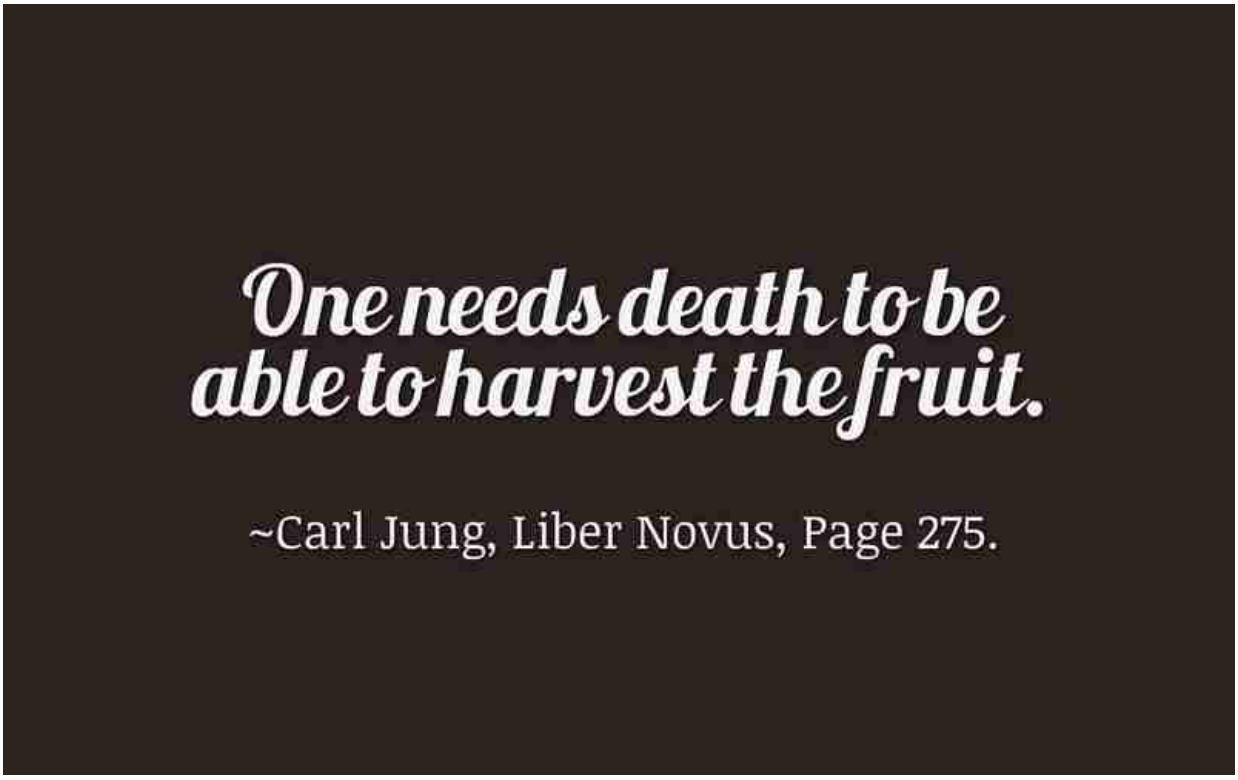
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

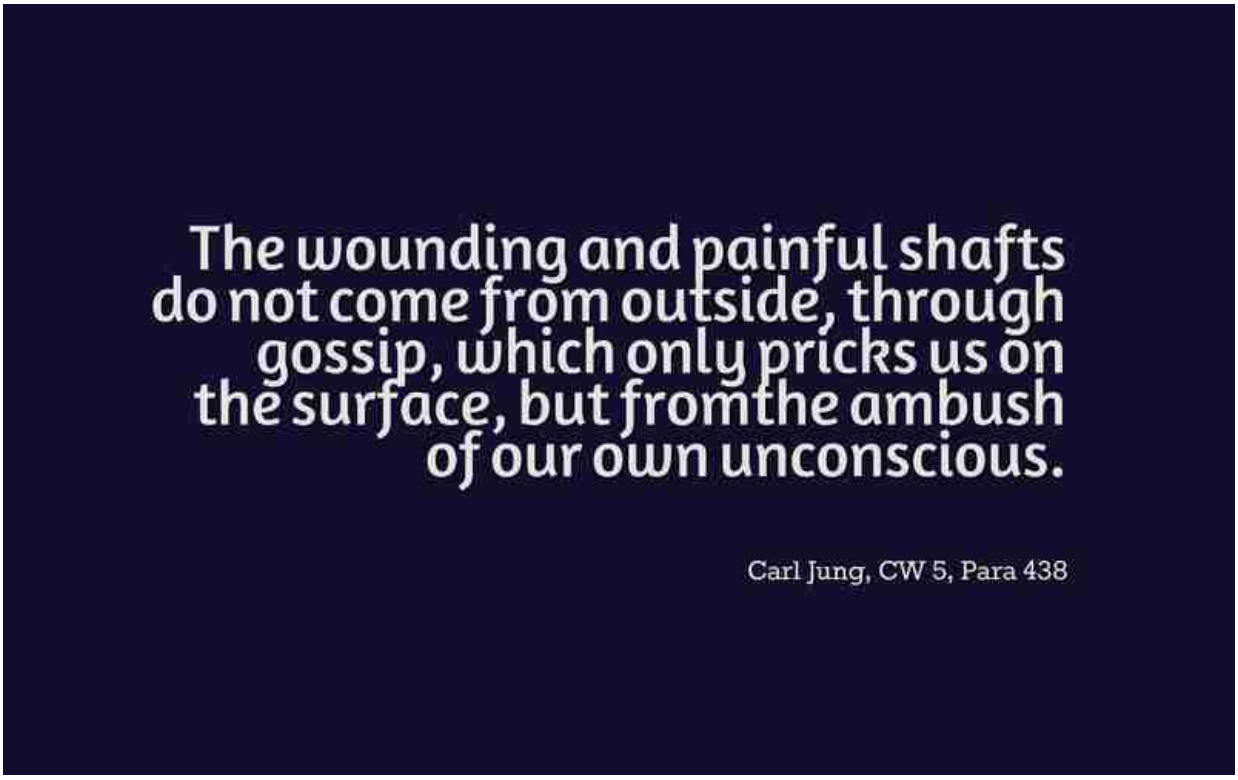
Some Carl Jung Quotations XXXII (2016-05-10 02:30)



The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187



One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.


The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but fromthe ambush of our own unconscious.
Carl Jung, CW 5, Para 438

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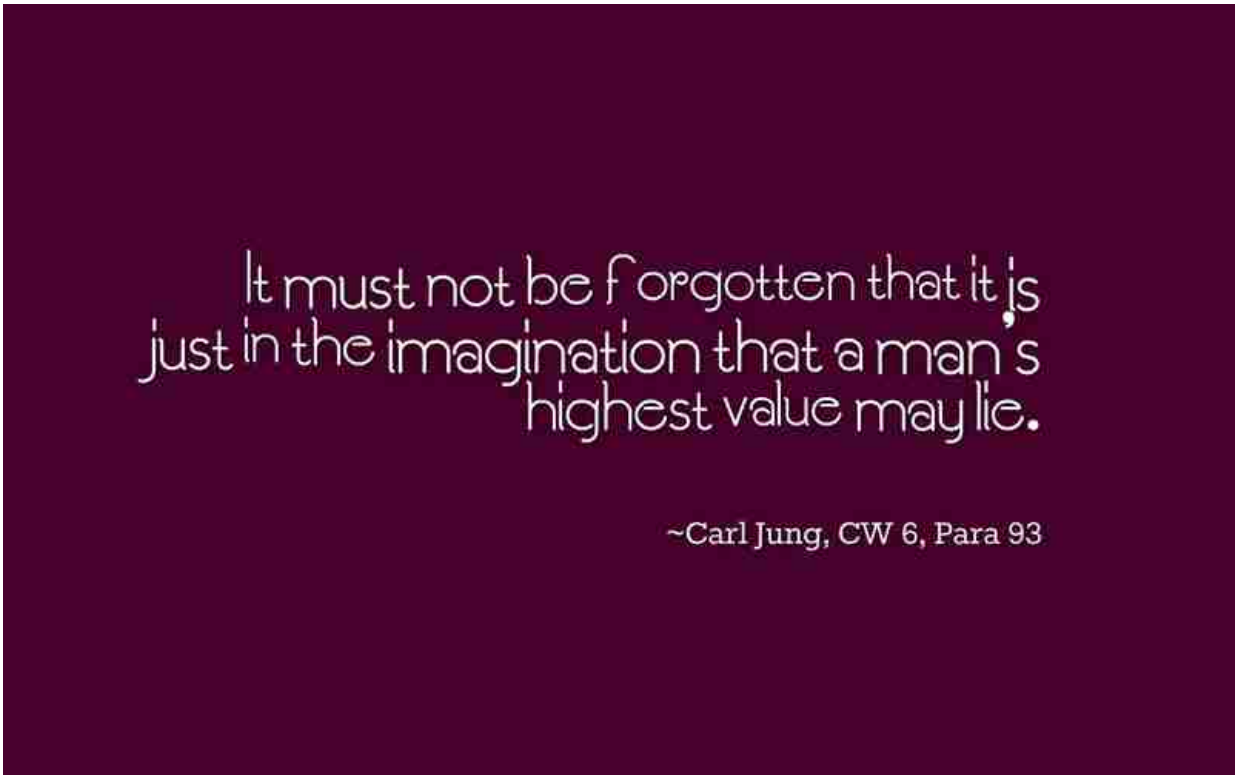
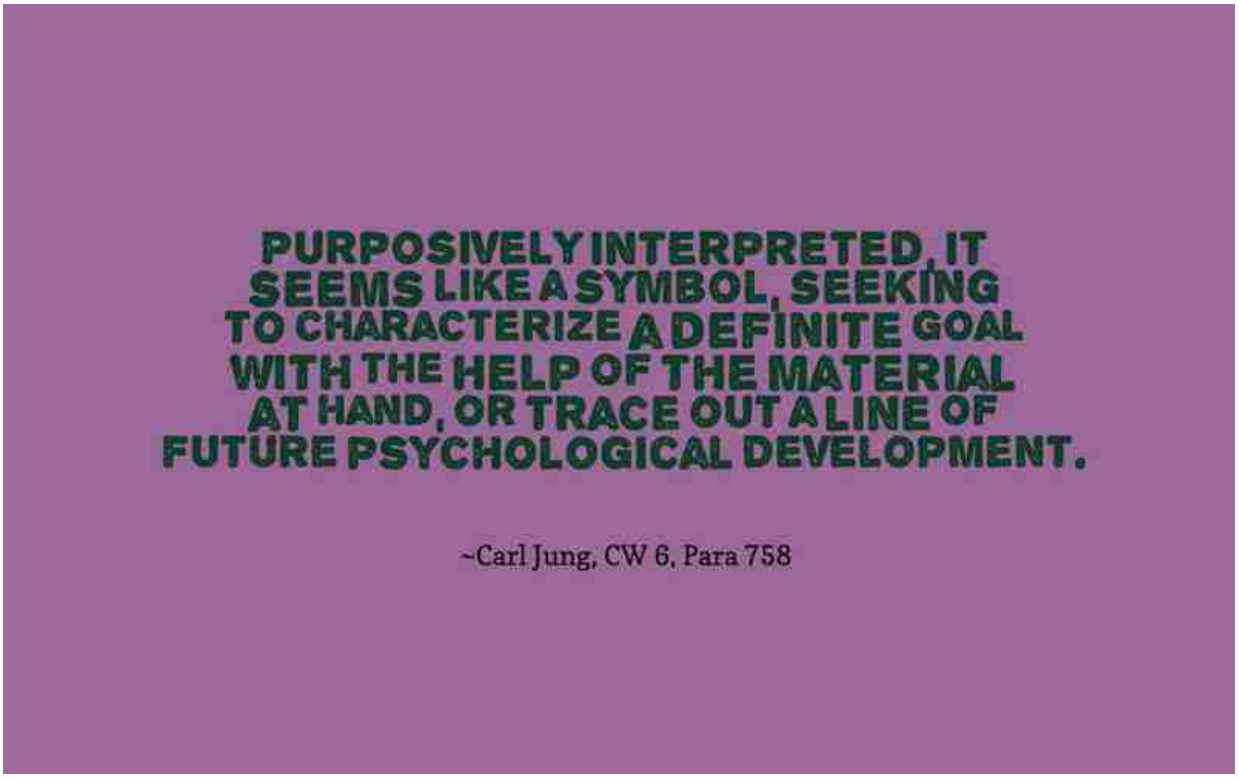


It must not be forgotten that it is just in the imagination that a man's highest value may lie. Carl Jung, CW 6, Para 93


PURPOSIVELY INTERPRETED, IT SEEMS LIKE A SYMBOL, SEEKING TO CHARACTERIZE A DEFINITE GOAL WITH THE HELP OF THE MATERIAL AT HAND, OR TRACE OUT A LINE OF FUTURE PSYCHOLOGICAL DEVELOPMENT.
~Carl Jung, CW 6, Para 758

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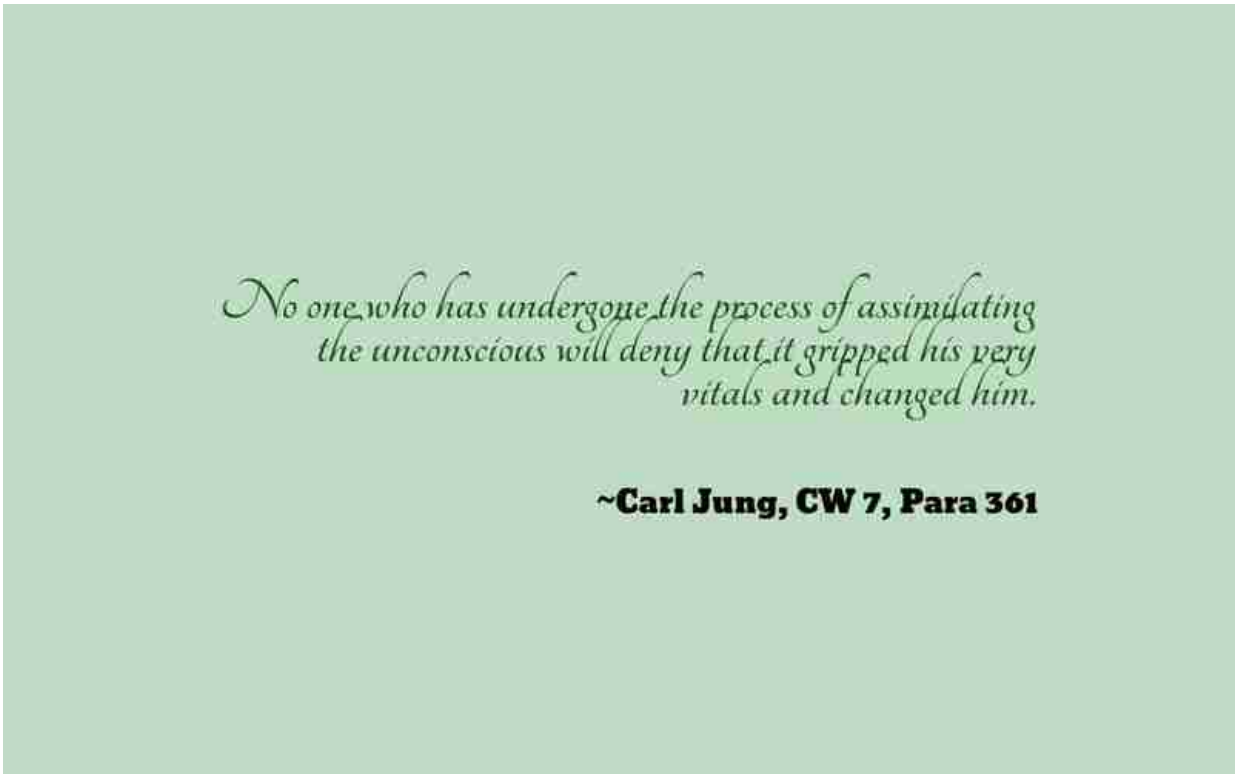
No one who has undergone the process of assimilating
the unconscious will deny that it gripped his very
vitals and changed him.
~Carl Jung, CW 7, Para 361

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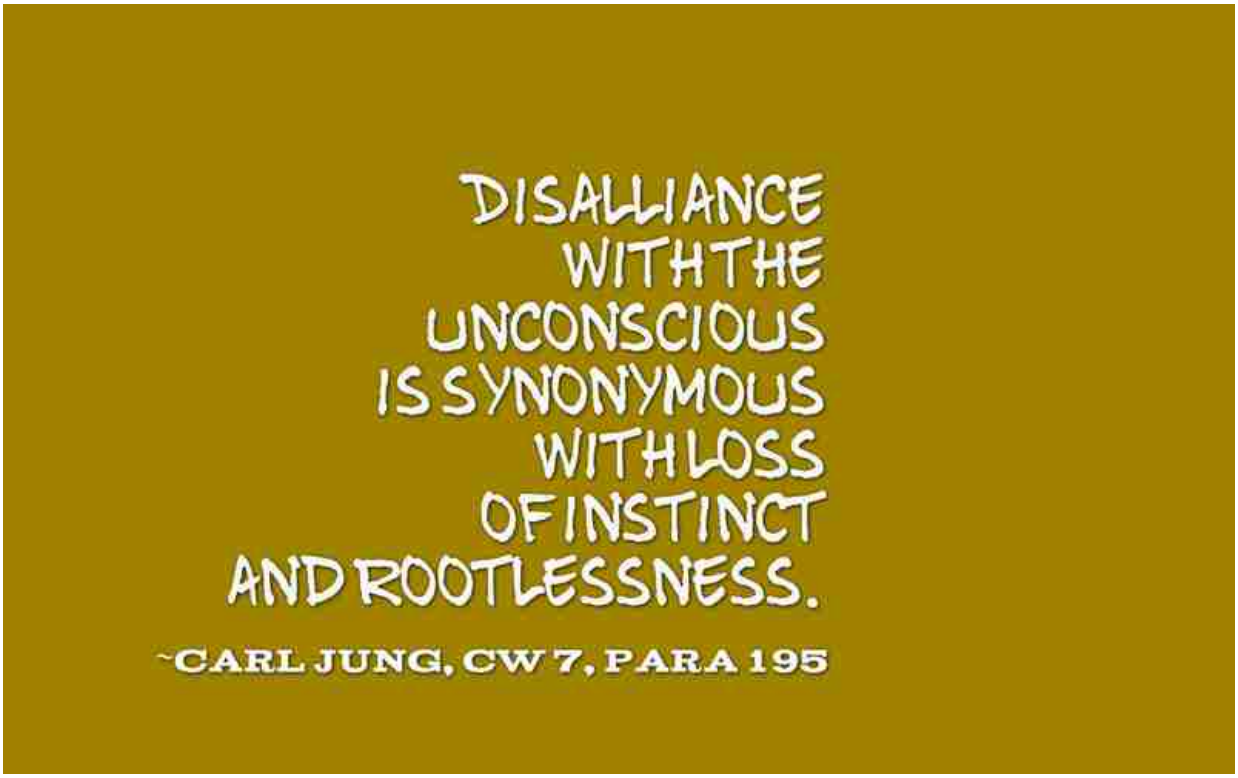
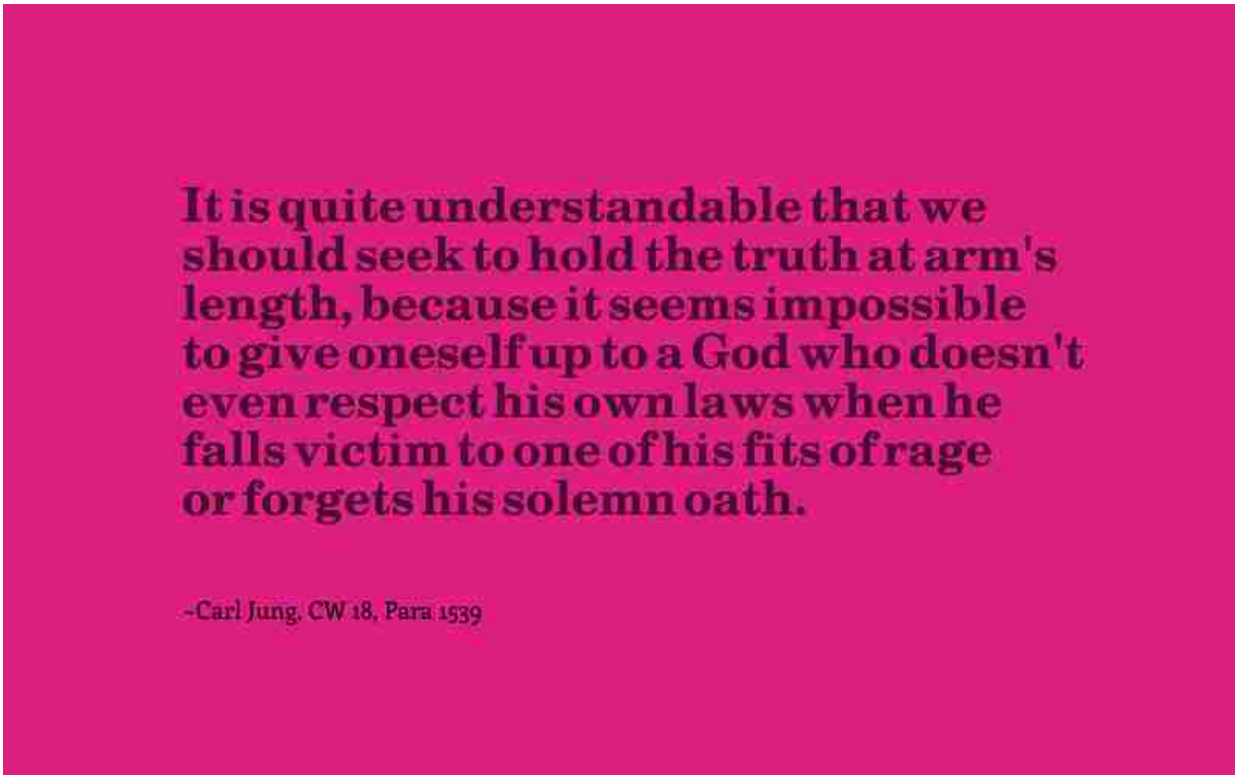


Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195


It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.
~Carl Jung, CW 18, Para 1539

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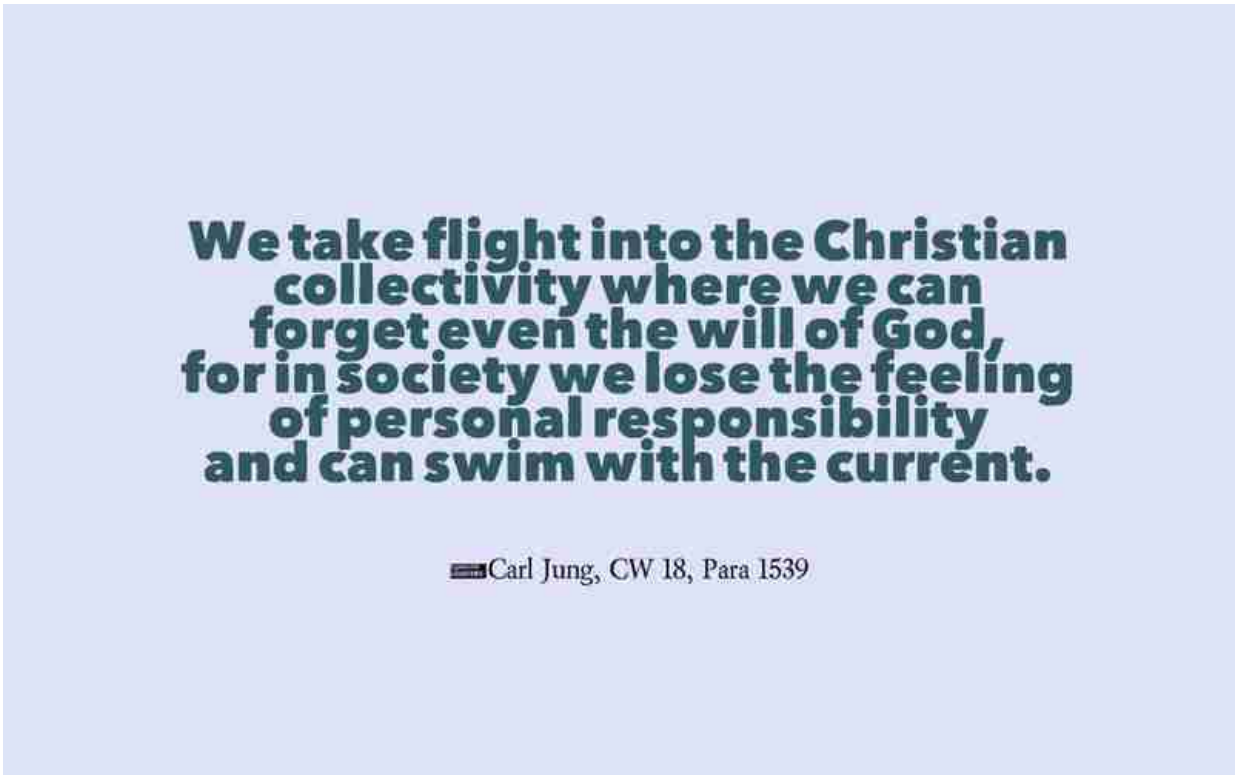
We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.
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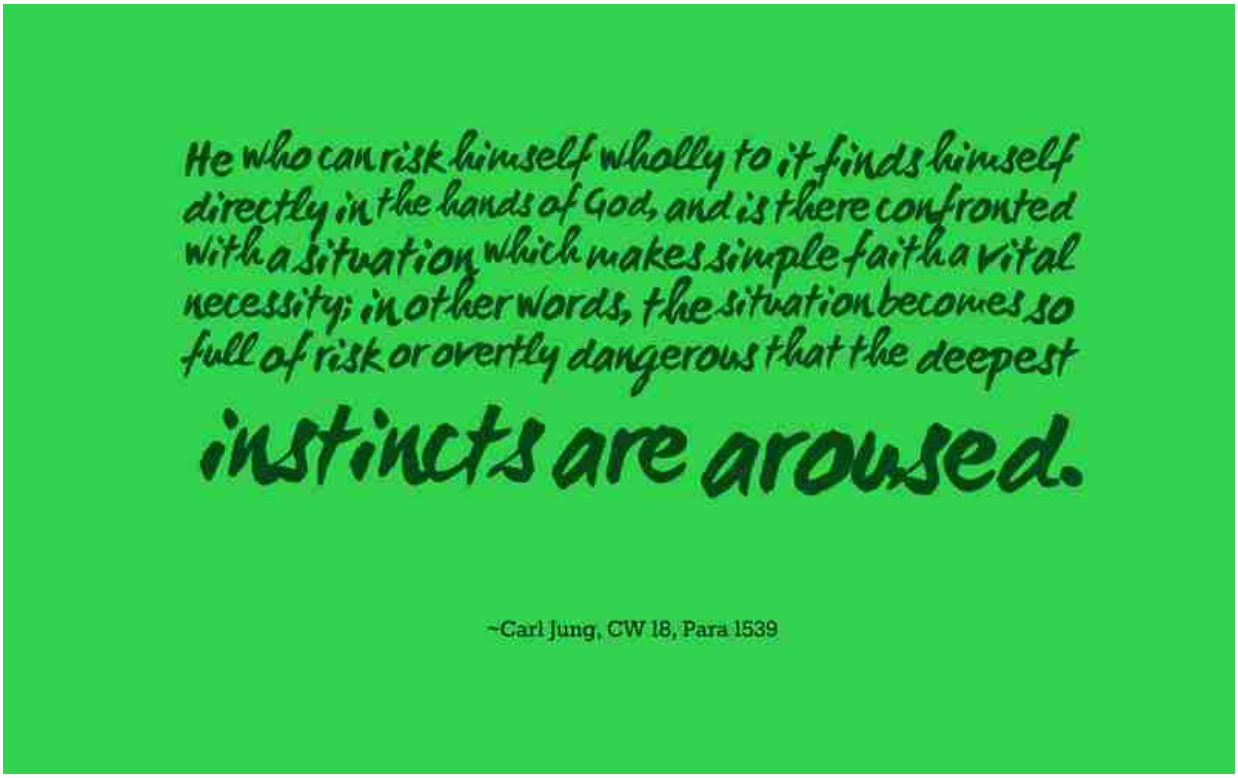
He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes simple faith a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest
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For the important thing is not to interpret and understand the fantasies, but primarily to experience them.
~Carl Jung, CW 7, Para 342.

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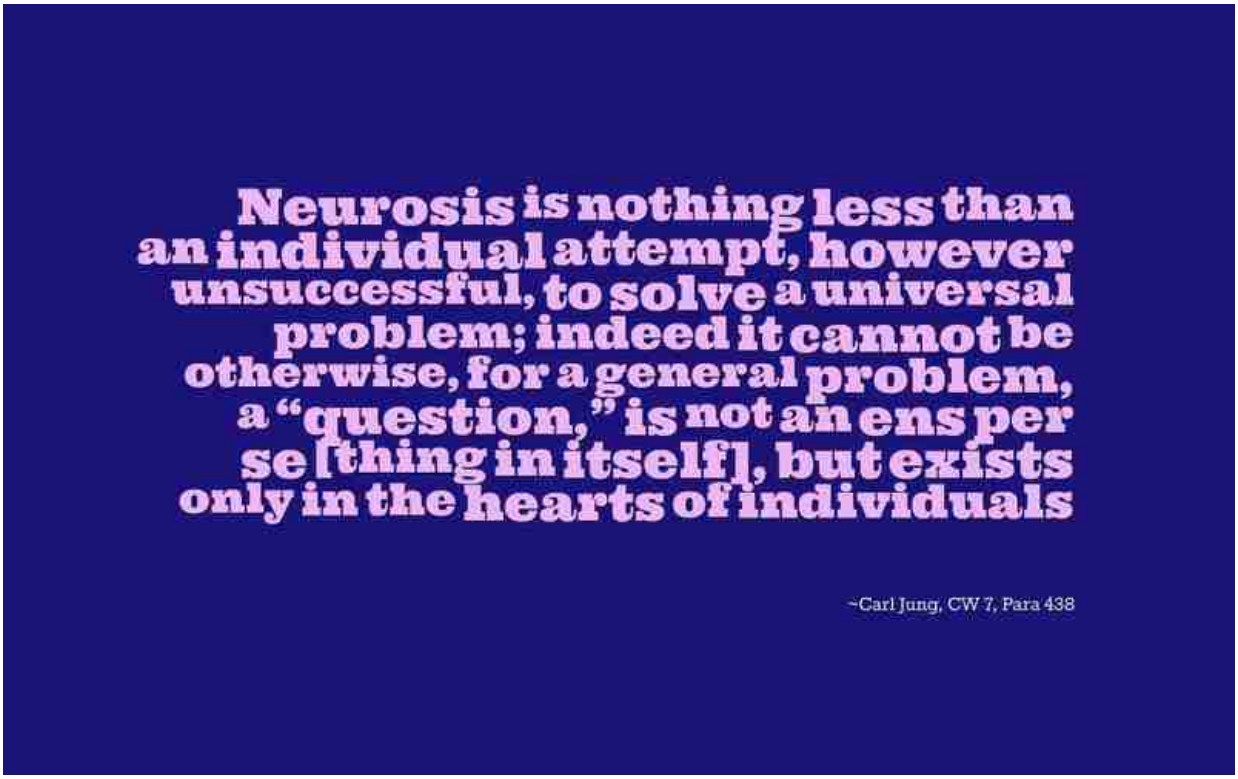
Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself], but exists only in the hearts of individuals
~Carl Jung, CW 7, Para 438

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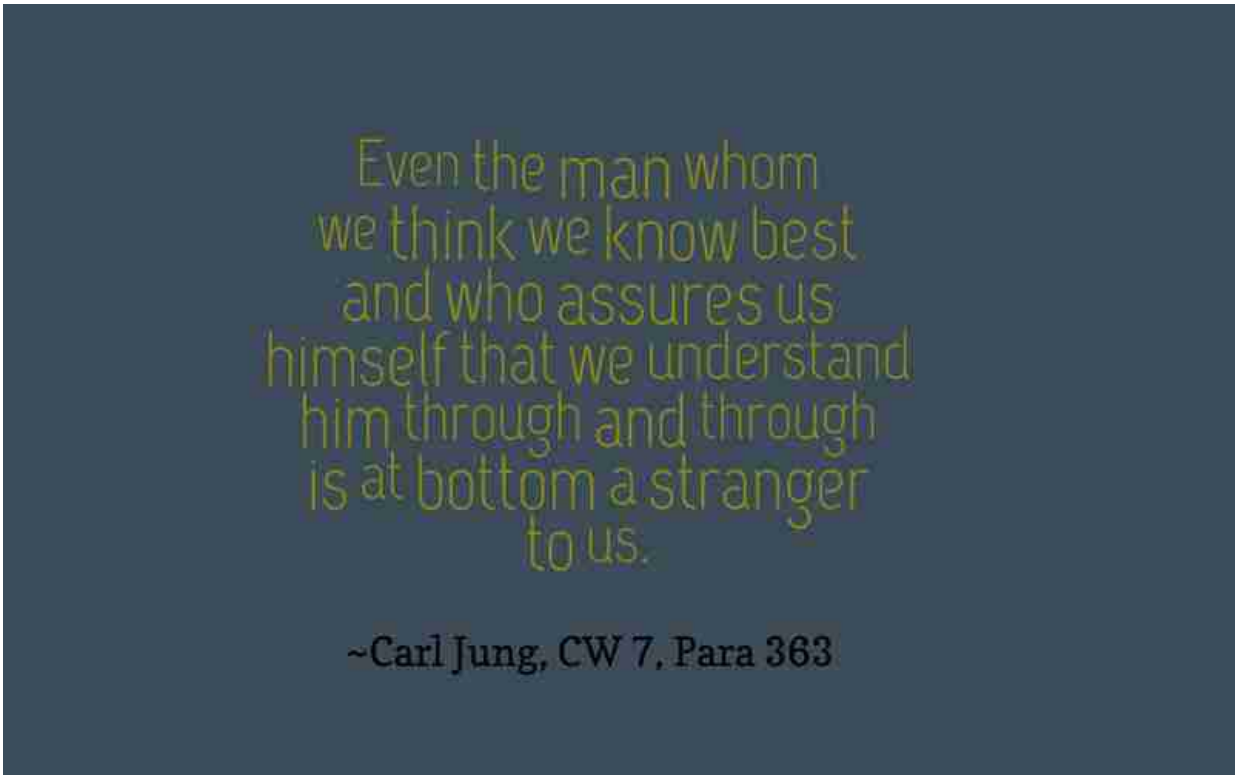
Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us.
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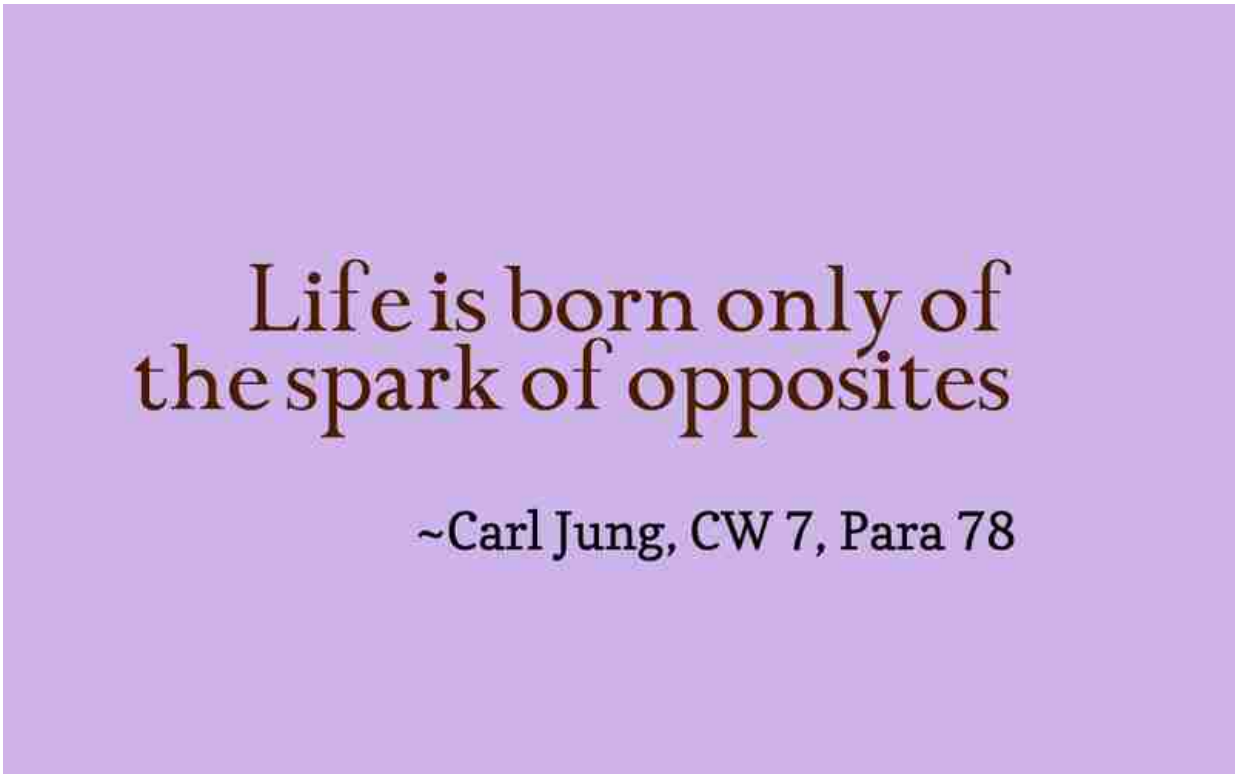
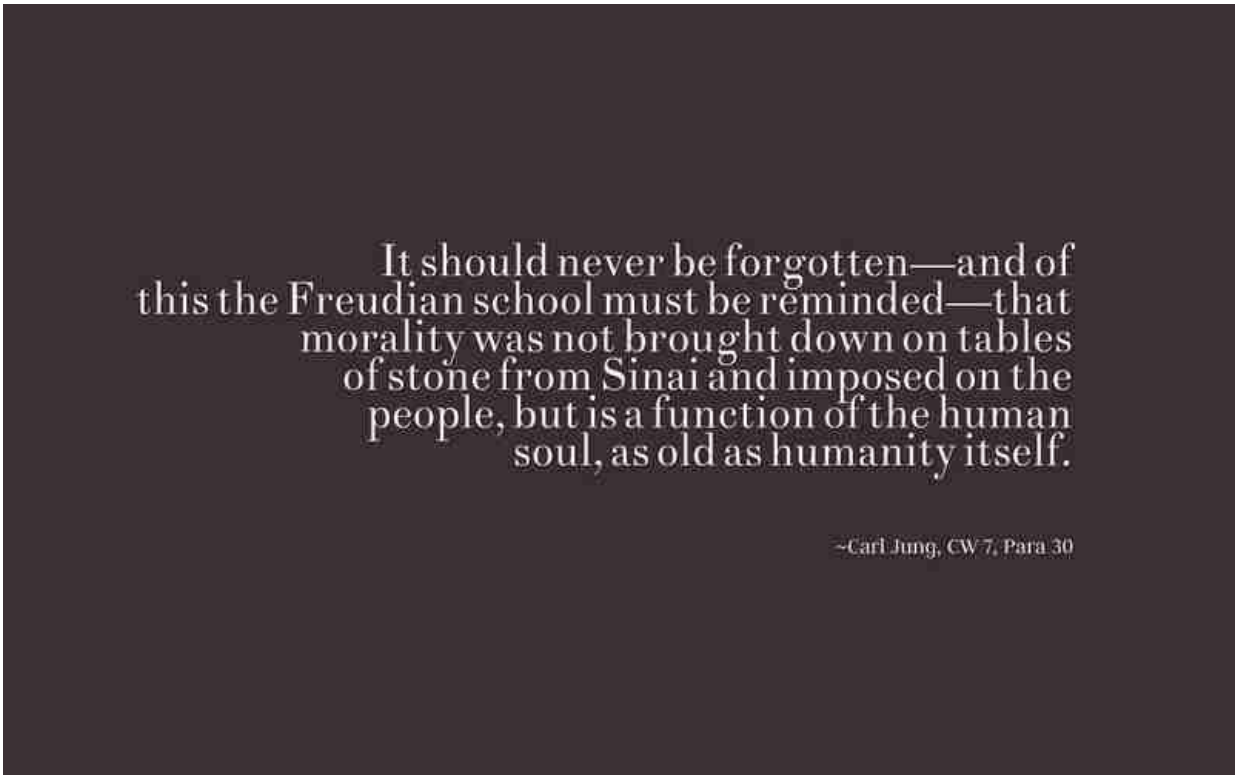


Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78


It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself.
~Carl Jung, CW 7, Para 30

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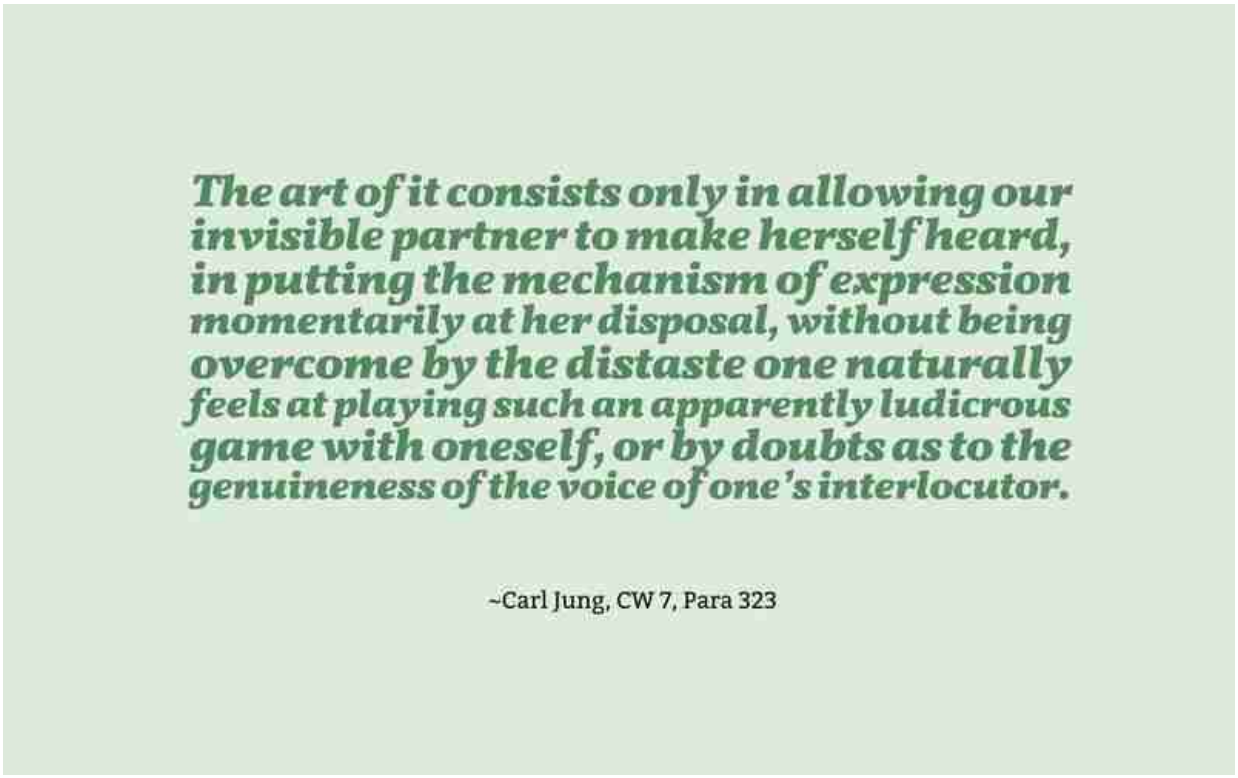
The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.
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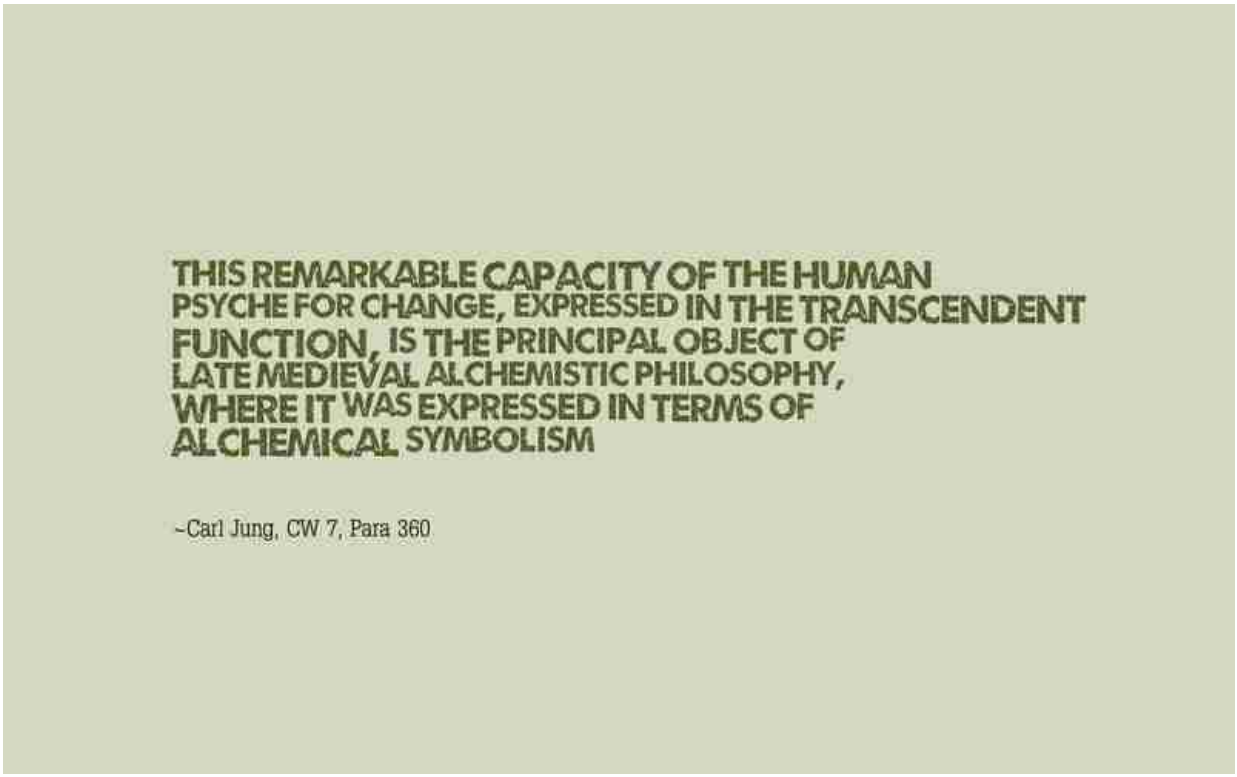
THIS REMARKABLE CAPACITY OF THE HUMAN
PSYCHE FOR CHANGE, EXPRESSED IN THE TRANSCENDENT
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LATE MEDIEVAL ALCHEMISTIC PHILOSOPHY,
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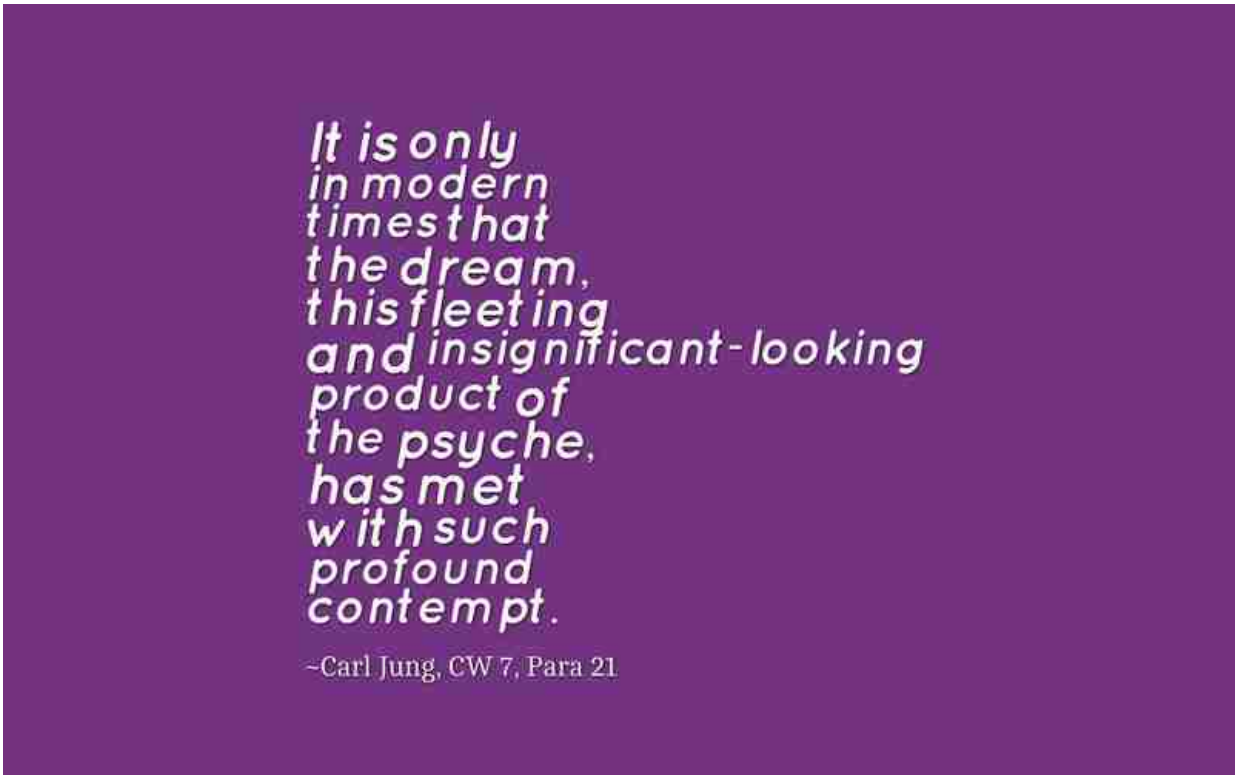
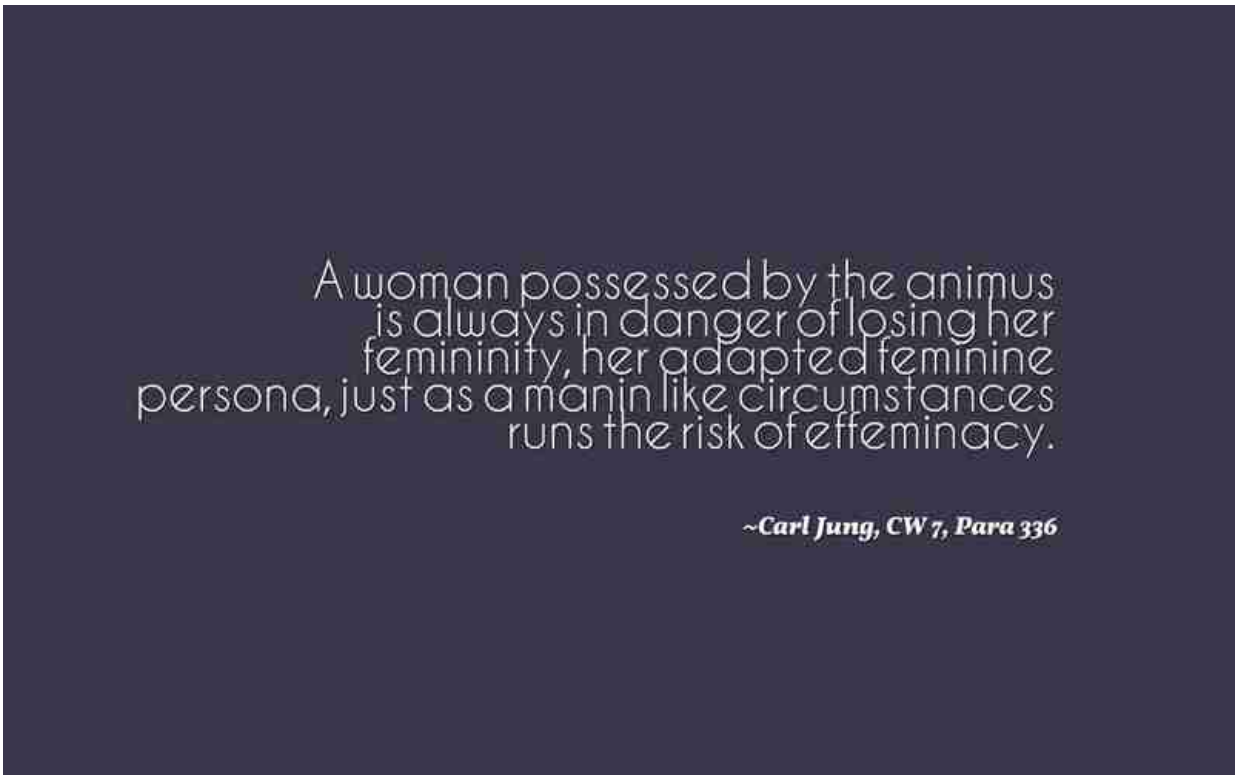
~Carl Jung, CW 7, Para 360

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of
late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

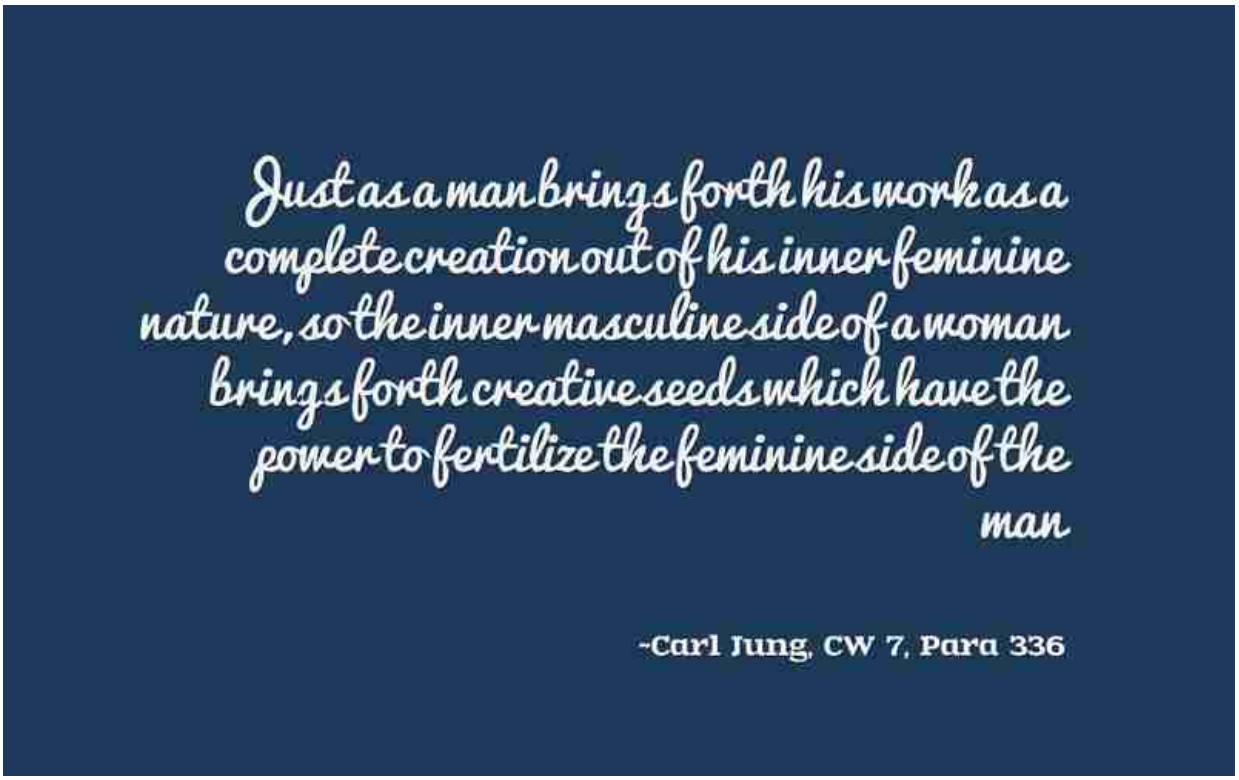


It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21


A woman possessed by the animus
is always in danger of losing her
femininity, her adapted feminine
persona, just as a man in like circumstances
runs the risk of effeminacy.
~Carl Jung, CW 7, Para 336

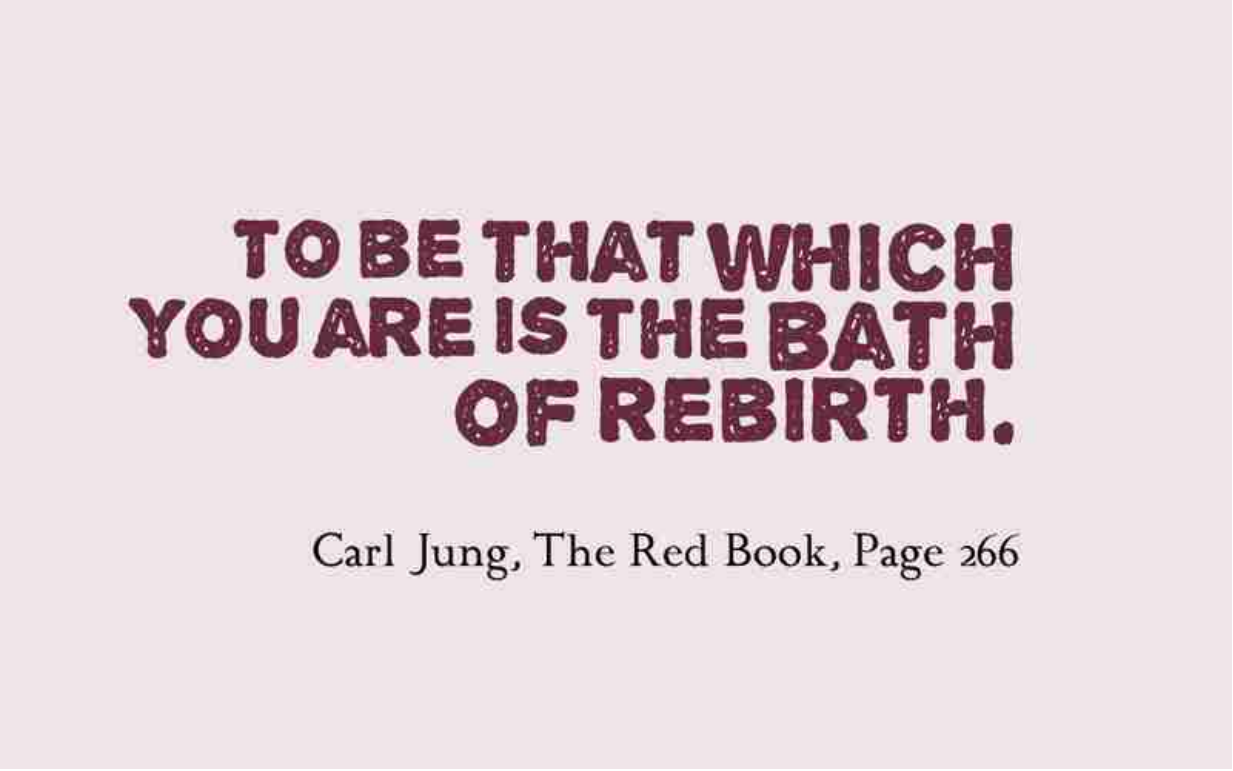
A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man

in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

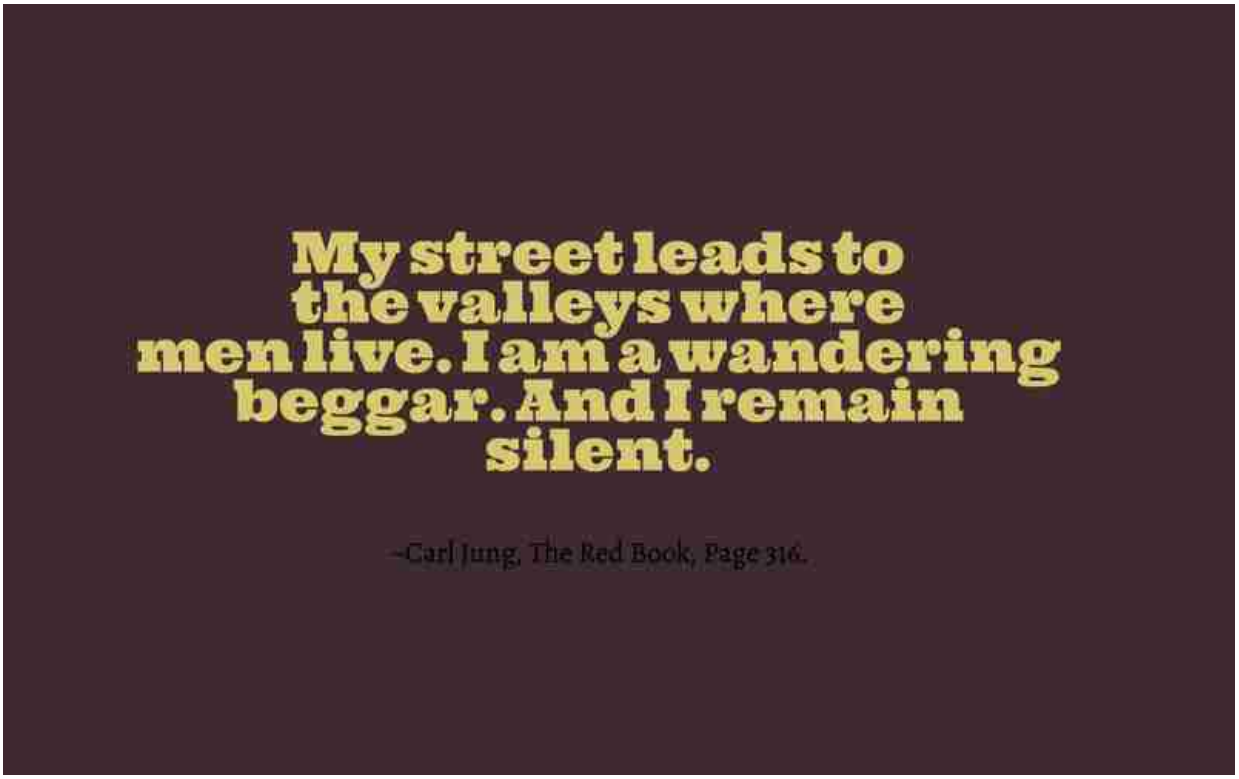

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man
-Carl Jung, CW 7, Para 336

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings
forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

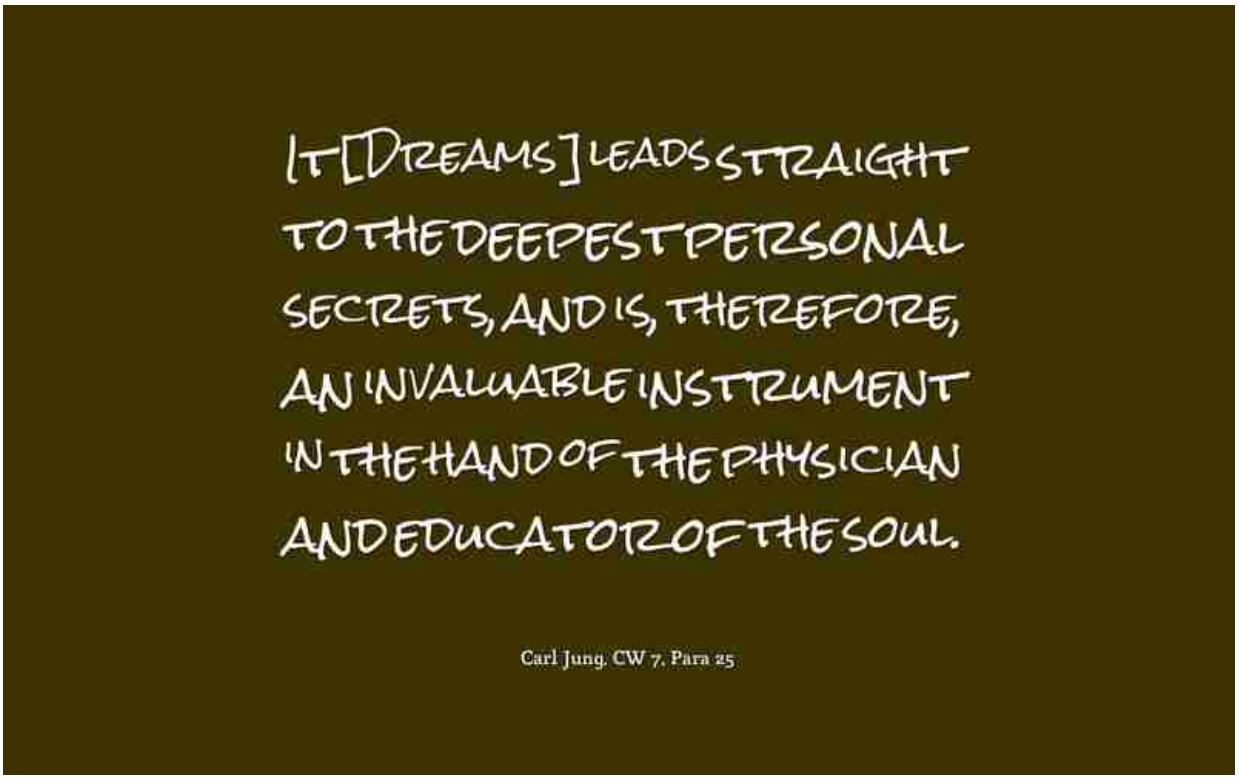
To be effective, a symbol must be by its very nature unassailable. Carl Jung, CW 6, Para 401



To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266



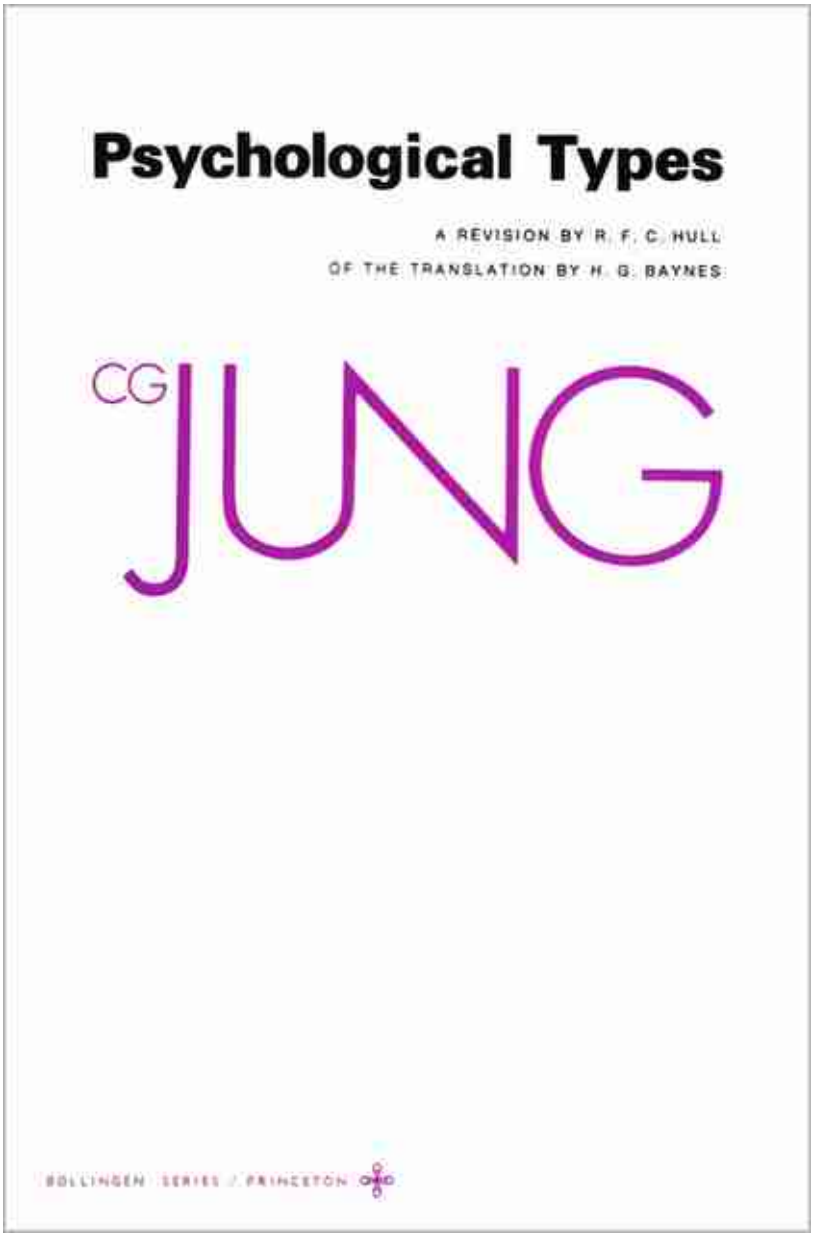
My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.


IT [DREAMS] LEADS STRAIGHT TO THE DEEPEST PERSONAL SECRETS, AND IS, THEREFORE, AN INVALUABLE INSTRUMENT IN THE HAND OF THE PHYSICIAN AND EDUCATOR OF THE SOUL.
Carl Jung, CW 7, Para 25

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and

educator of the soul. Carl Jung, CW 7, Para 25

Carl Jung: One is struck by the enormous diversity of human individuals... (2016-05-10 03:25)



I have given a detailed description of a purely psychological typology in my book Psychological Types.

My investigation was based on twenty years of work as a doctor, which brought me into contact with people of all classes from all the great nations.

When one begins as a young doctor, one's head is still full of clinical pictures and diagnoses.

In the course of the years, impressions of quite another kind accumulate.

One is struck by the enormous diversity of human individuals, by the chaotic profusion of individual cases, the special circumstances of
whose lives and whose special characters produce clinical pictures that, even supposing one still felt any desire to do so, can
be squeezed into the straitjacket of a diagnosis only by force.

The fact that the disturbance can be given such and such a name appears completely irrelevant eside the overwhelming
impression one has that all clinical pictures are so many mimetic or histrionic demonstrations of certain definite character traits.

The pathological problem upon which everything turns has virtually nothing to do with the clinical picture, but is
essentially an expression of character. Carl Jung, CW 6, Para 970

A type is a specimen or example which reproduces in a characteristic way the character of a species or class.

In the narrower sense used in this particular work, a type is a characteristic specimen of a general attitude occurring in
many individual forms.

From a great number of existing or possible attitudes I have singled out four; those, namely, that are primarily oriented by the four
basic psychological functions: thinking, feeling, sensation, intuition.

When any of these attitudes is habitual, thus setting a definite stamp on the character of an individual, I speak of a psychological type.

These function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according
to the quality of the basic function, i.e., into the rational and the irrational.

The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter.

A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and
extraversion.

All the basic types can belong equally well to one or the other of these classes, according to the predominance of the introverted or extraverted attitude. Carl Jung, CW 6, Para 835

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

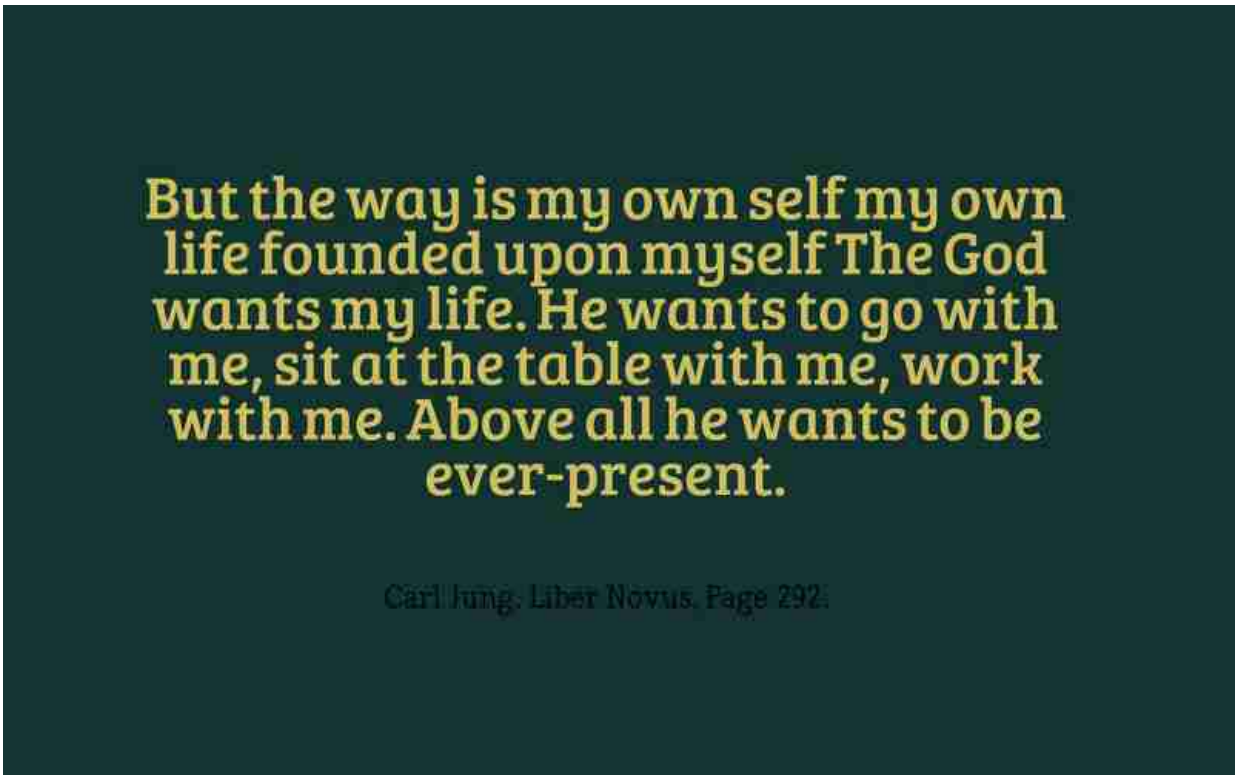
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

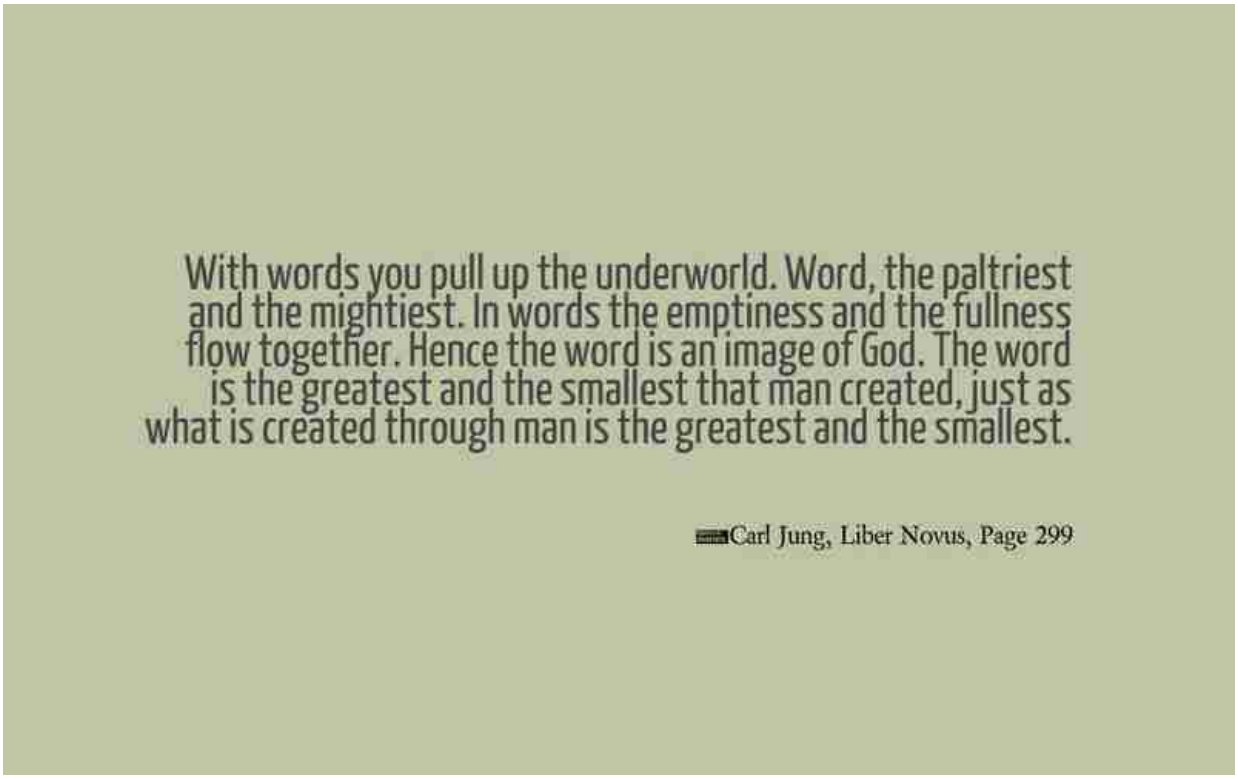
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

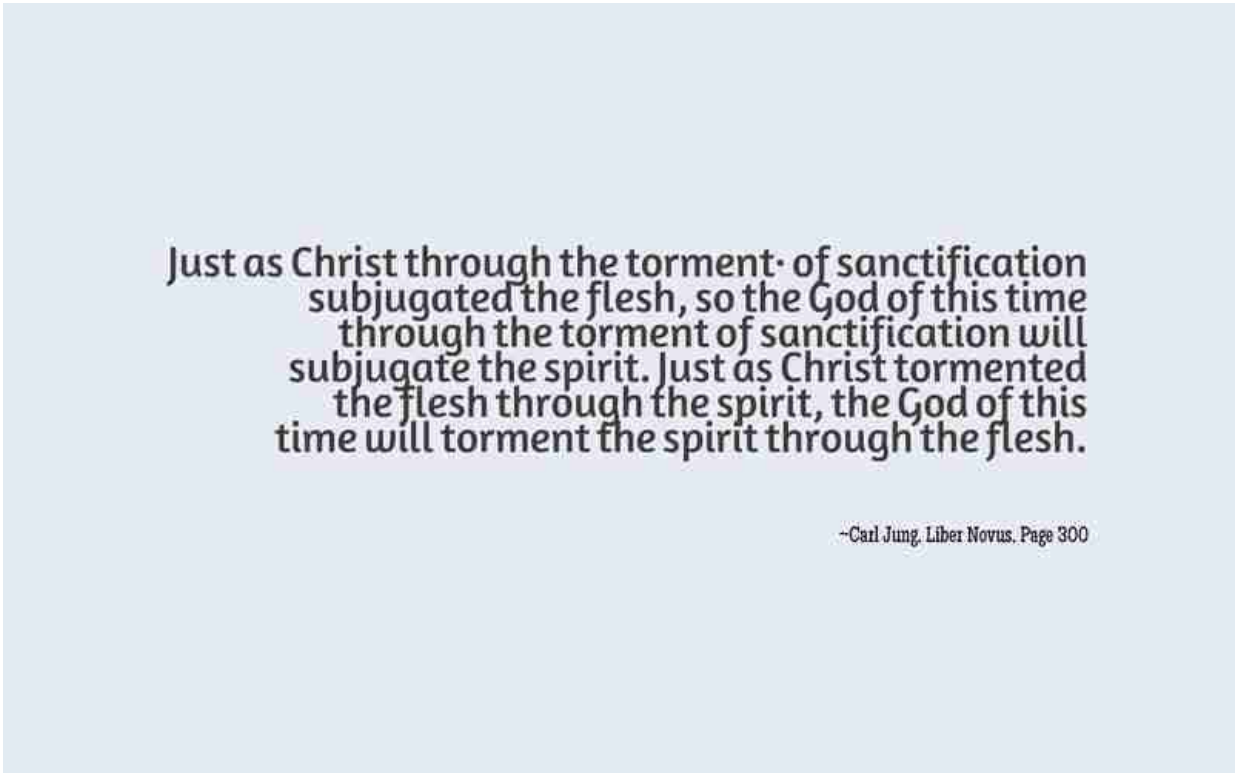
Some Carl Jung Quotations XXXIII (2016-05-11 02:30)


But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.
Carl Jung. Liber Novus. Page 292.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

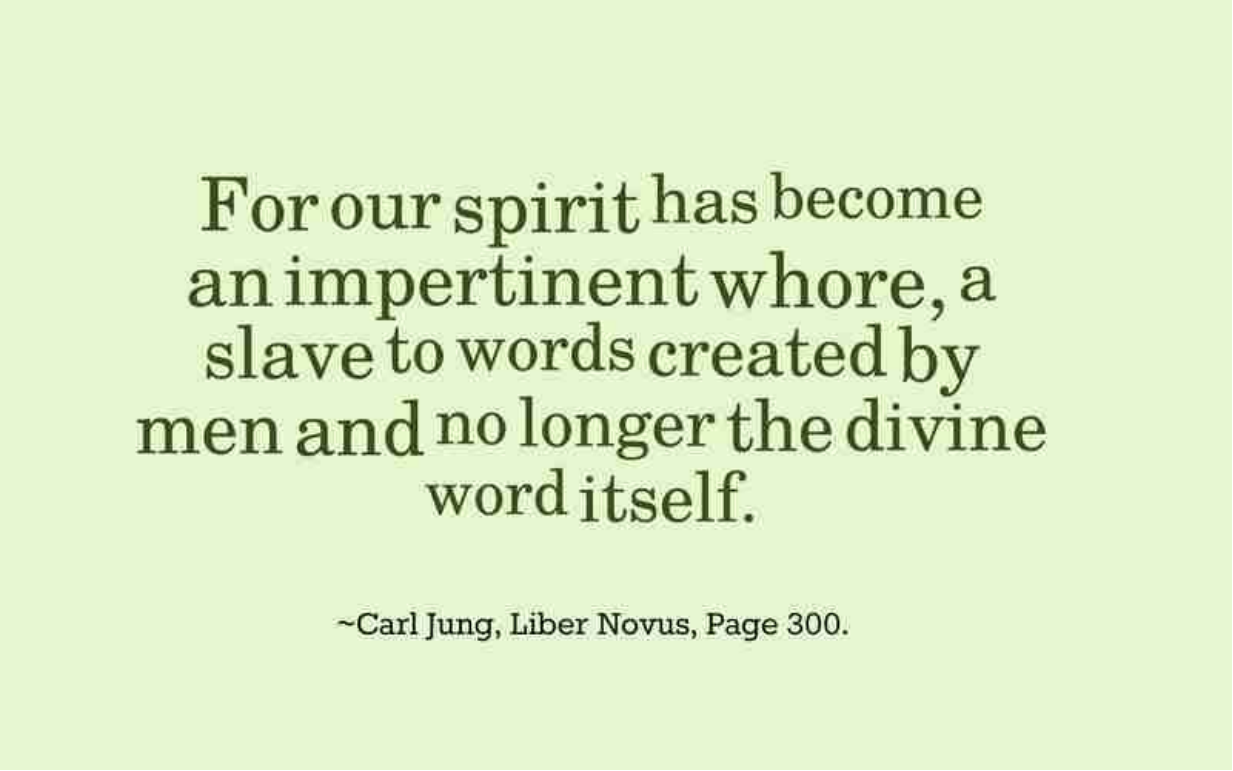

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest.
Carl Jung, Liber Novus, Page 299

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

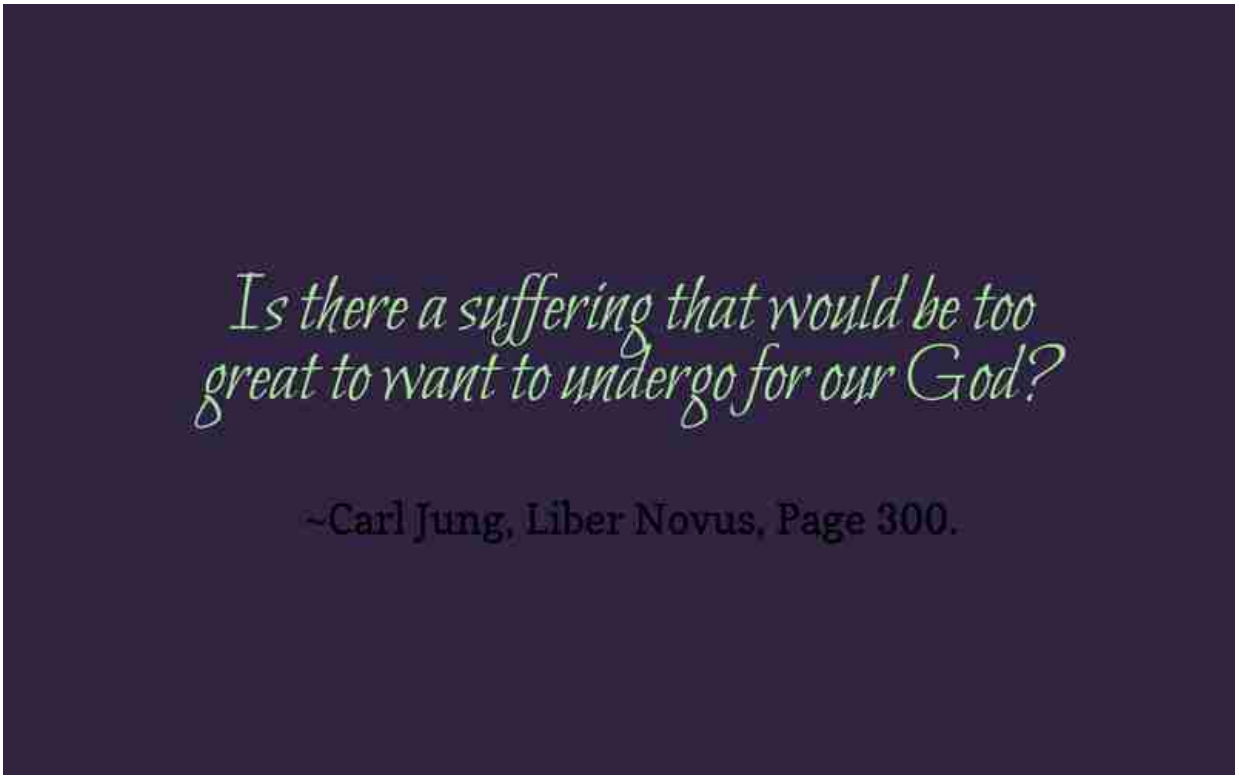

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh.
~Carl Jung. Liber Novus. Page 300

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment

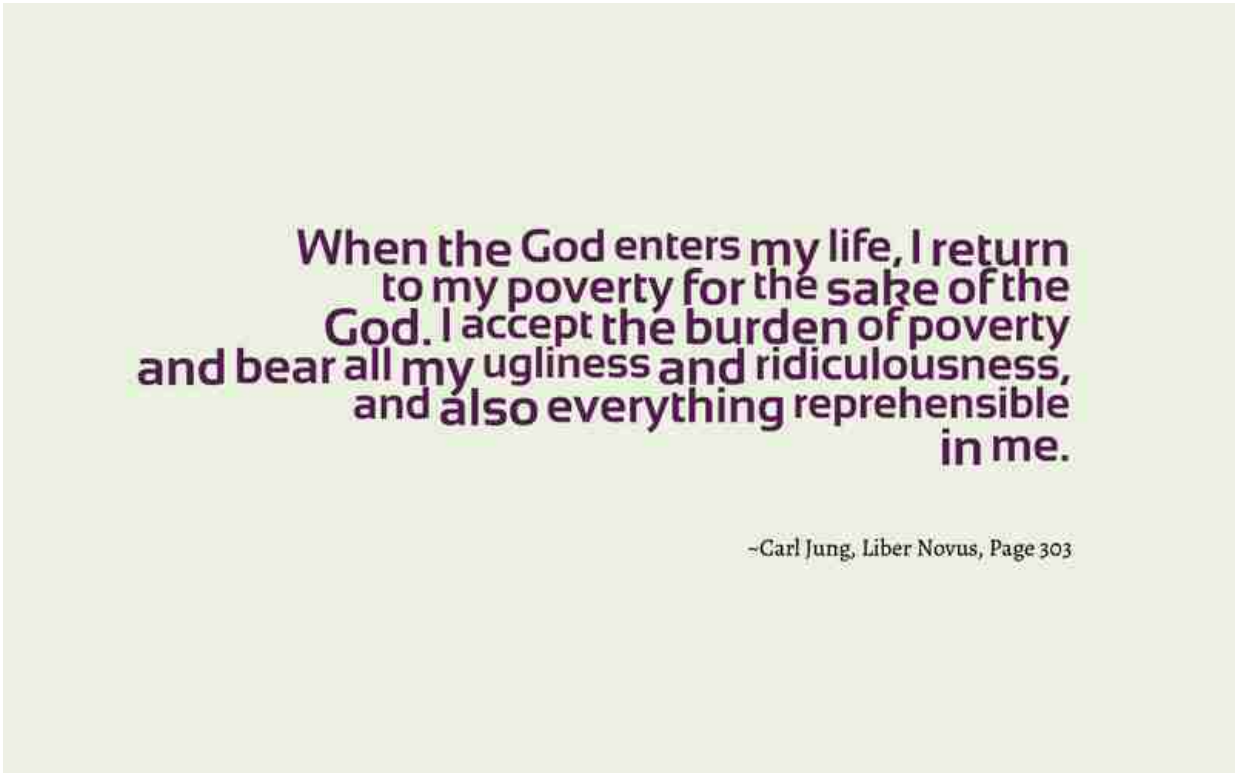
of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.


For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.
~Carl Jung, Liber Novus, Page 300.

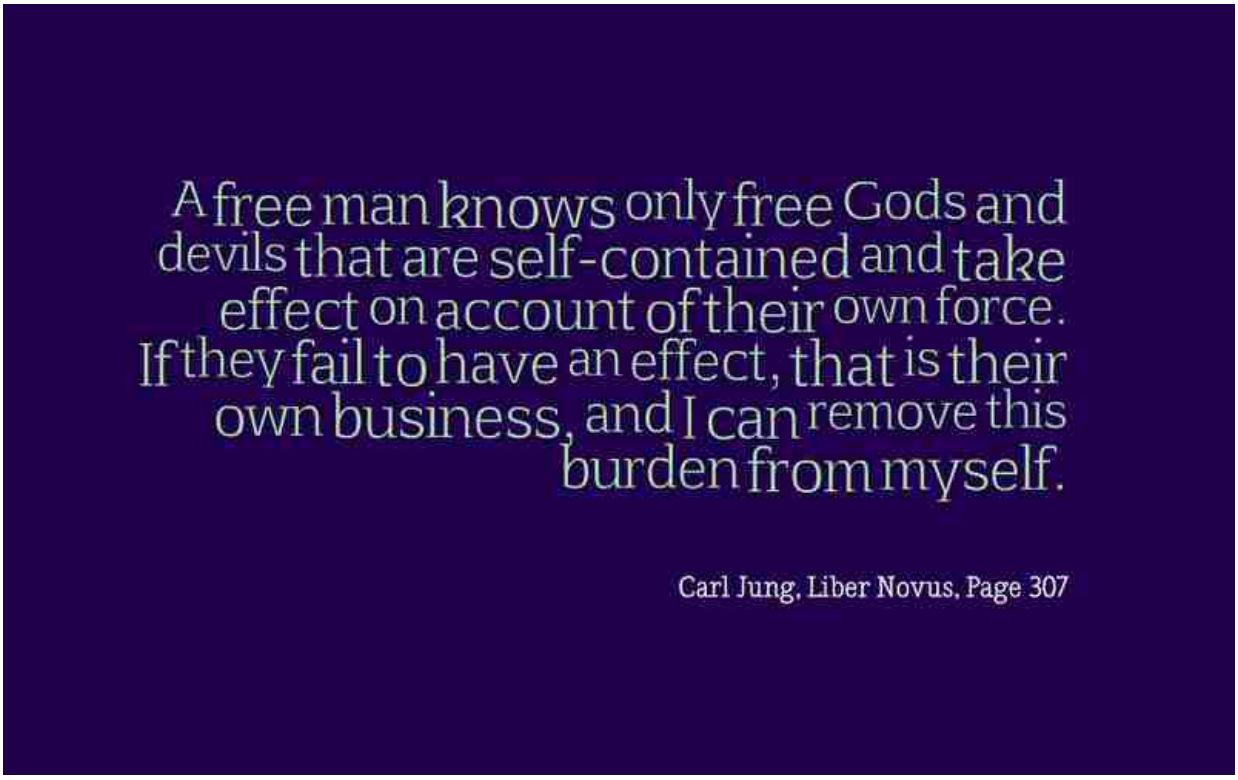
For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.



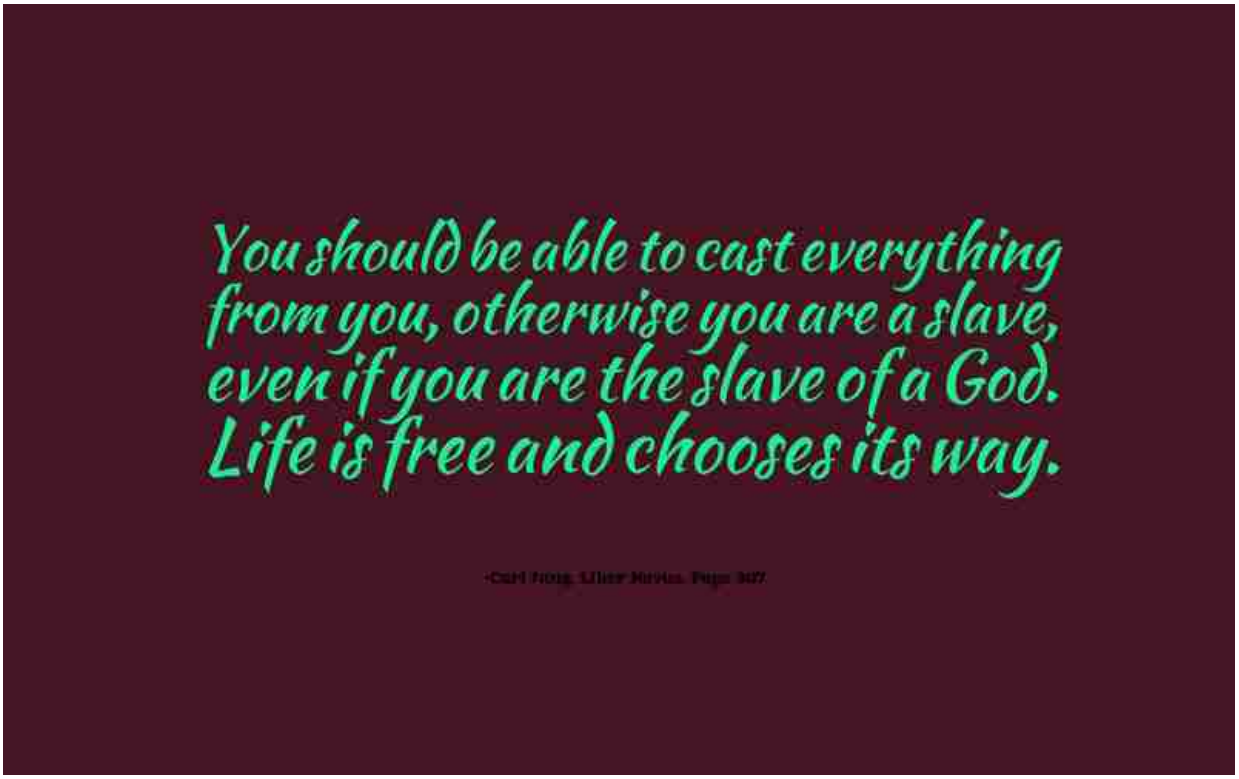
Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.


When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.
~Carl Jung, Liber Novus, Page 303

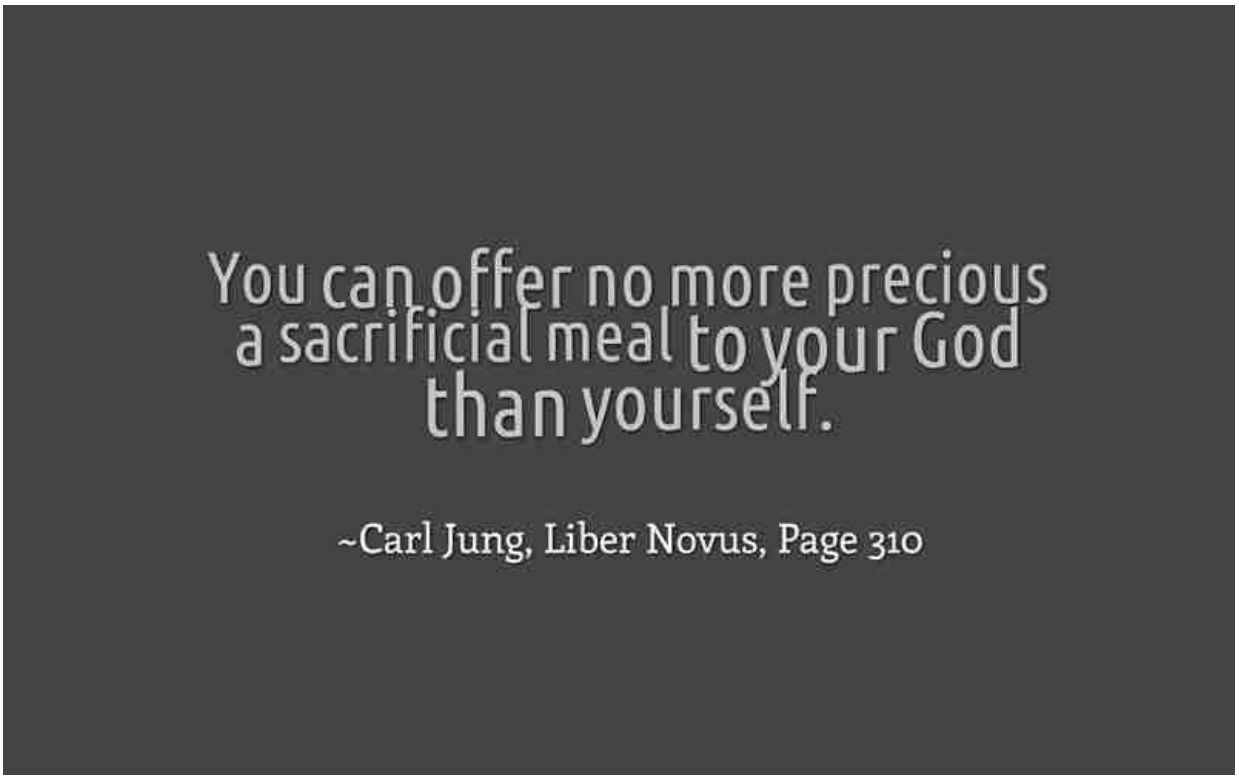
When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.


A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself.
Carl Jung, Liber Novus, Page 307

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.


You should be able to cast everything
from you, otherwise you are a slave,
even if you are the slave of a God.
Life is free and chooses its way.

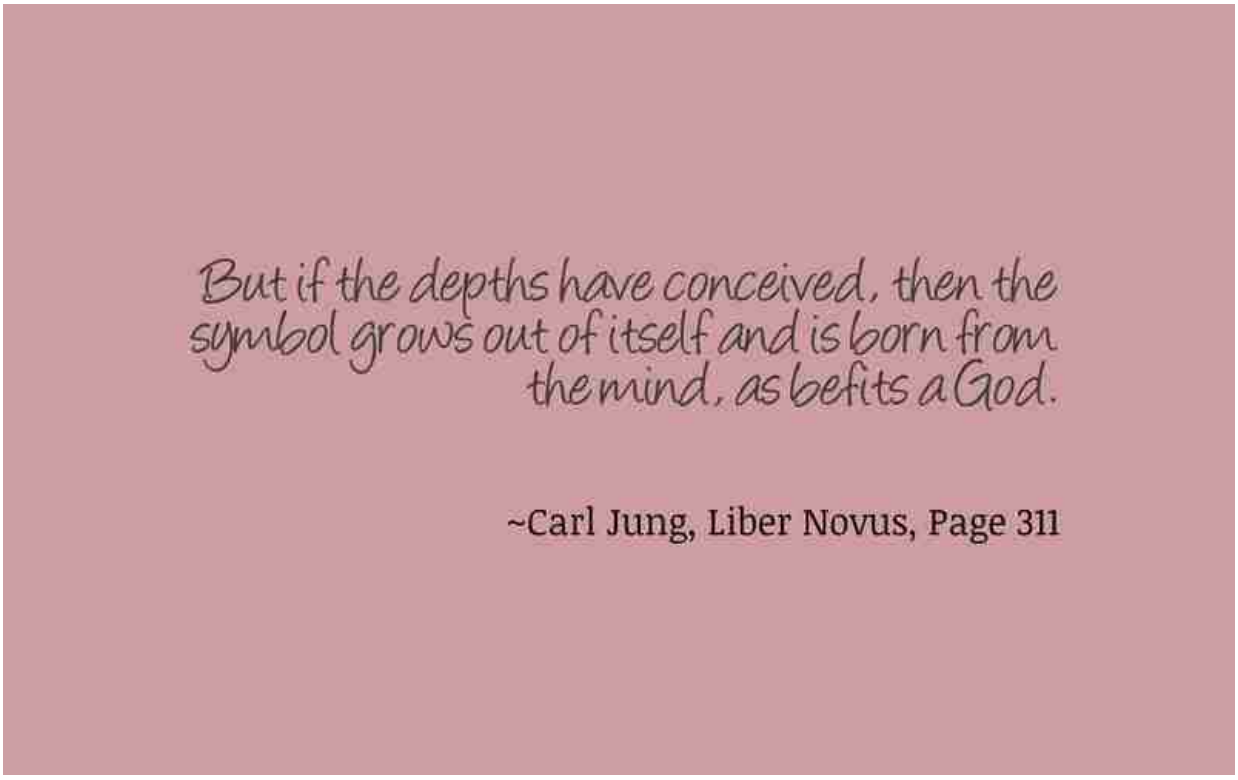
You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.



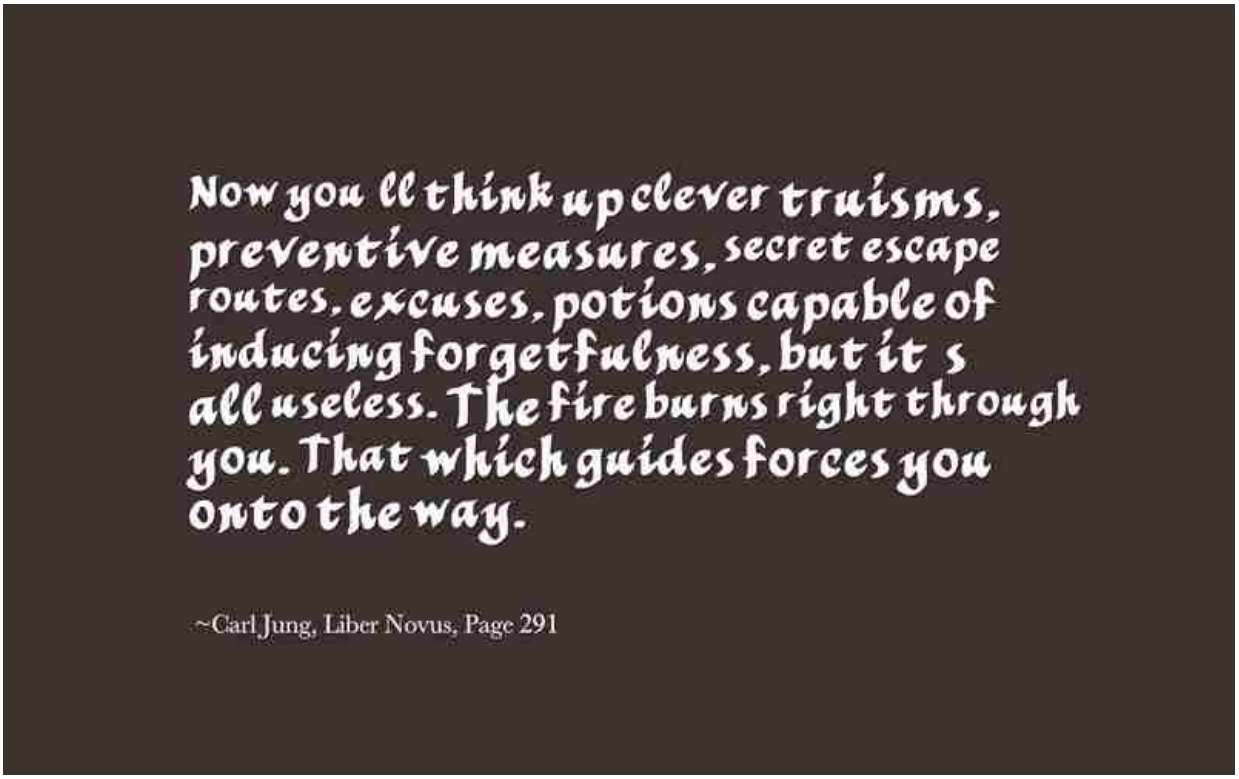
You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

x

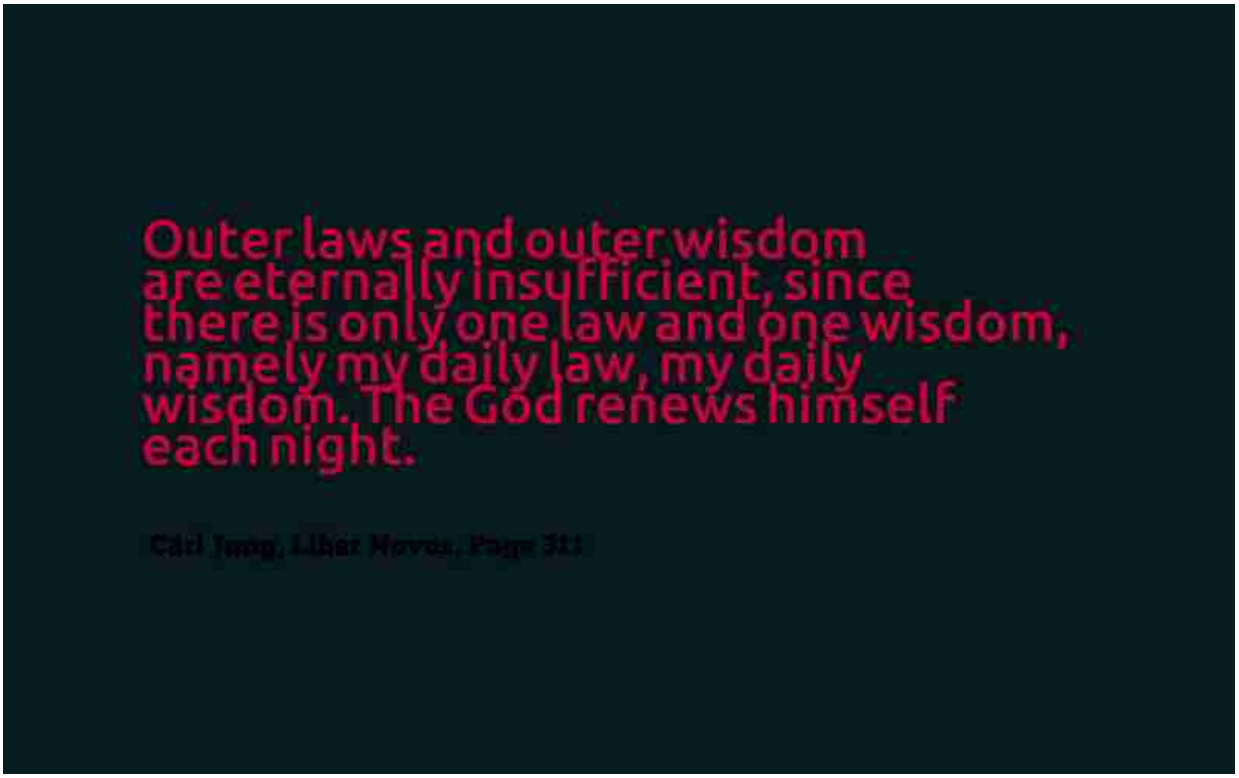
If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.


But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.
~Carl Jung, Liber Novus, Page 311

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

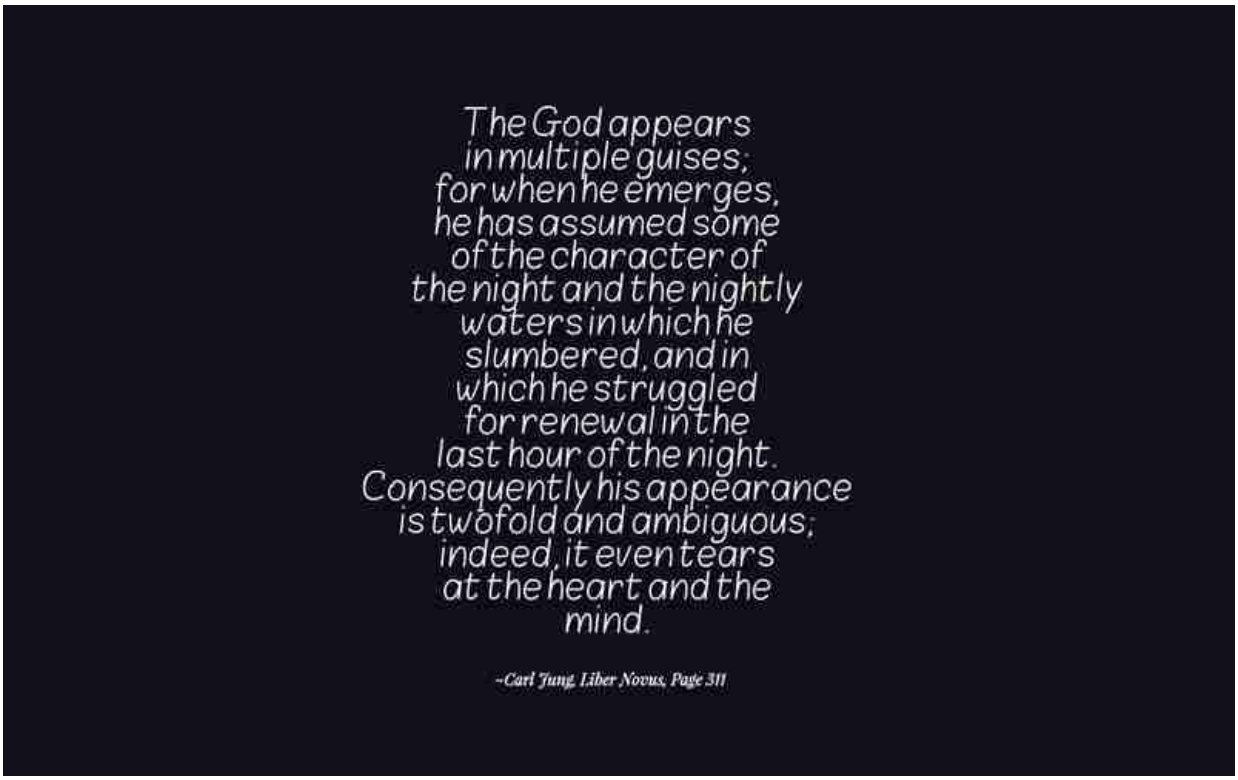

Now you ll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it s all useless. The fire burns right through you. That which guides forces you onto the way.
~Carl Jung, Liber Novus, Page 291

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

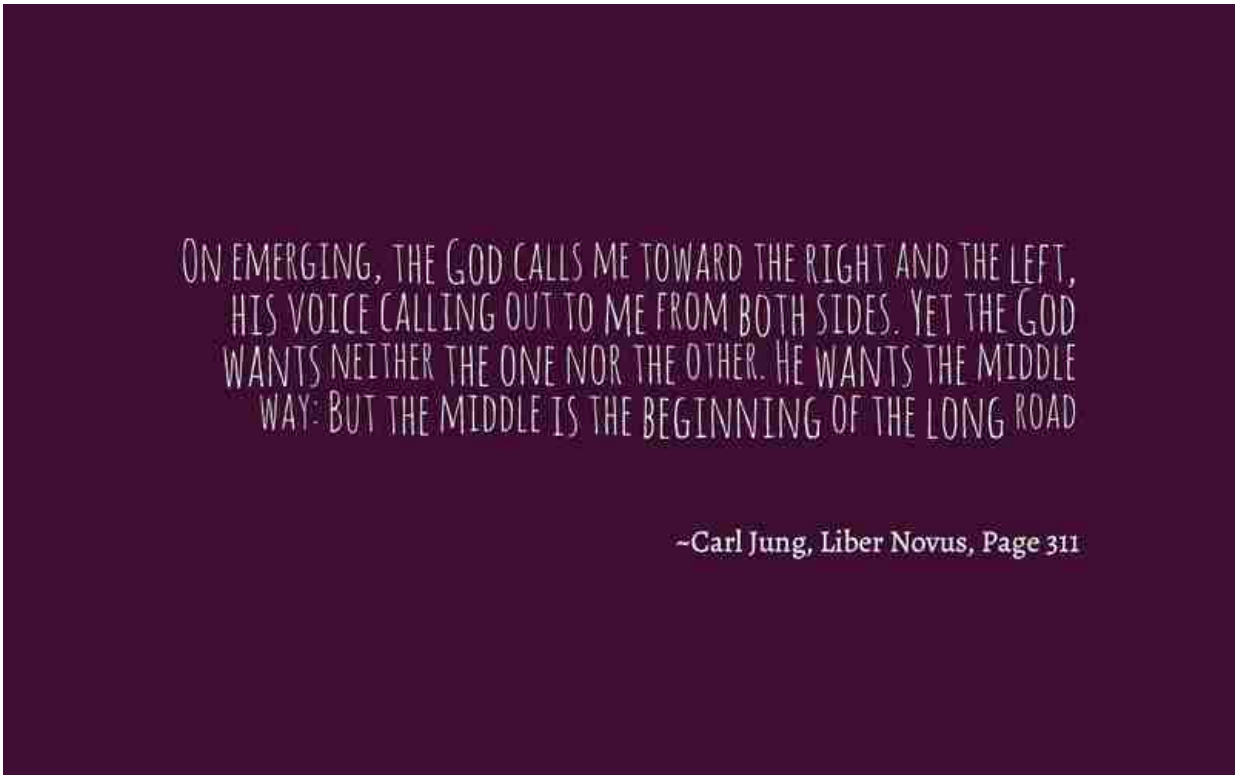

Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer

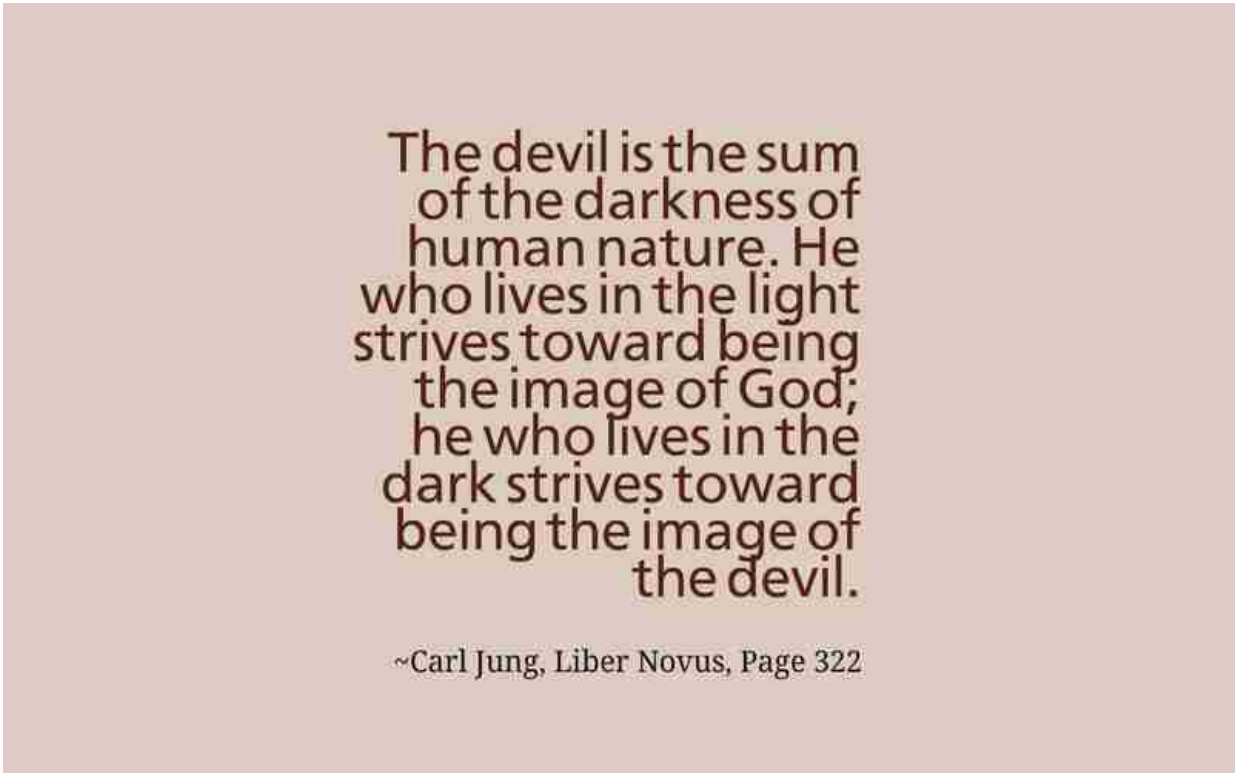
laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.



The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

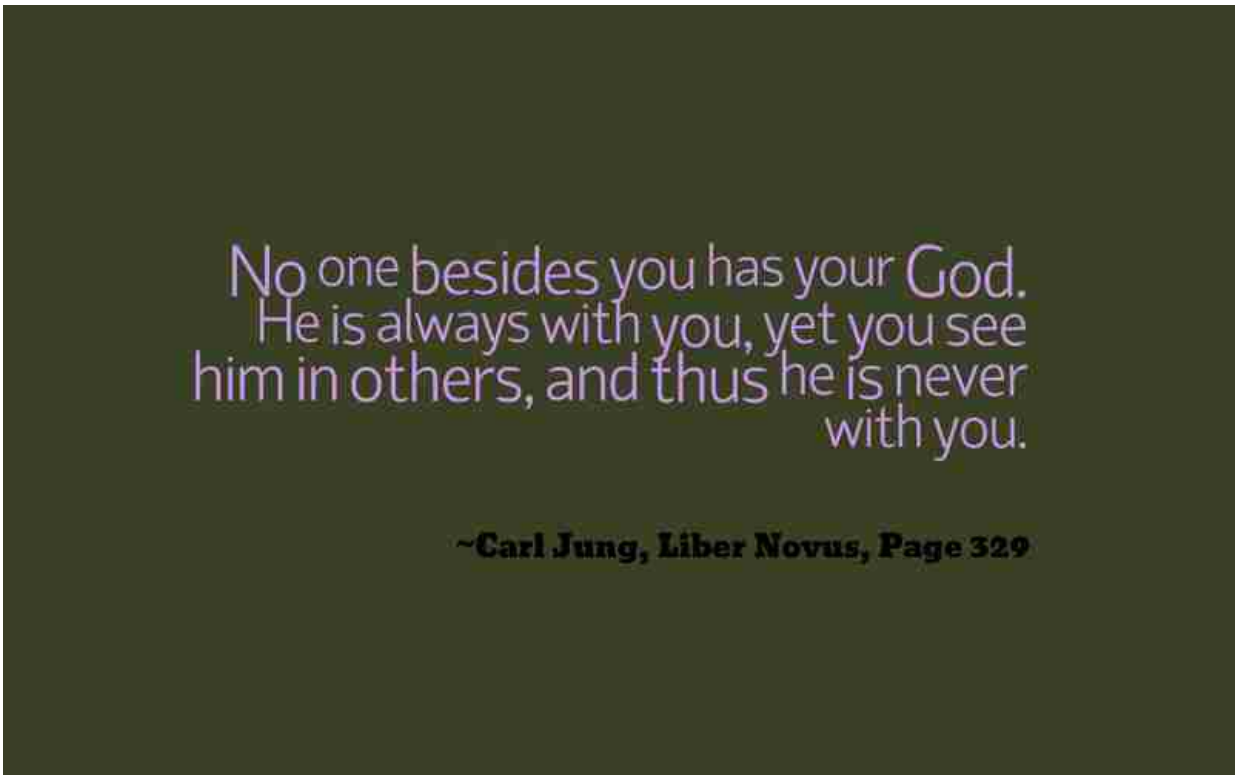

ON EMERGING, THE GOD CALLS ME TOWARD THE RIGHT AND THE LEFT,
HIS VOICE CALLING OUT TO ME FROM BOTH SIDES. YET THE GOD
WANTS NEITHER THE ONE NOR THE OTHER. HE WANTS THE MIDDLE
WAY: BUT THE MIDDLE IS THE BEGINNING OF THE LONG ROAD
~Carl Jung, Liber Novus, Page 311

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

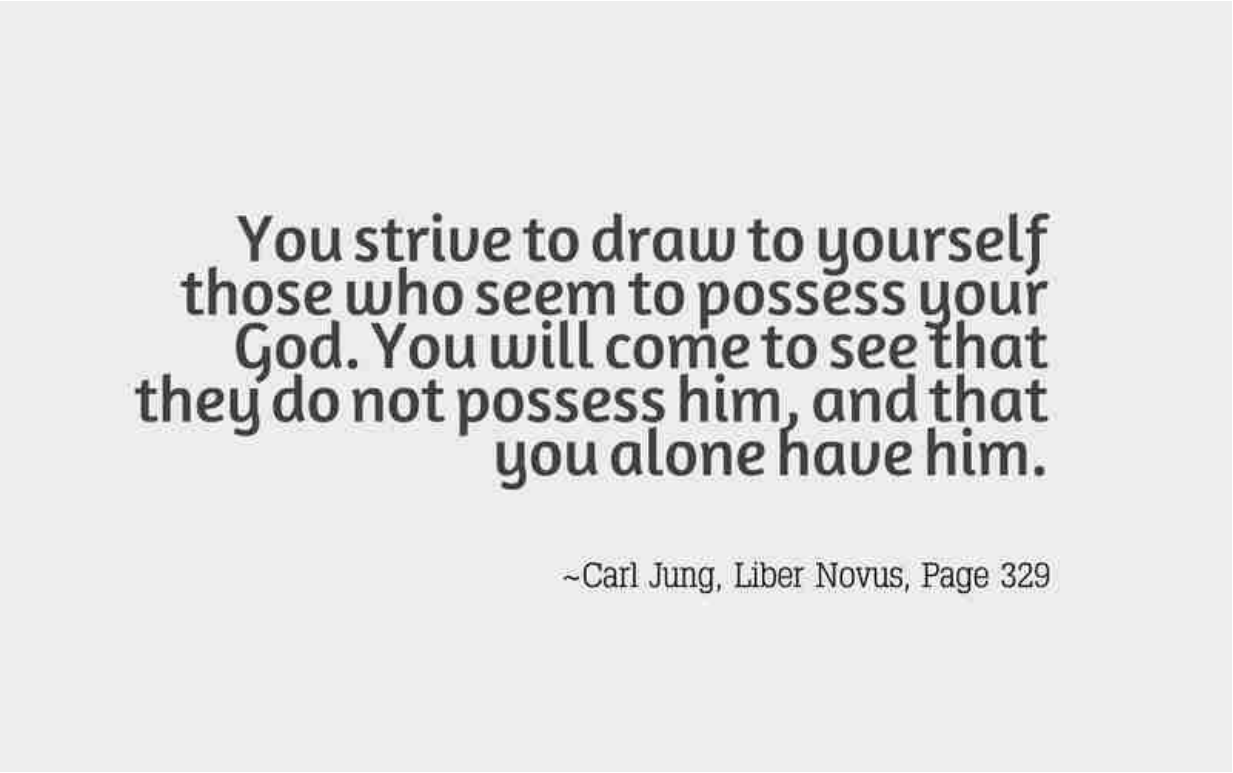

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil.
~Carl Jung, Liber Novus, Page 322

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of

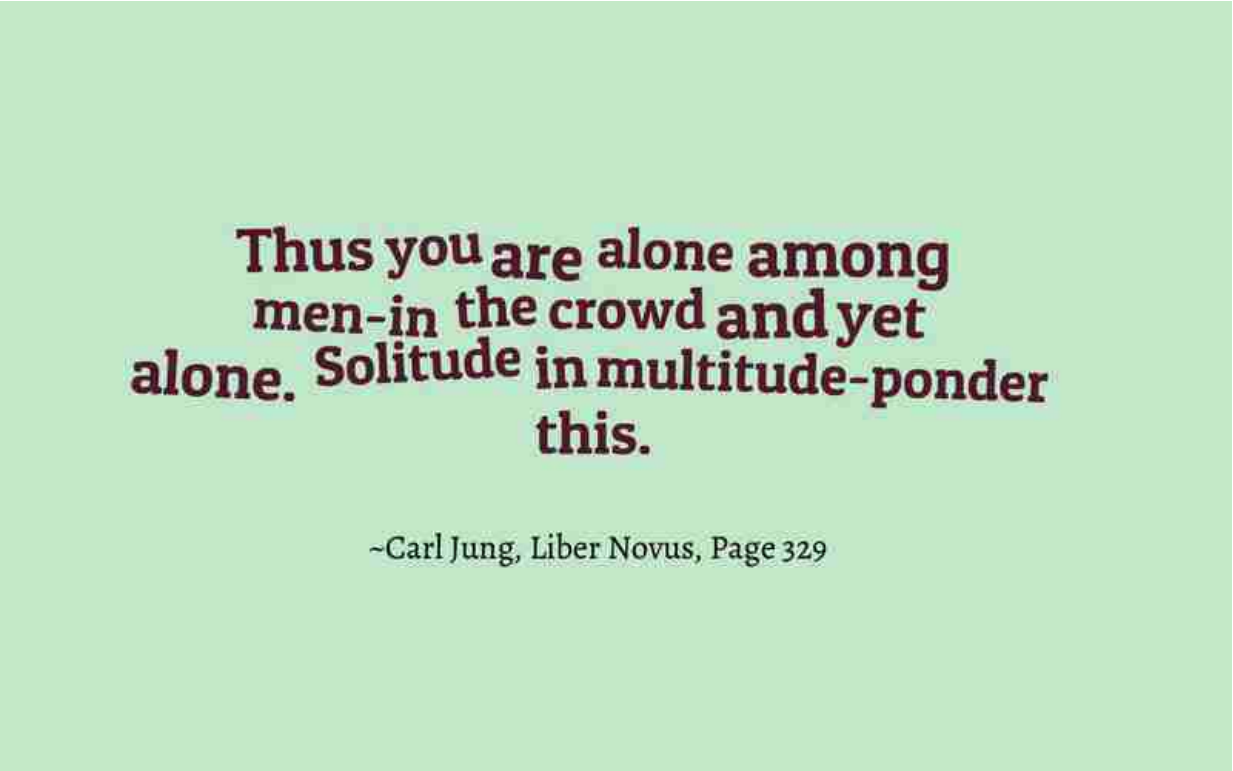
God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.


No one besides you has your God.
He is always with you, yet you see
him in others, and thus he is never
with you.
~Carl Jung, Liber Novus, Page 329

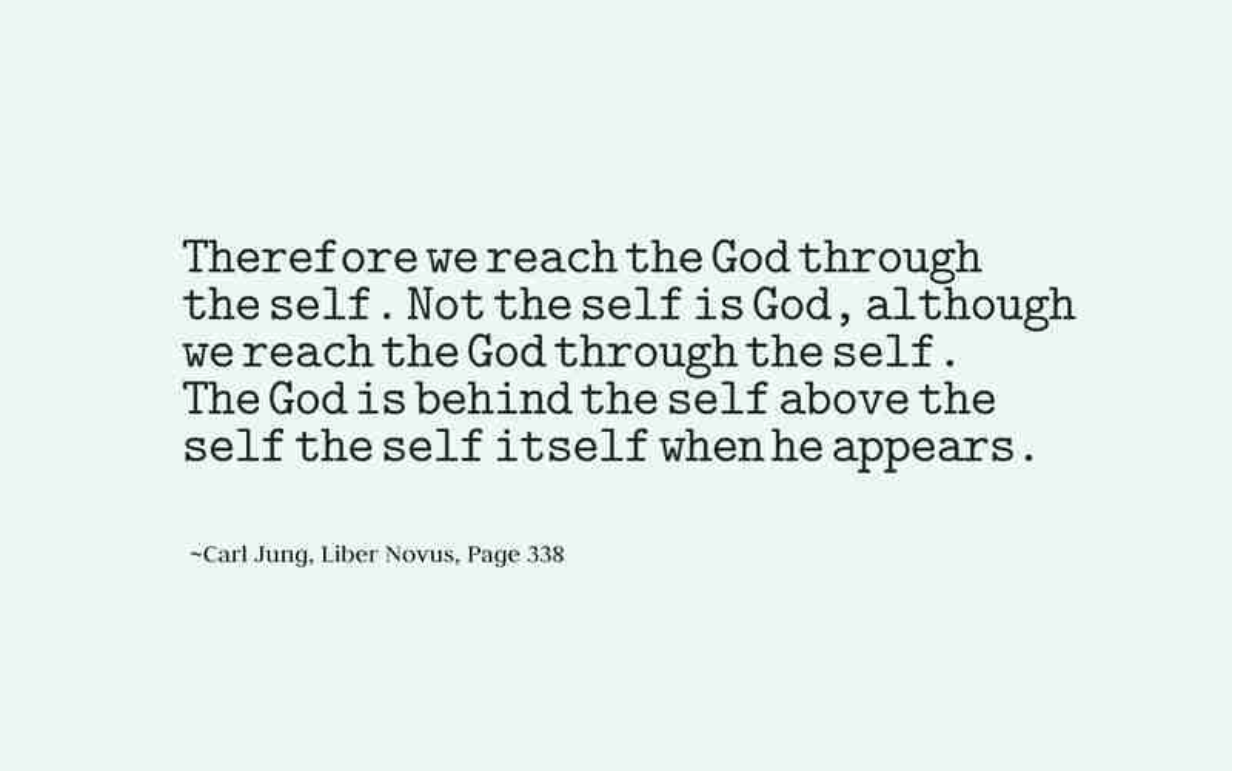
No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you.
Carl Jung, Liber Novus, Page 329.


You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him.
~Carl Jung, Liber Novus, Page 329

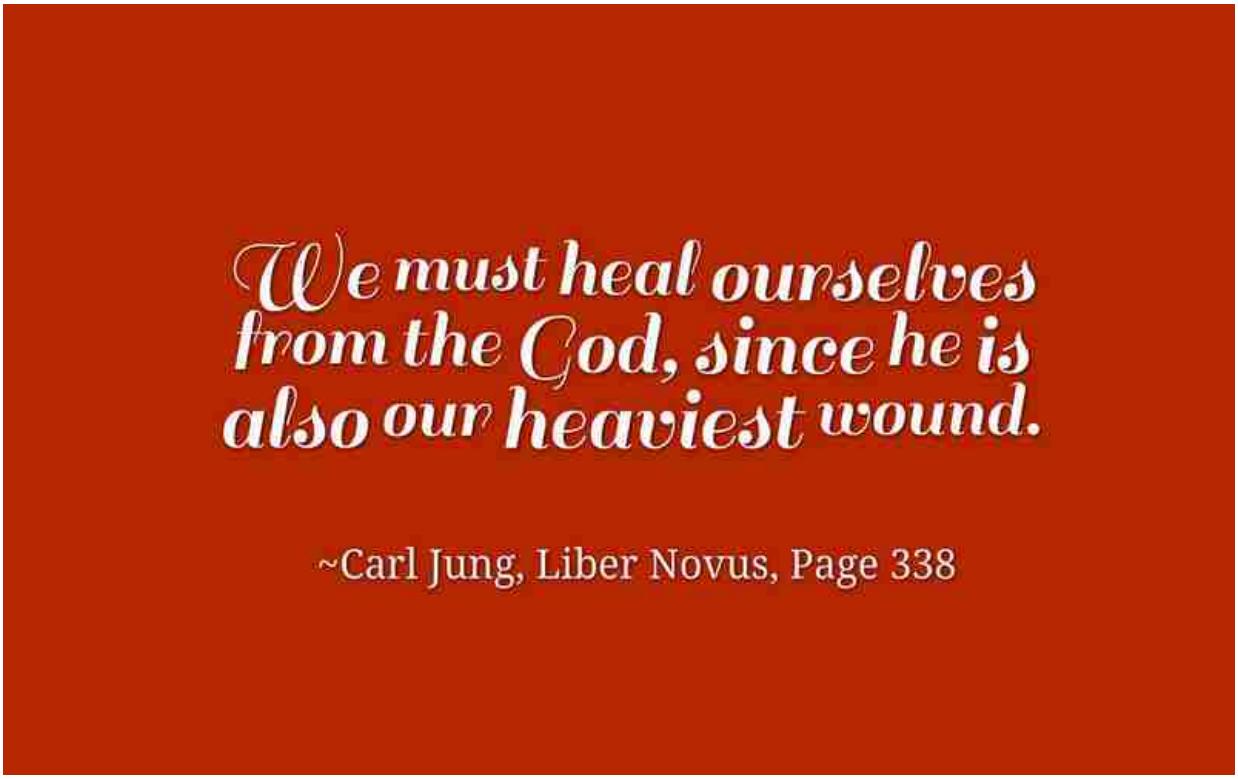
You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.



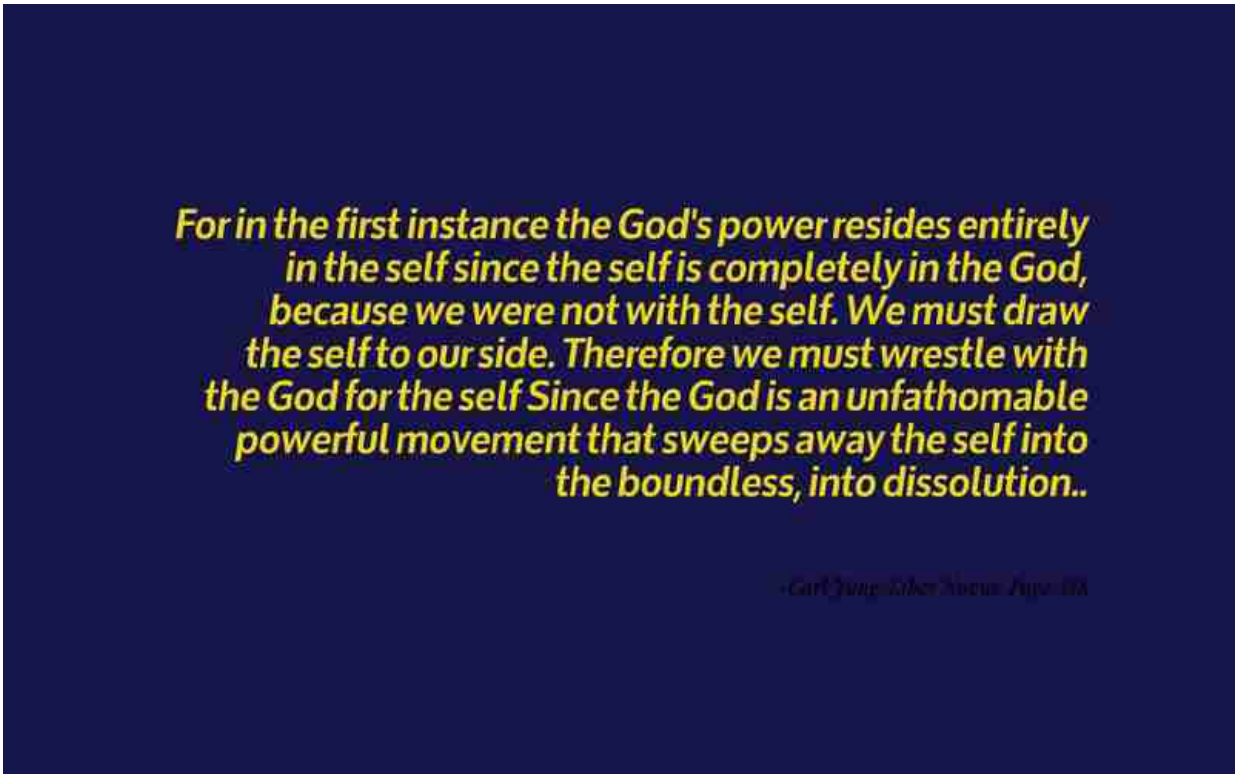
Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.


Therefore we reach the God through
the self. Not the self is God, although
we reach the God through the self.
The God is behind the self above the
self the self itself when he appears.
~Carl Jung, Liber Novus, Page 338

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.



We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.


For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution..

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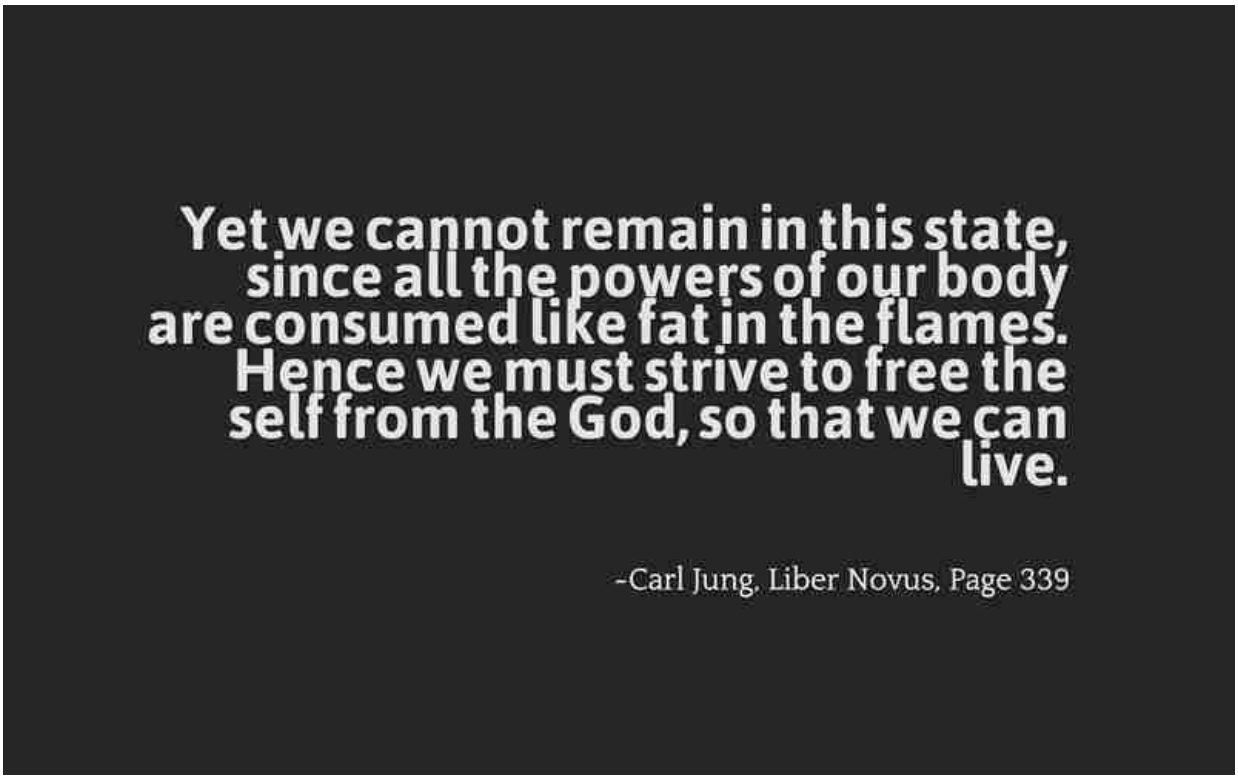
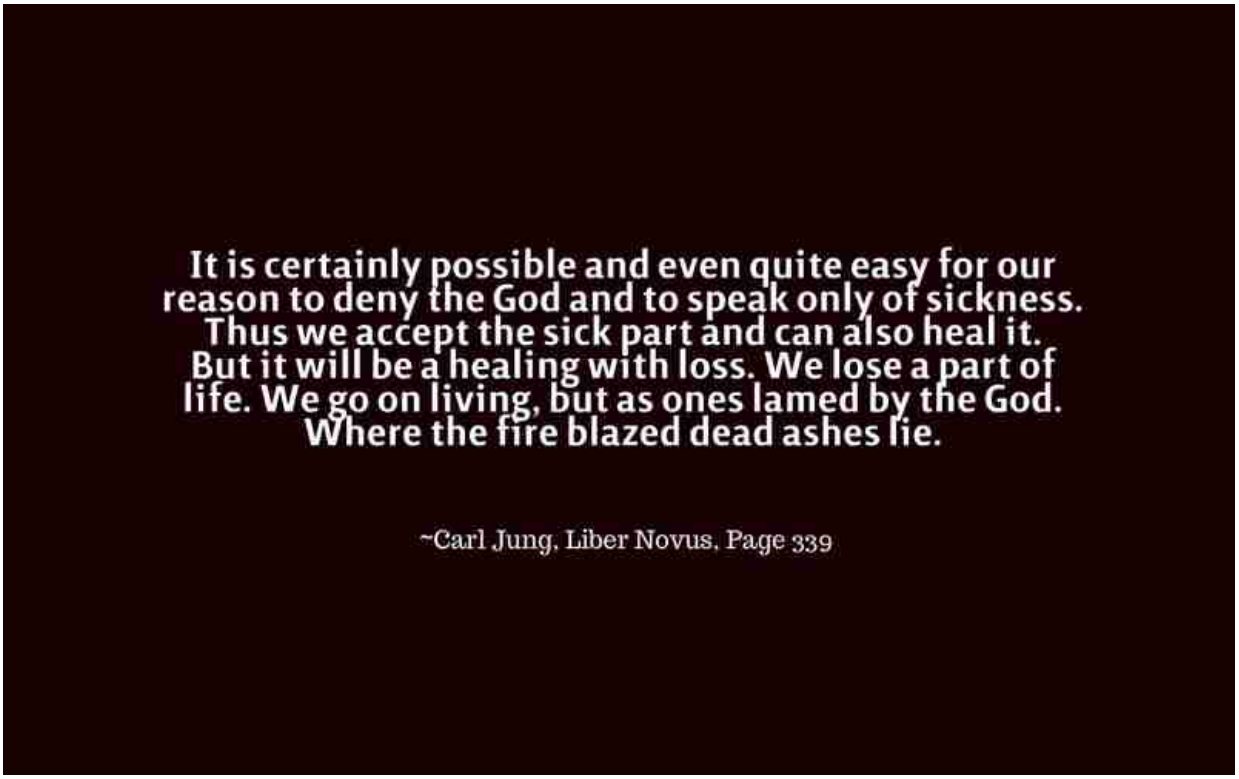
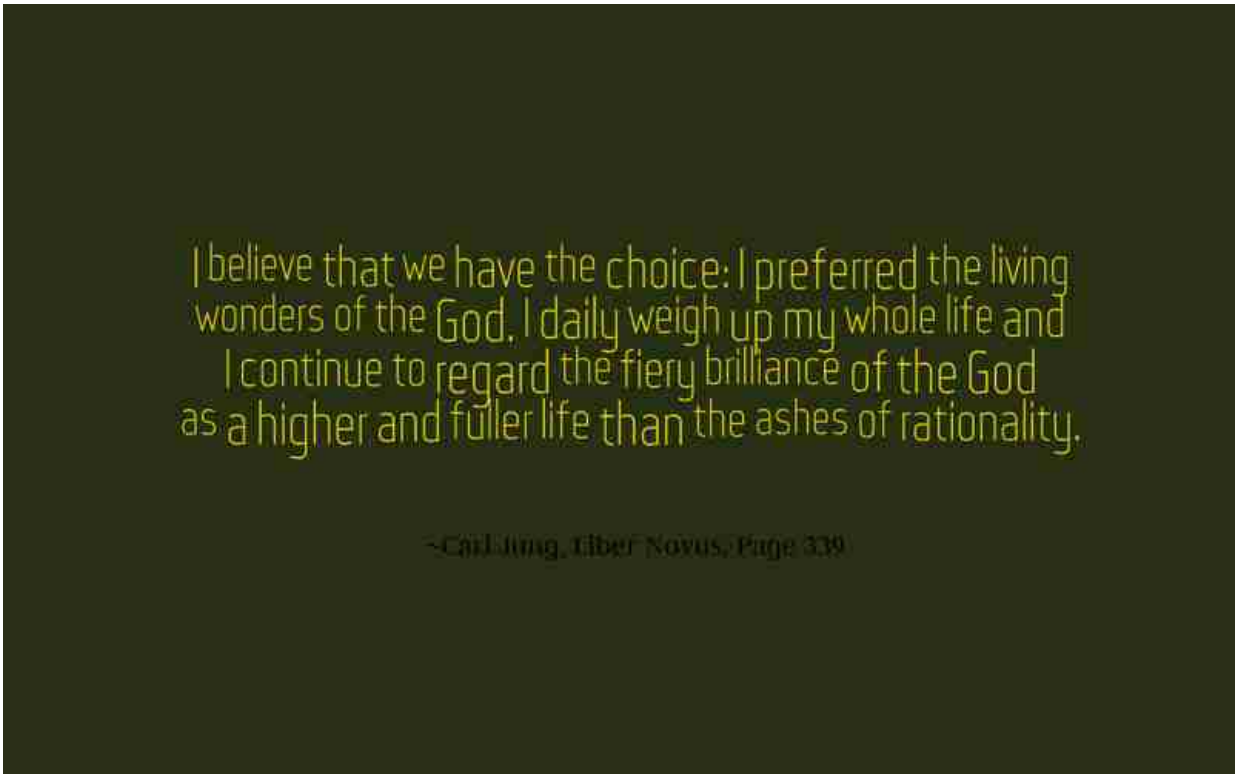
Carl Jung, Liber Novus, Page 338.


Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live.
-Carl Jung, Liber Novus, Page 339

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.


It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.
~Carl Jung, Liber Novus, Page 339

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.


I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.
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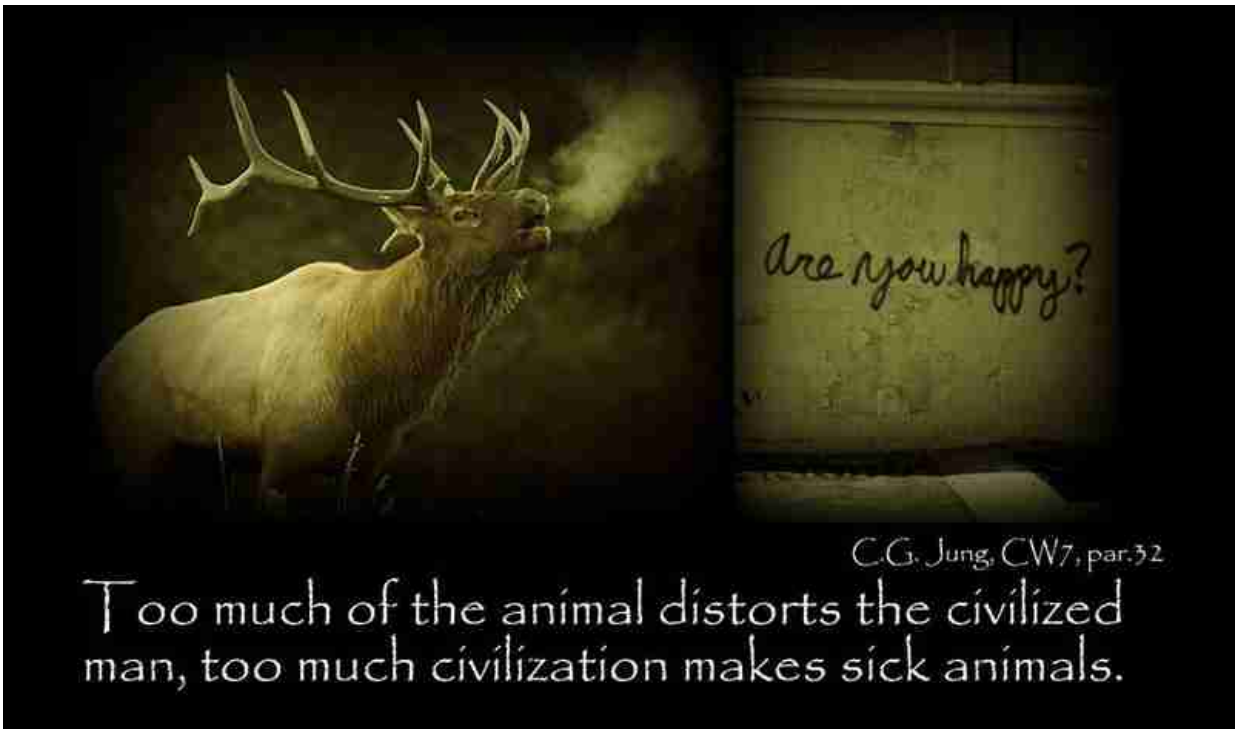
Carl Jung: Too much of the animal distorts the civilized man, too much civilization makes sick animals.
(2016-05-12 02:30)


are you happy?
C.G. Jung, CW7, par.32
Too much of the animal distorts the civilized man, too much civilization makes sick animals.

Yet things are not quite so simple as that. Eros is a questionable fellow and will always remain so, whatever the legislation
of the future may have to say about it.

He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms of the spirit.

But he thrives only when spirit and instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization makes sick animals.

This dilemma reveals the vast uncertainty that Eros holds for man.

For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited
as though it were impotent.

But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure. Carl Jung, CW 7, Para 32

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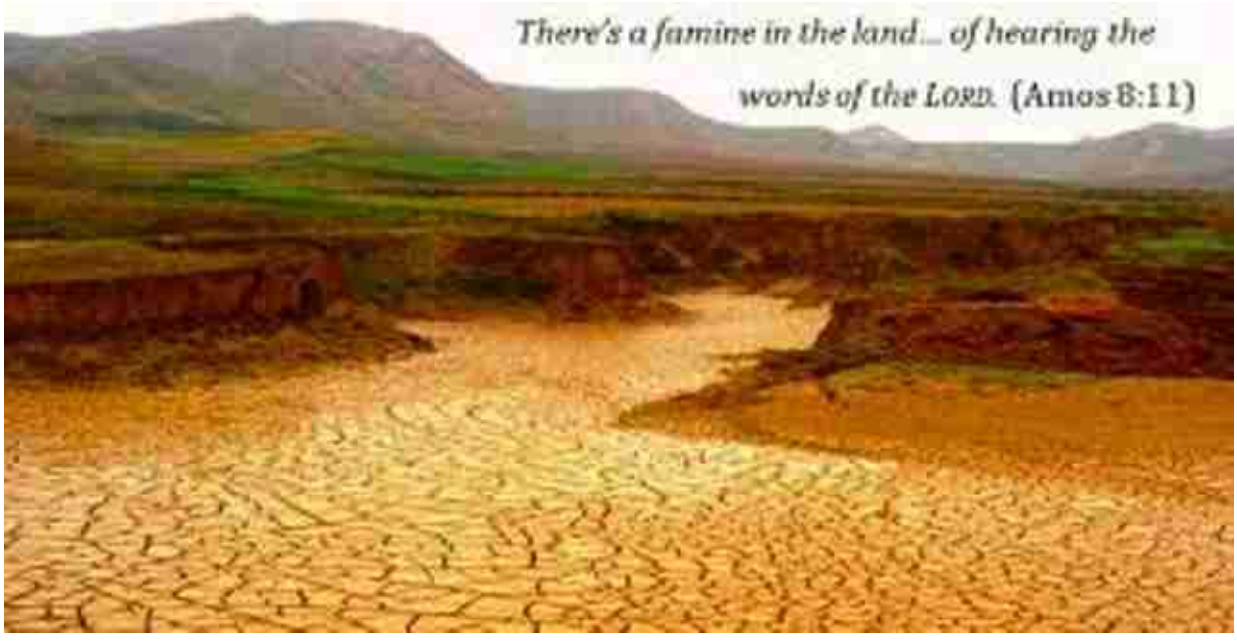
Carl Jung: There is a terrible spiritual famine in our world, (2016-05-13 02:30)



Dr. Jung: What is very important is to exist, and that's rarer than one realizes.

1316

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar aspects of oneself.

Drawing, and the fantasies and visions that it brought about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's inside
work the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to discover his totality and allay his
spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical
views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as opposed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the representation of forms.

The animal, for example, has a certain idea of the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages among all peoples.

These are the archetypes.

The crossing of a river, now, that is an archetypal situation.

It's an important moment, a risk.

There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don't have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one's destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht's death near Wettingen, too: the knights were hesitant, not very determined, one can't be at all sure
that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the images, the forces, which it translates into very
different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

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Carl Jung: Creative Power is Greater than its Possessor. **(2016-05-13 13:42)**

"Creative power is mightier than its possessor."
C.G. Jung, CW17, par. 206
"..work like a slave command like a king create like a god.."
Constantin Brancusi

Prematurely conceived theories are not without their dangers.

Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has
to be reversed!—has been extended to creative processes, and the creation of culture relegated to second place, as a mere ersatz
product.

At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which
is of course an undoubted product of repression in many cases.

In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately suspects himself of
some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art.

These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like

the plague, because they
are terrified that this monster will gobble up their so-called artistic ability.

As if a whole army of psychologists could do anything against the power of a god!

True productivity is a spring that can never be stopped up.

Is there any trickery on earth which could have prevented Mozart or Beethoven from creating?

Creative power is mightier than its possessor.

If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more.

If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke.

Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all
this psychology is to blame.

I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism
which makes contemporary art such an unenjoyable problem.

Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation.

No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious. Carl Jung, CW 17, Para 206

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Carl Jung on a young woman who suffered from incurable insomnia **(2016-05-14 03:40)**

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from incurable insomnia.

She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic tension.

Clearly, what she needed was psychic relaxation.

But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting
myself go with the wind; that this was good for one, necessary for everybody.

But I could see by her eyes that she didn’t understand.

She got it intellectually, that’s as far as it went, though.

Reason had no effect.

Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing,
and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was "enchanted."

But the hour came to an end, and I had to send her away brusquely.

I knew nothing more about her.

I had forgotten her name and that of her physician.

But it was a story that haunted me.

Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn’t remember.

Of course, I know it’s impossible that you only hummed her a story about a boat."

How was I to explain to him that I had simply listened to something within myself?

I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my mother's voice?

Enchantment like that is the oldest form of medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

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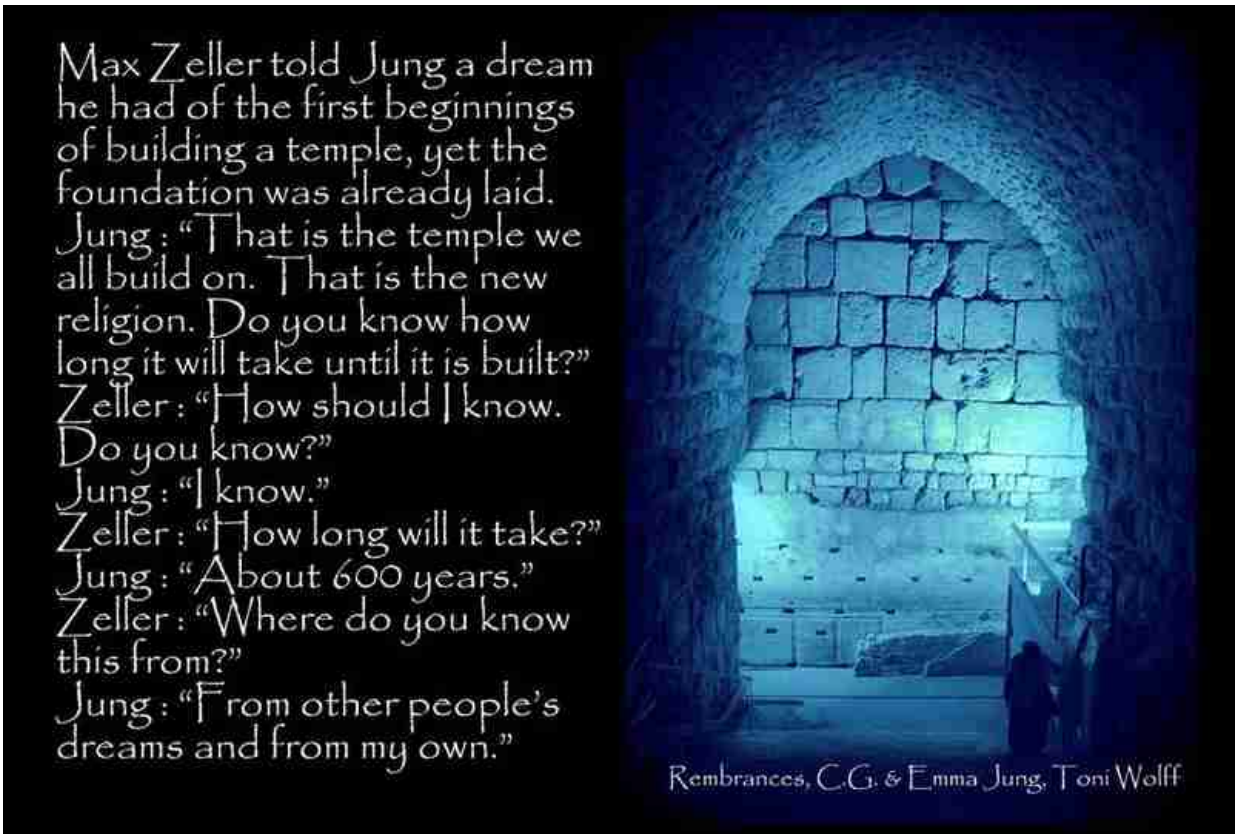
Carl Jung: Jung said, “Ja, you know, that is the temple we all build on." **(2016-05-15 02:30)**


Max Zeller told Jung a dream he had of the first beginnings of building a temple, yet the foundation was already laid.
Jung : “That is the temple we all build on. That is the new religion. Do you know how long it will take until it is built?”
Zeller : “How should I know. Do you know?”
Jung : “I know.”
Zeller : “How long will it take?”
Jung : “About 600 years.”
Zeller : “Where do you know this from?”
Jung : “From other people’s dreams and from my own.”
Rembrances, C.G. & Emma Jung, Toni Wolff

Sometimes when working on the Stone Sanctuary and in considerable doubt about why I am doing what I am doing, I think of Max Zeller’s dream.

In 1949, Zeller, who had spent time in a concentration camp and latter became a Jungian analyst, told Jung this dream:

A temple of vast dimensions was in the process of being built. As far as I could see–ahead, behind, right and left–there were incredible numbers of people building on gigantic pillars. I, too, was building on a pillar.

The whole building process was in its very first beginnings, but the foundation was already there, the rest of the building was starting to go up, and I and many others were working on it.

Jung said, “Ja, you know, that is the temple we all build on.

We don’t know the people because, believe me, they build in India and China and in Russia and all over the world.

That is the new religion. You know how long it will take until it is built?”

I said, “How should I know? Do you know?”

He said, “I know.”

I asked how long it will take.

He said, “About six hundred years.”

“Where do you know this from?” I asked.

He said, “From dreams. From other people’s dreams and from my own.

This new religion will come together as far as we can see.”

There is not an analyst who doesn’t experience it.

We work with a person, and there is a critical family situation, or difficulties here and there, and as this individual works, what he or she does spreads.

It has a much greater effect than we think.

It is not as it looks from the outside, that we sit in a narrow cubbyhole; because the material we work with transforms.

It transforms us and we, being touched, touch other people without even talking about it. (p.3) From The Dream: The Vision of the Night. edited by Janet Dallett. (1975)

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Carl Jung: "The Mouse is a Soul Animal." **(2016-05-16 02:30)**

But why is it the mouse, of all animals, that is the medium of the development?

We cannot give any compelling reasons for this, but Mrs. Brunner has given you enough evidence that the mouse is a soul animal.

She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality.

Transparency is a criterion for the spirituality of matter.

So the lapis philosophorum is also called vitrum (glass), precisely because it is of a spiritual nature, or lapis aethereus.

So we have to imagine that the mouse, by virtue of its transparency, can form the spiritual vessel, in which the various transformations from animal to man take place.

The starting point of this development is the gray mouse.

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature
of man that makes itself unpleasantly felt from time to time, above all at night.

Mice are also allegories of gnawing thoughts, therefore, of pricks of conscience, that haunt us like spirits at night.

These are chthonic animals with a certain relation to death.

As deathly animals, they are brought in connection with Apollo.

The Greeks worshipped Phoebus Smintheus, that is, the Mouse-Apollo, in whose temple mice were kept under the altar.

There they were looked after and cared for, and in a way this had the meaning of apotropaic magic.

We might ask what, for heaven's sake, Apollo, the sun god, should have to do with mice.

Now we know that Apollo is not only the god of light, but also the bearer of death, because his arrows can bring the plague, which is an illness that is spread by animals such as mice and rats.

The mouse in general is an uncanny, deathly messenger.

A great mouse plague is an evil omen for a country.

This is understandable, because there were times when veritable mice epidemics broke out, when they multiplied in great numbers, destroyed all the crops, and
caused famine and illness.

Participant: In Faust the mice also appear as spirits.

Professor Jung: Where?

Participant: When the pentagram prevents the devil from crossing the threshold.

Professor Jung: Yes, there Mephistopheles calls his assistants, the rats and the mice, that they should gnaw through the pentagram:

"The Lord of Rats and Mice,
Of Flies, Frogs, Bugs, and Lice,
Summons you to venture here,
And gnaw the threshold here."

Participant: The gray color of the mouse is also the color of the spirits.

Professor Jung: Yes, it is the color of darkness and of the spirits.

So, you see, for all these reasons we may understand the mouse as a dark and enigmatic starting point of the development.

In Greek antiquity, for example, the mice that crept out of graves were considered the spirits of the dead, and were, therefore, taken care of and fed. Carl Jung, The Children's Seminar, Pages 363-364.

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Carl Jung: “But remember what the Pope said: "The world should be more conscious of the presence of angels." (2016-05-17 02:30)

“Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.”

“But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

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Carl Jung: Creative Power is Greater than its Possessor **(2016-05-17 02:30)**

"Creative power is mightier than its possessor."
C.G. Jung, CW17, par. 206
"..work like a slave command like a king create like a god.."
Constantin Brancusi

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Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has
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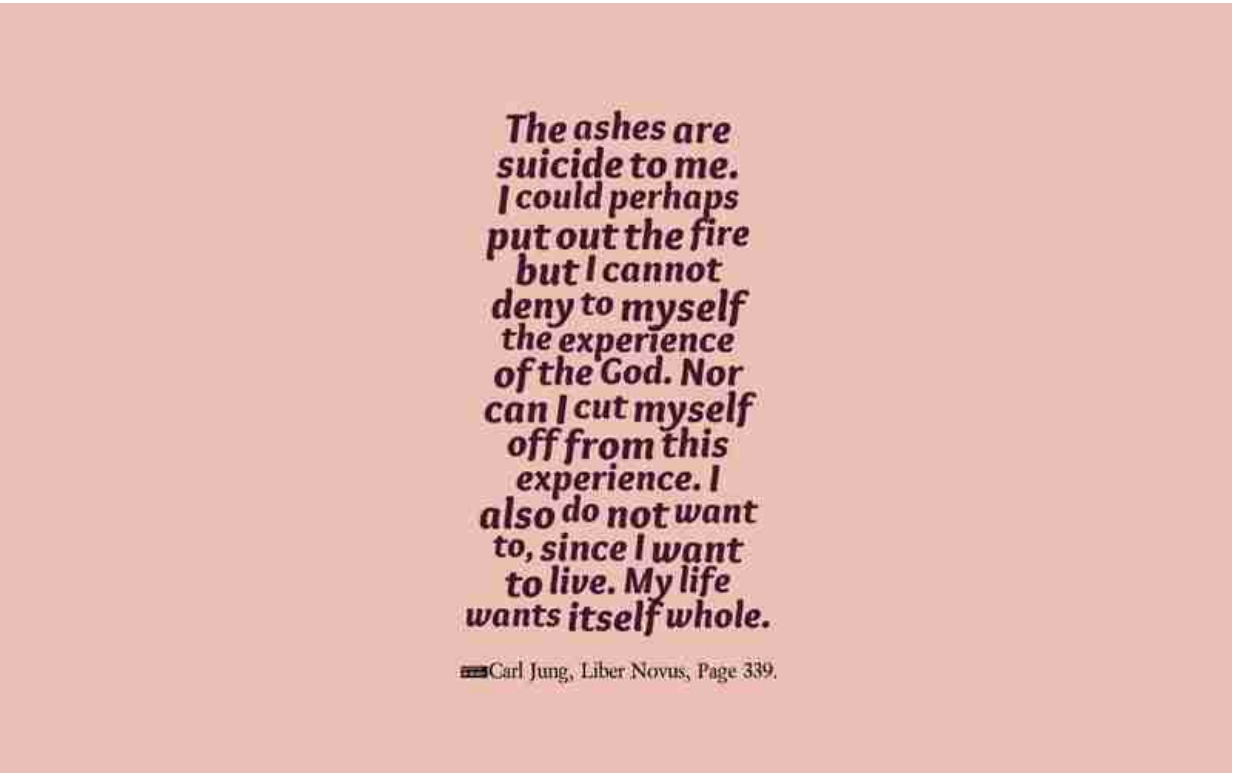
Some Carl Jung Quotations XXXIV **(2016-05-18 02:30)**


The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Carl Jung, Liber Novus, Page 339.

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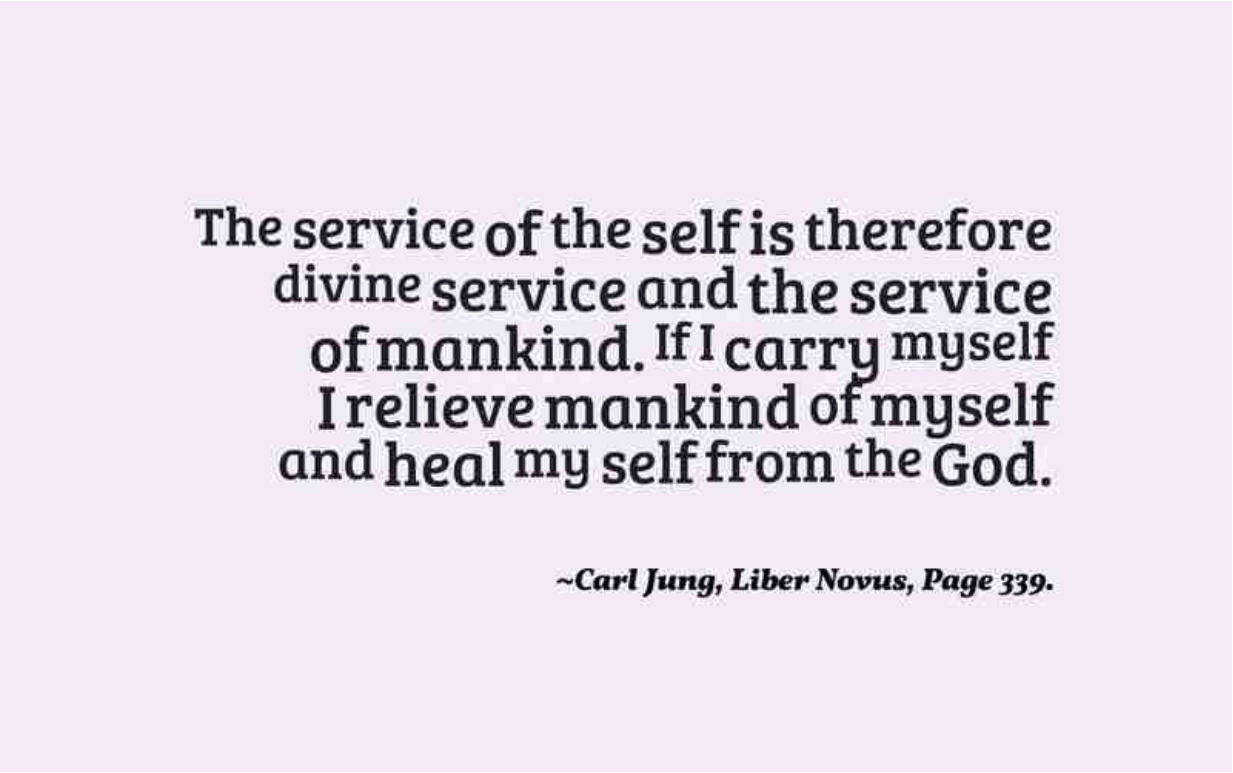
The service of the self is therefore
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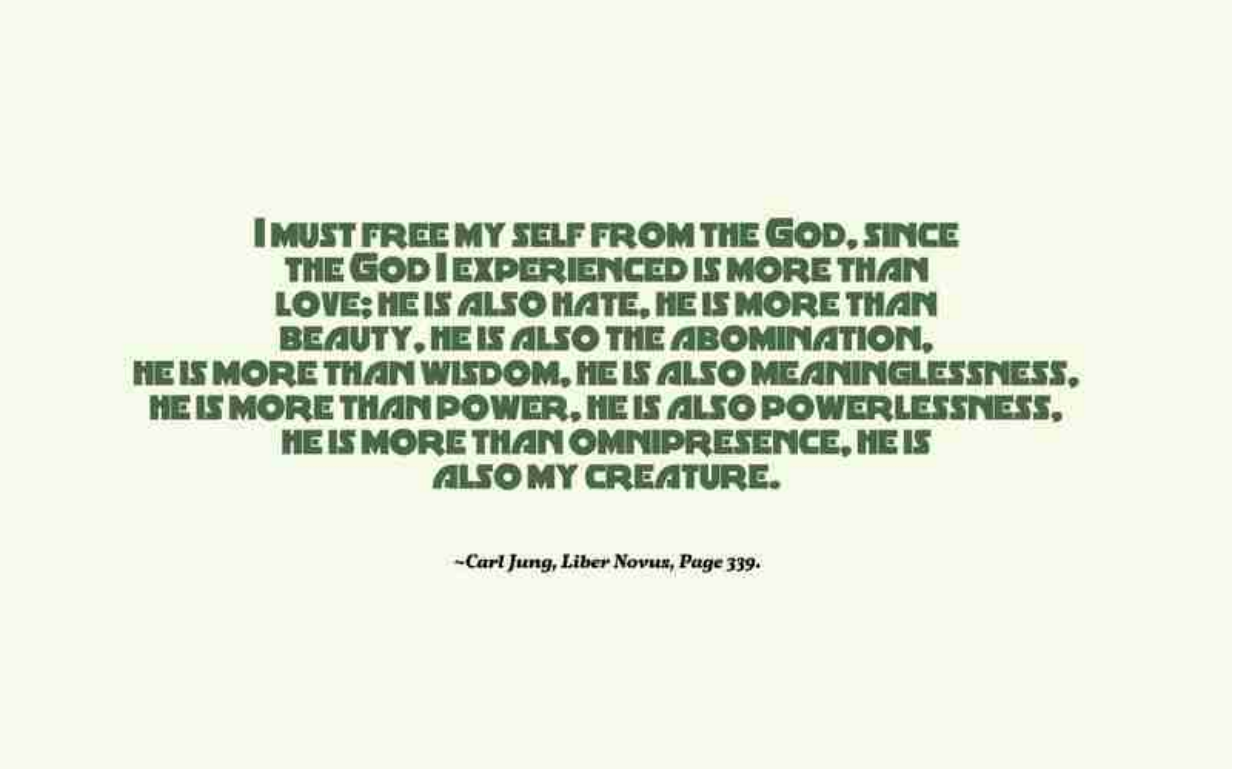
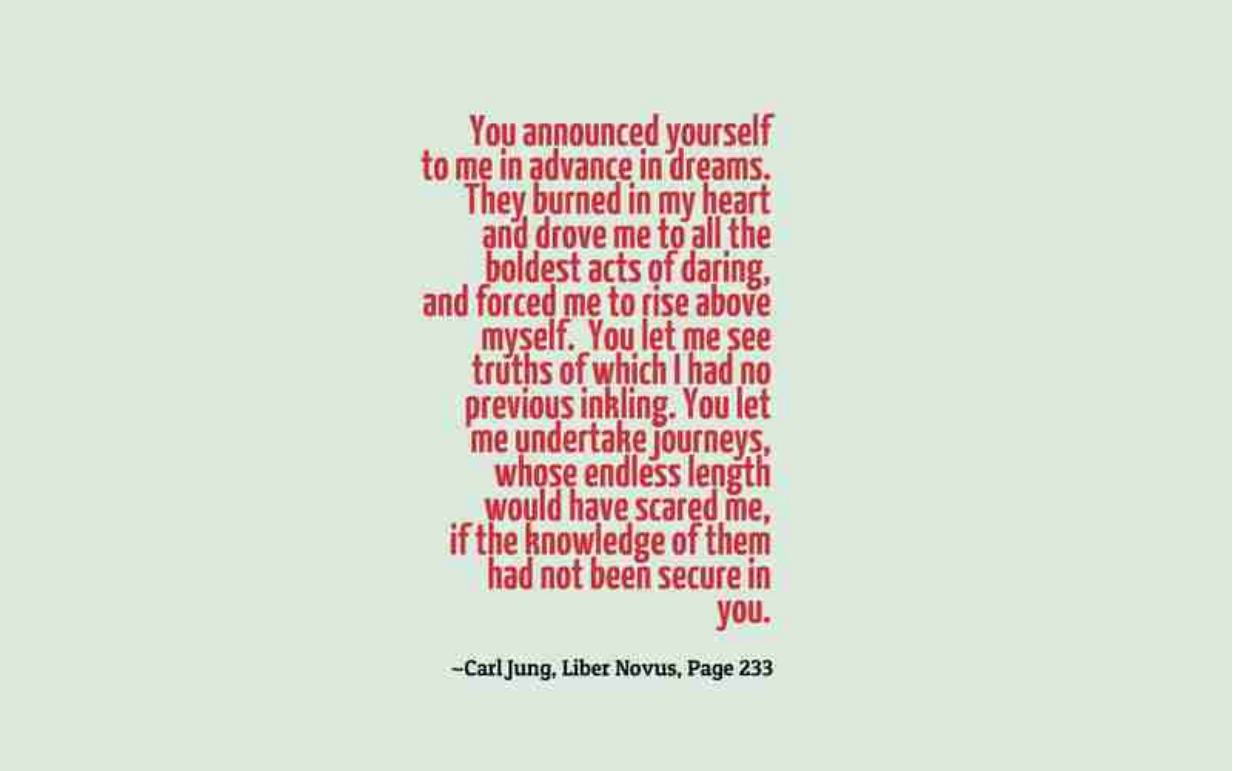
of mankind. If I carry myself
I relieve mankind of myself
and heal my self from the God.
~Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

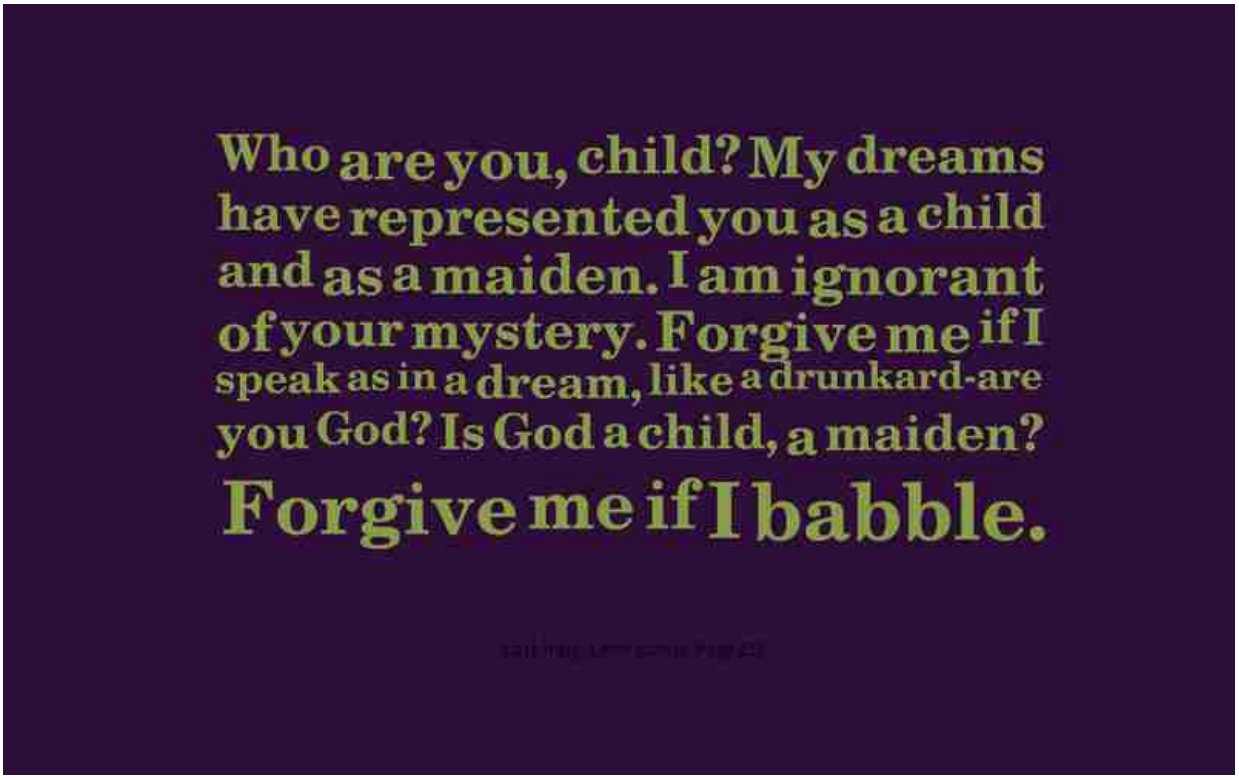

I MUST FREE MY SELF FROM THE GOD, SINCE
THE GOD I EXPERIENCED IS MORE THAN
LOVE; HE IS ALSO HATE, HE IS MORE THAN
BEAUTY, HE IS ALSO THE ABOMINATION,
HE IS MORE THAN WISDOM, HE IS ALSO MEANINGLESSNESS,
HE IS MORE THAN POWER, HE IS ALSO POWERLESSNESS,
HE IS MORE THAN OMNIPRESENCE, HE IS
ALSO MY CREATURE.
~Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he

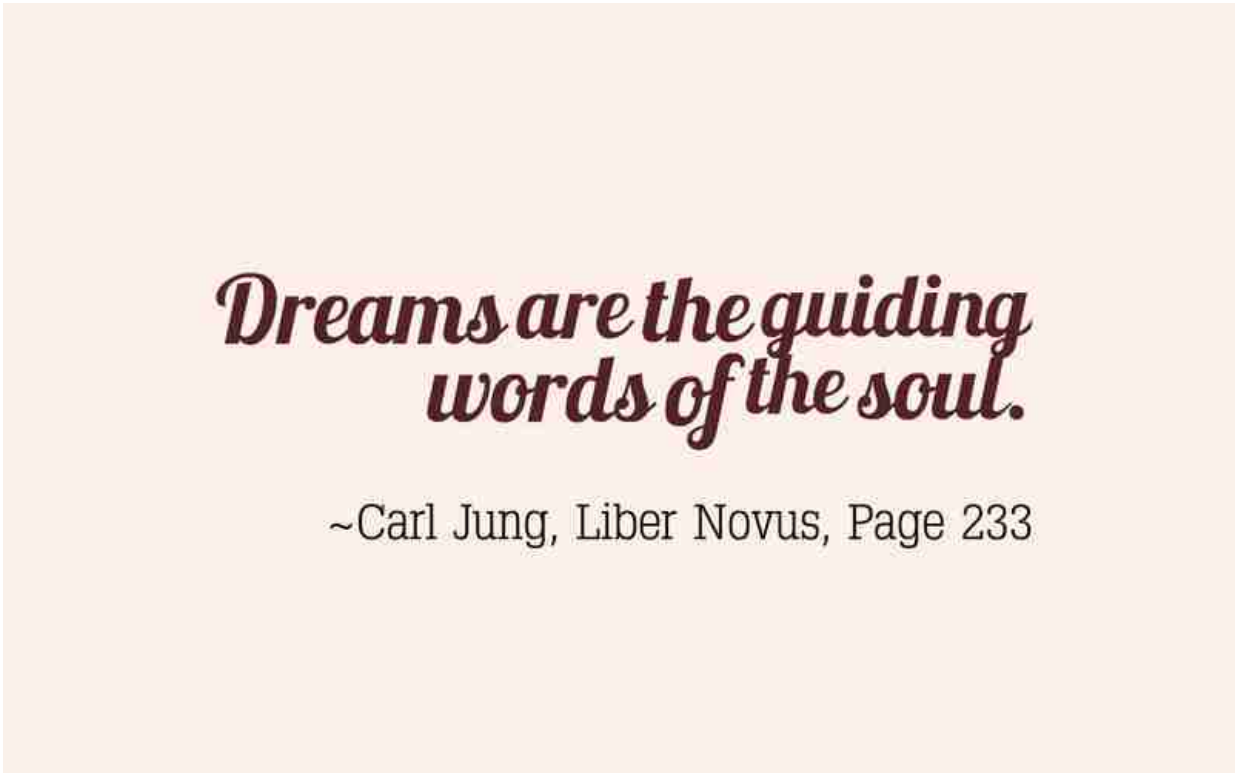
is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.


You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you.
~Carl Jung, Liber Novus, Page 233

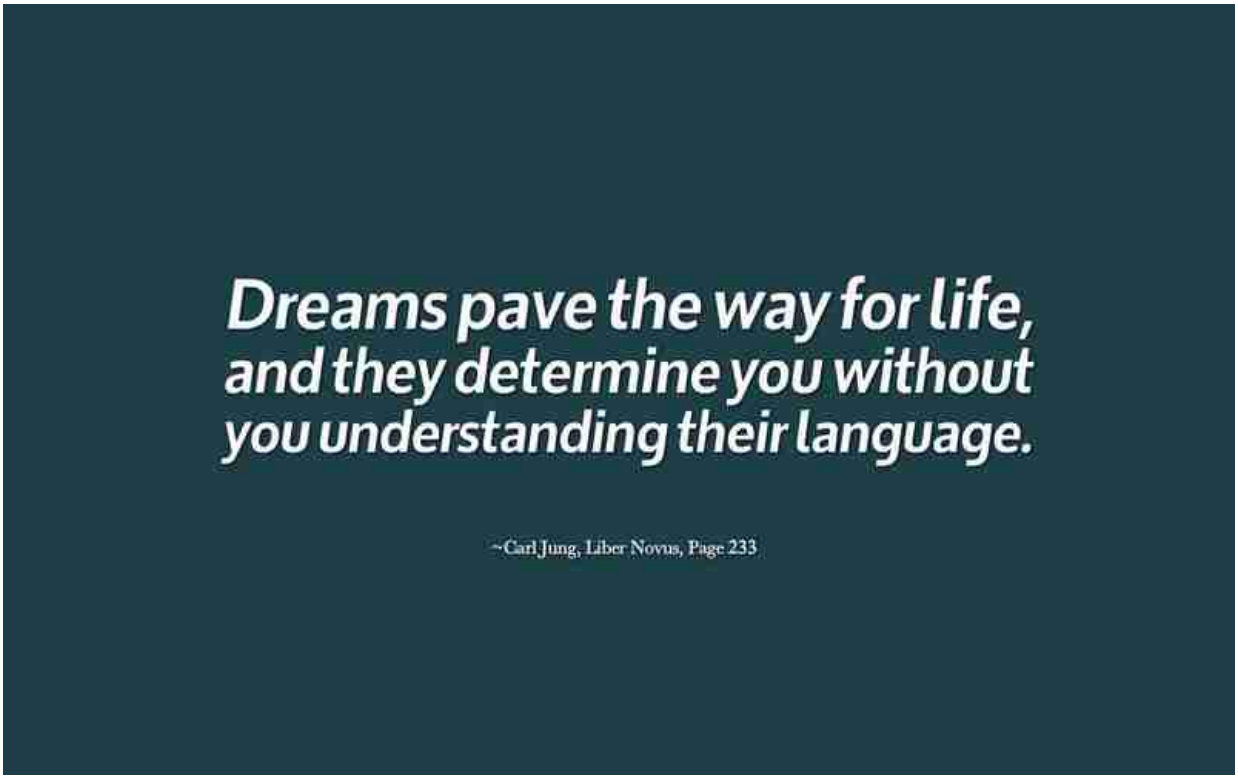
You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.


Who are you, child? My dreams
have represented you as a child
and as a maiden. I am ignorant
of your mystery. Forgive me if I
speak as in a dream, like a drunkard-are
you God? Is God a child, a maiden?
Forgive me if I babble.

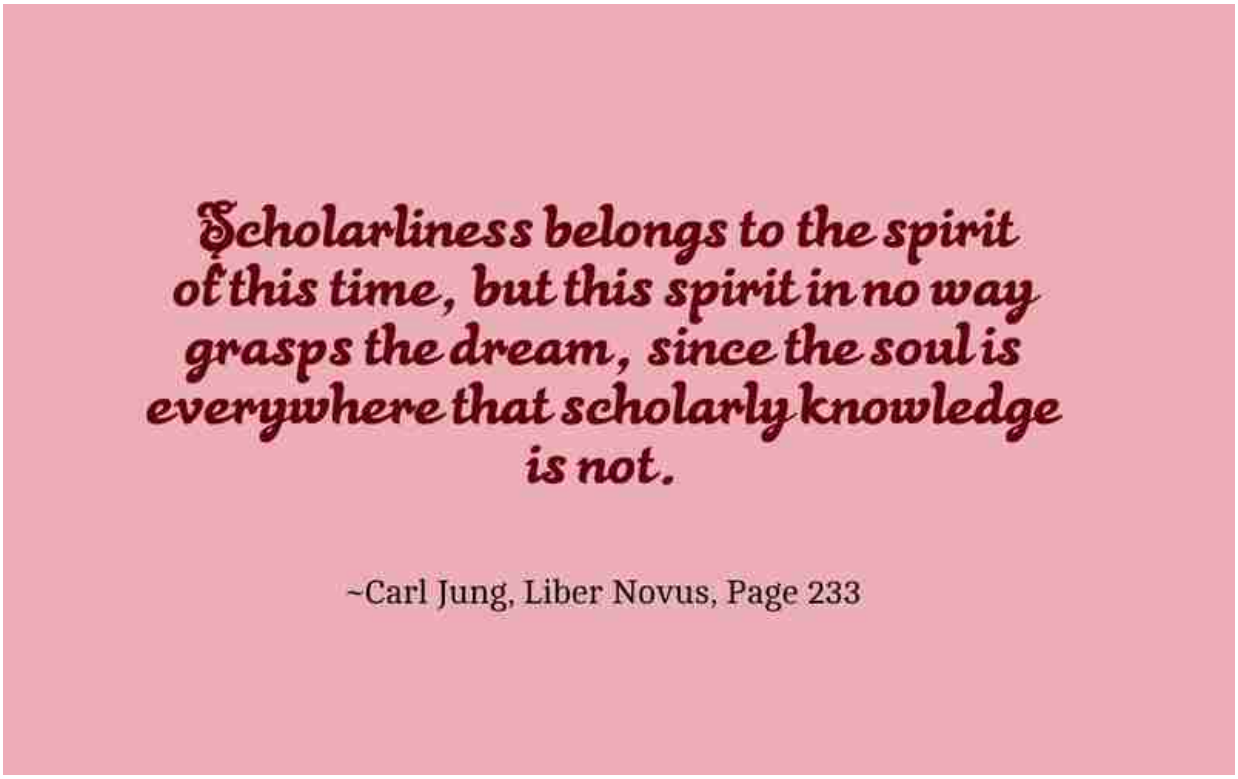
Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.



Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.


Dreams pave the way for life,
and they determine you without
you understanding their language.
~Carl Jung, Liber Novus, Page 233

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.


Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not.
~Carl Jung, Liber Novus, Page 233

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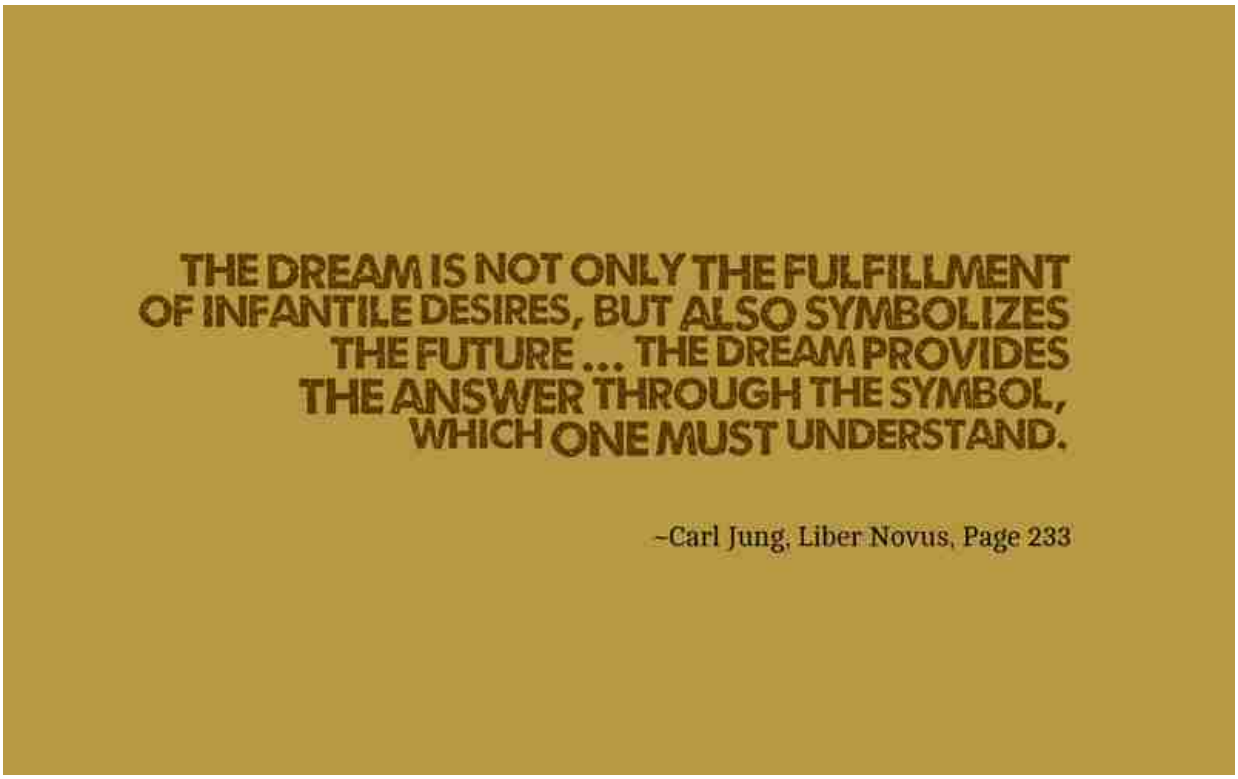
THE DREAM IS NOT ONLY THE FULFILLMENT OF INFANTILE DESIRES, BUT ALSO SYMBOLIZES THE FUTURE ... THE DREAM PROVIDES THE ANSWER THROUGH THE SYMBOL, WHICH ONE MUST UNDERSTAND.
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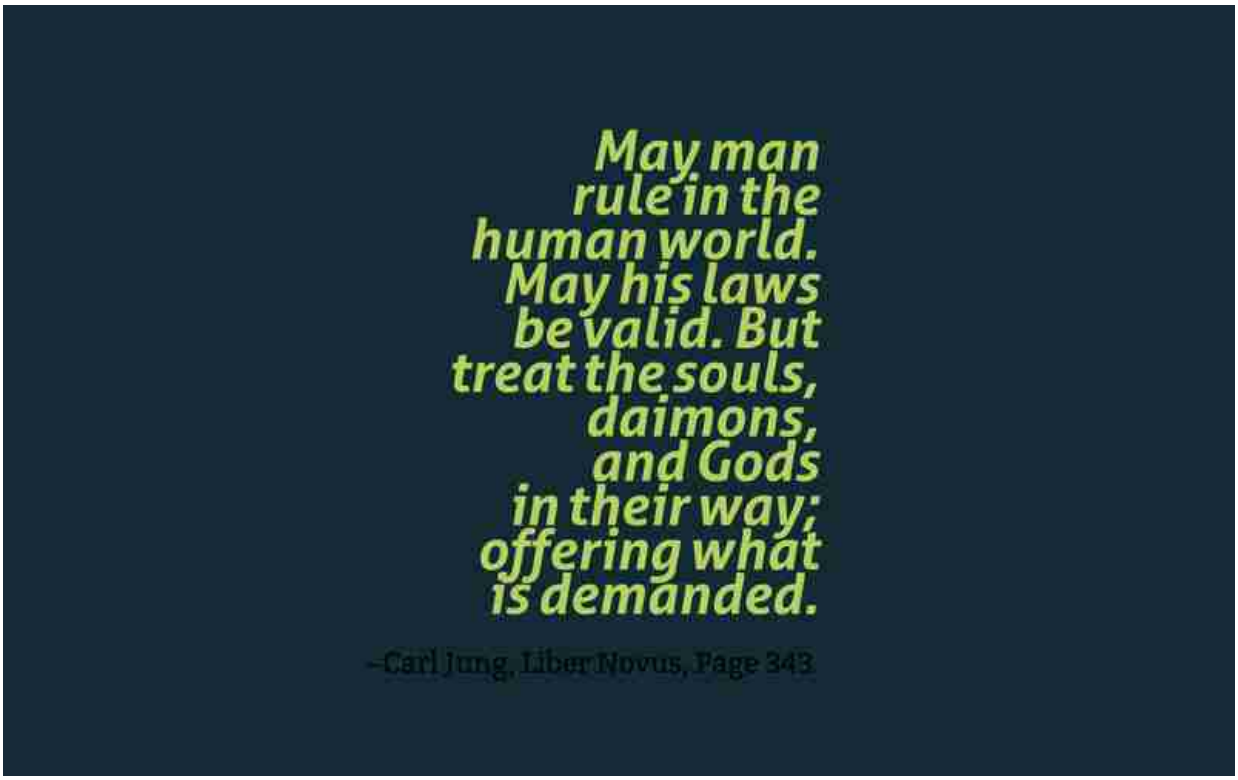
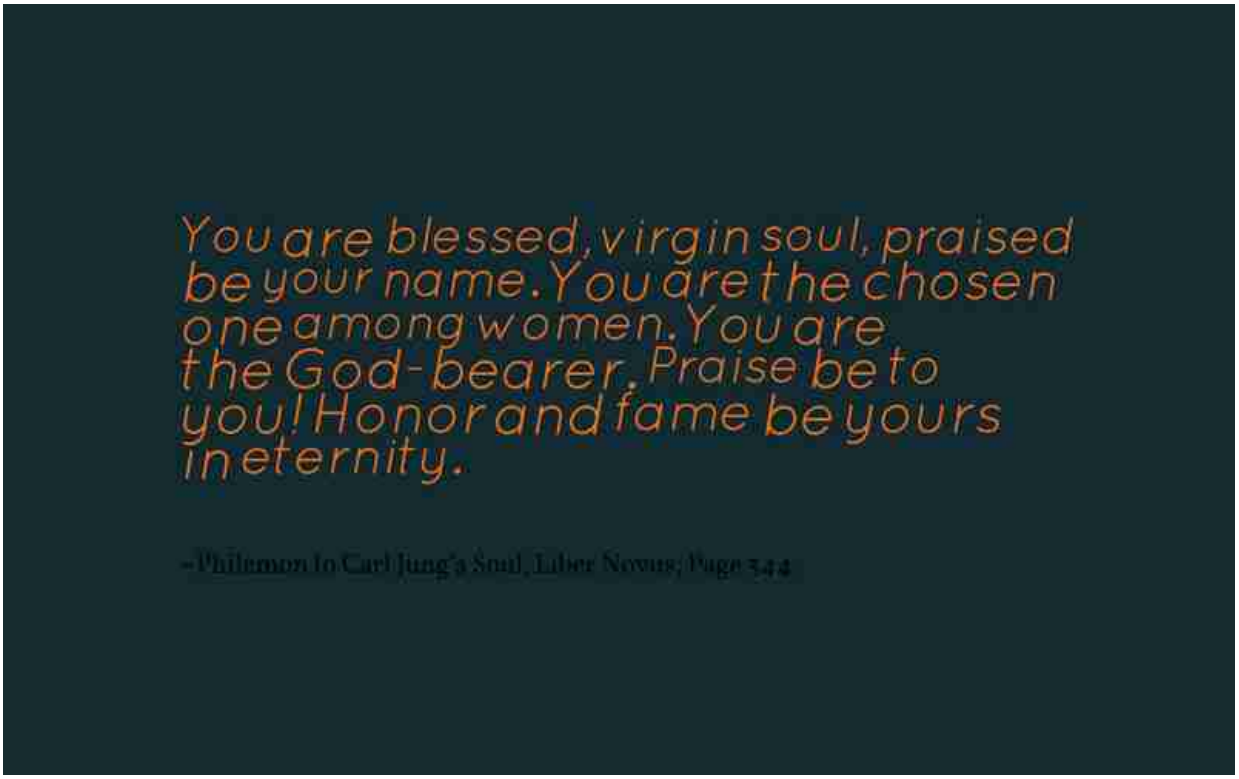
The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.


May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded.
–Carl Jung, Liber Novus, Page 343

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.


You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity.
–Philemon to Carl Jung's Soul, Liber Novus, Page 344

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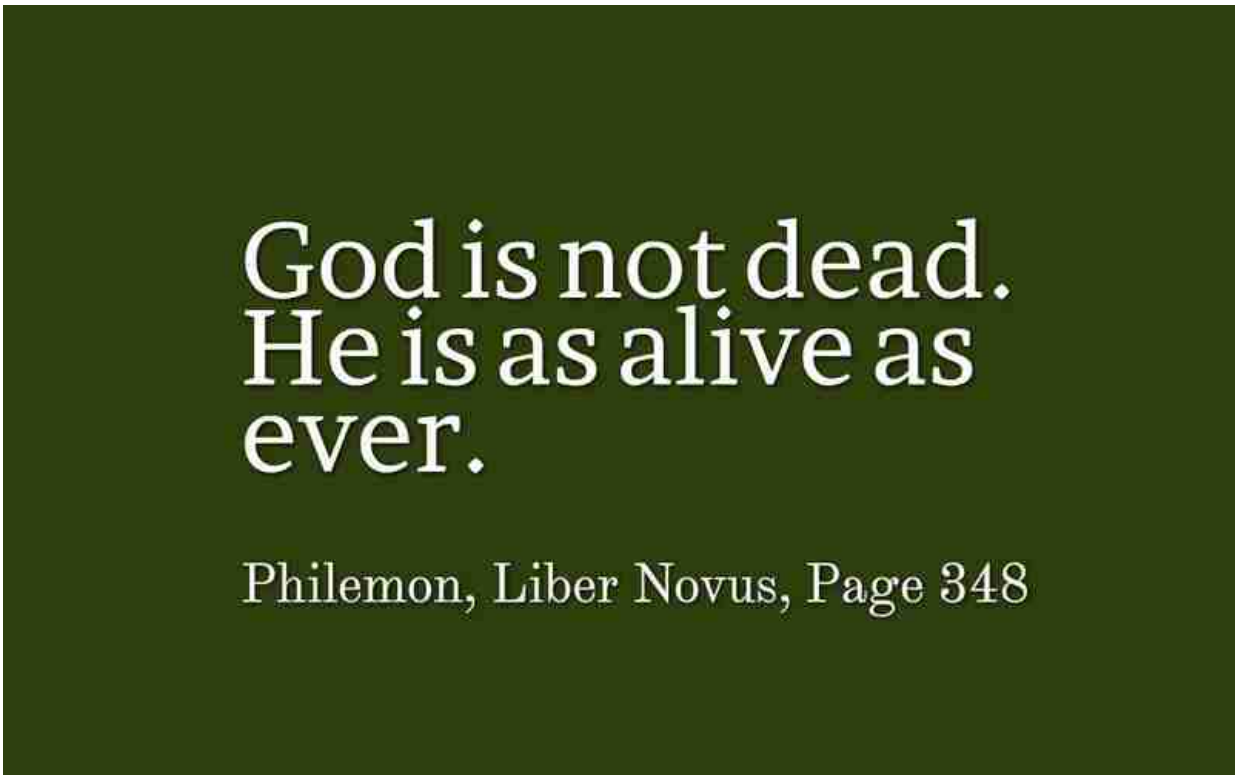
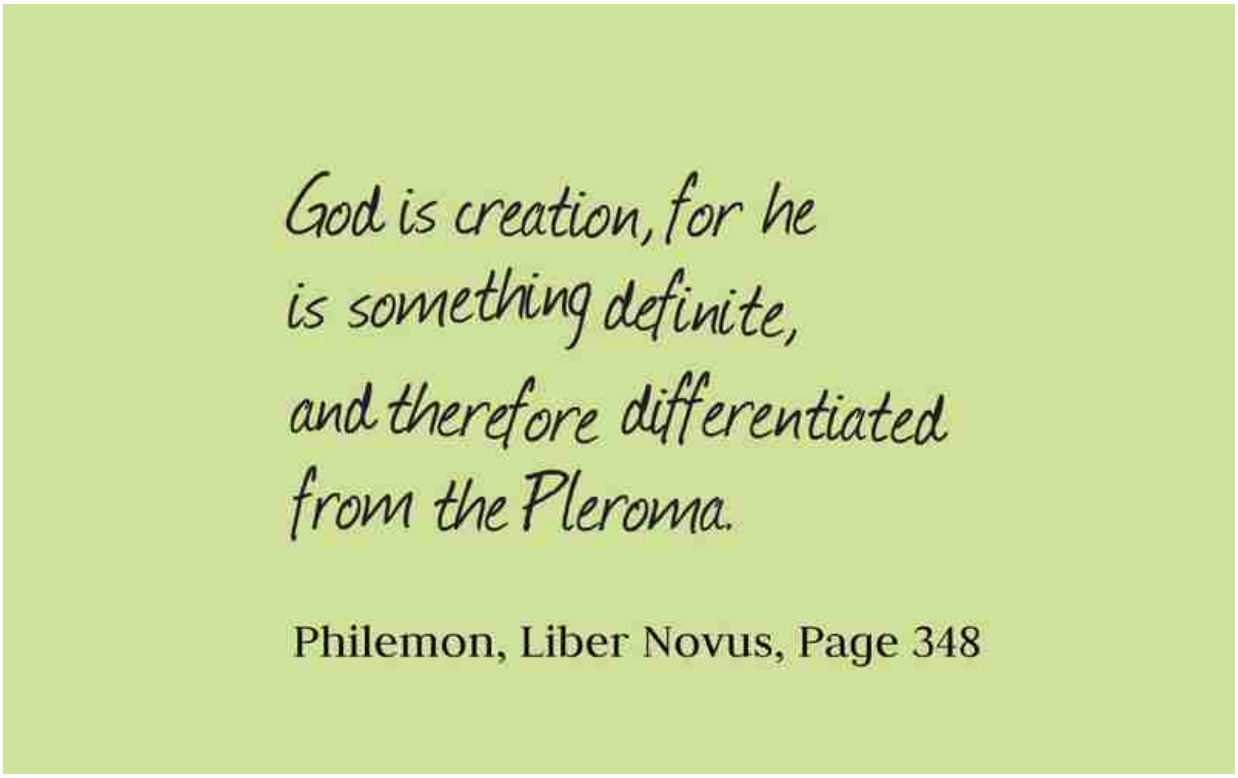
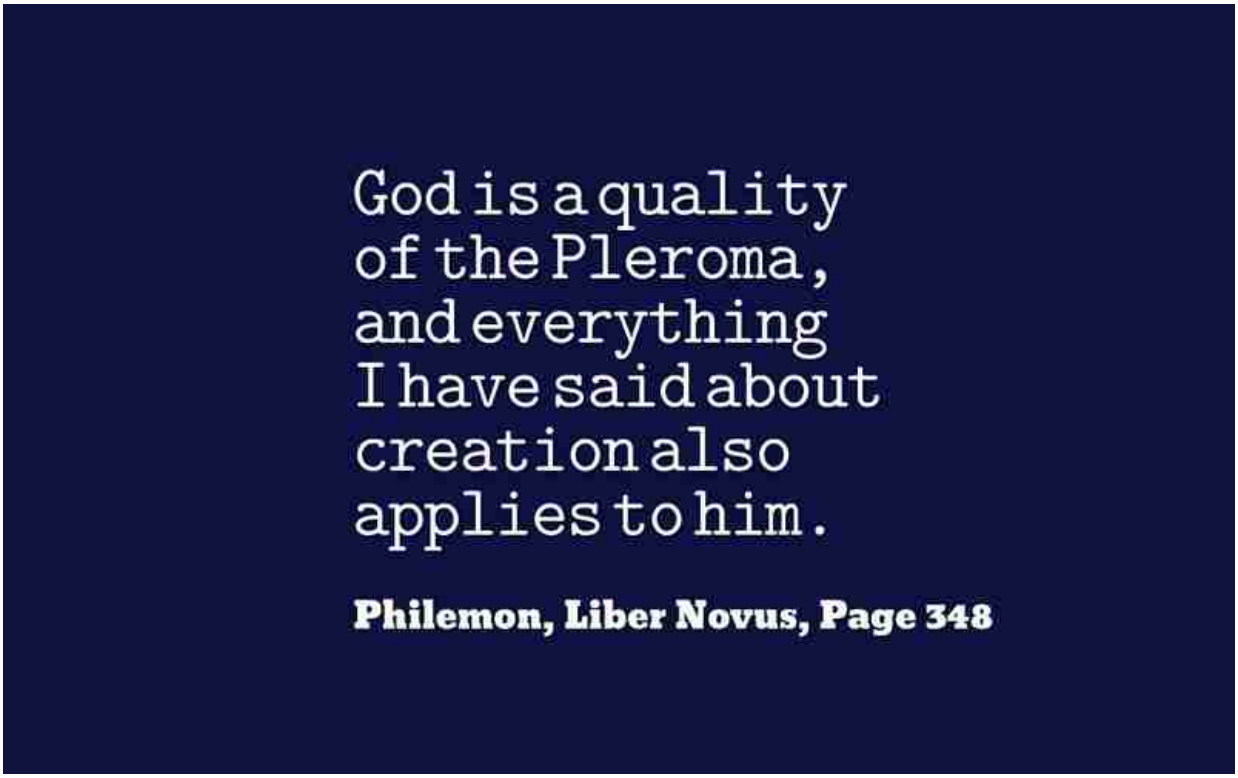


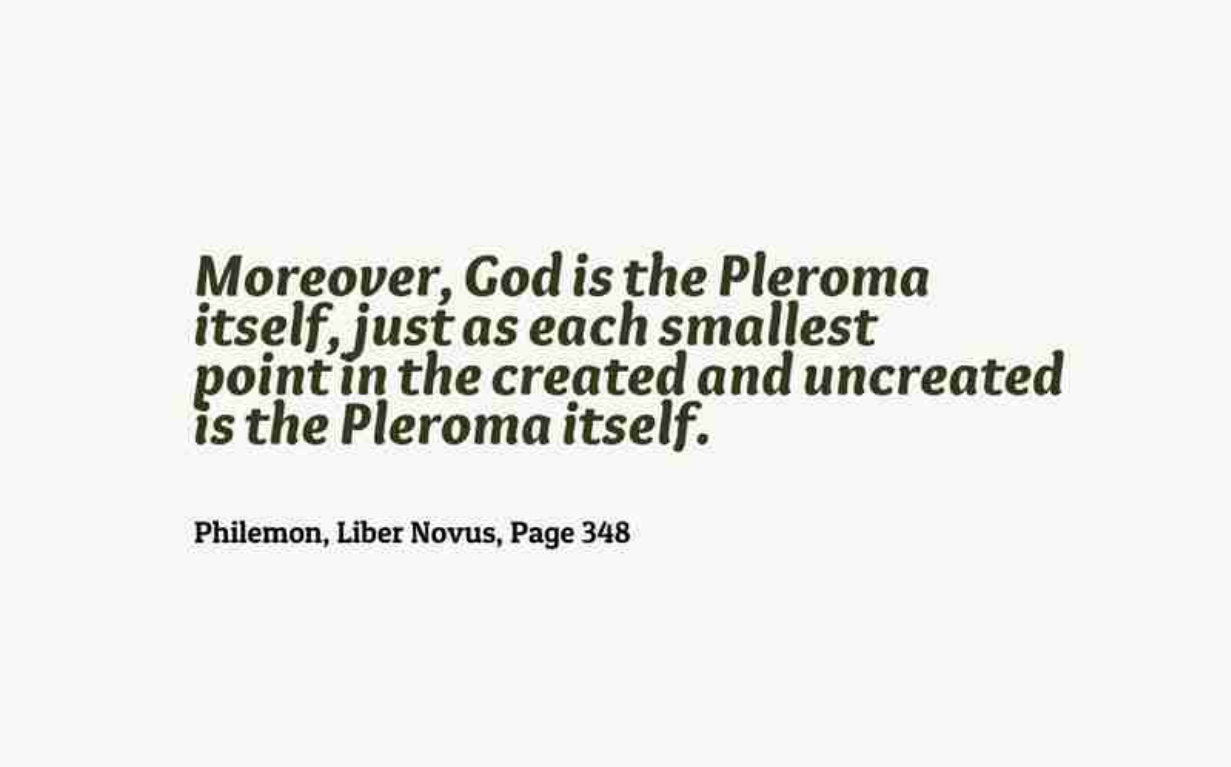
God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.



God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.



God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, 1340


Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself.
Philemon, Liber Novus, Page 348

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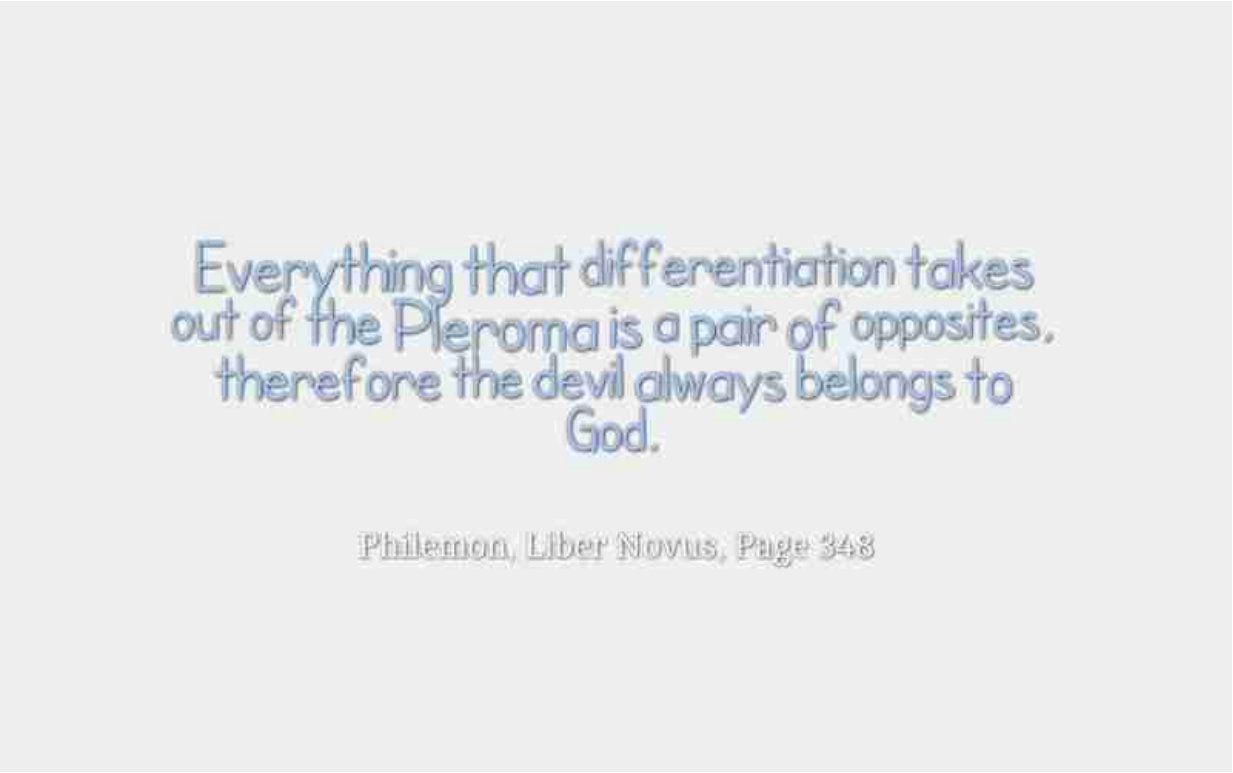
Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God.
Philemon, Liber Novus, Page 348

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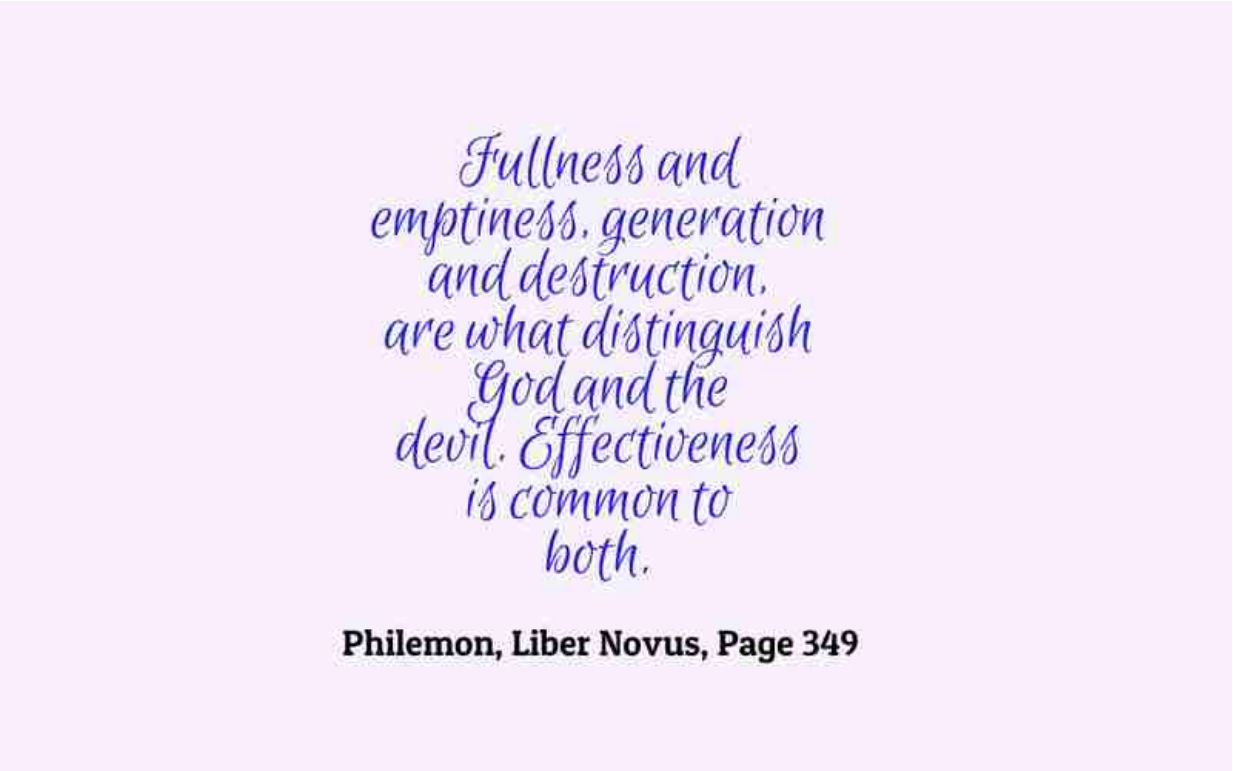
Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both.
Philemon, Liber Novus, Page 349

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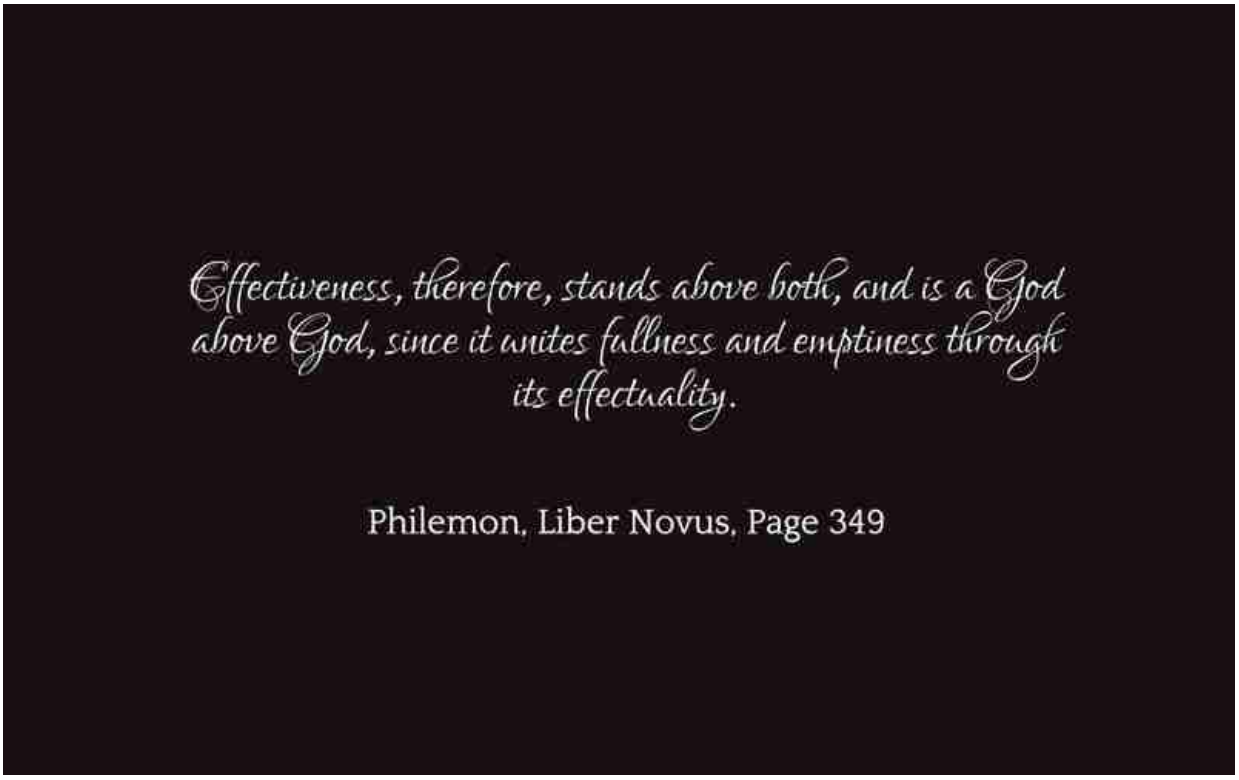
Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.
Philemon, Liber Novus, Page 349

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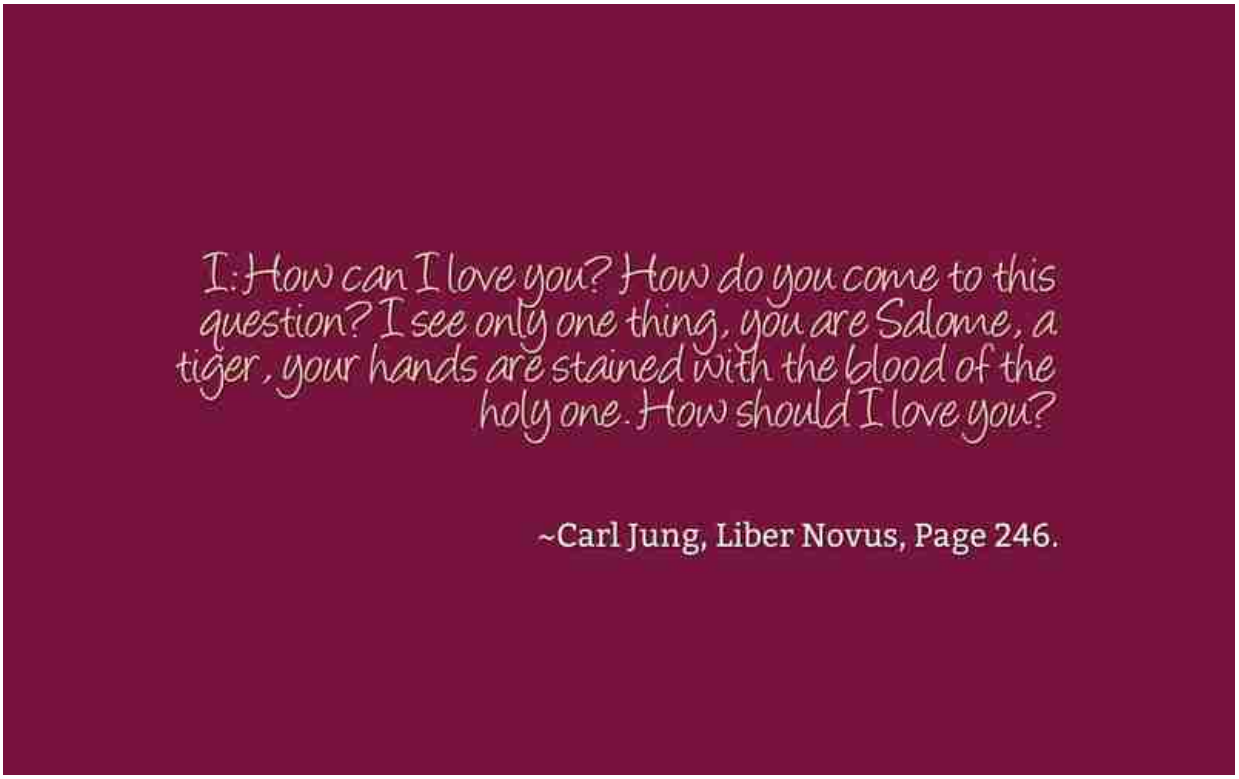
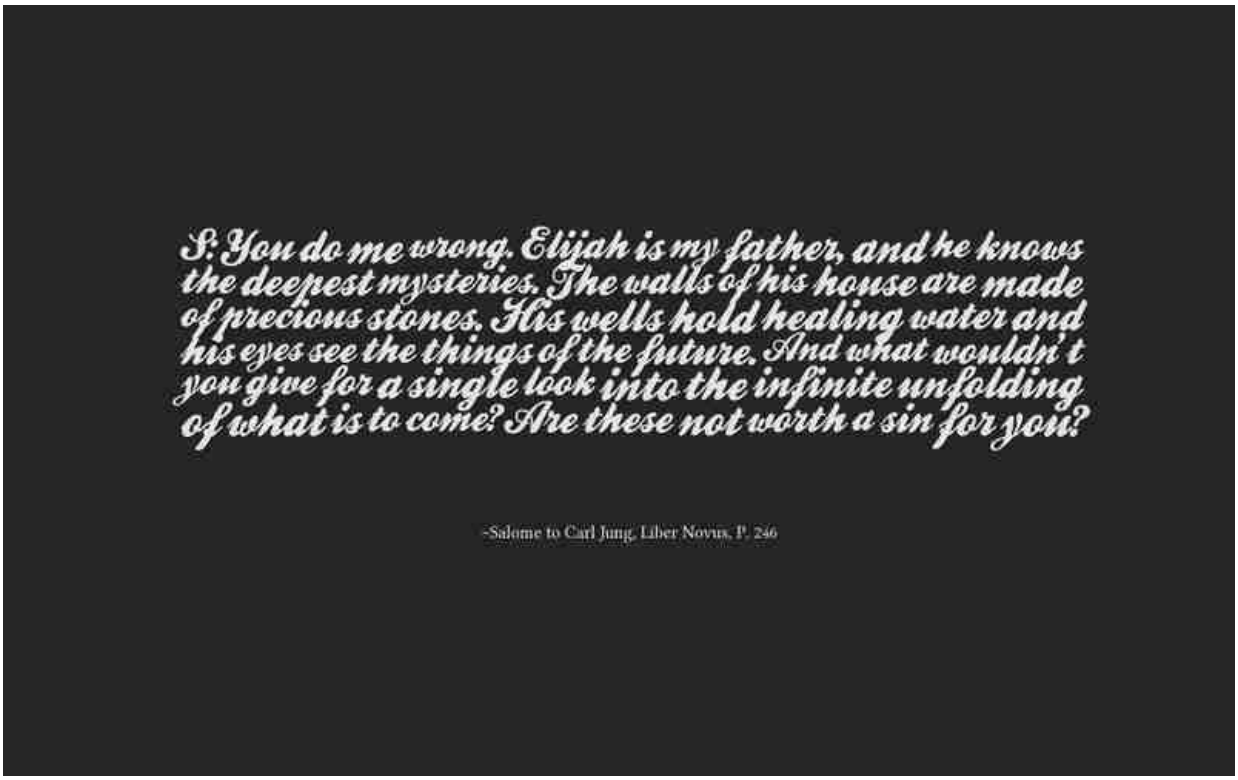

I: How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?
~Carl Jung, Liber Novus, Page 246.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.


S: You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?
~Salome to Carl Jung, Liber Novus, P. 246

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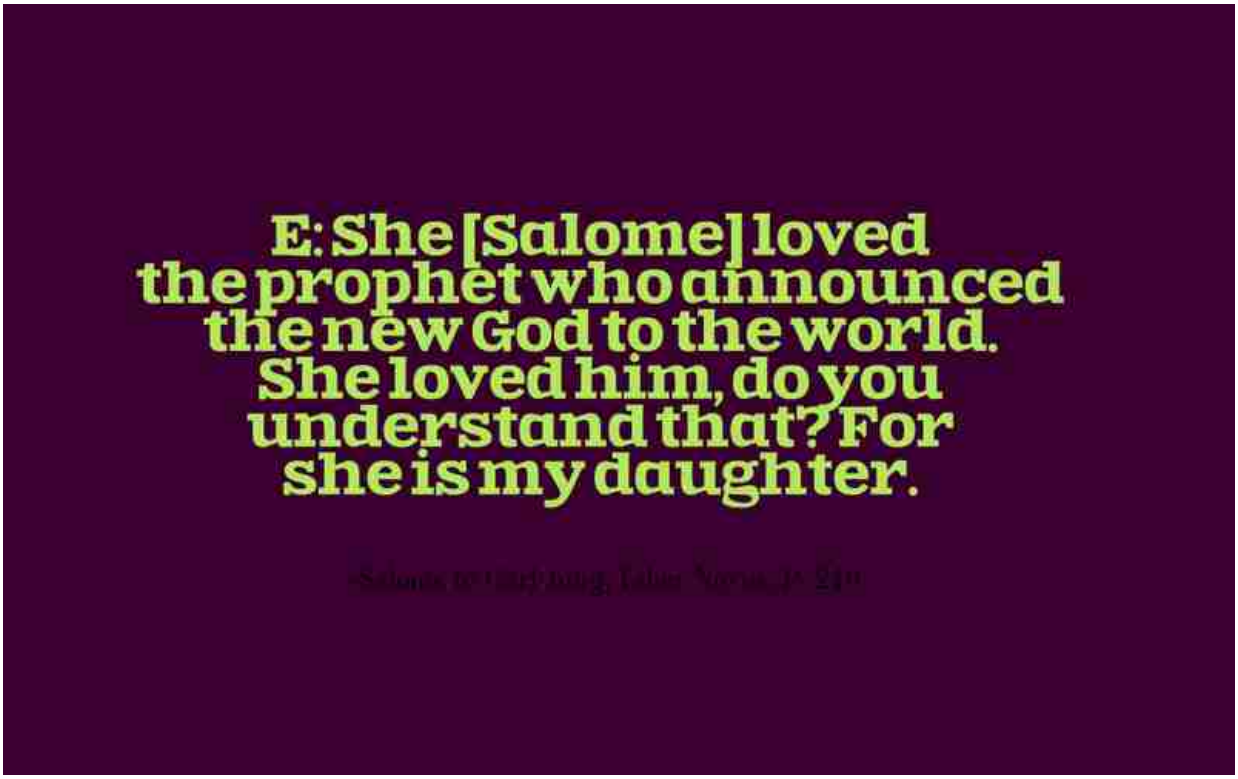
E: She [Salome] loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter.

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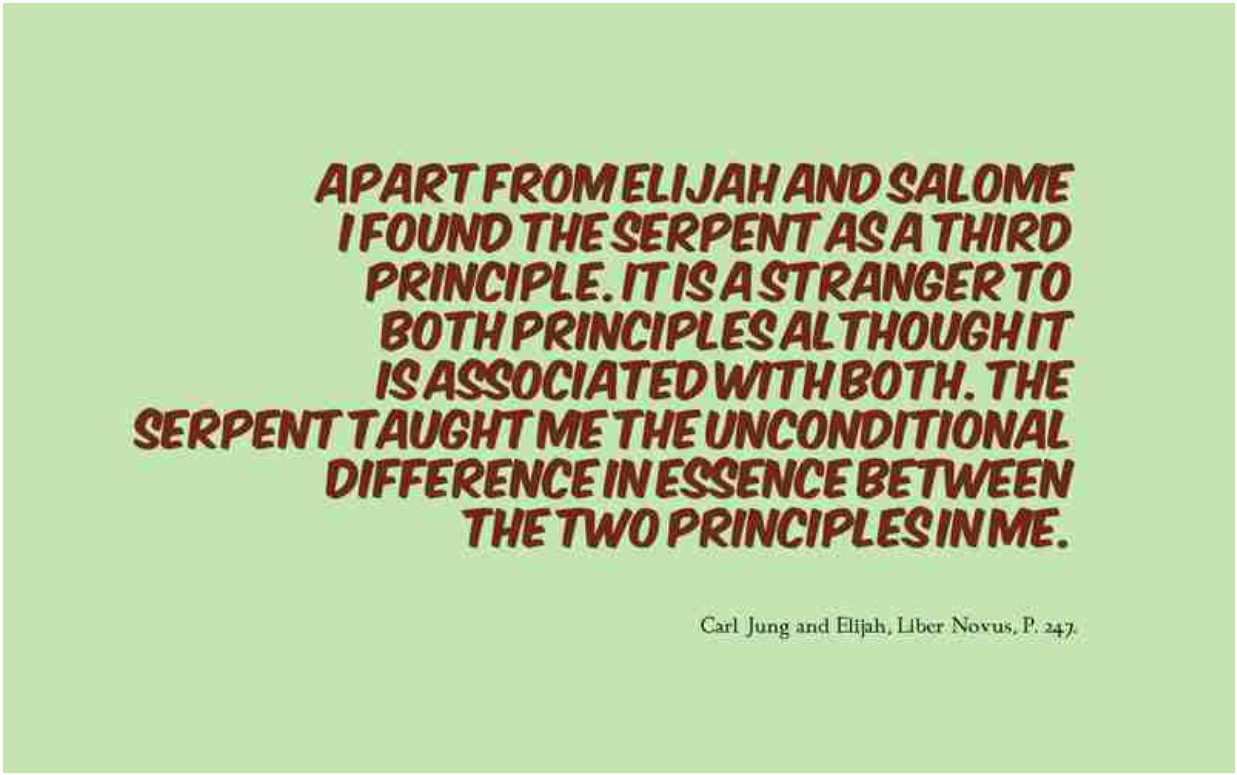
APART FROM ELIJAH AND SALOME I FOUND THE SERPENT AS A THIRD PRINCIPLE. IT IS A STRANGER TO BOTH PRINCIPLES ALTHOUGH IT IS ASSOCIATED WITH BOTH. THE SERPENT TAUGHT ME THE UNCONDITIONAL DIFFERENCE IN ESSENCE BETWEEN THE TWO PRINCIPLES IN ME.
Carl Jung and Elijah, Liber Novus, P. 247.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in

me. Carl Jung and Elijah, Liber Novus, Page 247.

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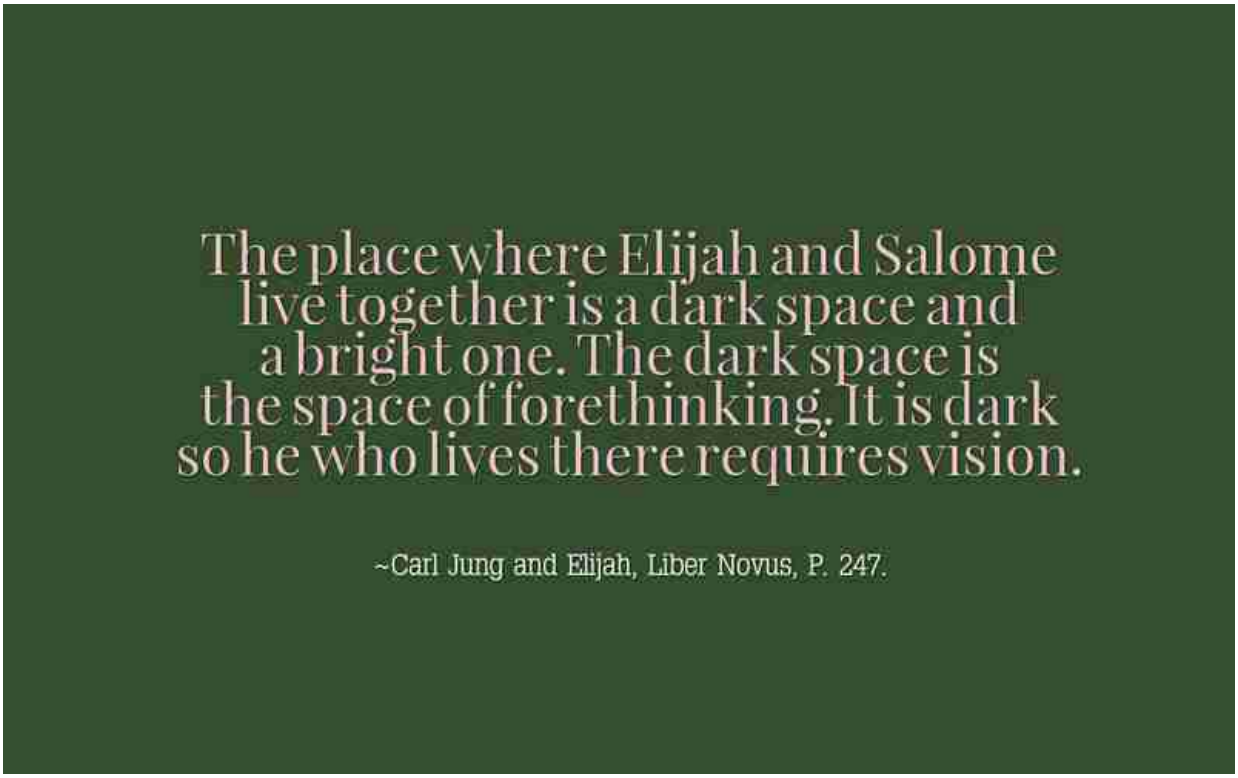
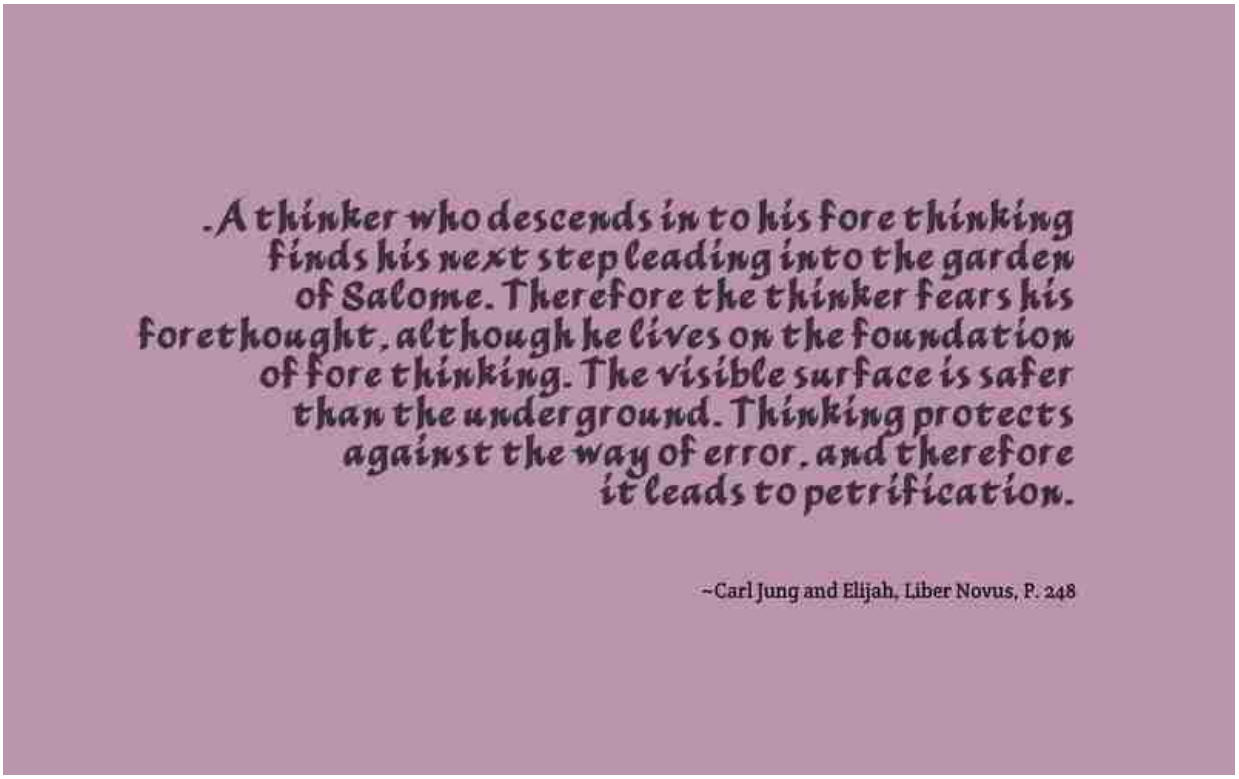

The place where Elijah and Salome
live together is a dark space and
a bright one. The dark space is
the space of forethinking. It is dark
so he who lives there requires vision.
~Carl Jung and Elijah, Liber Novus, P. 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.


.A thinker who descends in to his fore thinking
finds his next step leading into the garden
of Salome. Therefore the thinker fears his
forethought, although he lives on the foundation
of fore thinking. The visible surface is safer
than the underground. Thinking protects
against the way of error, and therefore
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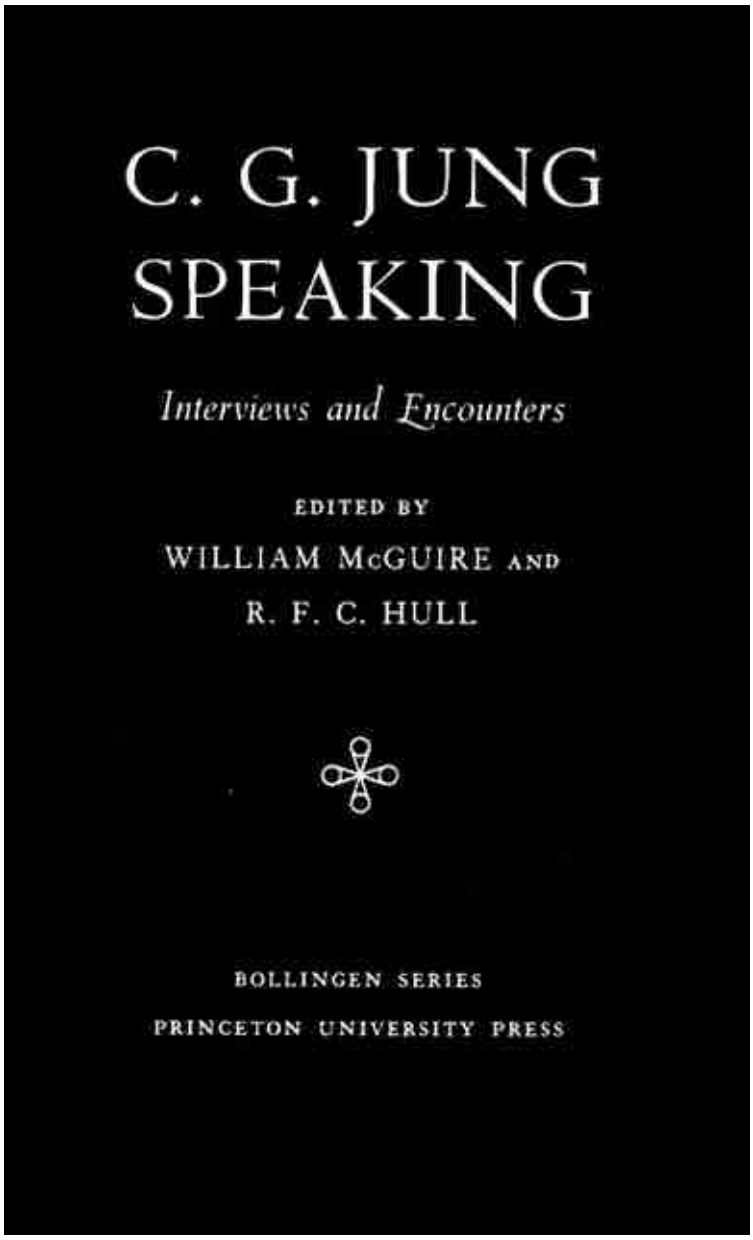
Carl Jung on "The Frontiers of Knowledge" **(2016-05-19 02:30)**



C. G. JUNG INTERVIEW

Georges Duplain: I am astonished that you should be willing to see a journalist when so many of your own medical followers cannot get near you!

Dr. Jung: I am astonished, too, to see you here; that a journalist should want to see me—ever since the business of the flying
saucers arose, they have been trying to pass me off as senile!

But I must say that the French Swiss behave relatively well.

I have met with a surprising understanding on your part.

As far as the flying saucers go I haven't much to add.

I have received quantities of new documents since my book appeared; 'they don't make the matter any clearer but they
show more and more how important it is.

Oh, there's an immense amount to this phenomenon.

Georges Duplain: You speak of a change of era, of a new Platonic month, of the passage into another sign of the zodiac.

What do you mean by that, what reality do such constellations have?

Dr. Jung: People don't like you to talk about that, you will get yourself laughed at.

Nobody has read Plato—you haven't either.

Yet he is one of those who have come closest to the truth.

The influence of the constellations, the zodiac, they exist; you cannot explain why, it's a "Just-So Story," that proves
itself by a thousand signs.

But men always go from one extreme to the other, either they don't believe, or they are credulous, any knowledge or faith can be ridiculed on the basis of what small minds do with it.

That's stupid and, above all, it's dangerous.

The great astrological periods do exist.

Taurus and Gemini were prehistoric periods, we don't know much about them.

But Aries the Ram is closer; Alexander the Great was one of its manifestations.

That was from 2000 B.C. to the beginning of the Christian era.

With that era we came into the sign of the Fishes.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum.

Christianity has marked us deeply because it incarnates the symbols of the era so well.

It goes wrong in so far as it believes itself to be the only truth; when what it is is one of the great expressions of truth in our time.

To deny it would be to throw the baby out with the bathwater.

Georges Duplain: What comes next?

Dr. Jung: Aquarius, the Water-pourer, the falling of water from one place to another.

And the little fish' receiving the water from the pitcher of the Water-pourer, and whose principal star is Fomalhaut, which means the "fish's mouth."

In our era the fish is the content; with the Water-pourer, he becomes the container.

It's a very strange symbol.

I don't dare interpret it.

So far as one can tell, it is the image of a great man approaching.

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit.

It's a matter of experience that the symbolism changes from one sign to another, and there is the risk that this passage will be all the more difficult for the men of today and tomorrow because they no longer believe in it, no longer want to be conscious of it.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.

Georges Duplain: But what recommendations can you make for the passage that is about to take place, whose difficulties you fear?

Dr. Jung: A spirit of greater openness towards the unconscious, an increased attention to dreams, a sharper sense of the totality
of the physical and the psychic, of their indissolubility; a livelier taste for self-knowledge.

Better established mental hygiene, if you want to put it that way.

Georges Duplain: The religions have tried to be this, but the result is not entirely satisfactory, don't you agree?

Dr. Jung: What is very important is to exist, and that's rarer than one realizes.

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar aspects of oneself.

Drawing, and the fantasies and visions that it brought about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's inside work the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's
pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to discover his totality and allay his spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical
views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as opposed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the representation of forms.

The animal, for example, has a certain idea of the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages among all peoples.

These are the archetypes.

The crossing of a river, now, that is an archetypal situation.

It's an important moment, a risk.

There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don't have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one's destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht's death near Wettingen, too: the knights were hesitant, not very determined, one can't be at all sure
that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the
images, the forces, which it translates into very different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there.

Georges Duplain: Is your explanation of man and the world understandable to simple people or reserved for the intellectual elite?

Dr. Jung: There are two distinct things: the use of psychotherapy is reserved for medical specialists—not everyone can fool
around with that—but what you call the "explanation" reaches a lot more people than I would have thought possible myself.

I always remember a letter I received one morning, a poor scrap of paper, really, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why.

I invited her to come and she came. She was very poor—poor intellectually too. I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read.

And she replied in this extraordinary way, "Your books are not books, Herr Professor, they are bread."

And the little travelling salesman of women's things, who stopped me in the street and looked at me with immense
eyes, saying, "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"

Yes, in the long run I am very optimistic.

The people do follow it. In the French part of Switzerland the first edition of my L'Homme a la decouverte de son lime' was sold
out in three months.

Georges Duplain: Who reads it?

Dr. Jung: Not the professors.

Georges Duplain: How did you arrive at your global concept of the human being, of the totality?

Dr. Jung: Empiricism, I tell you, observation.

One must admit that the psychological fact is everything.

Perception makes reality psychic, we live in the sort of a world-image that our senses and intelligence can perceive; we do not know true reality, in so far as all of it is not conceivable to us.

Georges Duplain: But we have quantities of signs of the reality beyond.

Dr. Jung: We should try to understand what is beyond us.

That is accomplished by stages.

A whole evolution was needed before the idea of the unconscious was accepted.

Nietzsche, Schopenhauer, Pierre Janet, Charcot, Freud: they were so many steps.

The conjunction of several lines of study in one man was also needed.

I have had the good luck to be able to study all my life.

My father was a theologian, specializing in oriental languages; he passed on a bit of his gift for language to me.

I studied the literature, I studied medieval and ancient alchemy.

Comparative religion, of course, and, to begin with, philosophy at the same time as medicine.

All of that was necessary to work out the line of thought and the mental attitude that have led me to uncover certain laws.

And don't forget my travels, particularly in India and Africa, where one meets men of other epochs.

By dint of observation, of discovery, one notes relationships, resemblances, coincidences, and one tries to get back to their common source, for there certainly must be one.

It's the sum of experience, that's all.

Let me tell you a story which happened a long while ago, to show you how empiricism leads to certain discoveries.

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from incurable insomnia.

She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic tension.

Clearly, what she needed was psychic relaxation.

But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting
myself go with the wind; that this was good for one, necessary for everybody.

But I could see by her eyes that she didn't understand.

She got it intellectually, that's as far as it went, though.

Reason had no effect.

Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing,
and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was "enchanted."

But the hour came to an end, and I had to send her away brusquely.

I knew nothing more about her.

I had forgotten her name and that of her physician.

But it was a story that haunted me.

Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me

of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn't remember.

Of course, I know it's impossible that you only hummed her a story about a boat."

How was I to explain to him that I had simply listened to something within myself?

I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my mother's voice?

Enchantment like that is the oldest form of medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God.

Georges Duplain: How can you speak of the grace of God?

Dr. Jung: And why not?

A good dream, for example, that's grace.

The dream is in essence a gift.

The collective unconscious, it's not for you, or me, it's the invisible world, it's the great spirit.

It makes little difference what I call it: God, Tao, the Great Voice, the Great Spirit.

But for people of our time God is the most comprehensible name with which to designate the Power beyond us.

The images of God—it's an immense story.

I remember an African tribe whose members greeted the first rays of the sun by spitting in their hands and turning them towards
it.

That's classic: since breath is the soul, the saliva which accompanies the breath is the substance of the soul.

What that gesture means exactly is: "My God, I offer you my soul."

I tried to find out if they knew the meaning of their gesture.

No, the young did not know, nor the fathers.

But the grandfathers knew, it is they who guard the secrets.

And elsewhere you see this gesture in the carved dog-headed baboons of Abu Simbel.

I watched the tribesmen and when I thought I had understood them I asked, "Your god Mungu, he is the sun?"

Homeric gales of laughter from the tribesmen.

This poor imbecile of a white man, imagining that we worship that ball of light and heat!

I looked closer.

The same rite also greeted the new moon.

So, in the end, I understood their god: it was the moment when darkness changes into light, not the sun it-self, but its appearing."

There is Horus, too, among the Egyptians.

There are so many things and they all hang together.

The French writer Colette once said to her husband about some bit of animal behavior, "Maurice, there's just one animal, just one animal!"

I wasn't familiar with that but it's exactly the same idea, the same sense of totality, expressed in the language of someone very close to the animal world.

There are so many possible forms of the truth.

We must find simple words for the great truths; we must try to approach the living truth behind things, it's mankind's oldest effort.

In our time, it's the intellect that is making darkness, because we've let it take too big a place.

Consciousness discriminates, judges, analyzes, and emphasizes the contradictions.

It's necessary work up to a point.

But analysis kills and synthesis brings to life.

We must find out how to get everything back into connection with everything else.

We must resist the vice of intellectualism, and get it understood that we cannot only understand.

Two or three more centuries will go by before the new era I spoke of in connection with the flying saucers.

A lot will still have to happen to mankind.

Many things will have to change before the new style comes to birth, the new formula for the realization of humanity.

I remember a marvellous sight I beheld one evening in India at the Darjeeling observatory.

Sikkim was already in shadow, the mountains blue to about four thousand meters, violet to about seven thousand.

And there in the middle of that ring of mountains was Kanchenjunga in all its glory, resplendent as a ruby.

It was the lotus with the jewel without price in its center.

And all the savants and scientists, lost in wonder at this spectacle, said "OM" without realizing it.

That’s the primal word, the sound that passes from mother to child, and what some primitives say when they approach a stranger.

And after the learned men had regained consciousness, they felt the need of a word and they asked me to recite part of Faust.

Georges Duplain: Faust—you know how Goethe spoke of that work, of the research into the essential that it meant? As "das
Hauptgeschaft," the main thing, the essential.

Dr. Jung: Man has need of the word, but number is a much more important thing.

In essence, number is sacred.

Lots of important things might be said about it.

The quaternity, above all, is an essential archetype.

The square, the cross.

The squaring of the circle by the alchemists.

The cross in the circle, or, for Christians, Christ in "glory."

It is not I who have made up all that. It exists, and it’s important.

Georges Duplain: What can men do, and especially we Swiss, to prepare ourselves and help everyone prepare himself to face a future
already disturbing in its immediacy?

Dr. Jung: There is no entirely simple, thoroughly rational recipe.

Most of us are too academic-minded to come face to face with living reality in its wholeness, its totality.

We prefer to deny it because that's easier, and because we can find such a lot of good, honest, reasonable arguments for doing
so.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that truth is ineffable and all our approaches to it, gross.

Just the same, we're moving ahead.

But it's such a long story.

In the case of Switzerland there are some profound symbols which are very strange: the union of white and red in
our flag, for example, is a "sign" of the reconciliation of opposites.

I pointed out in my book on "flying objects" that the white star on American airplanes and the red star on
Soviet planes also show this opposition of masculine and feminine colors.

In Switzerland this symbolism may be said to point to their reconciliation, since the two colors are conjoined.

And besides there is also (on our flag) the cross, which is the sign of the quaternity already to be found
in the center of Switzerland, where the rivers take their rise, as though the play of nature had marked out that
quaternity.

If we were more conscious in our country, we might think more of this; we might allow these great symbols to penetrate us.

But there is no entirely simple, thoroughly rational recipe: though the Swiss want that above all.

The sort of things that we have been talking about are, without doubt, harder to explain to the Swiss than to other people.

We are extremely materialistic in the broadest sense of the term.

Feet on the ground, heads not too high in the sky!

We believe in nothing but what we see, what we touch, what we know.

The Swiss is much too literal-minded to come face to face with live reality in its wholeness, its totality.

He prefers to deny it because that is easier, and because such a lot of good, honest, reasonable arguments can be found to support his
denial.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that the Truth is ineffable, and all our approaches to it are gross.

Just the same we are moving ahead.

But it is such a long story.

There is one thing that counts, though: we're beginning to look at history in the light of perspectives gained from the study of the psyche and of human behavior.

And not only history but economics, too.

Men like Professor Karl Schmid" at the Federal Institute of Technology, Zurich, or Professor Baler" and his Institute for Economic Research, have a very extensive acquaintance with psychology; their better knowledge of man and what motivates him should
permit a better understanding of political and economic conditions.

With time and accumulated experience, we shall not only understand the past better, but maybe we shall also learn how to avoid the most dangerous situations in the future, to forestall political crises just as we now begin to know how to forestall economic crises.

That would be progress, if men were wise enough.

But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

Carl Jung: Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious.. **(2016-05-20 02:30)**

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity.

Instead, religion offers stereotyped symbolic concepts that are meant to take the place of his unconscious once and for all.

The symbolic concepts of all religions are recreations of unconscious processes in a typical, universally binding form.

Religious teaching supplies, as it were, the final information about the “last things” and the world beyond human consciousness.

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in
other words, as concretizations of his unconscious fantasy.

The forms welling up from his unconscious are declared to be universally valid and thus replace the individual fantasies of others. Carl Jung, CW 6, Para 80

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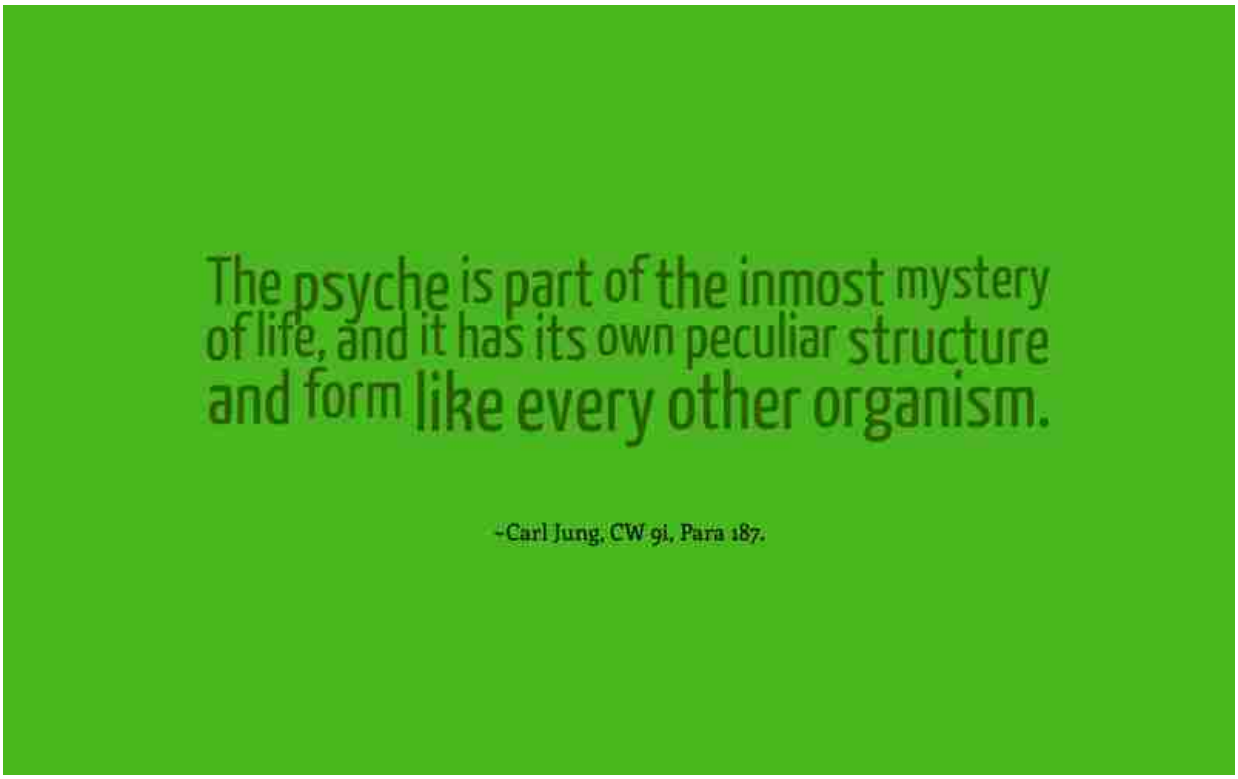
Some Carl Jung Quotations XXXV (2016-05-20 05:16)


The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.
~Carl Jung, CW 9i, Para 187.

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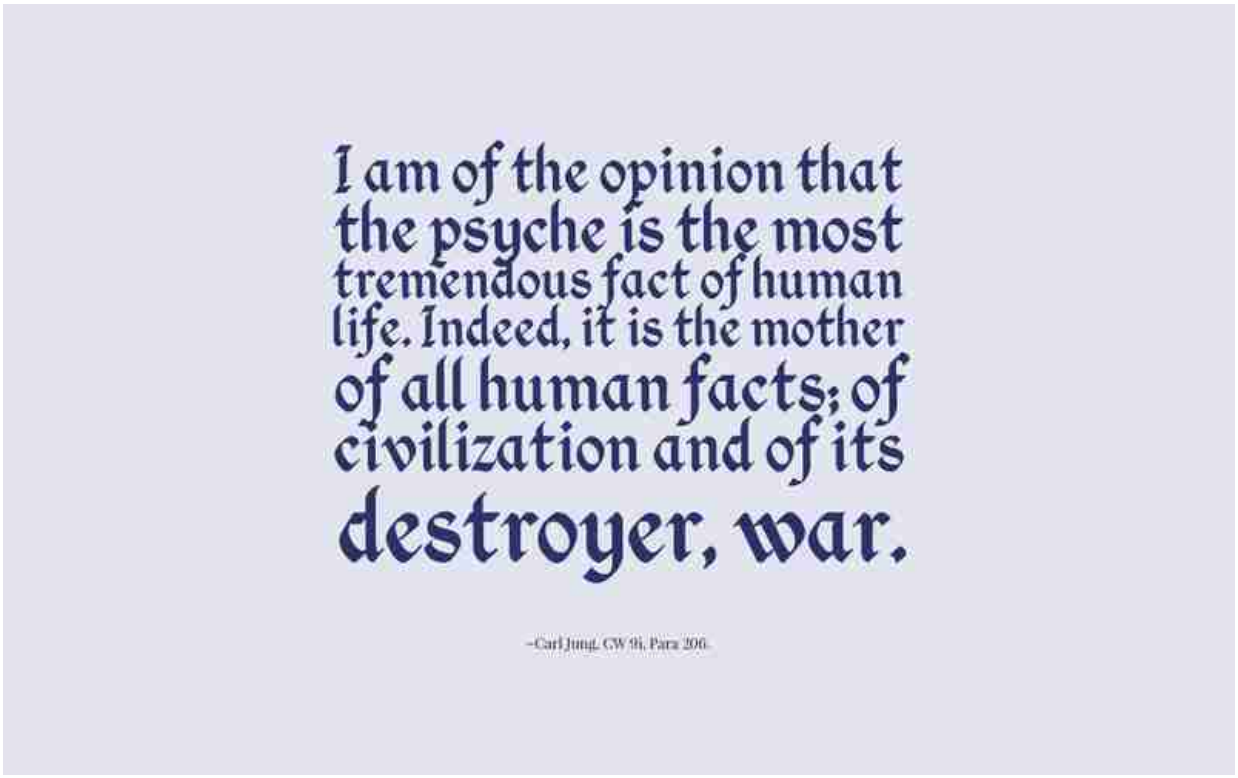
I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.
~Carl Jung, CW 9i, Para 206.

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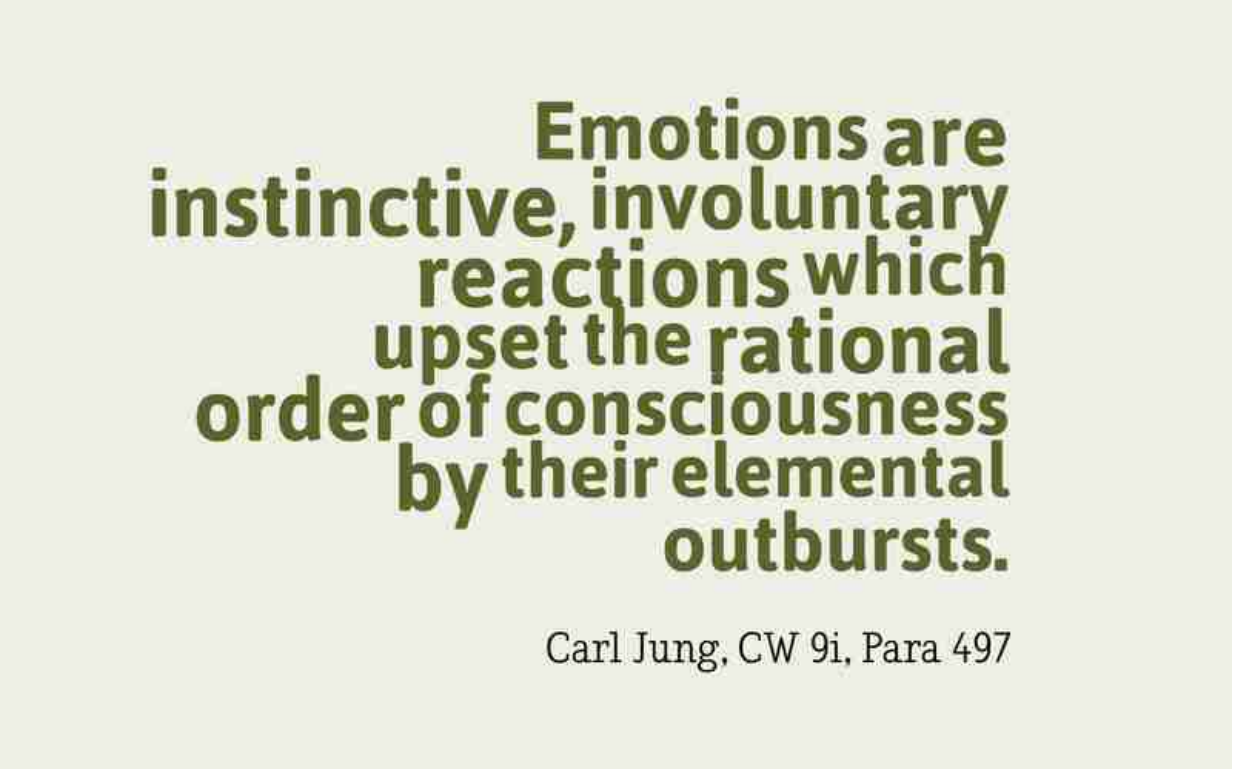
Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.
Carl Jung, CW 9i, Para 497

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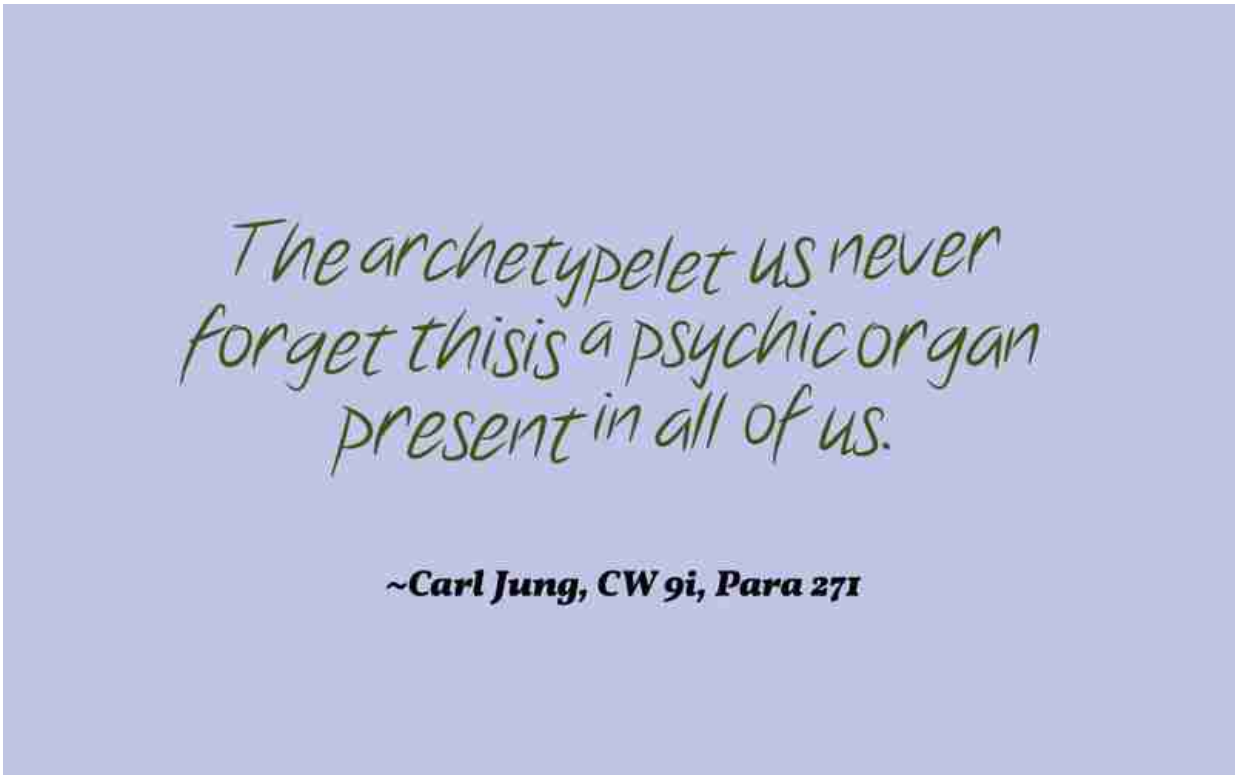
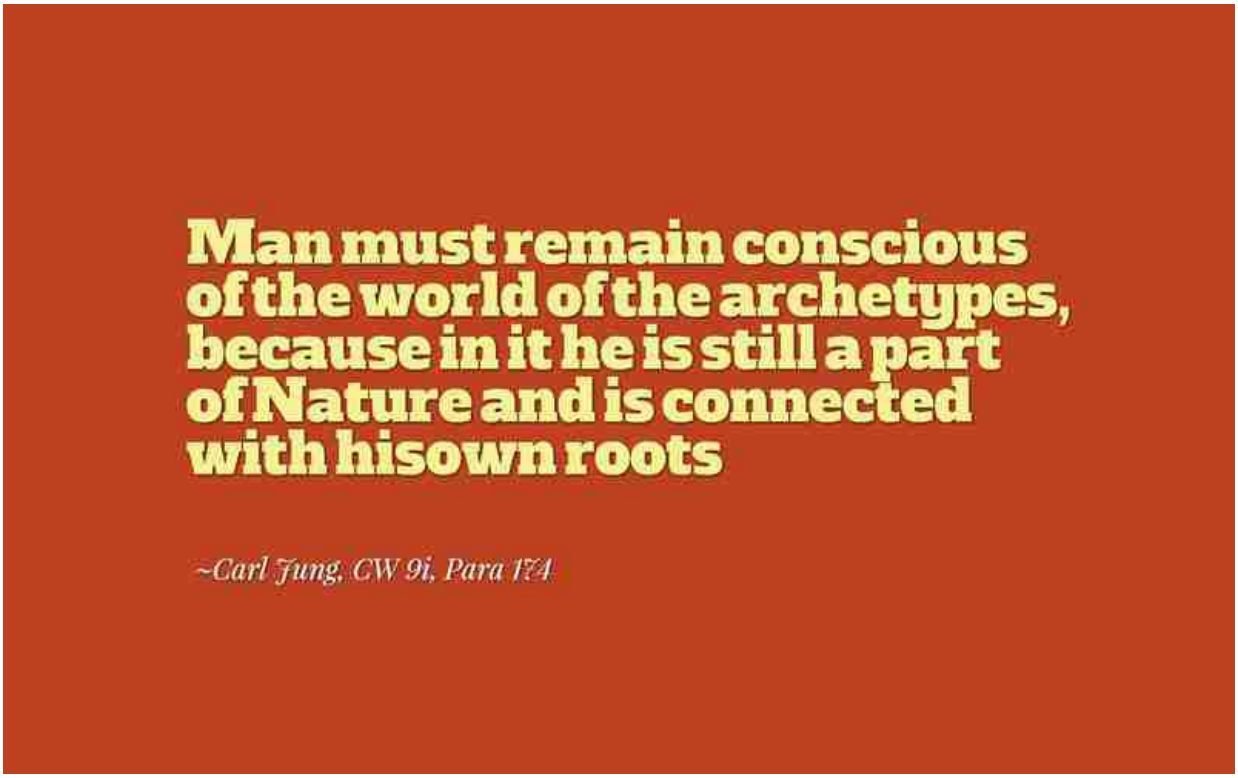


The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271


Man must remain conscious
of the world of the archetypes,
because in it he is still a part
of Nature and is connected
with hisown roots
~Carl Jung, CW 9i, Para 174

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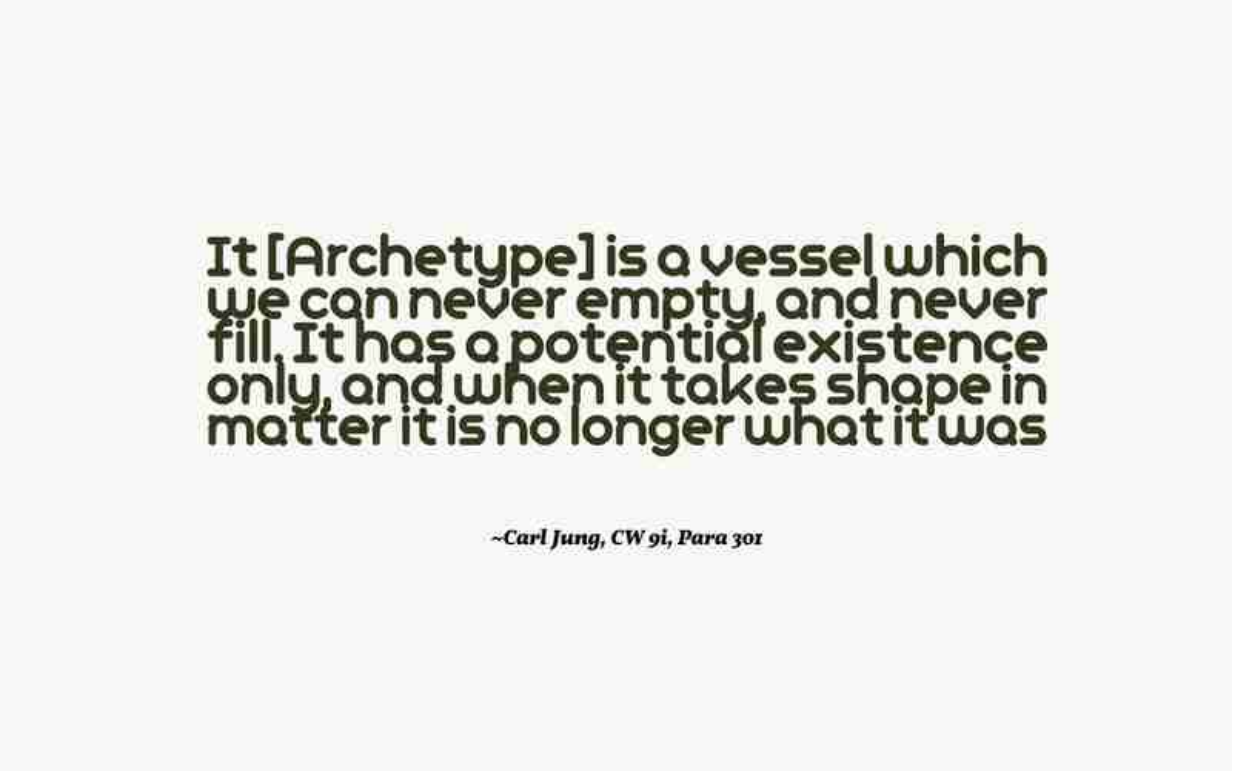
It [Archetype] is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was
~Carl Jung, CW 9i, Para 301

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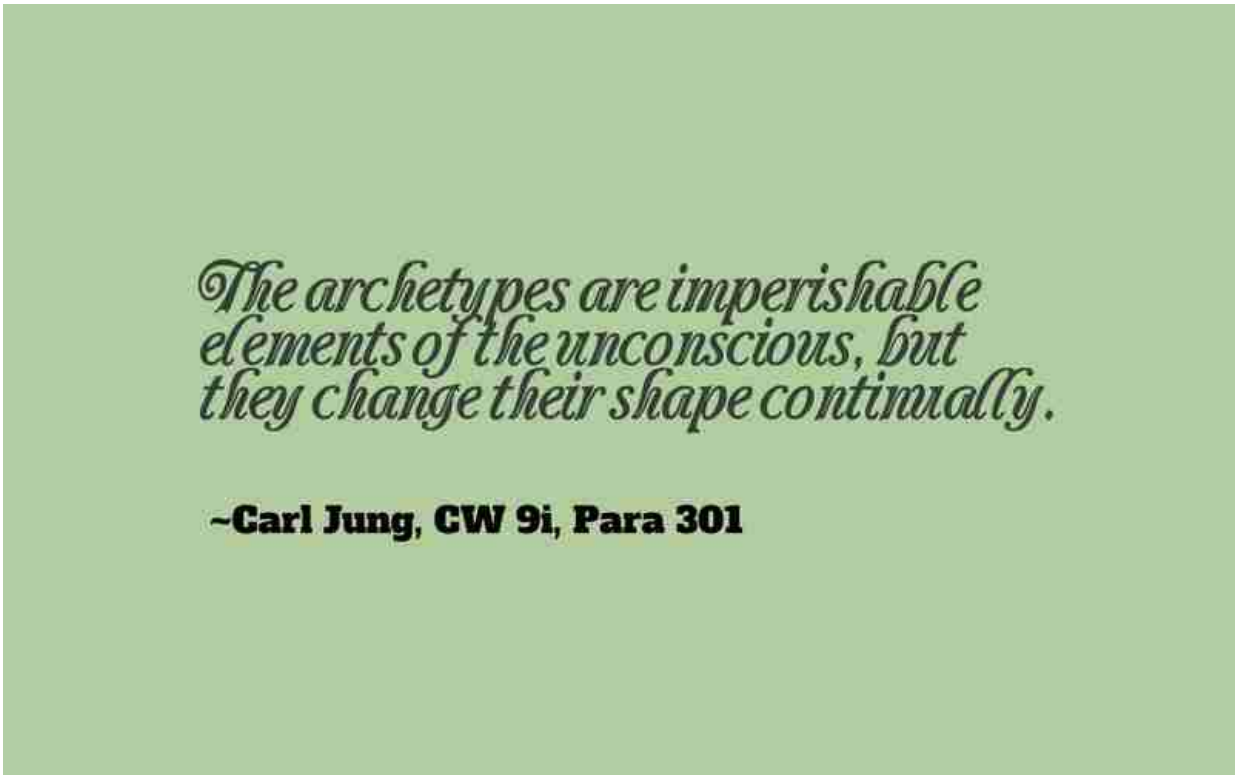
The archetypes are imperishable elements of the unconscious, but they change their shape continually.
~Carl Jung, CW 9i, Para 301

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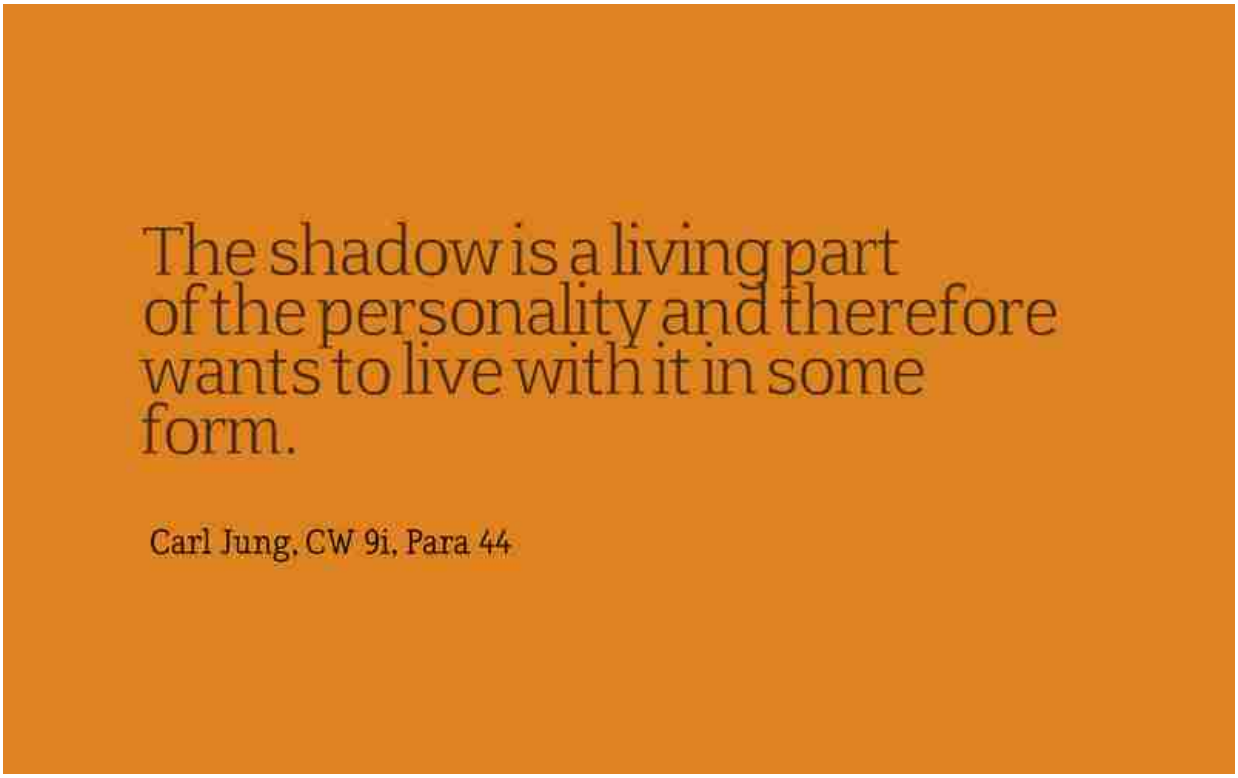
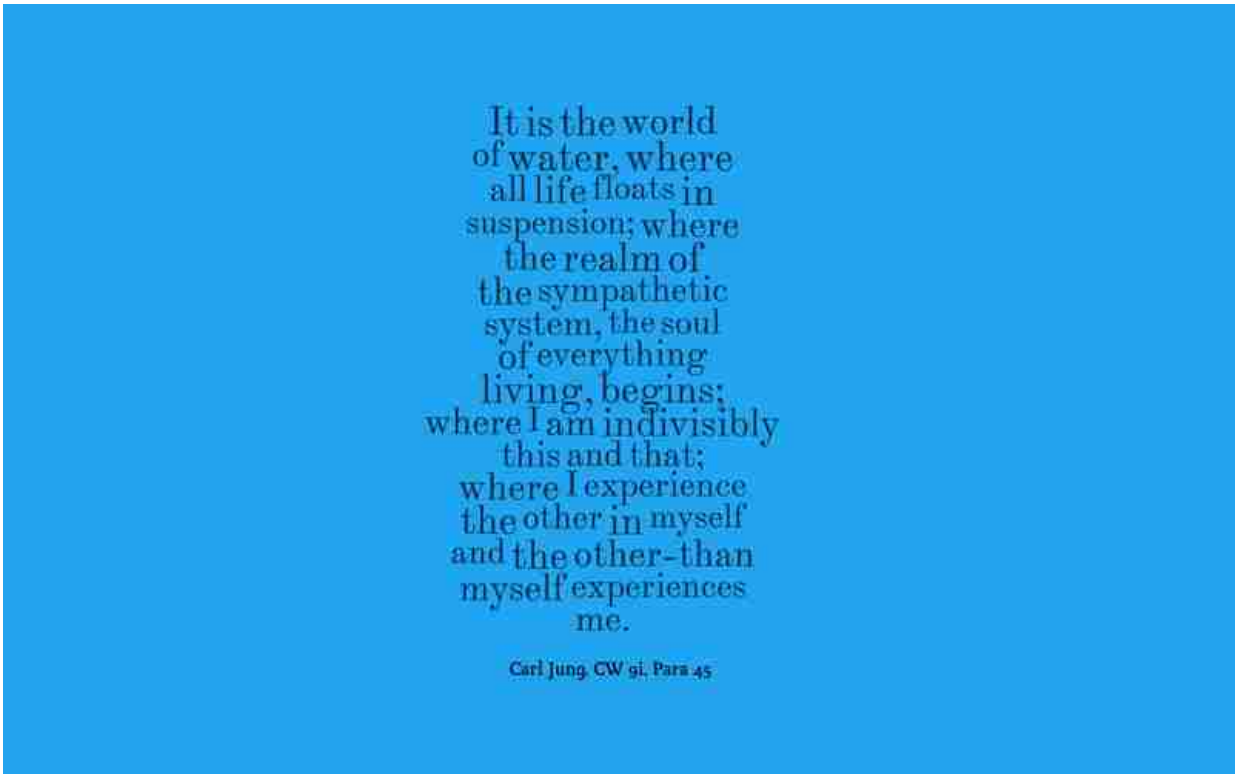
A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184



The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.


It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me.
Carl Jung, CW 9i, Para 45

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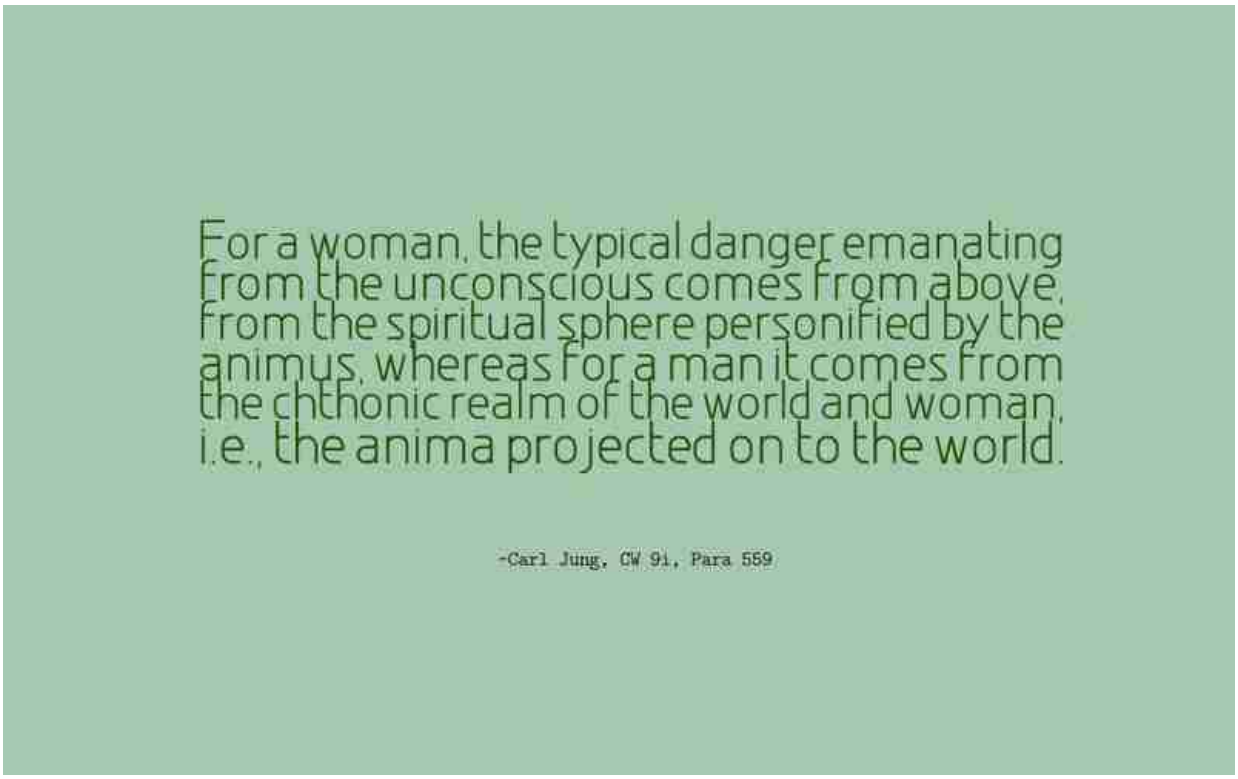
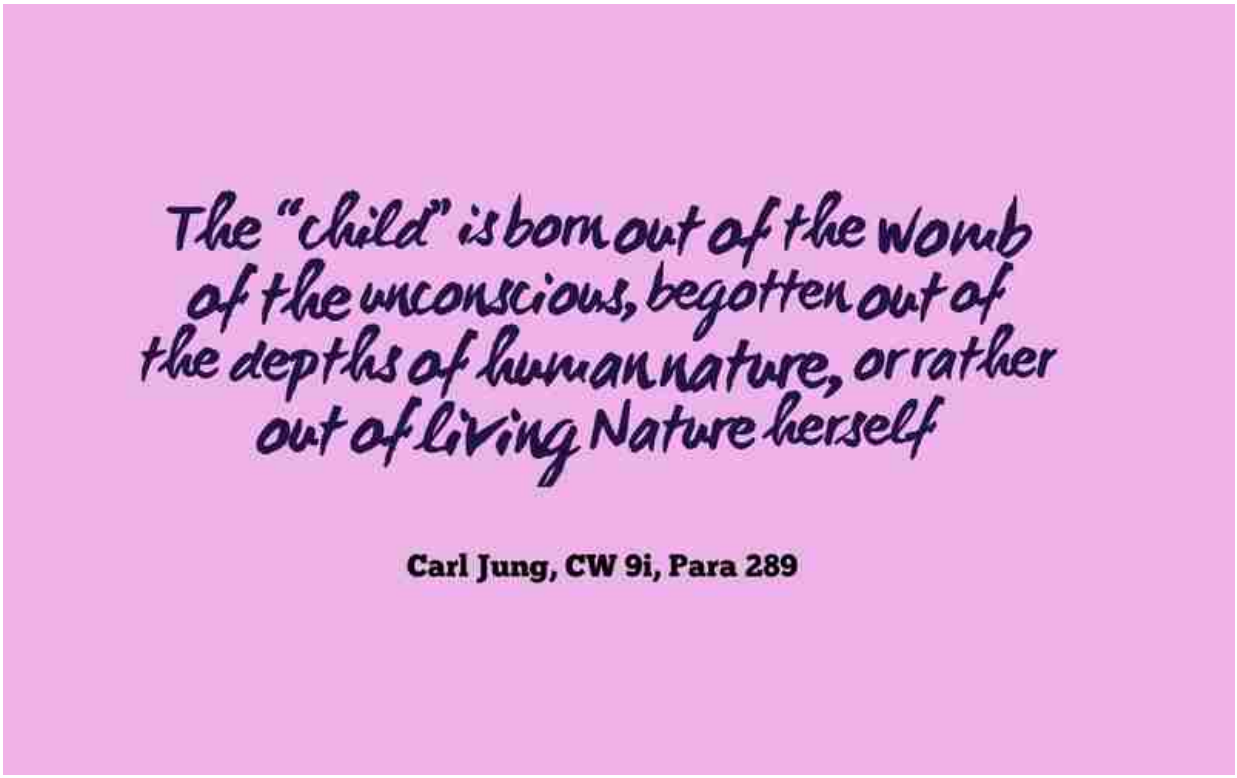

For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world.
-Carl Jung, CW 9i, Para 559

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559


The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself
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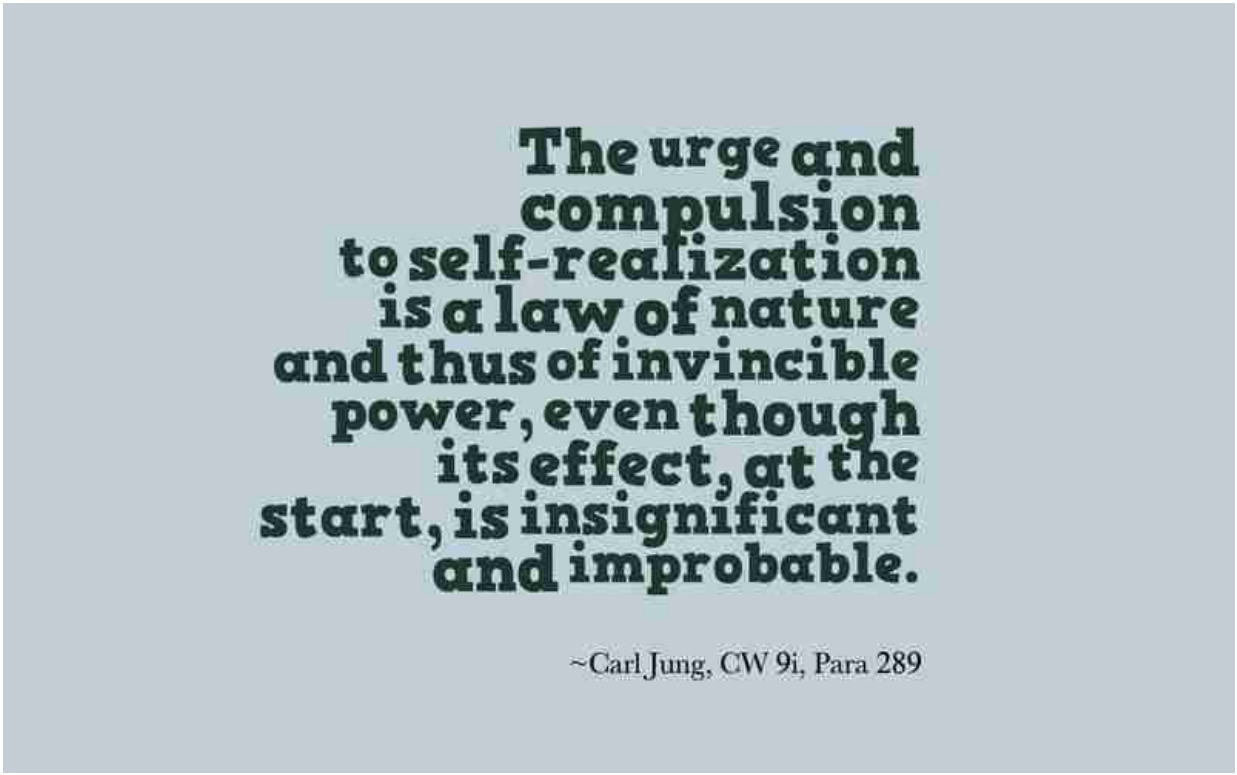
The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable.
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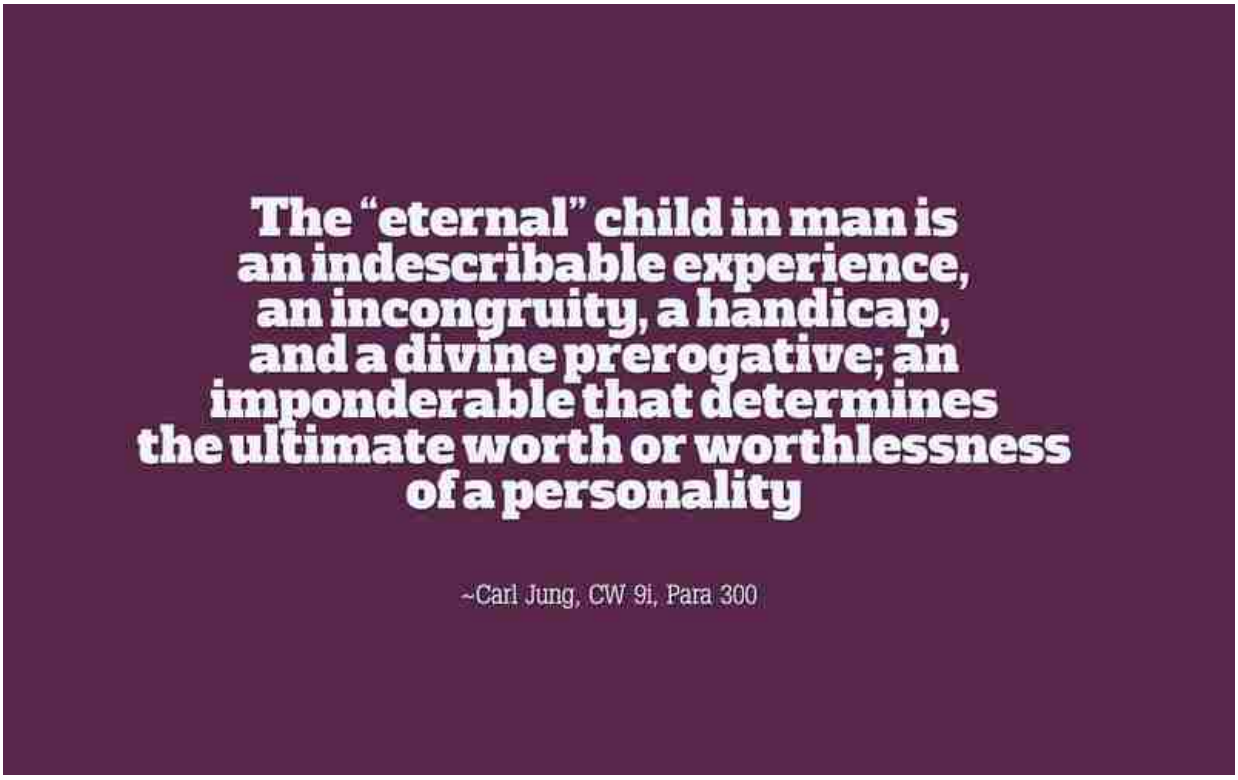
The "eternal" child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality
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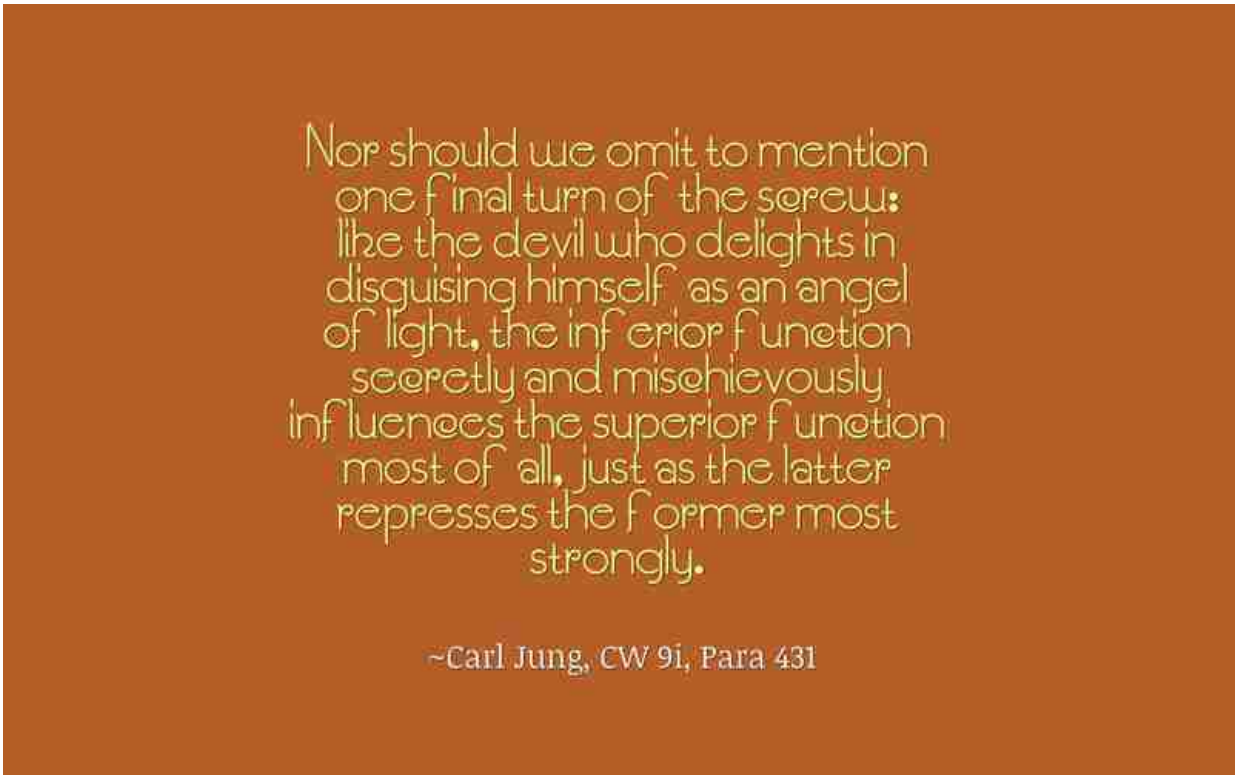
Nor should we omit to mention one final turn of the screw: like the devil who delights in disguising himself as an angel of light, the inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.
~Carl Jung, CW 9i, Para 431

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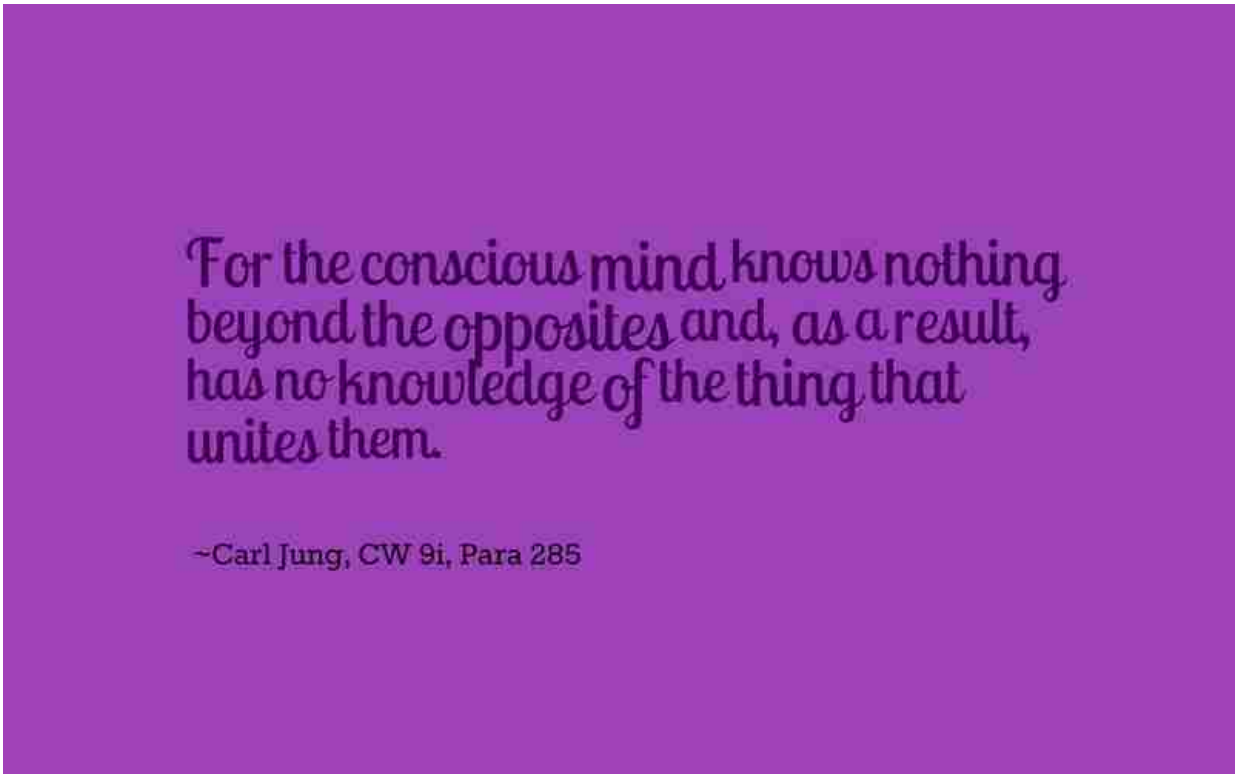
For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.
~Carl Jung, CW 9i, Para 285

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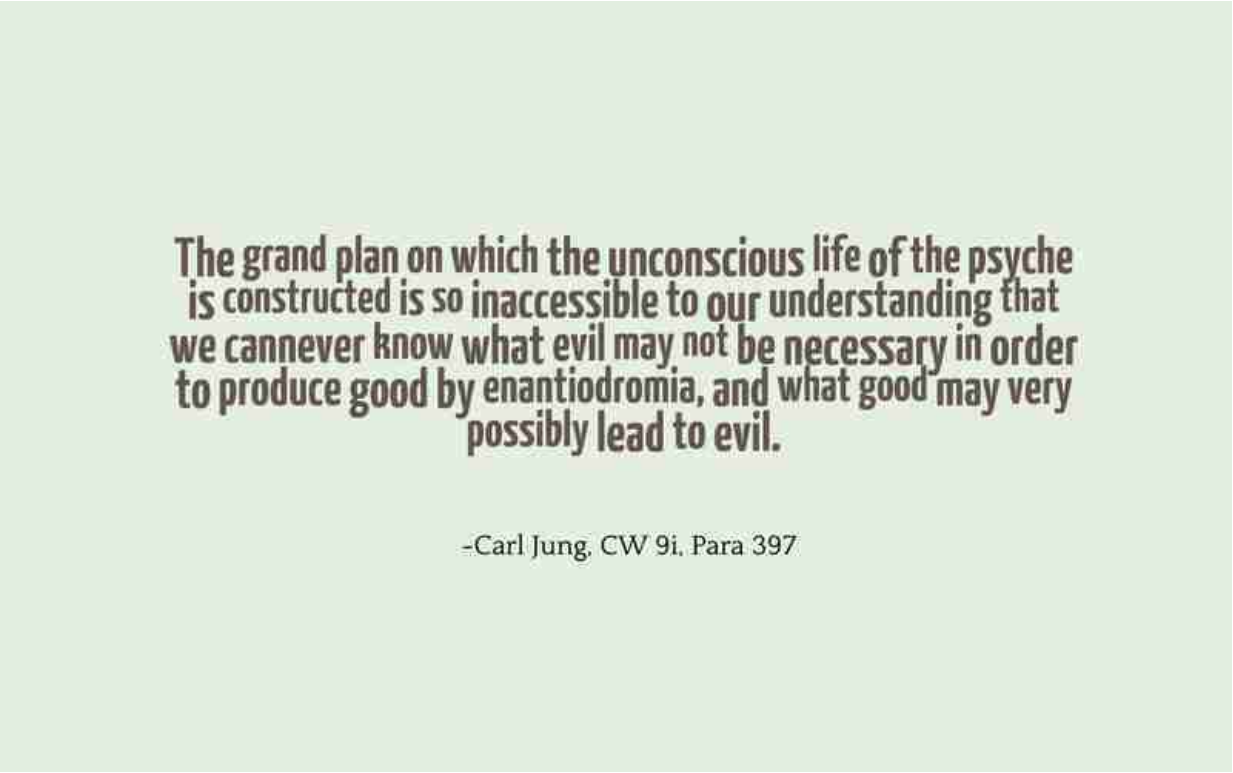
The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we cannever know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
-Carl Jung, CW 9i, Para 397

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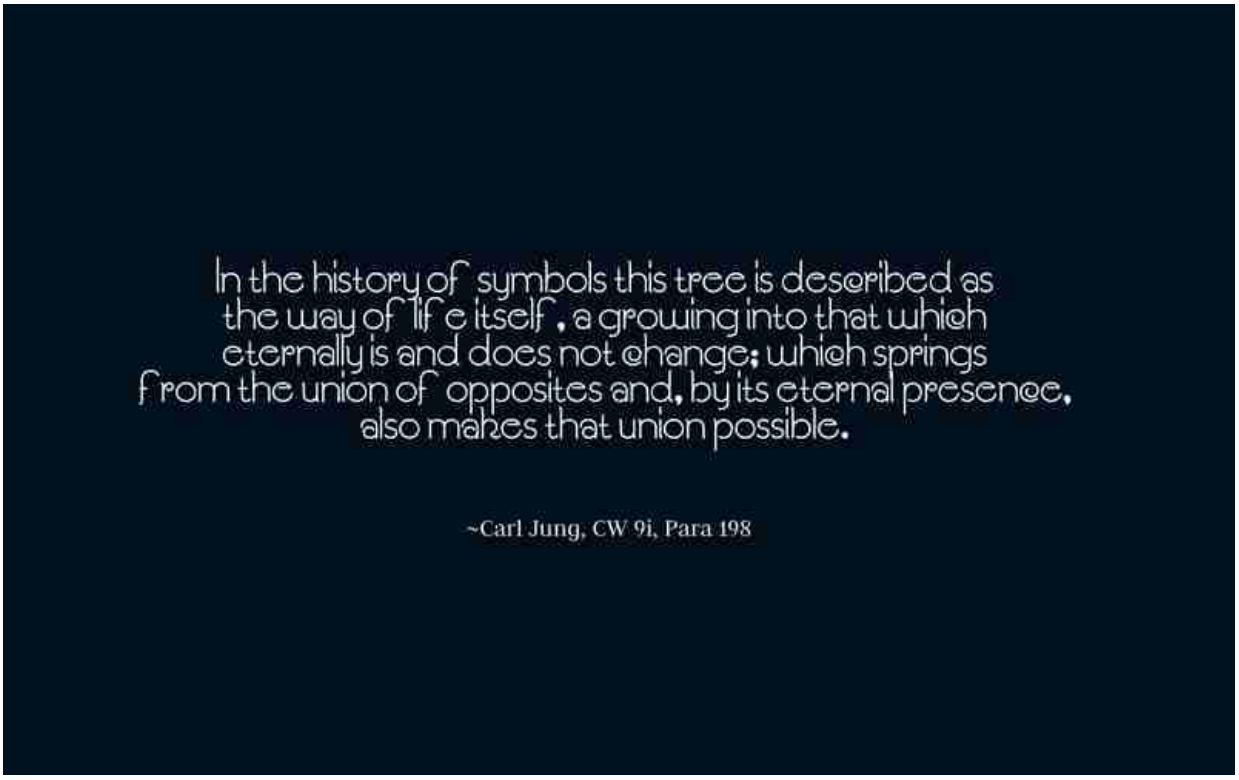
In the history of symbols this tree is described as
the way of life itself, a growing into that which
eternally is and does not change; which springs
from the union of opposites and, by its eternal presence,
also makes that union possible.
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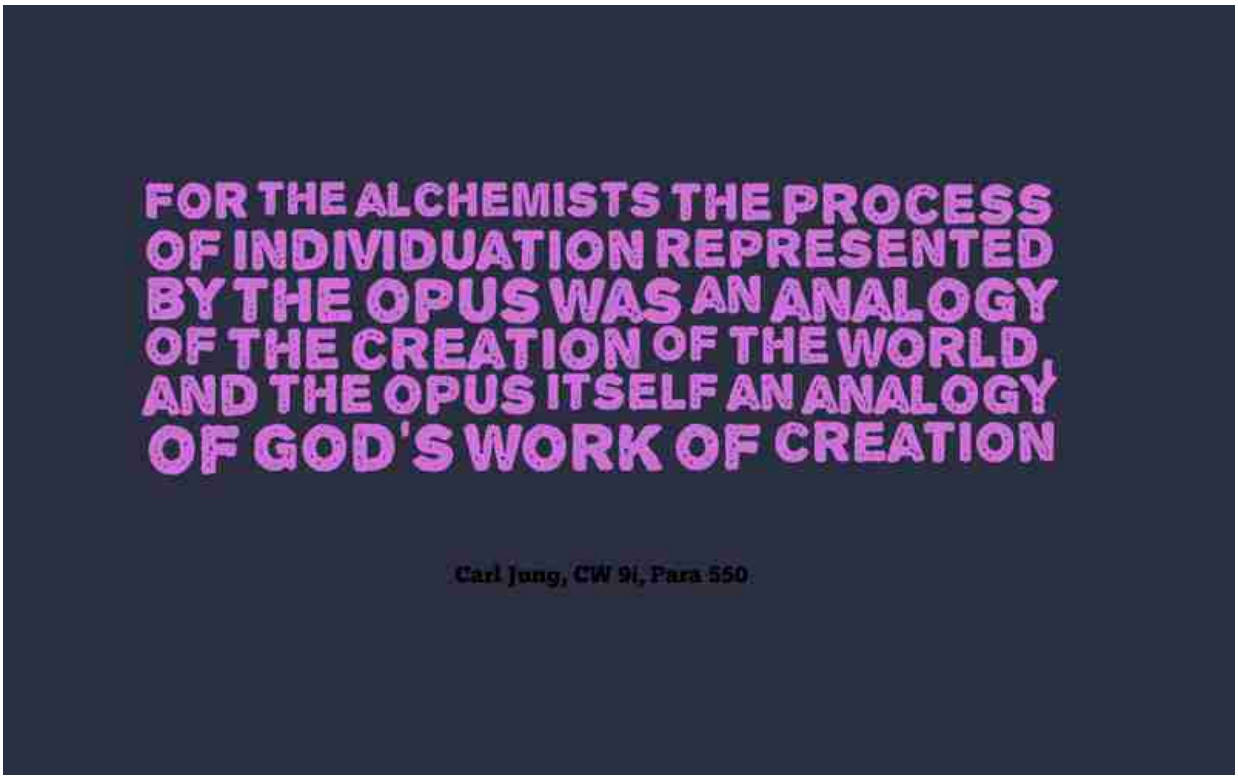
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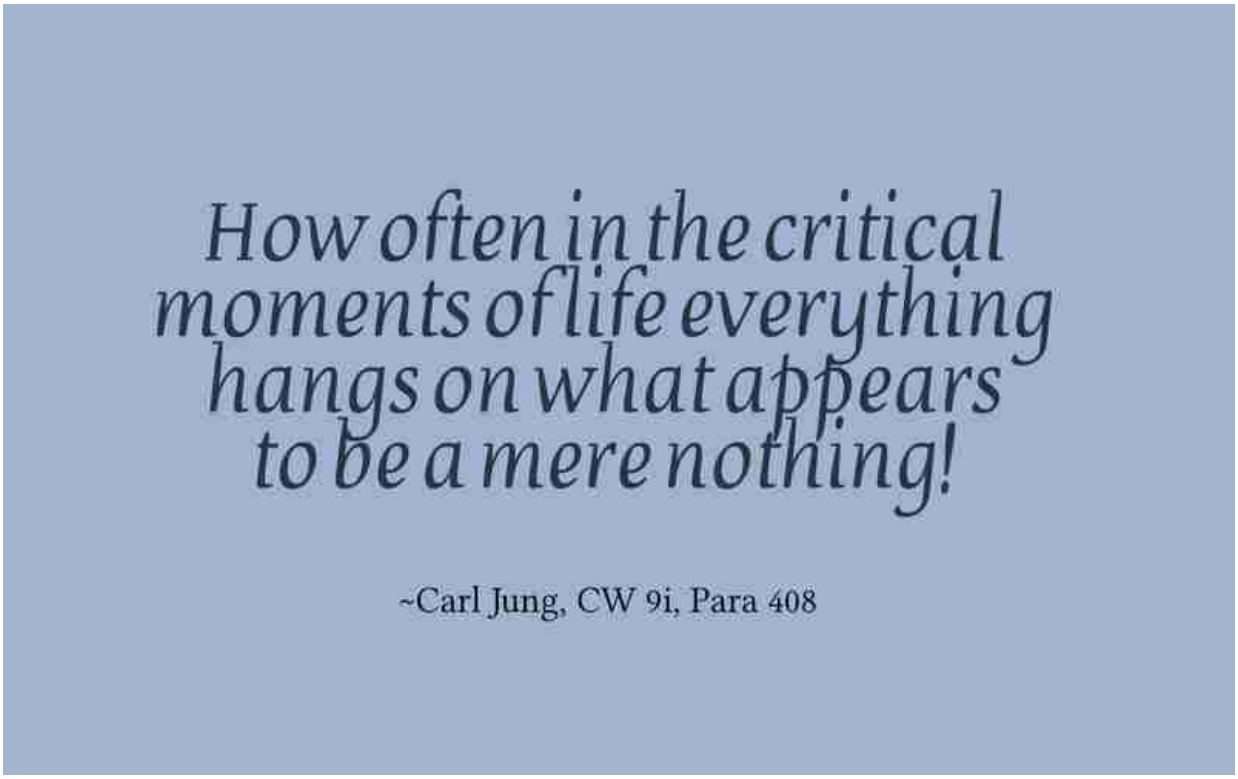
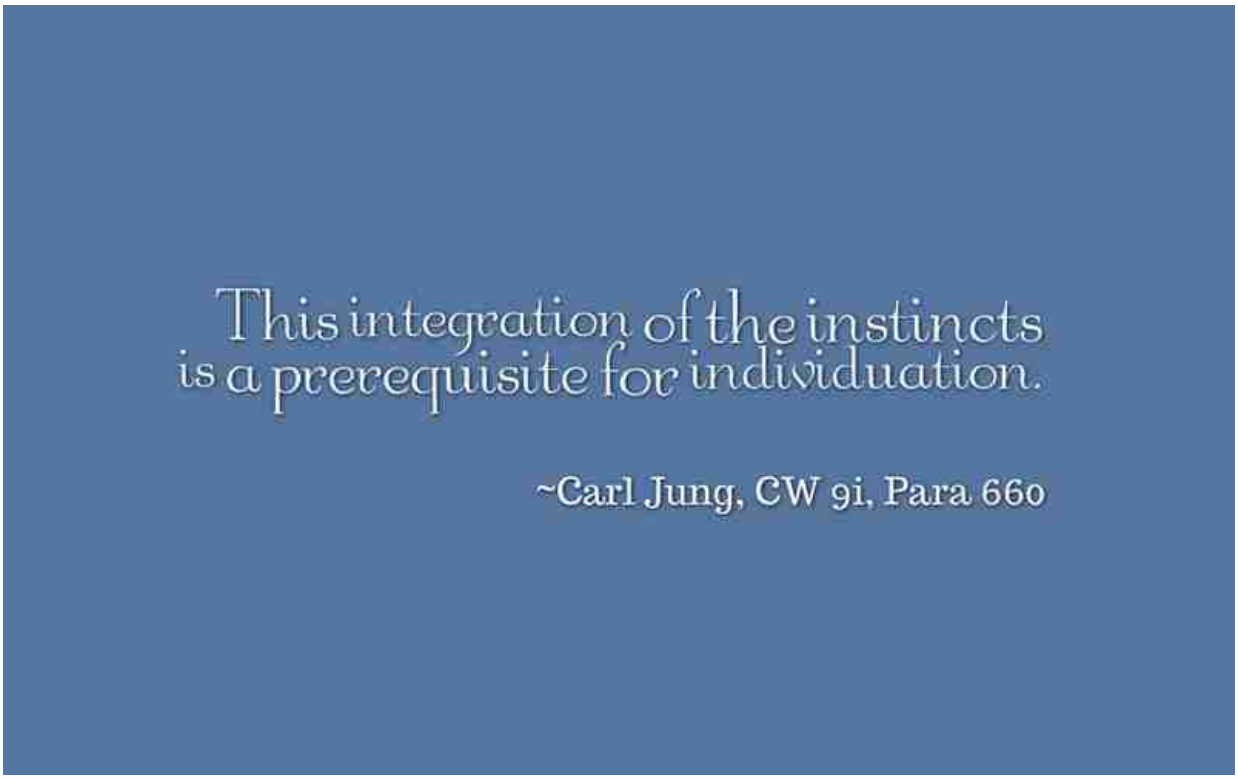
Carl Jung, CW 9i, Para 550

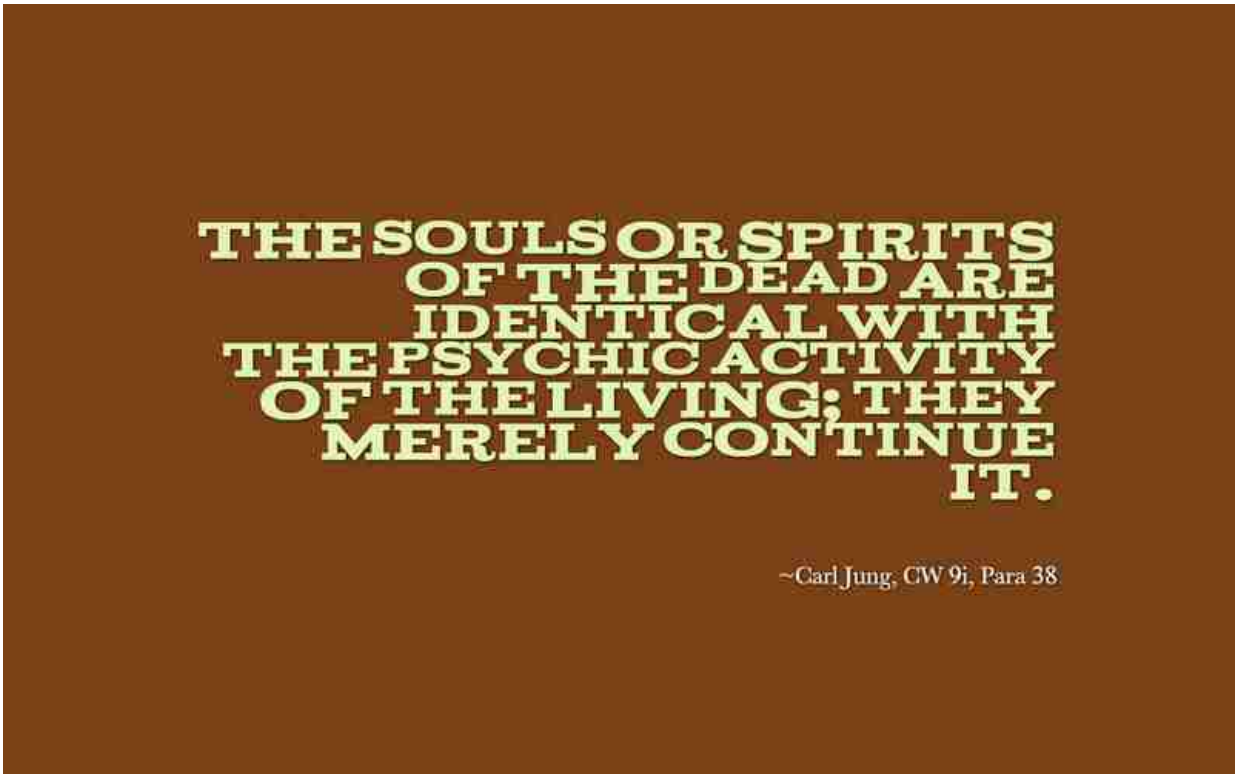
For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550



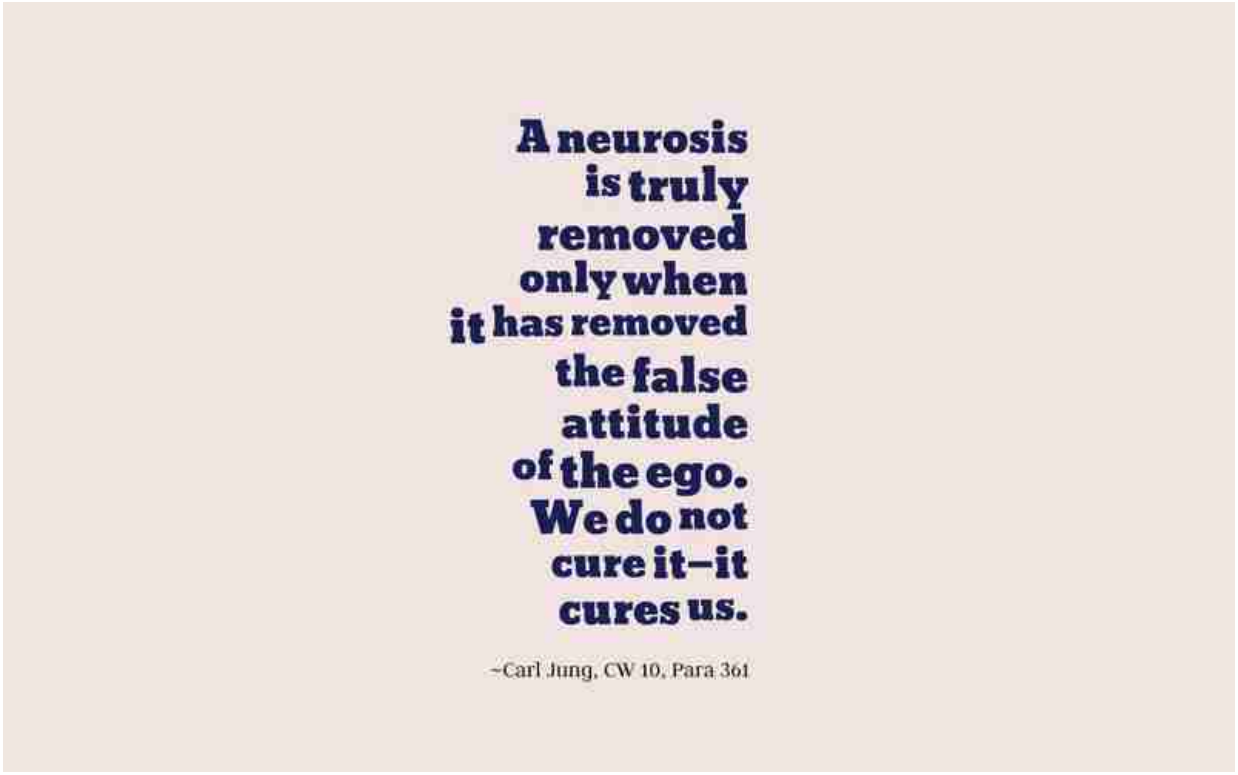
How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408



This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

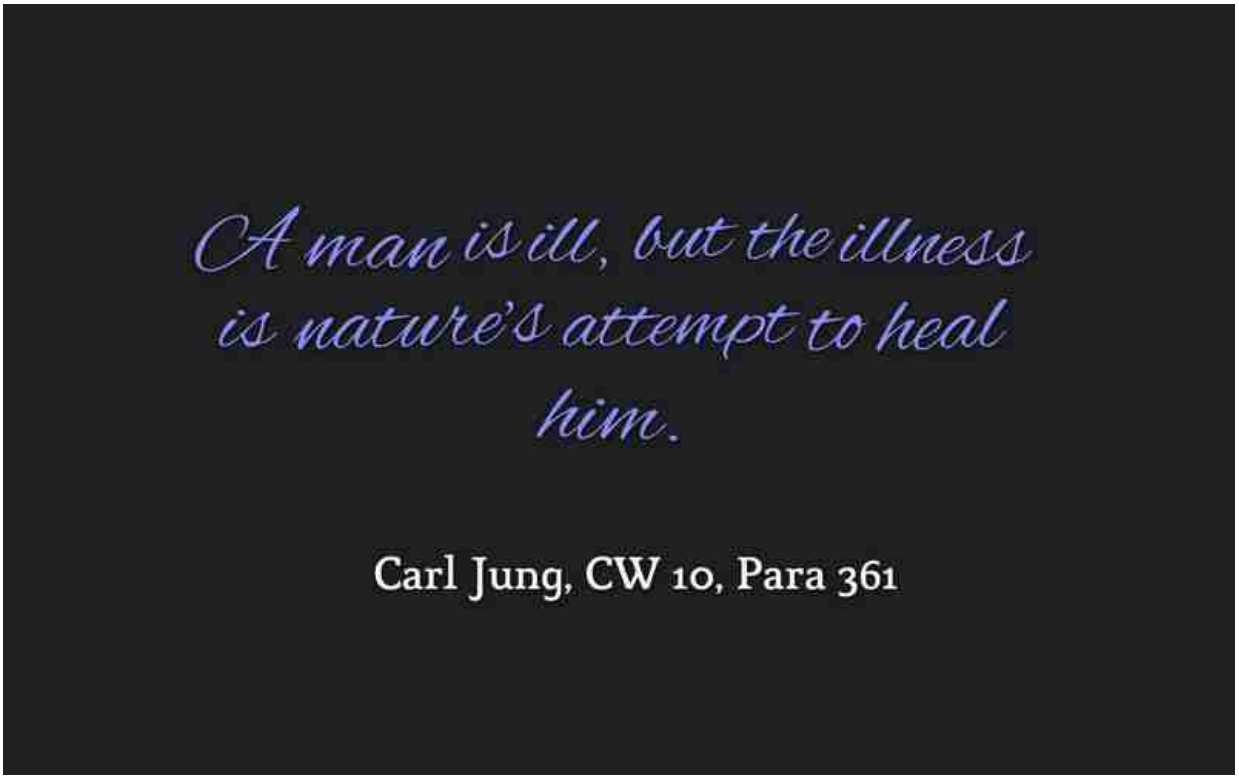

THE SOULS OR SPIRITS OF THE DEAD ARE IDENTICAL WITH THE PSYCHIC ACTIVITY OF THE LIVING; THEY MERELY CONTINUE IT.
~Carl Jung, CW 9i, Para 38

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

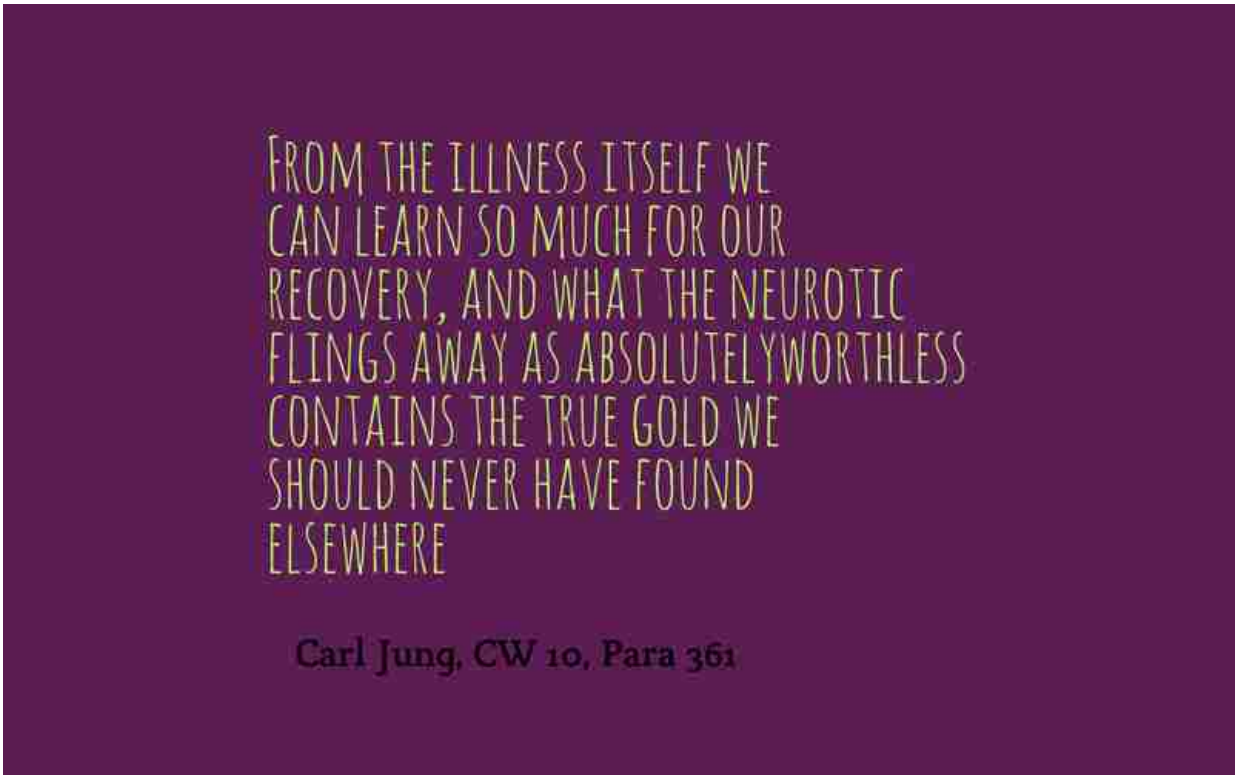

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it–it cures us.
~Carl Jung, CW 10, Para 361

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us.

Carl Jung, CW 10, Para 361



A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361


FROM THE ILLNESS ITSELF WE CAN LEARN SO MUCH FOR OUR RECOVERY, AND WHAT THE NEUROTIC FLINGS AWAY AS ABSOLUTELYWORTHLESS CONTAINS THE TRUE GOLD WE SHOULD NEVER HAVE FOUND ELSEWHERE
Carl Jung, CW 10, Para 361

From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

Carl Jung across the web:

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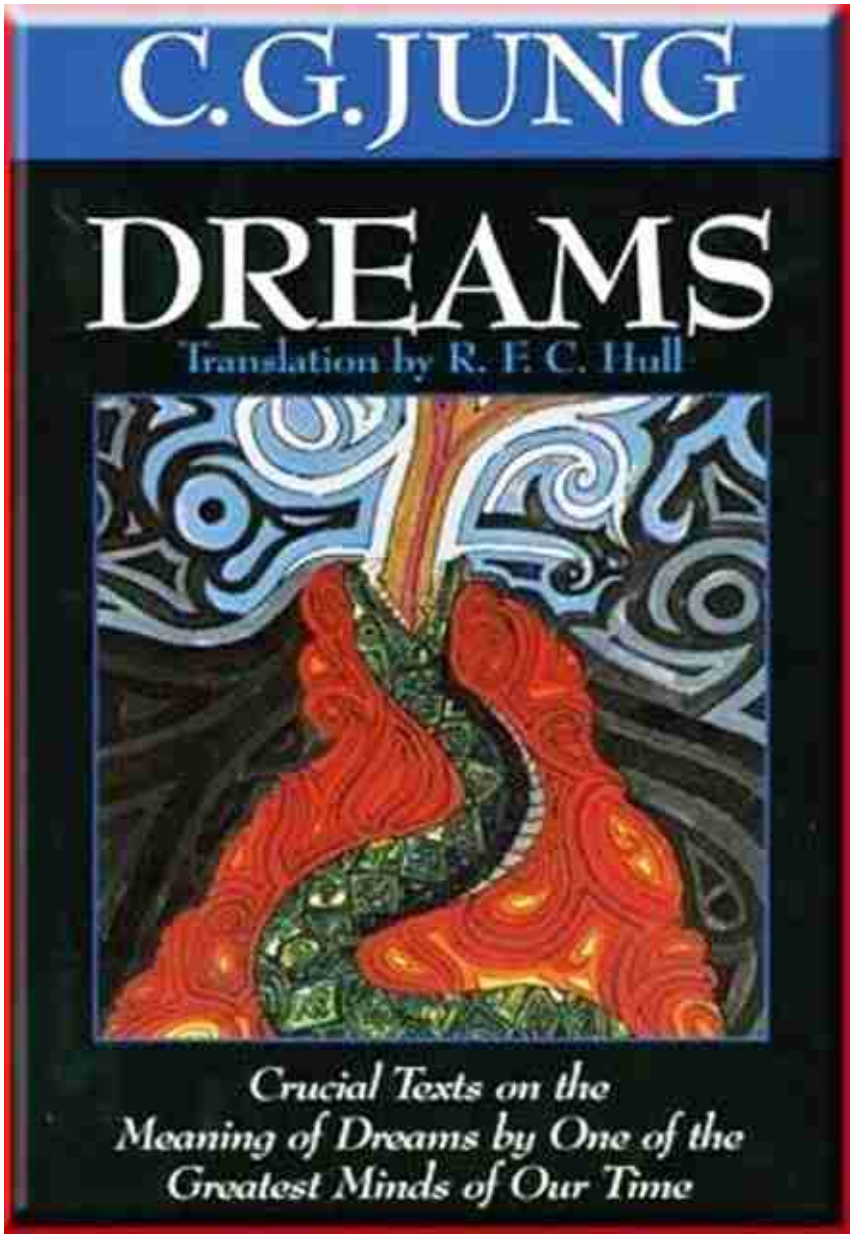
Carl Jung: As Freud says, dream-analysis is the via regia to the unconscious. **(2016-05-21 02:30)**



It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

Formerly it was esteemed as a harbinger of fate, a portent and comforter, a messenger of the gods.

Now we see it as the emissary of the unconscious, whose task it is to reveal the secrets that are hidden from the conscious mind, and this
it does with astounding completeness. Carl Jung, CW 7, Para 21.

As Freud says, dream-analysis is the via regia to the unconscious.

It leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and

educator of the soul. Carl Jung, CW 7, Para 25

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the
surface so unintelligible as to leave us thoroughly bewildered.

Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web
through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that
an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters.

This discovery compels rather more respect of the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age
has hitherto given short shrift. Carl Jung, CW 7, Para 24.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself.

This I call interpretation on the subjective level. Carl Jung, CW 7, Para 130

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism.

To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper.

Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most
abstract airs, is the direct outcome of something experienced. Carl Jung, CW 7, Para 199.

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Carl Jung on “Longing” Anthology (2016-05-22 02:30)

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Whoever sunders himself from the mother longs to get back to the mother. This longing can easily turn into a consuming passion which threatens all that has been won. Carl Jung, CW 5, Para 352.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643

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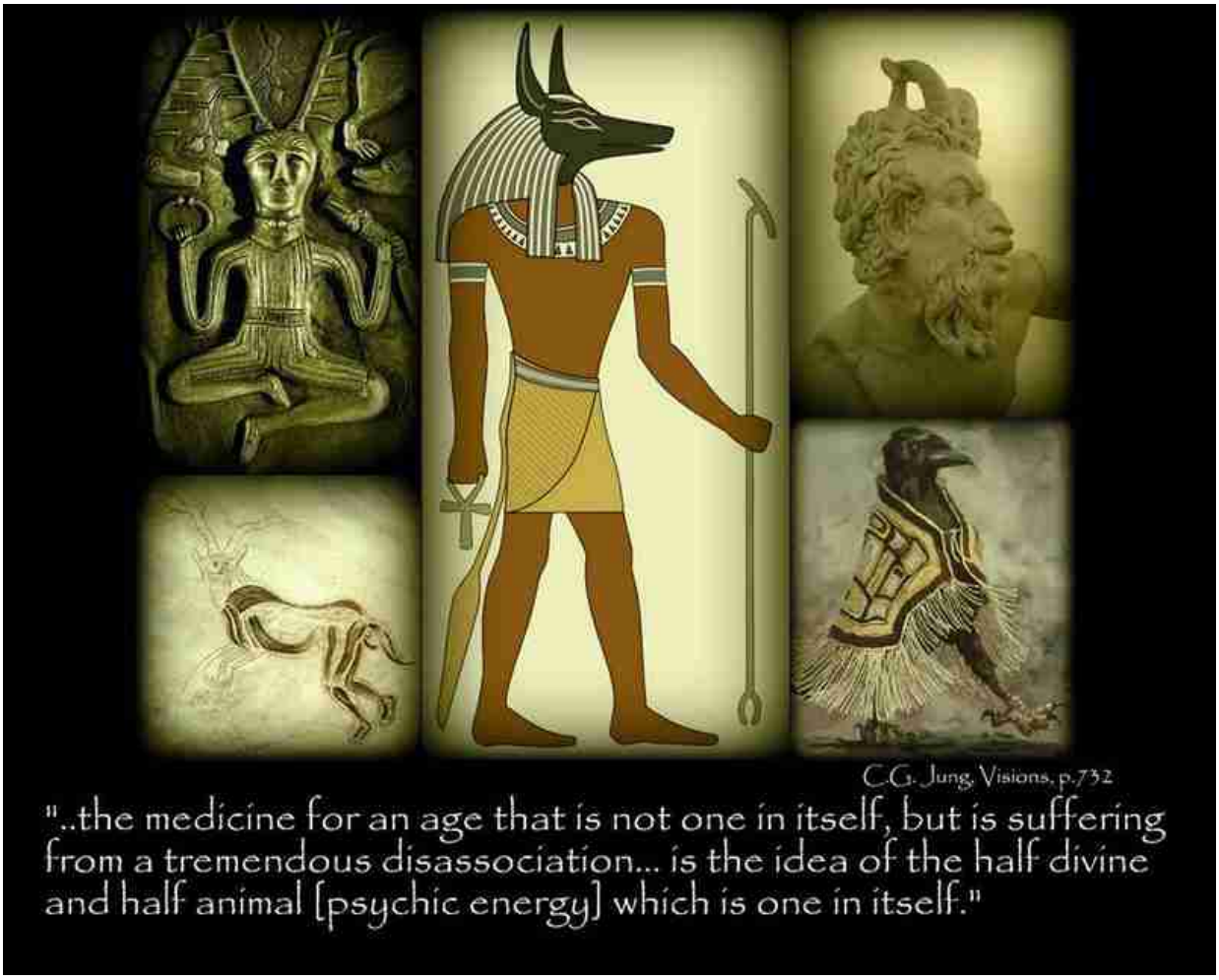
Carl Jung: The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. **(2016-05-23 02:30)**


C.G. Jung, Visions, p.732
"..the medicine for an age that is not one in itself, but is suffering from a tremendous disassociation... is the idea of the half divine and half animal [psychic energy] which is one in itself."

When you understand analysis as an honest attempt to overcome certain evils of our time, you are not astonished to find that one of the
fundamental concepts of the system is the idea of half-divine and half animal libido which is one in itself, and therefore the medicine for an
age that is not one in itself, that is suffering from a tremendous dissociation.

Also it is an age when the old triangle values, the Trinity idea, is being reversed, adding the fourth function to the three.

The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil.

That makes the square.

You see, this whole astrological picture, this ensemble, is exactly like the tissue of the unconscious, like one of these fantasies, or a dream.

Carl Jung, Visions Seminar, Pages 732 – 733.

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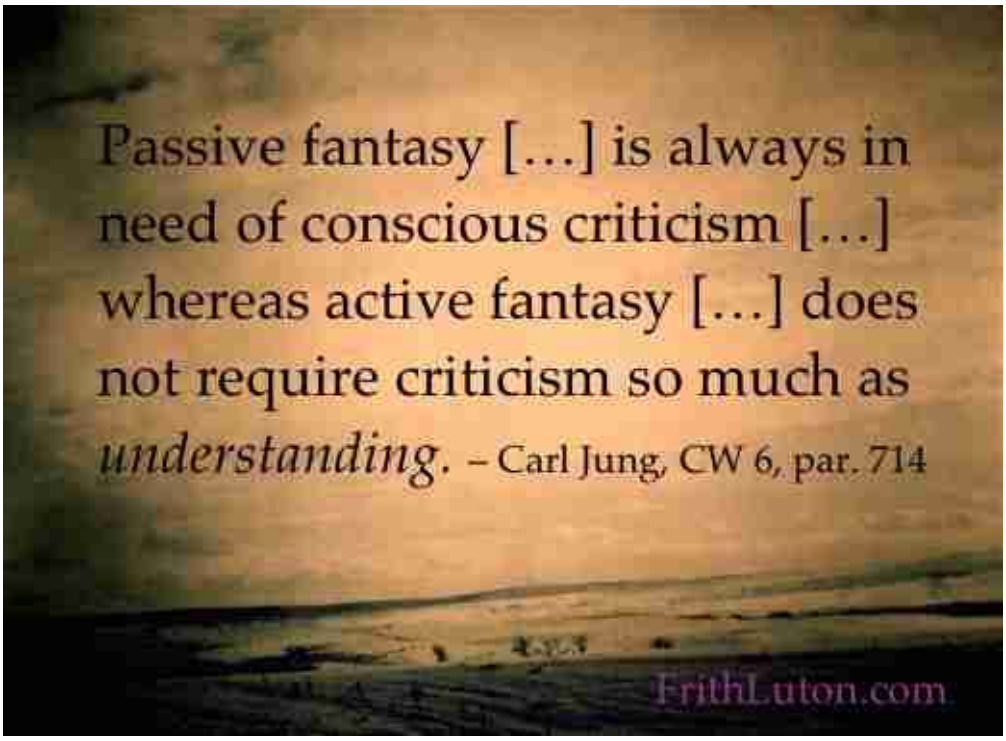
Carl Jung: Such a fantasy can be the highest expression of the unity of a man's individuality, (2016-05-24 02:30)


Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [...] does not require criticism so much as *understanding*. – Carl Jung, CW 6, par. 714
FrithLuton.com

It is probable that passive fantasies always have their origin in an unconscious process that is antithetical to consciousness, but
invested with approximately the same amount of energy as the conscious attitude, and therefore capable of breaking through the
latter's resistance.

Active fantasies, on the other hand, owe their existence not so much to this unconscious process as to a conscious propensity to assimilate
hints or fragments of lightly toned unconscious complexes and, by associating them with parallel elements, to elaborate them in
clearly visual form.

It is not necessarily a question of a dissociated psychic state, but rather of a positive participation of consciousness.

Whereas passive fantasy not infrequently bears a morbid stamp or at least shows some trace of abnormality, active fantasy is one of the highest
forms of psychic activity.

For here the conscious and the unconscious personality of the subject flow together into a common product in which both are united.

Such a fantasy can be the highest expression of the unity of a man's individuality, and it may even create that individuality by giving
perfect expression to its unity.

As a general rule, passive fantasy is never the expression of a unified individuality since, as already observed,

it presupposes a
considerable degree of dissociation based in turn on a marked conscious/unconscious opposition.

Hence the fantasy that irrupts into consciousness from such a state can never be the perfect expression of a unified individuality, but will represent mainly the standpoint of the unconscious personality.

The life of St. Paul affords a good example of this: his conversion to Christianity signified an acceptance of the hitherto unconscious standpoint and a repression of the hitherto anti-Christian one, which then made itself felt in his hysterical attacks.

Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite.

Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding. Carl Jung, CW 6, Paras 713-714

A fantasy needs to be understood both causally and purposively.

Causally interpreted, it seems like a symptom of a physiological or personal state, the outcome of antecedent events.

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

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Carl Jung: The technique of coming to terms with the animus is the same in principle as in the case of the anima **(2016-05-25 04:13)**

Instead of the woman merely associating opinions with external situations —the animus, as an associative function, should be directed
inwards, where it could associate the contents of the unconscious.

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must
learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to
penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his
dealings with the anima.

The animus is the deposit, as it were, of all woman's ancestral experiences of man—and not only that, he is also a creative
and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call the
spermatic word.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man
in like circumstances runs the risk of effeminacy.

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings

forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

These psychic changes of sex are due entirely to the fact that a function which belongs inside has been turned outside.

The reason for this perversion is clearly the failure to give adequate recognition to an inner world which stands autonomously opposed to the
outer world, and makes just as serious demands on our capacity for adaptation. Carl Jung, CW 7, Para 337

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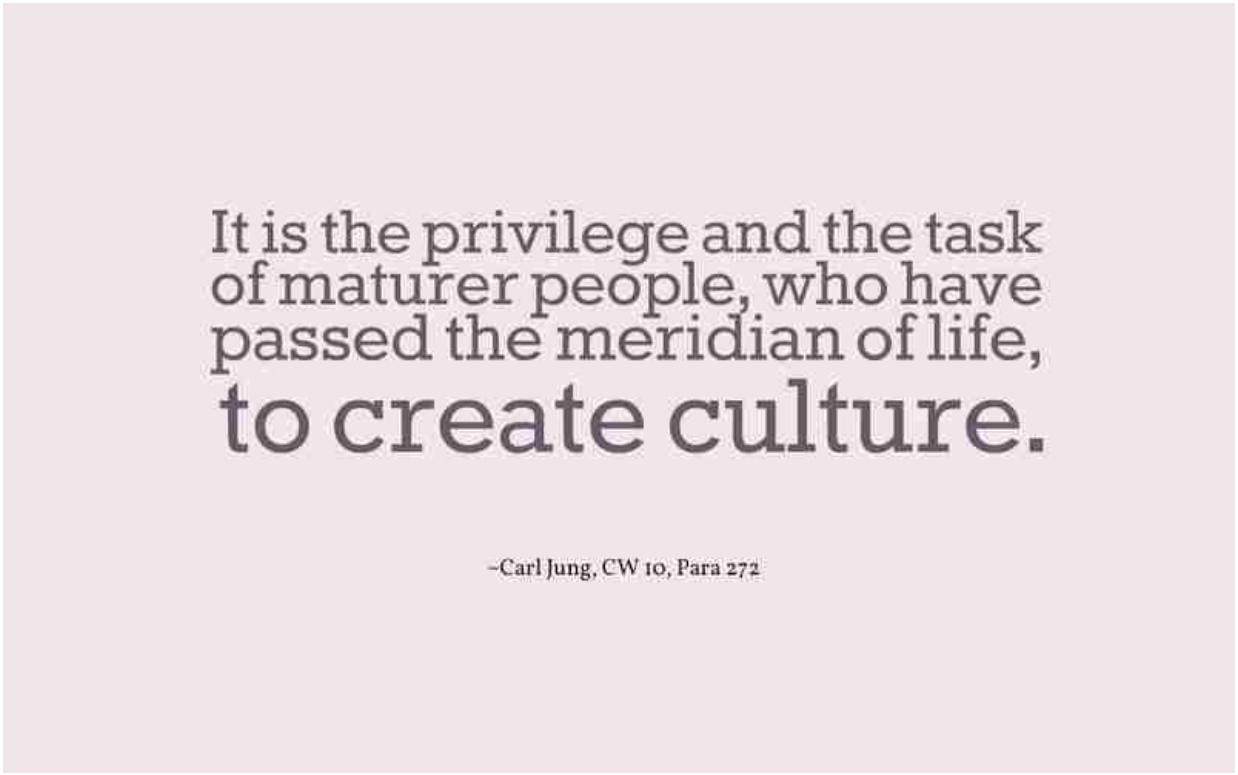
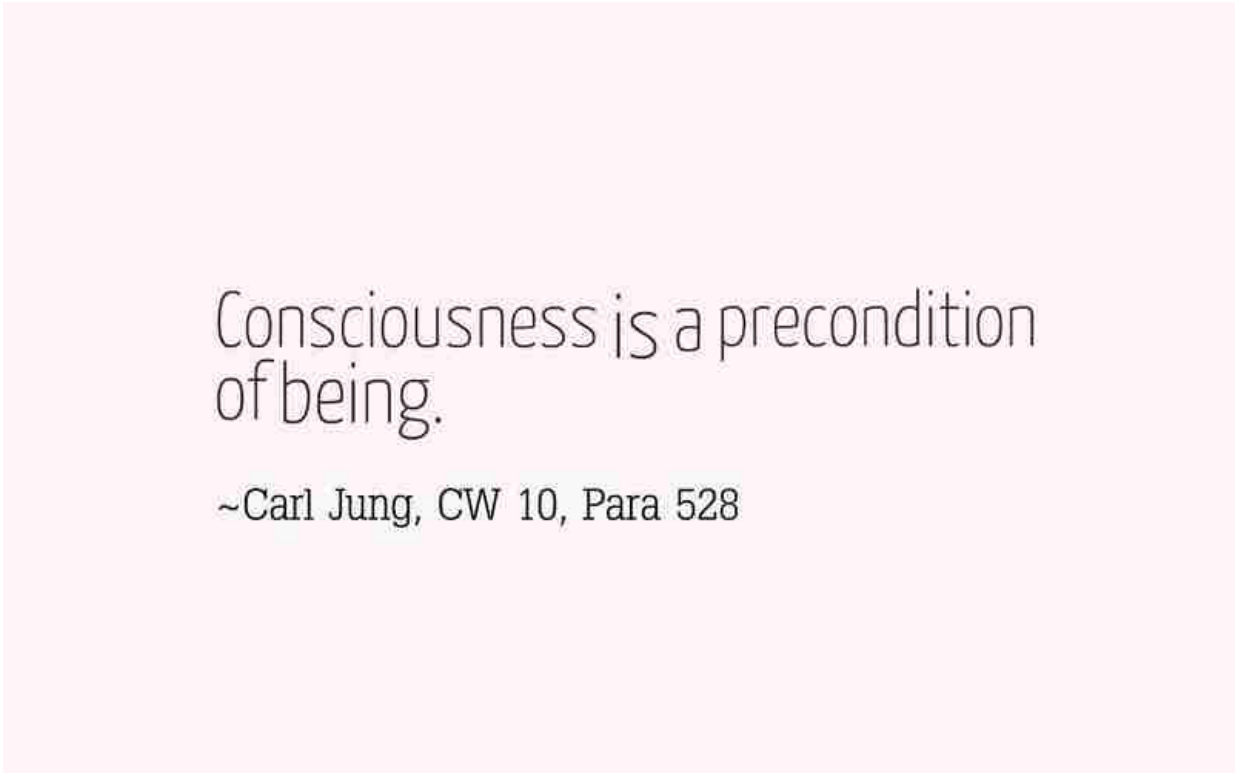
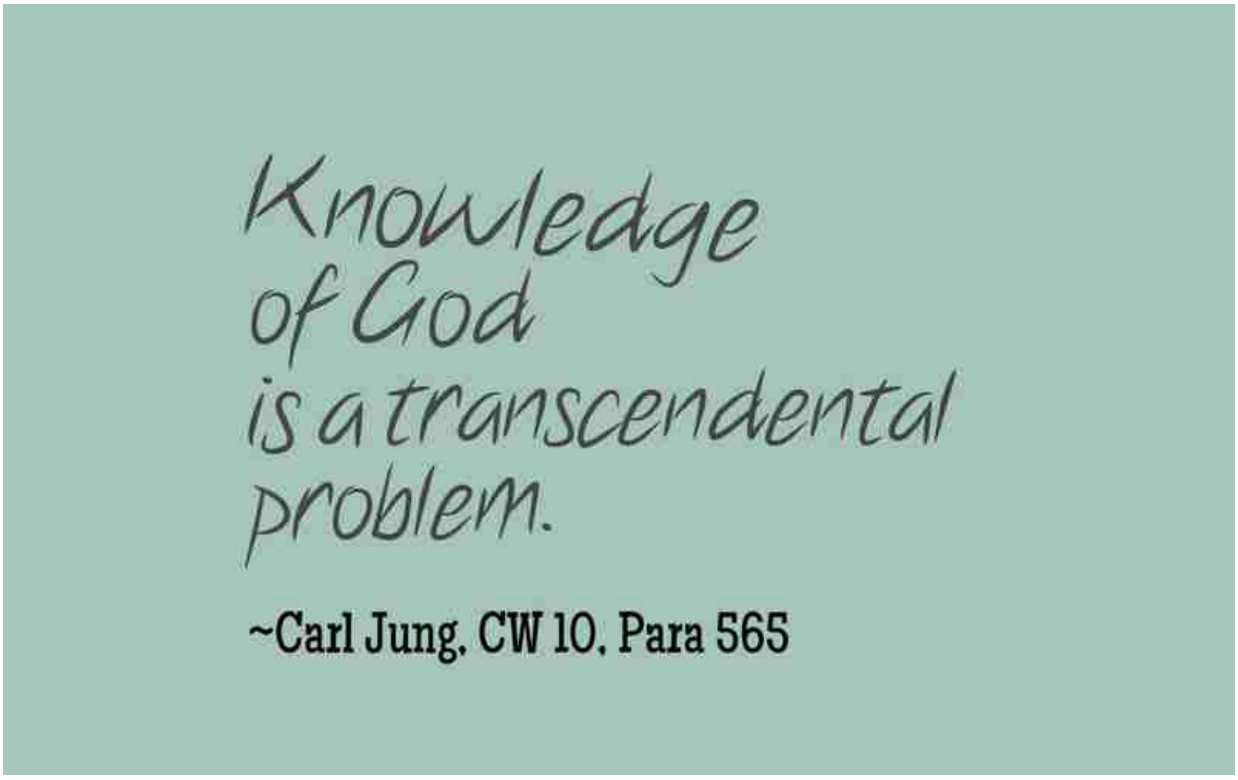
Some Carl Jung Quotations XXXVI **(2016-05-26 02:30)**


It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture.
~Carl Jung, CW 10, Para 272

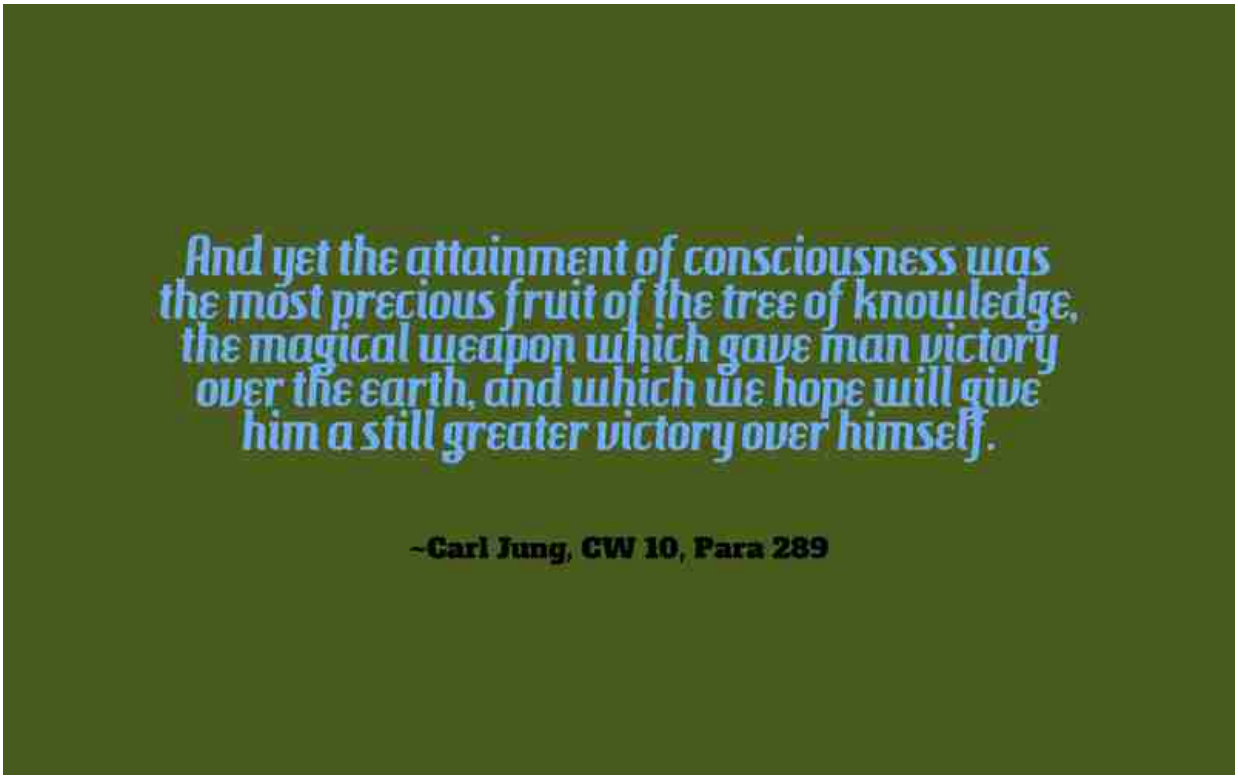
It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272



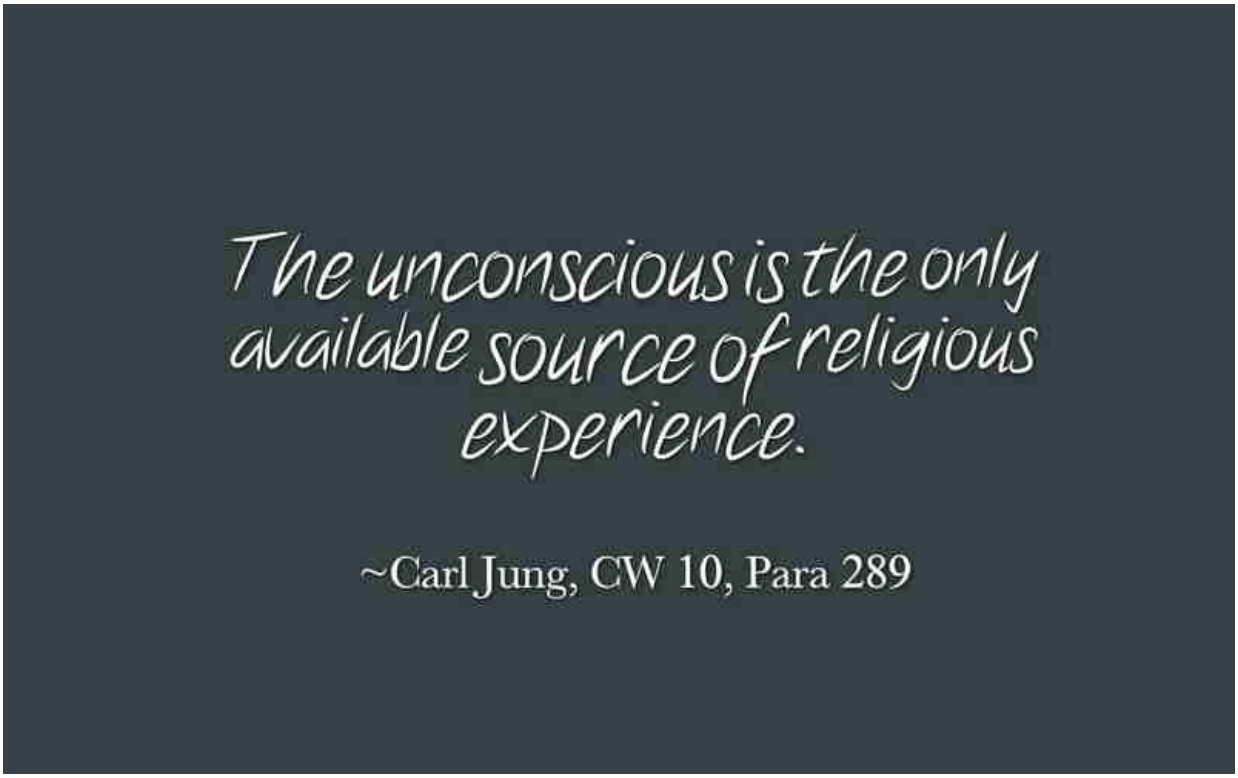
Consciousness is a precondition of being. Carl Jung, CW 10, Para 528



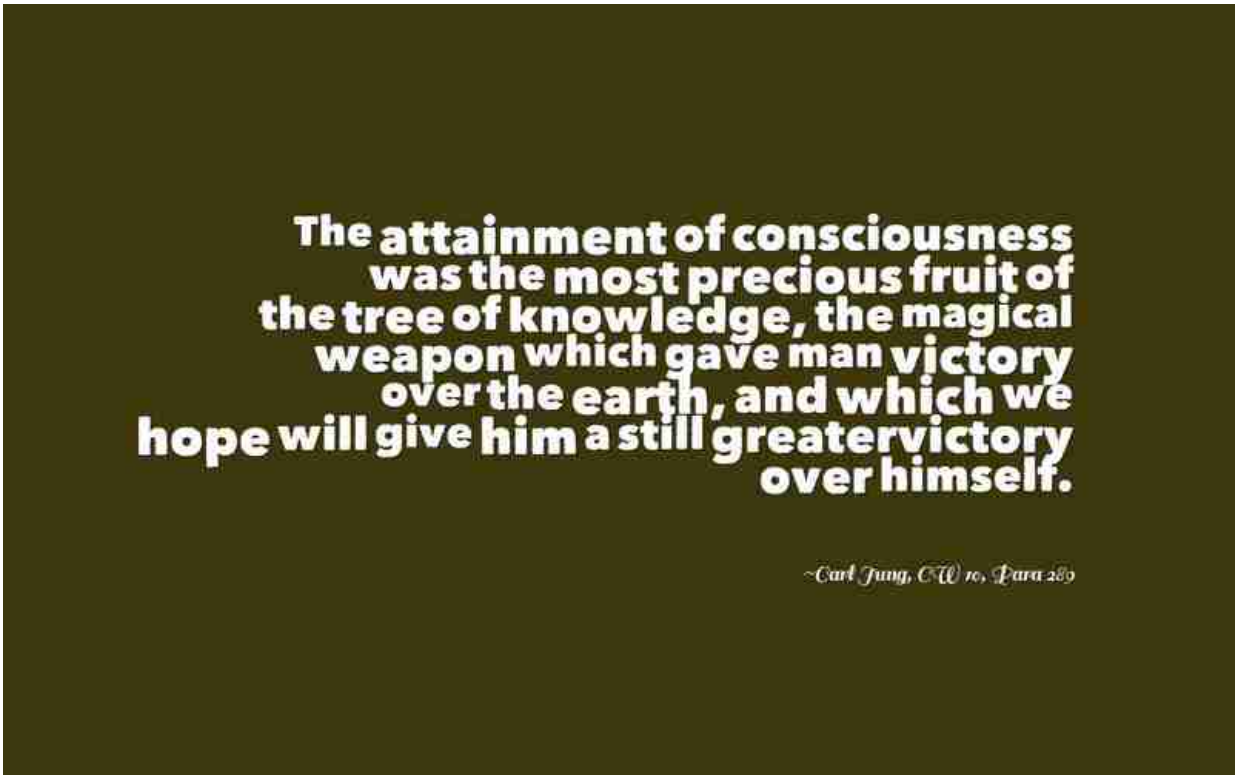
Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565


And yet the attainment of consciousness was
the most precious fruit of the tree of knowledge,
the magical weapon which gave man victory
over the earth, and which we hope will give
him a still greater victory over himself.
~Carl Jung, CW 10, Para 289

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289



The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 289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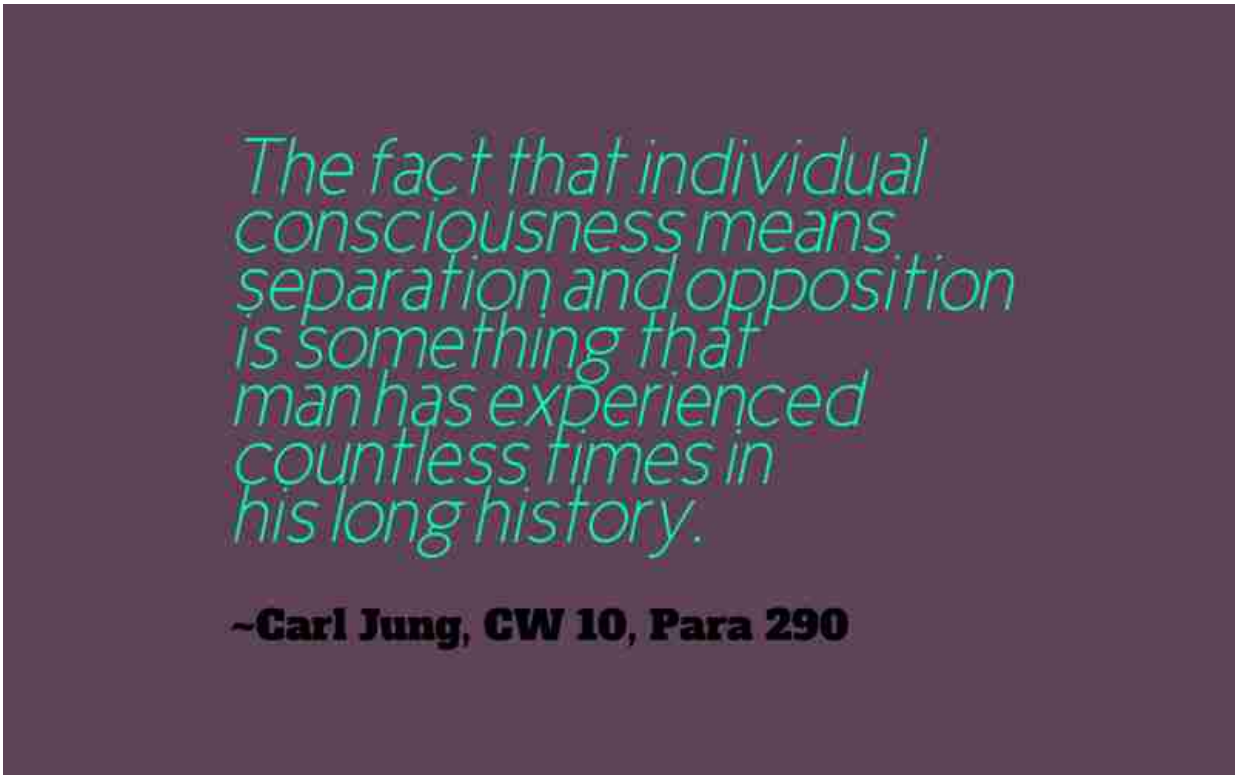
The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.
~Carl Jung, CW 10, Para 290

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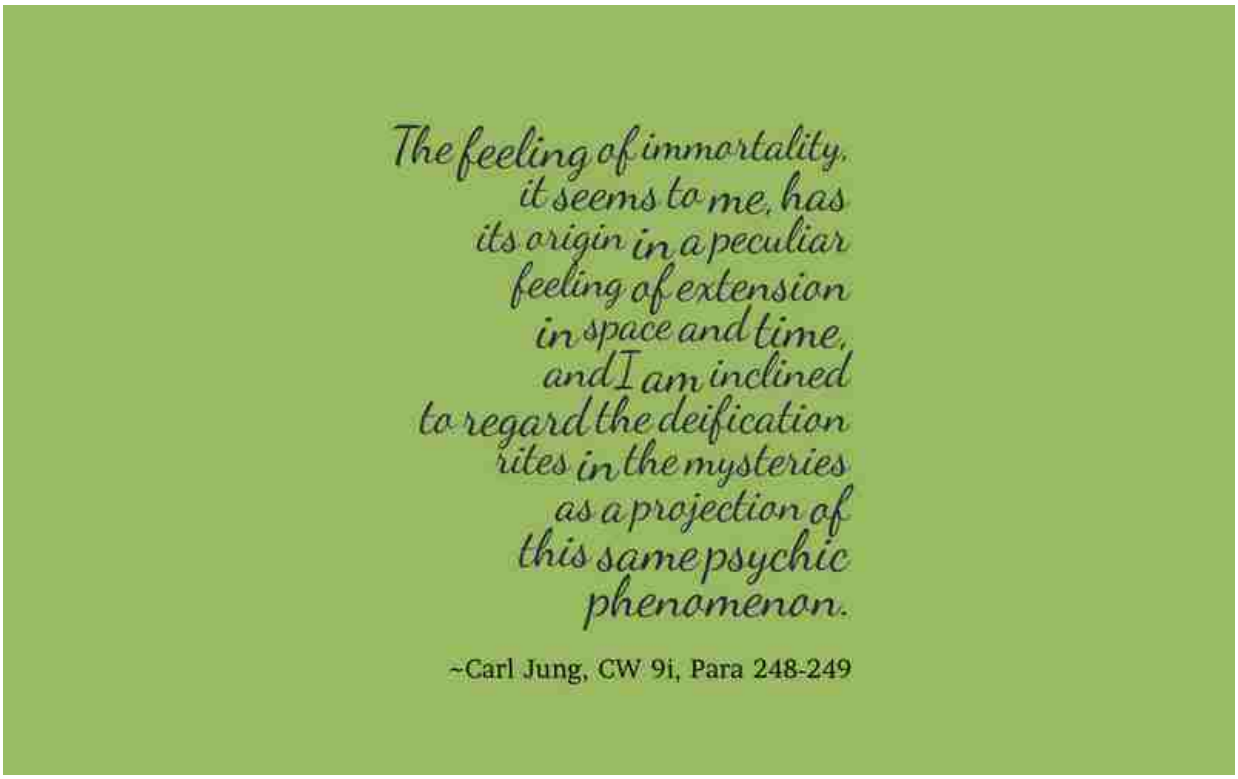
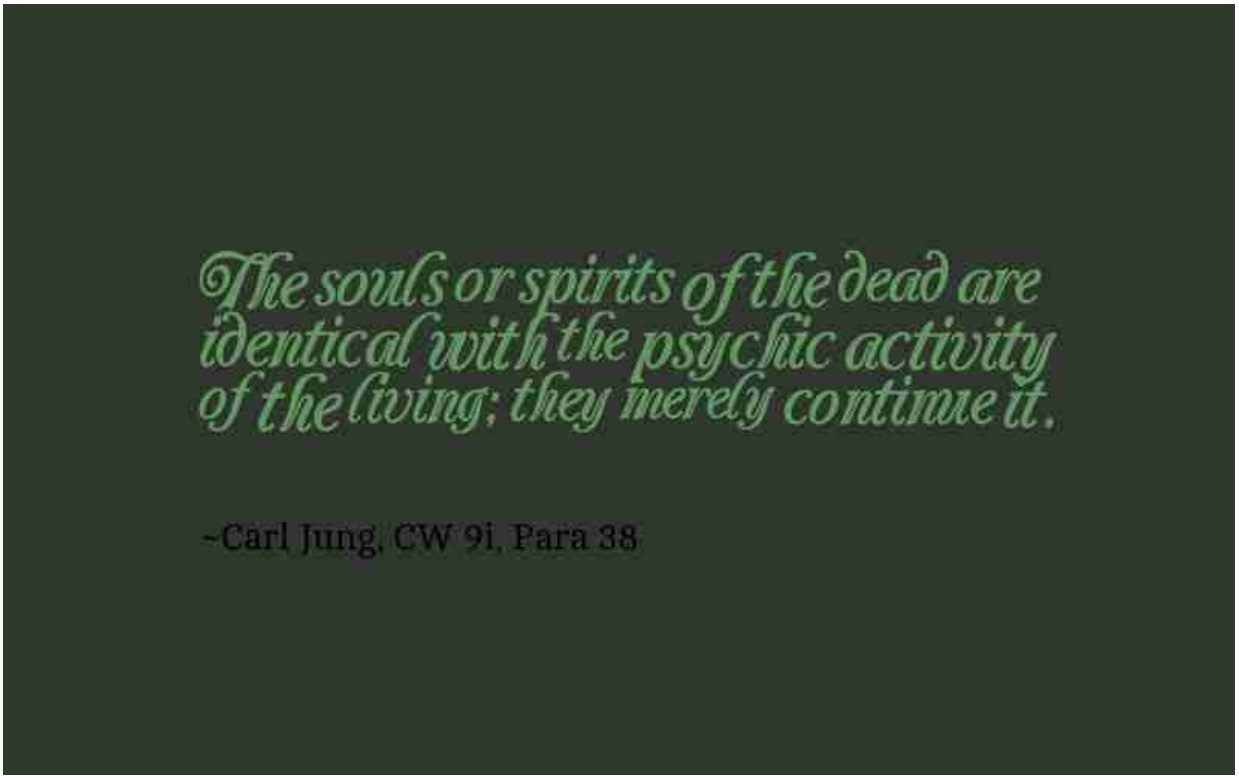


The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249


The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.
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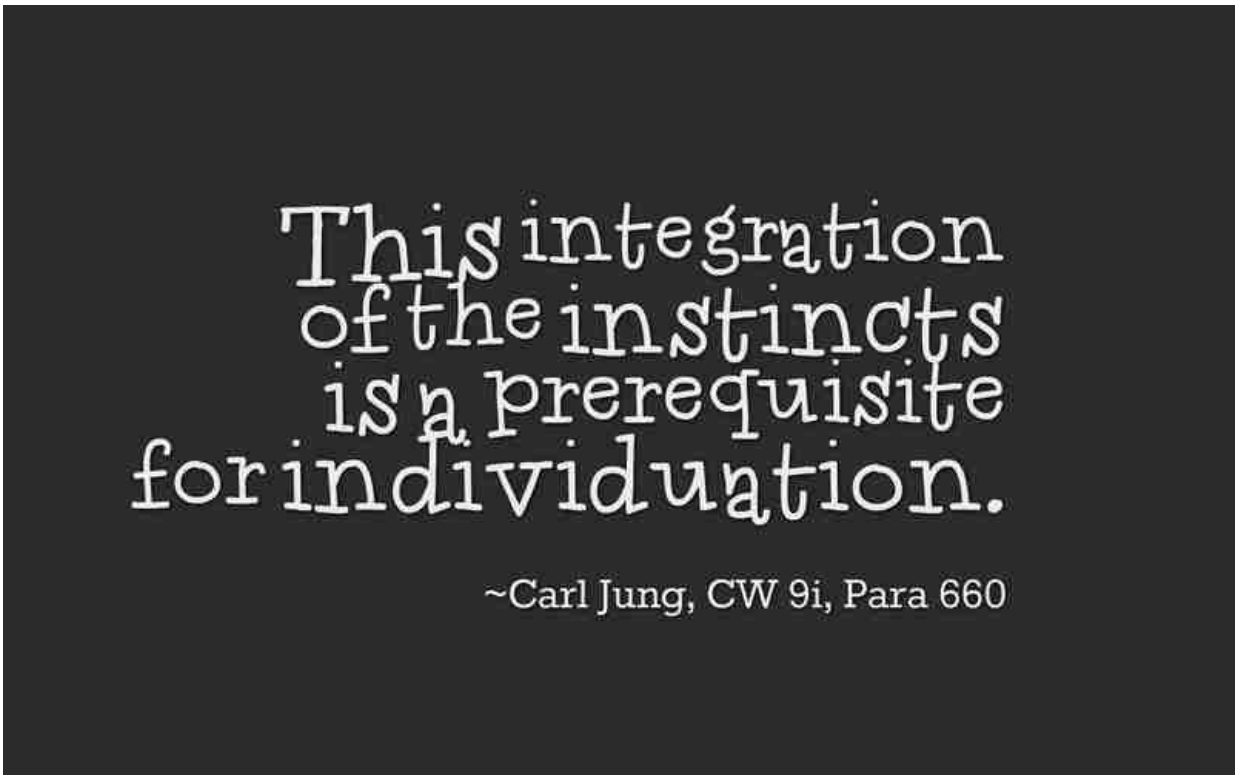
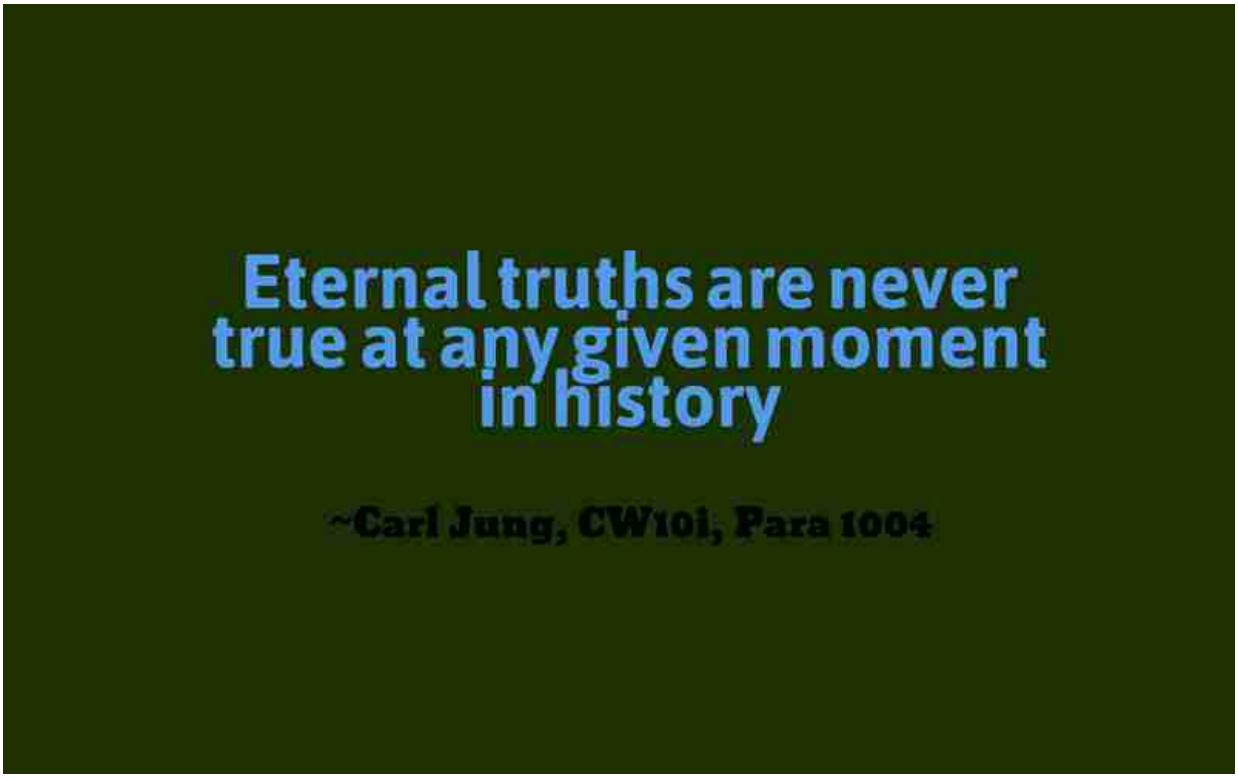
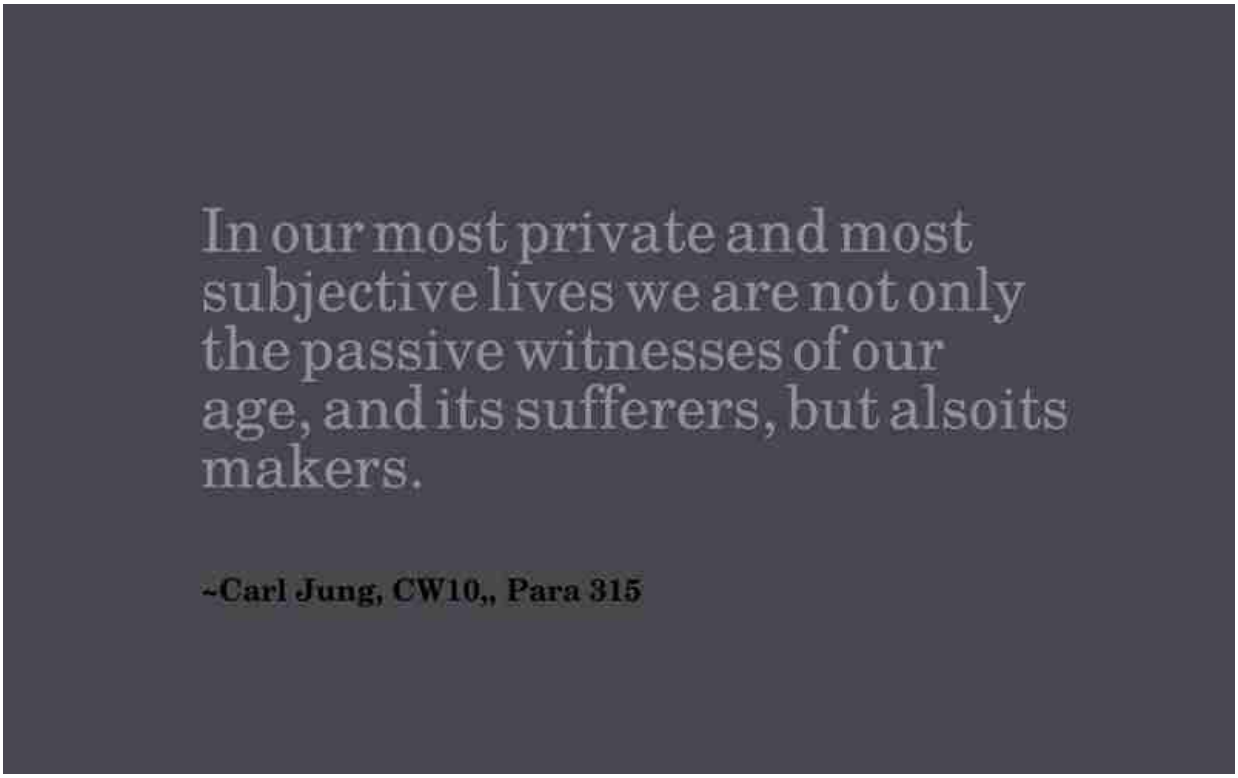
The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38



This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

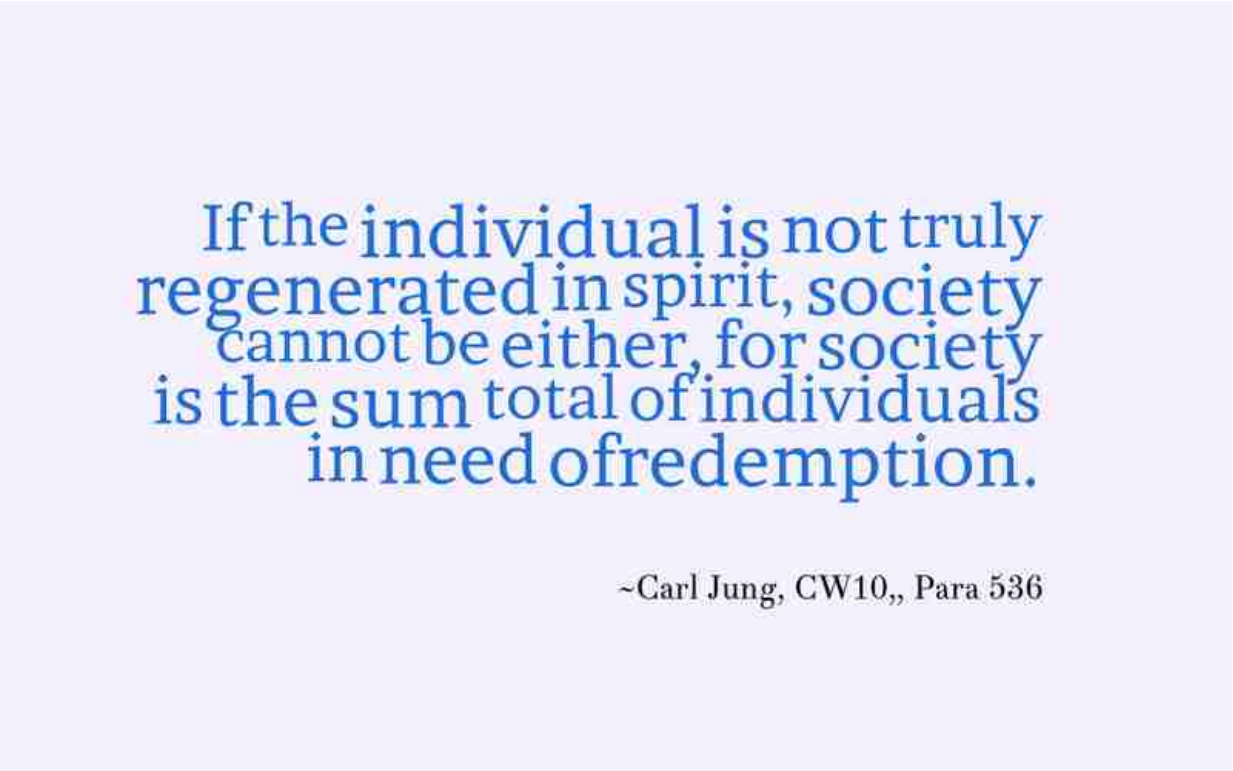


Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

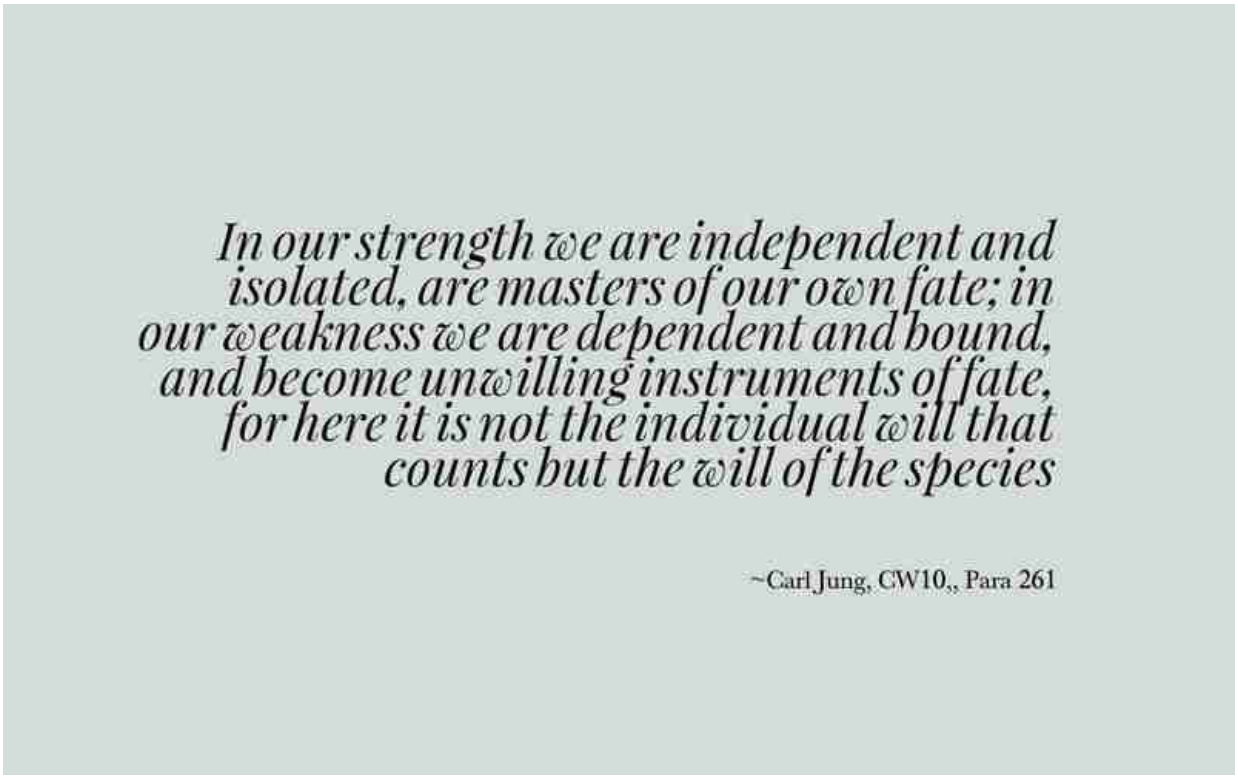

In our most private and most
subjective lives we are not only
the passive witnesses of our
age, and its sufferers, but alsoits
makers.
~Carl Jung, CW10,, Para 315

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also

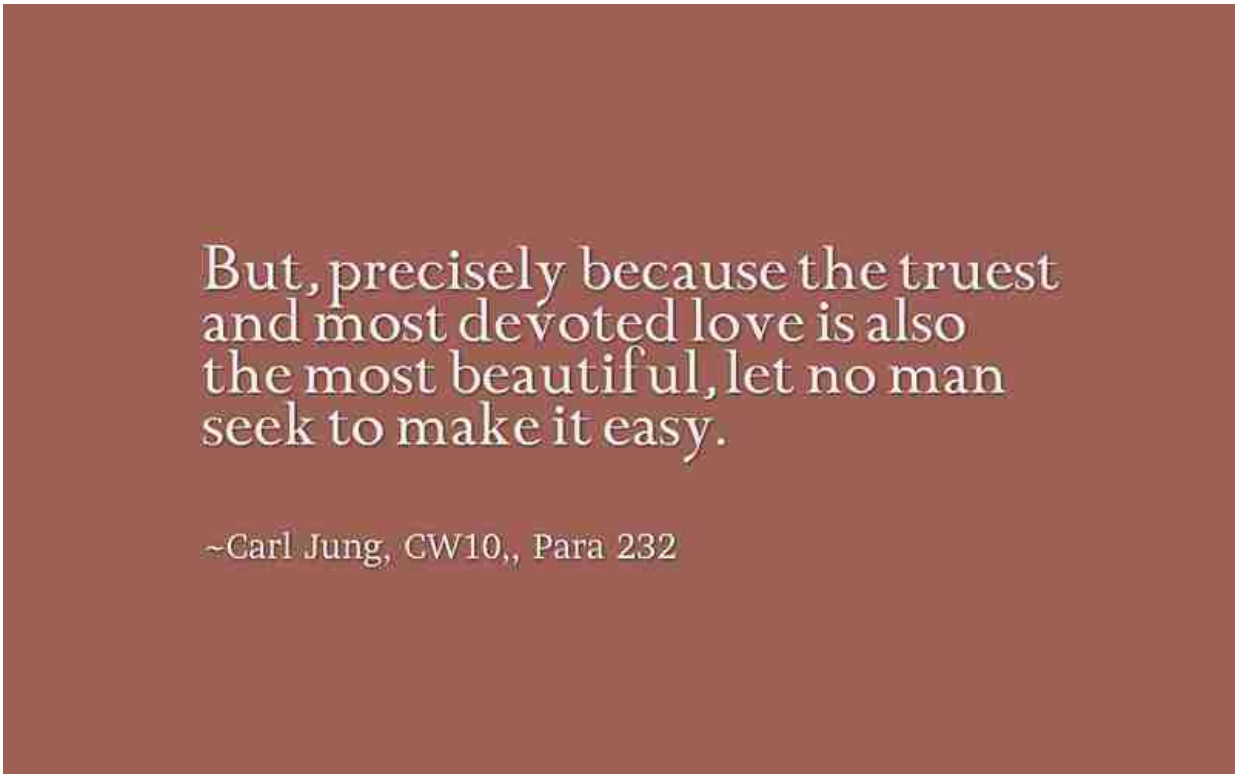
its makers. Carl Jung, CW 10, Para 315.


If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.
~Carl Jung, CW10,, Para 536

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of
redemption. Carl Jung, CW 10, Para 536

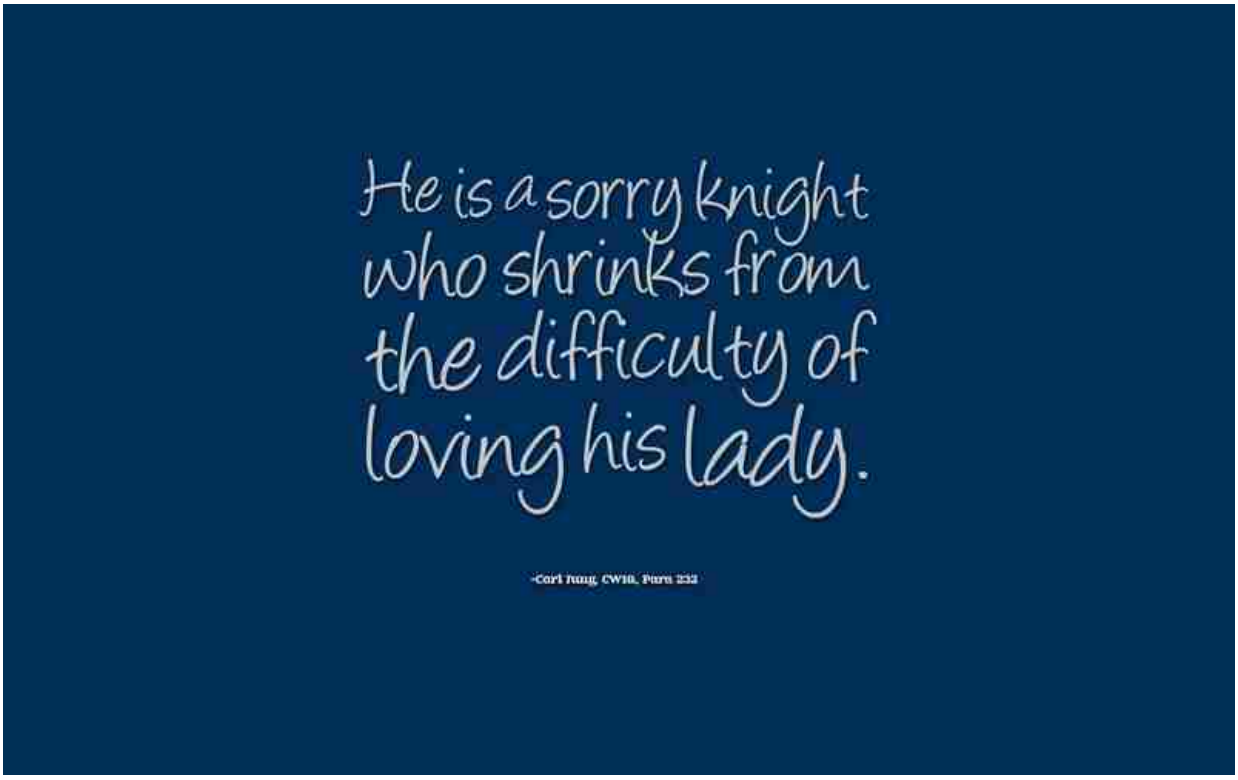

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species
~Carl Jung, CW10,, Para 261

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

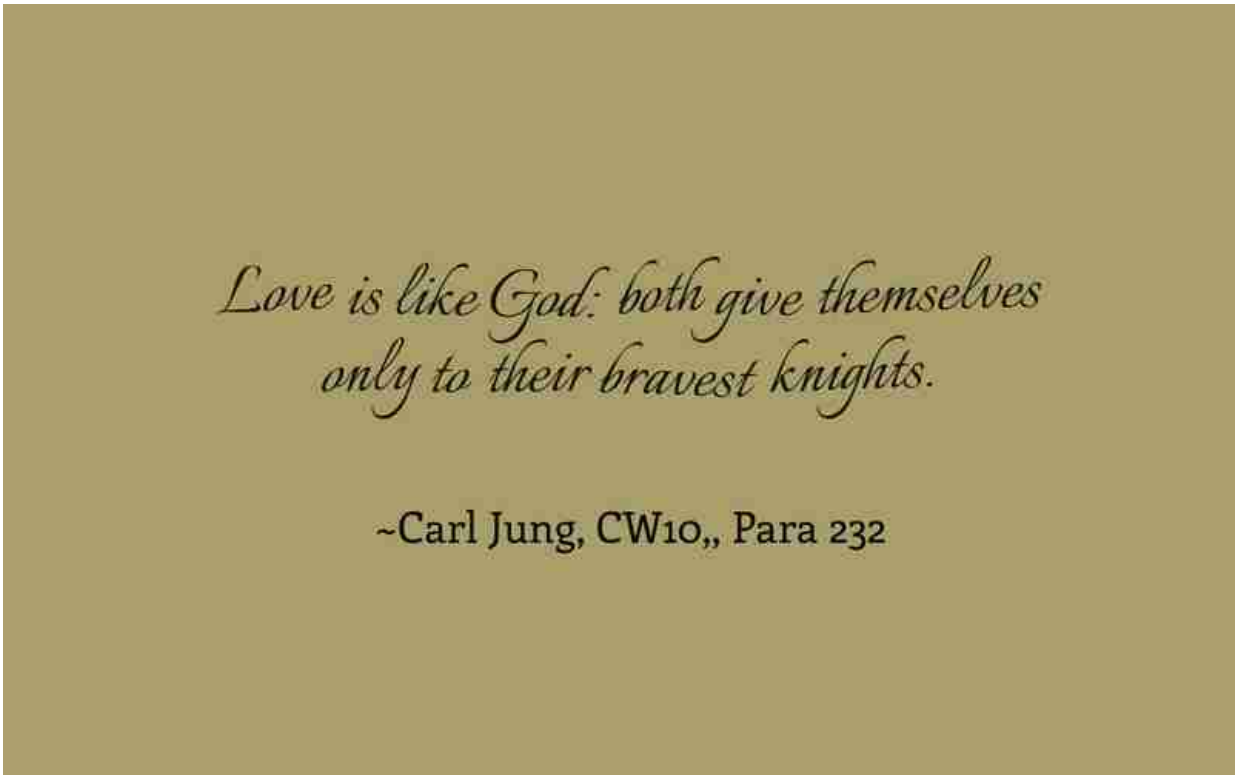

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.
~Carl Jung, CW10,, Para 232

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to

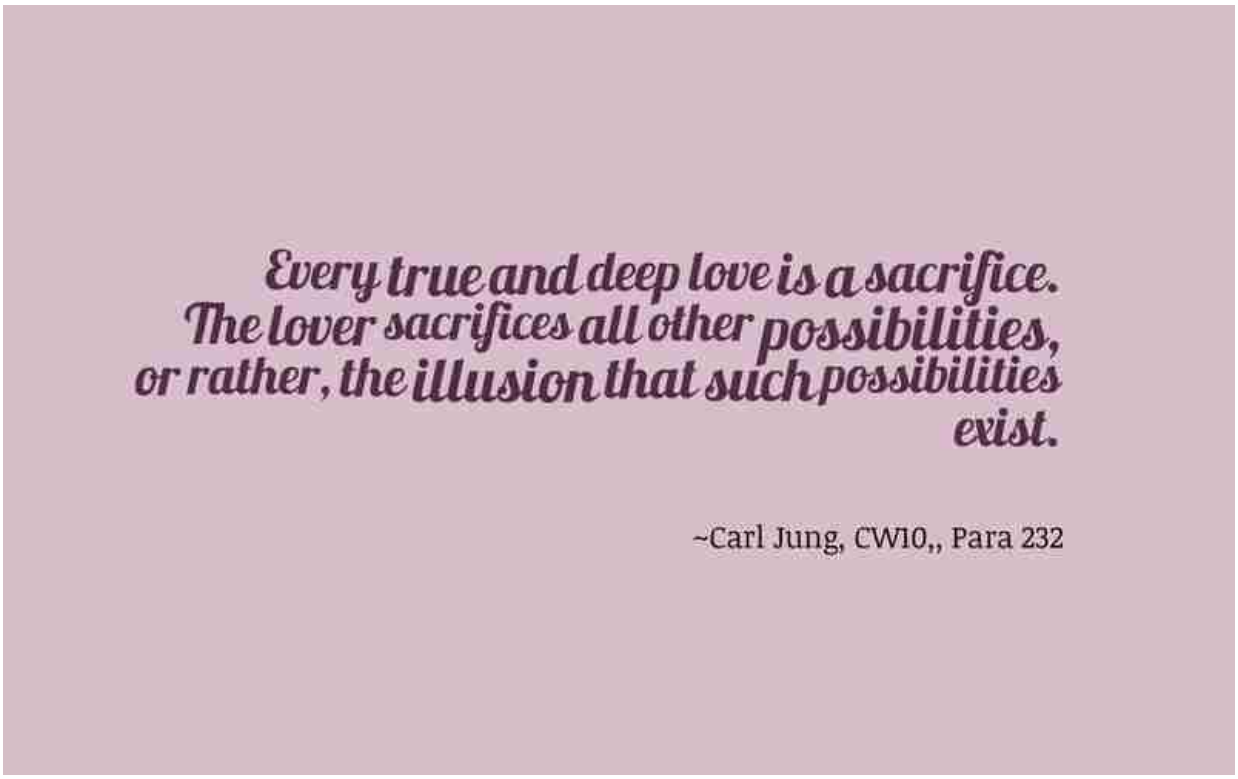
make it easy. Carl Jung, CW 10, Para 232



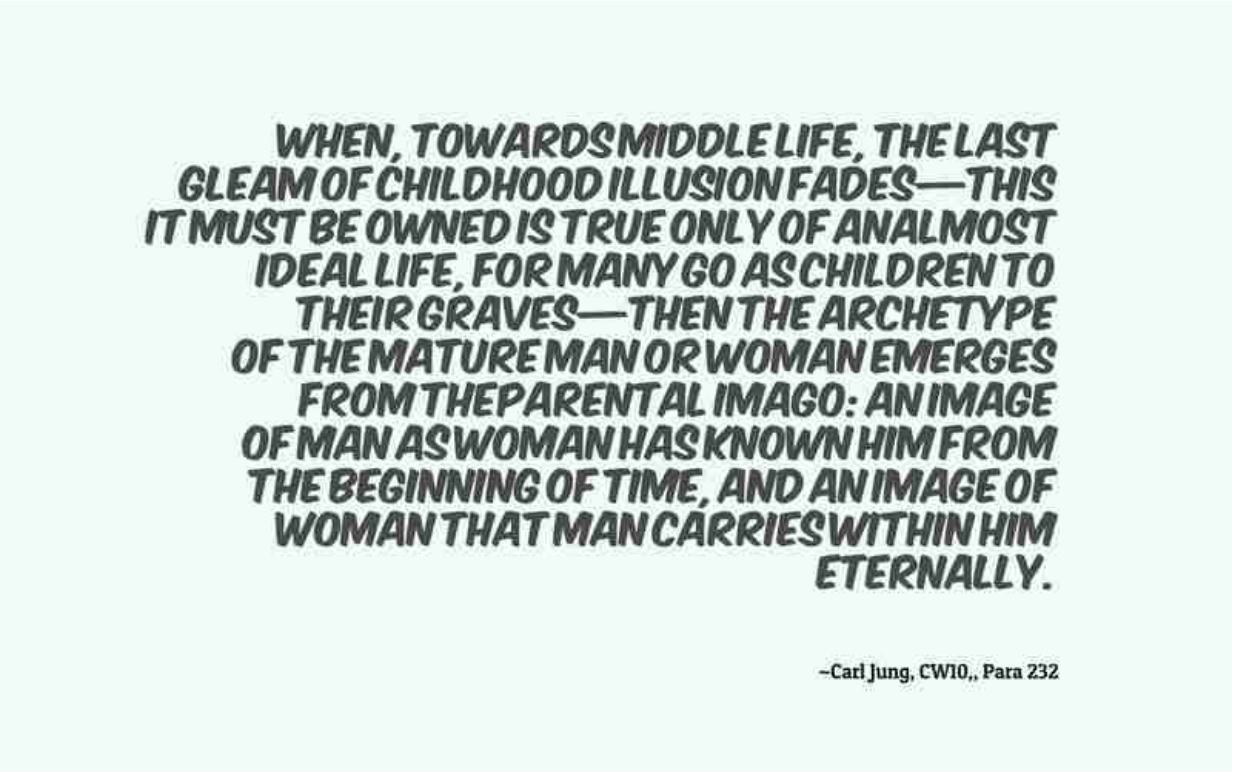
He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232



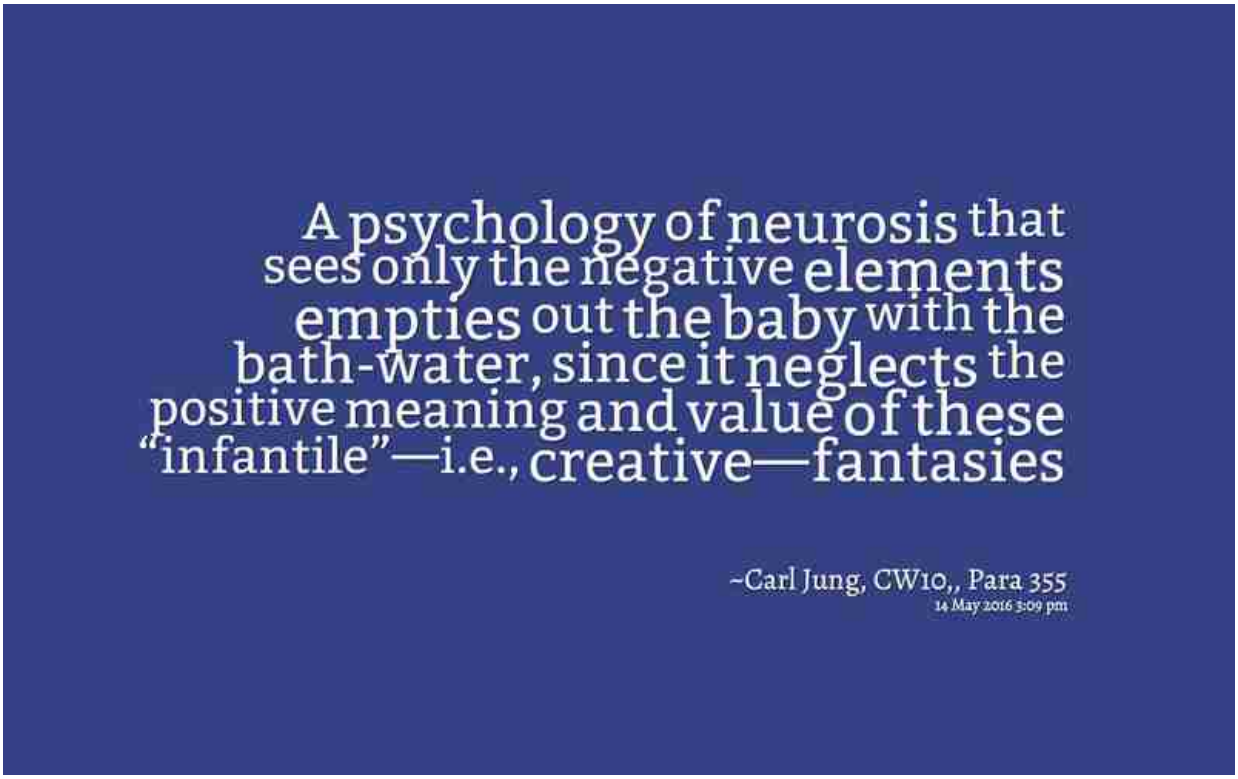
Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232


Every true and deep love is a sacrifice.
The lover sacrifices all other possibilities,
or rather, the illusion that such possibilities
exist.
~Carl Jung, CW10,, Para 232

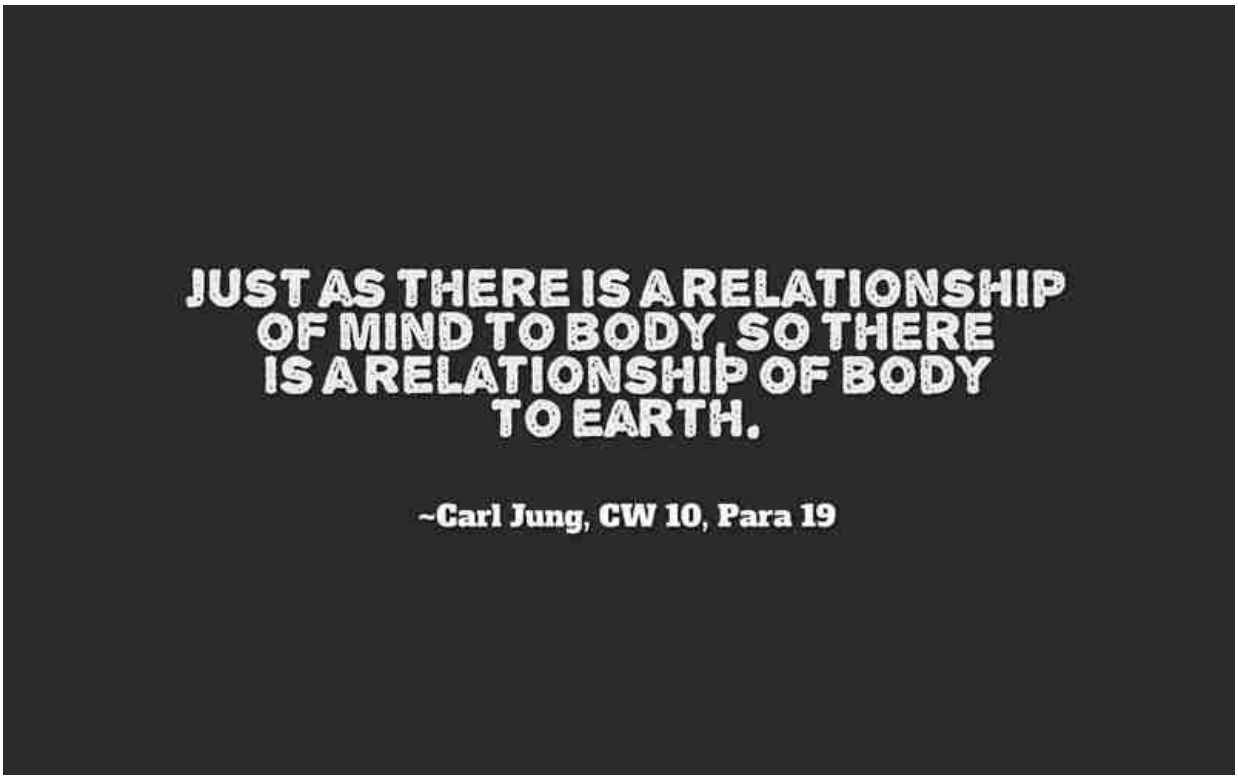
Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231


WHEN, TOWARDS MIDDLE LIFE, THE LAST GLEAM OF CHILDHOOD ILLUSION FADES—THIS IT MUST BE OWNED IS TRUE ONLY OF AN ALMOST IDEAL LIFE, FOR MANY GO AS CHILDREN TO THEIR GRAVES—THEN THE ARCHETYPE OF THE MATURE MAN OR WOMAN EMERGES FROM THE PARENTAL IMAGO: AN IMAGE OF MAN AS WOMAN HAS KNOWN HIM FROM THE BEGINNING OF TIME, AND AN IMAGE OF WOMAN THAT MAN CARRIES WITHIN HIM ETERNALLY.
–Carl Jung, CW10,, Para 232

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the
parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries
within him eternally. Carl Jung, CW 10, Para 74

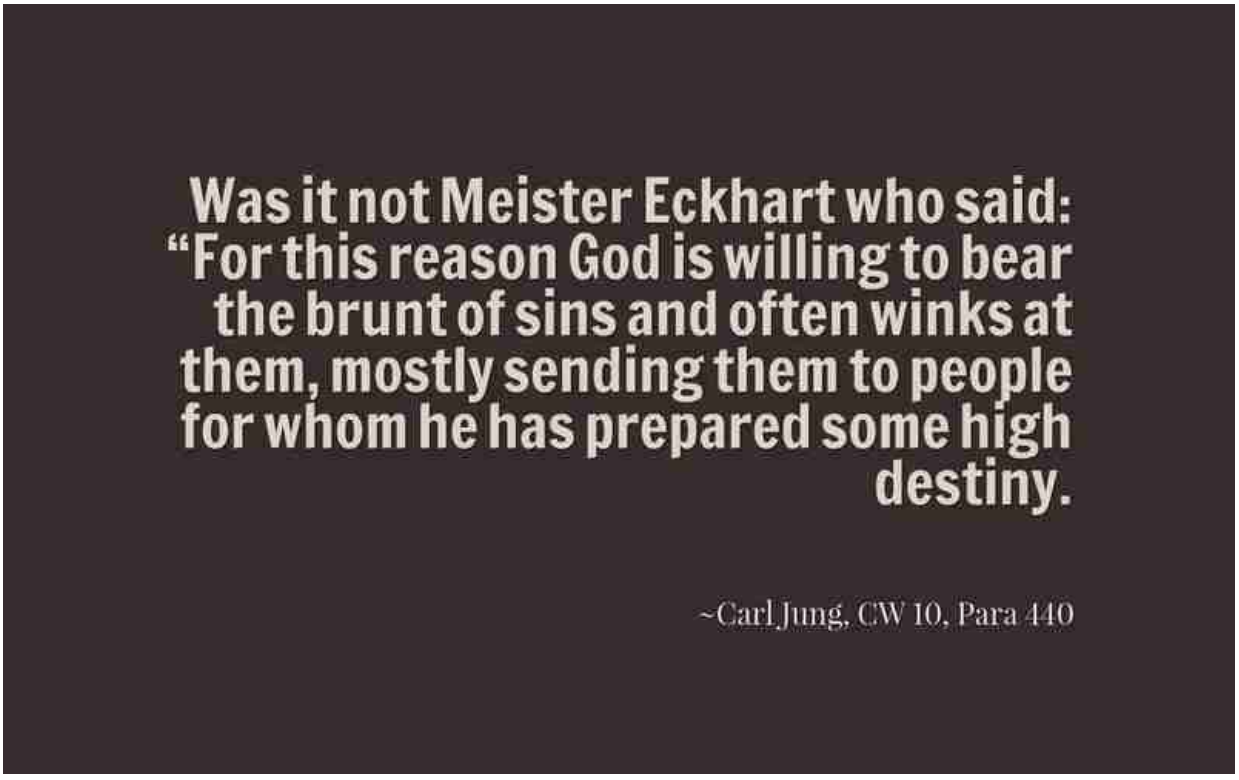

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies
~Carl Jung, CW10,, Para 355
14 May 2016 3:09 pm

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355



Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299


Was it not Meister Eckhart who said:
"For this reason God is willing to bear
the brunt of sins and often winks at
them, mostly sending them to people
for whom he has prepared some high
destiny.
~Carl Jung, CW 10, Para 440

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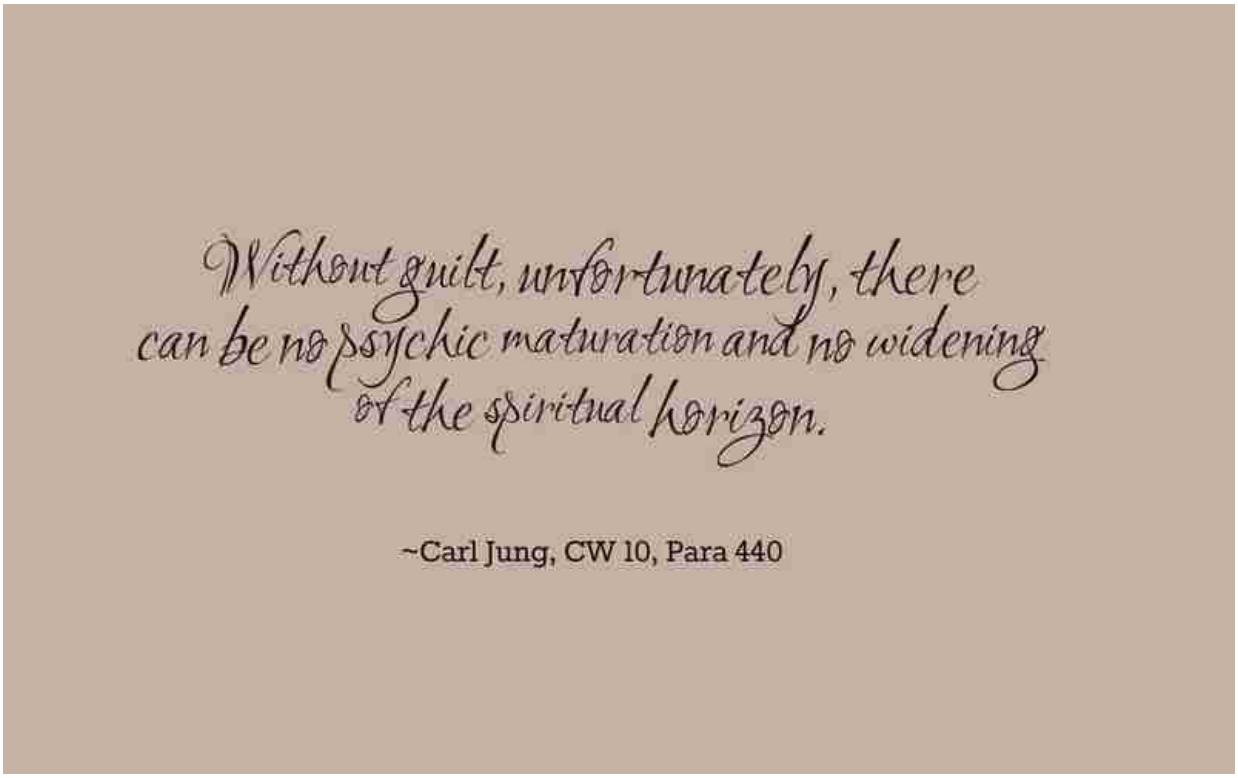
Without guilt, unfortunately, there
can be no psychic maturation and no widening
of the spiritual horizon.
~Carl Jung, CW 10, Para 440

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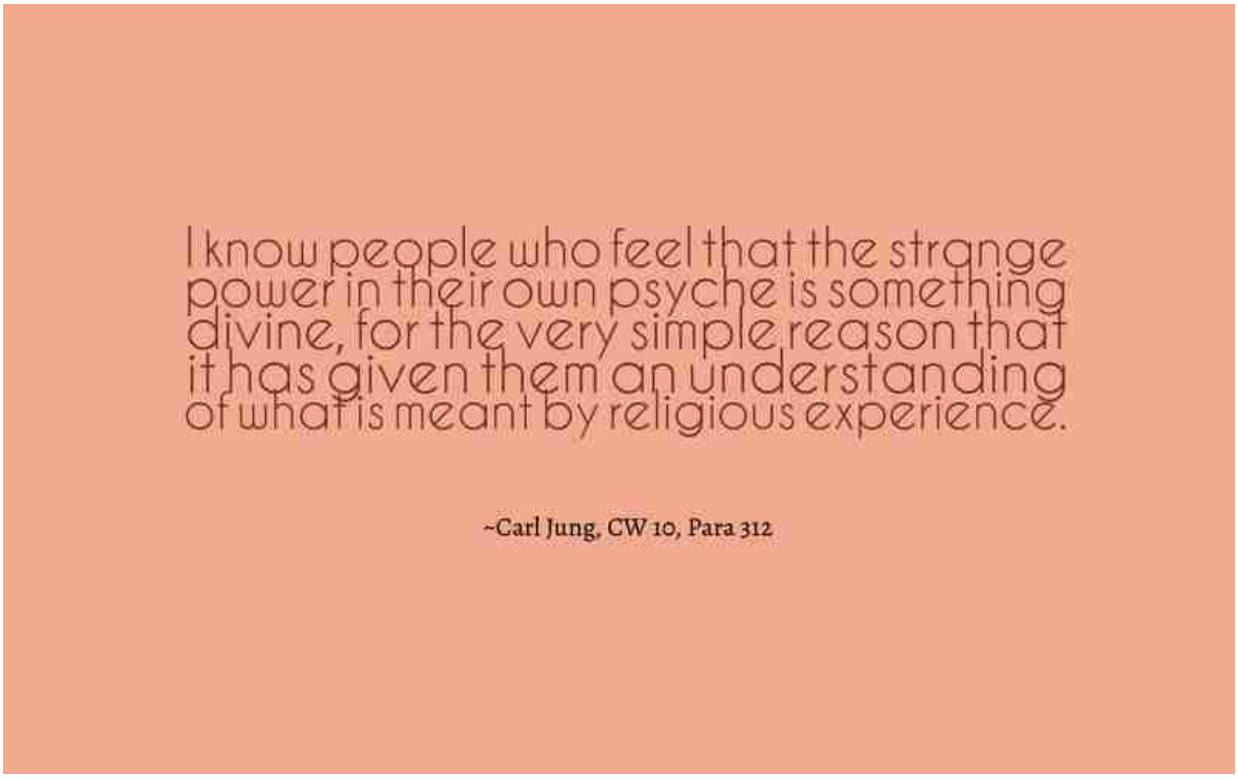
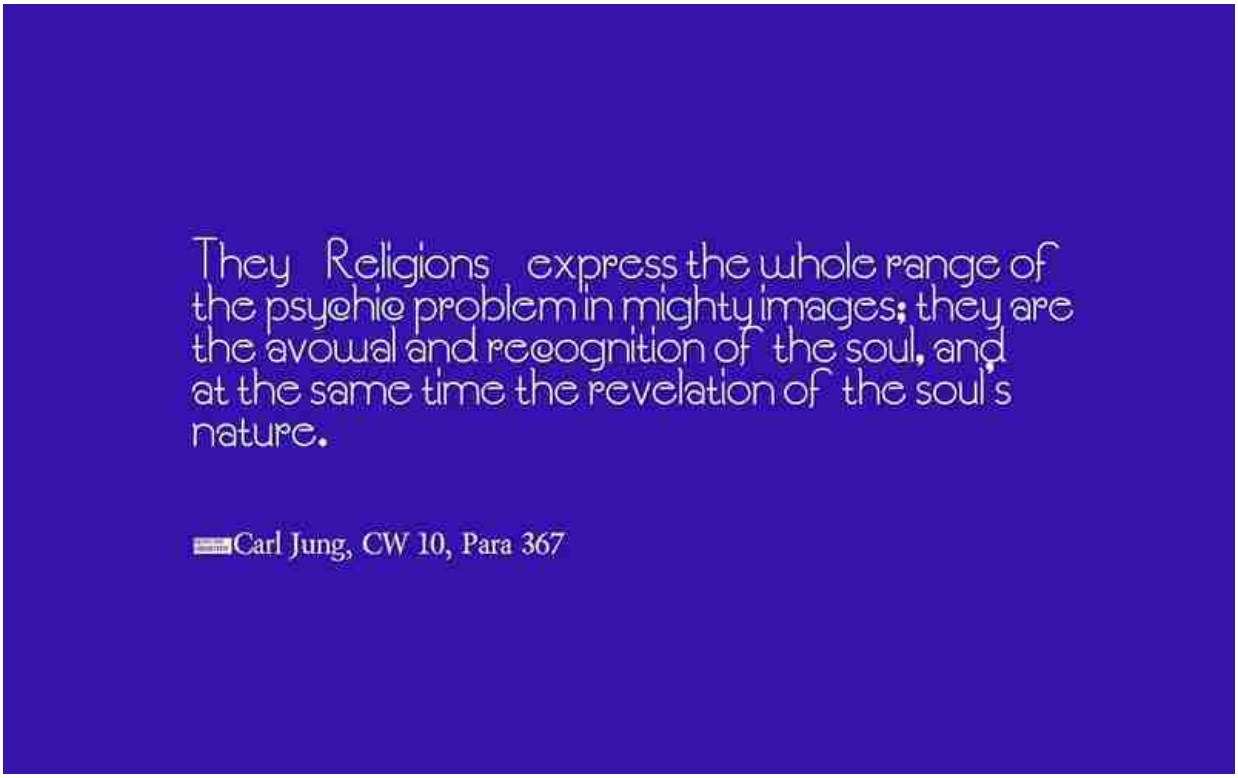

I know people who feel that the strange
power in their own psyche is something
divine, for the very simple reason that
it has given them an understanding
of what is meant by religious experience.
~Carl Jung, CW 10, Para 312

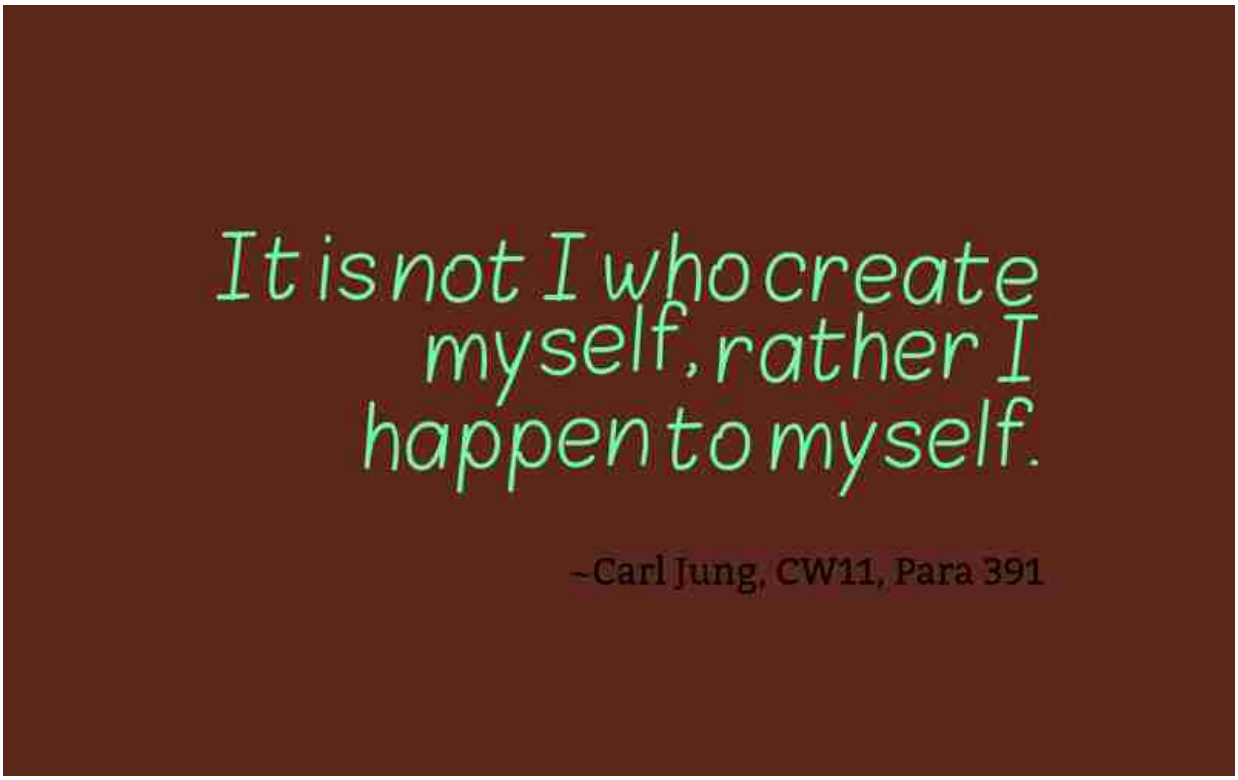
I know people who feel that the strange power in their own psyche is something divine, for the very simple reason

that it has
given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

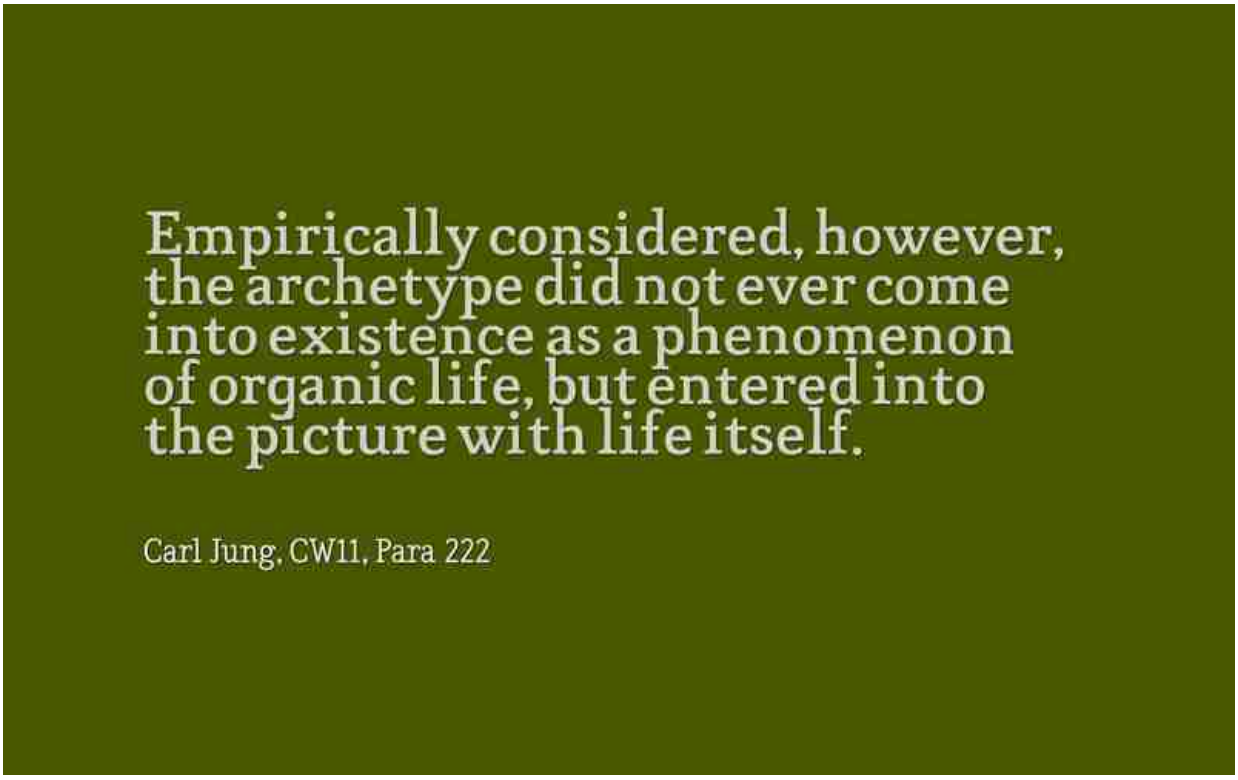

They Religions express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.
Carl Jung, CW 10, Para 367

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

Carl Jung Quotations XXXVII **(2016-05-26 13:30)**



It is not I who create myself, rather I happen to myself. Carl Jung, CW11, Para 391


Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.
Carl Jung, CW11, Para 222

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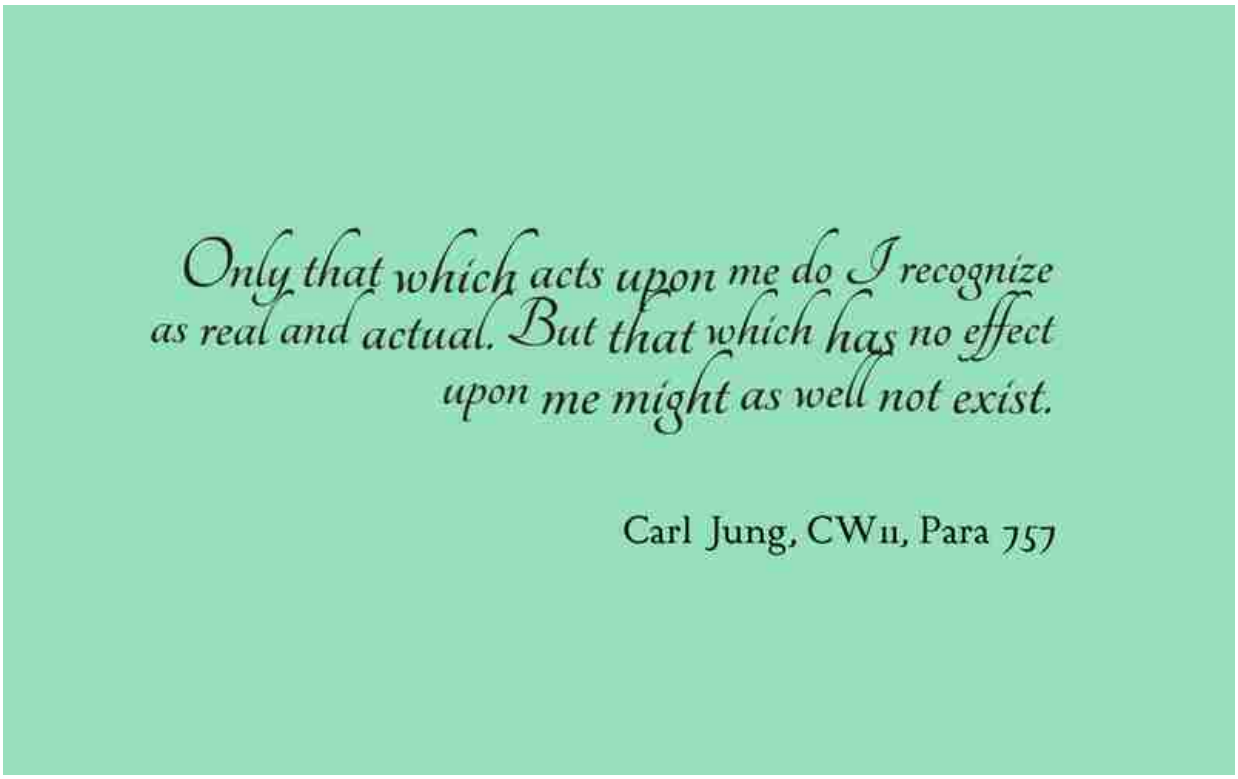
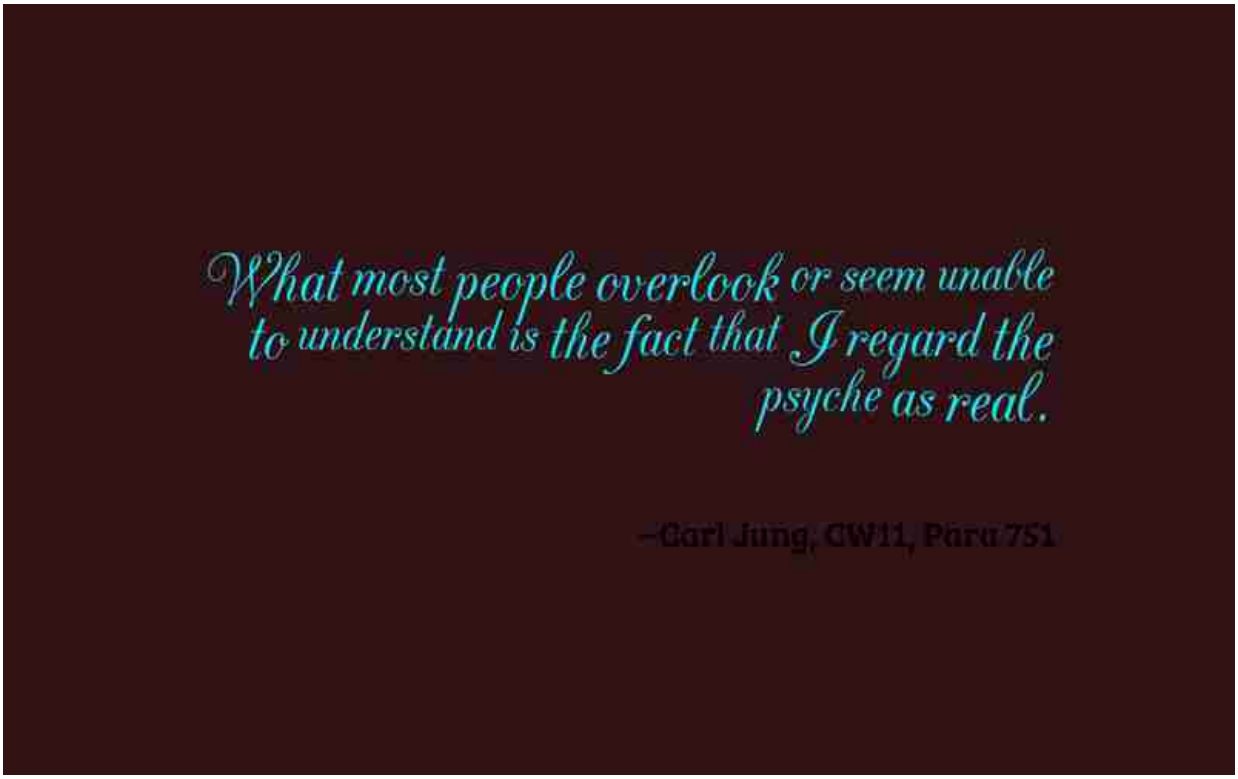
but entered into the picture with life itself. Carl Jung, CW 11, Para 222.


Only that which acts upon me do I recognize
as real and actual. But that which has no effect
upon me might as well not exist.
Carl Jung, CW11, Para 757

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. Carl Jung, CW 11, Para 757.


What most people overlook or seem unable to understand is the fact that I regard the psyche as real.
~Carl Jung, CW11, Para 751

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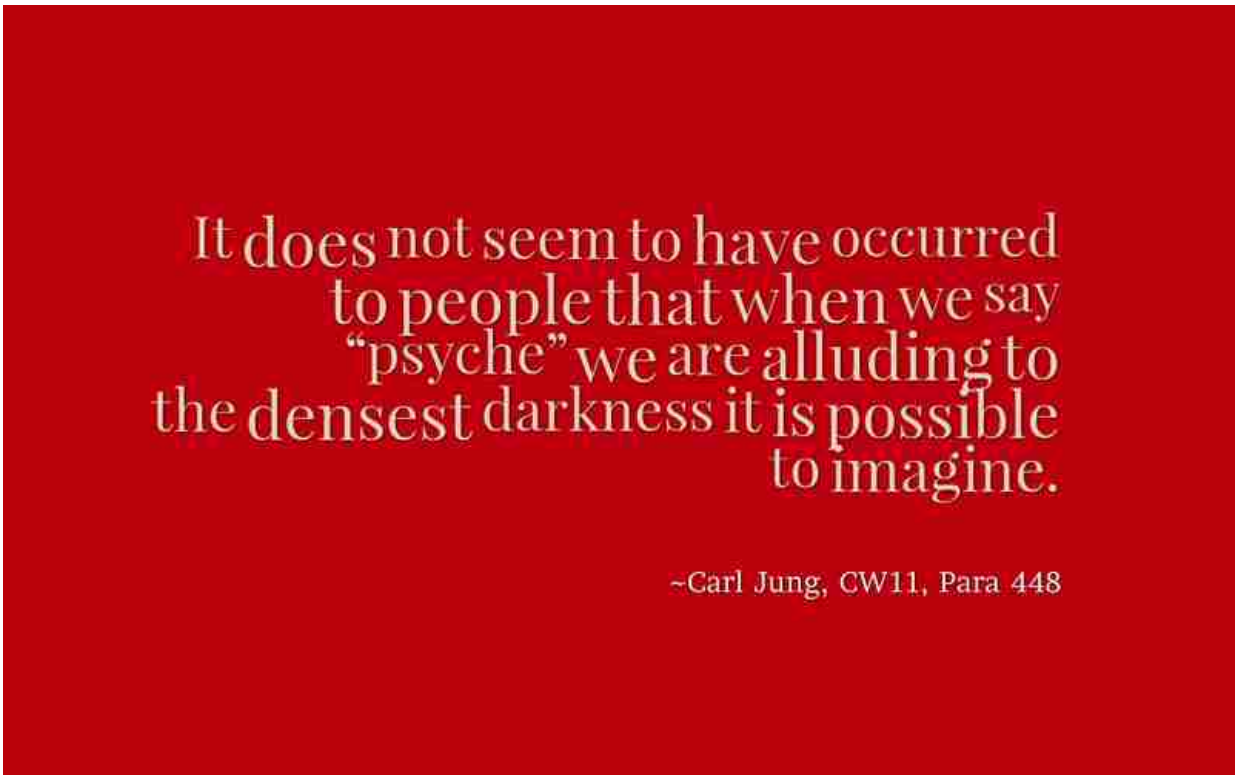
It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.
~Carl Jung, CW11, Para 448

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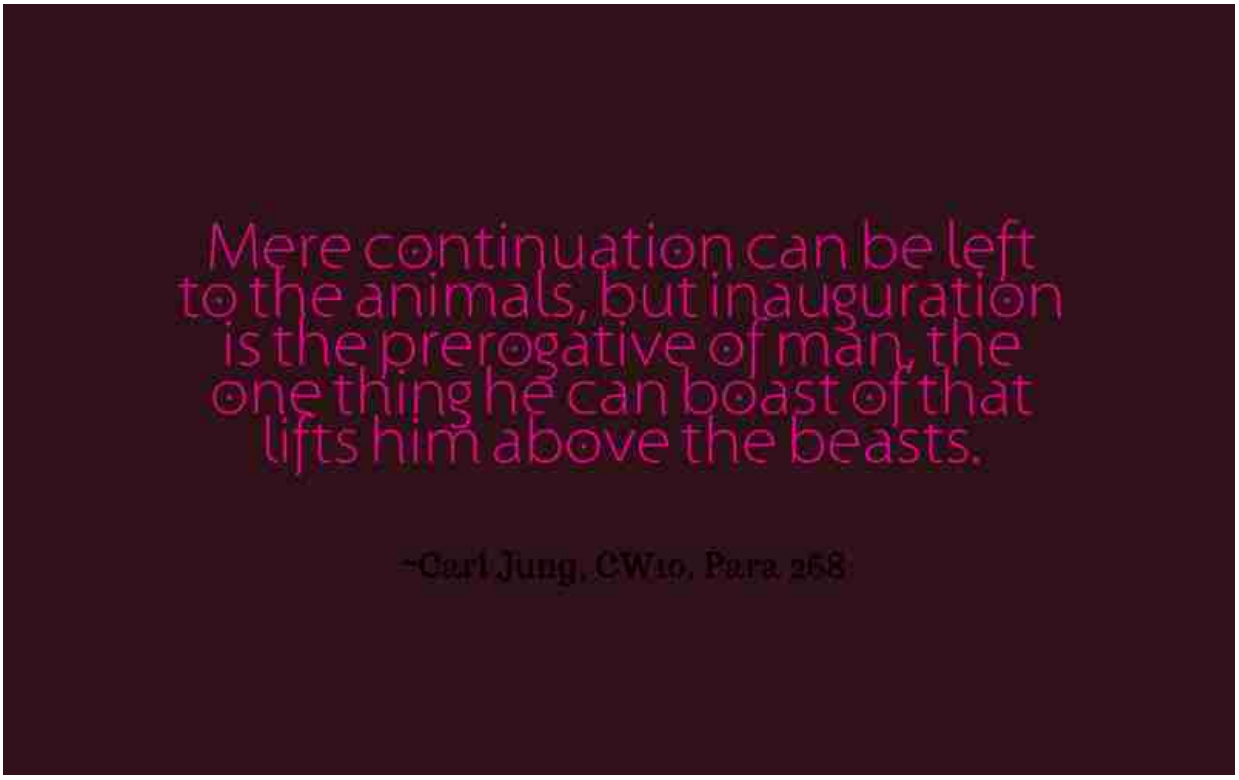
Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts.
~Carl Jung, CW10, Para 268

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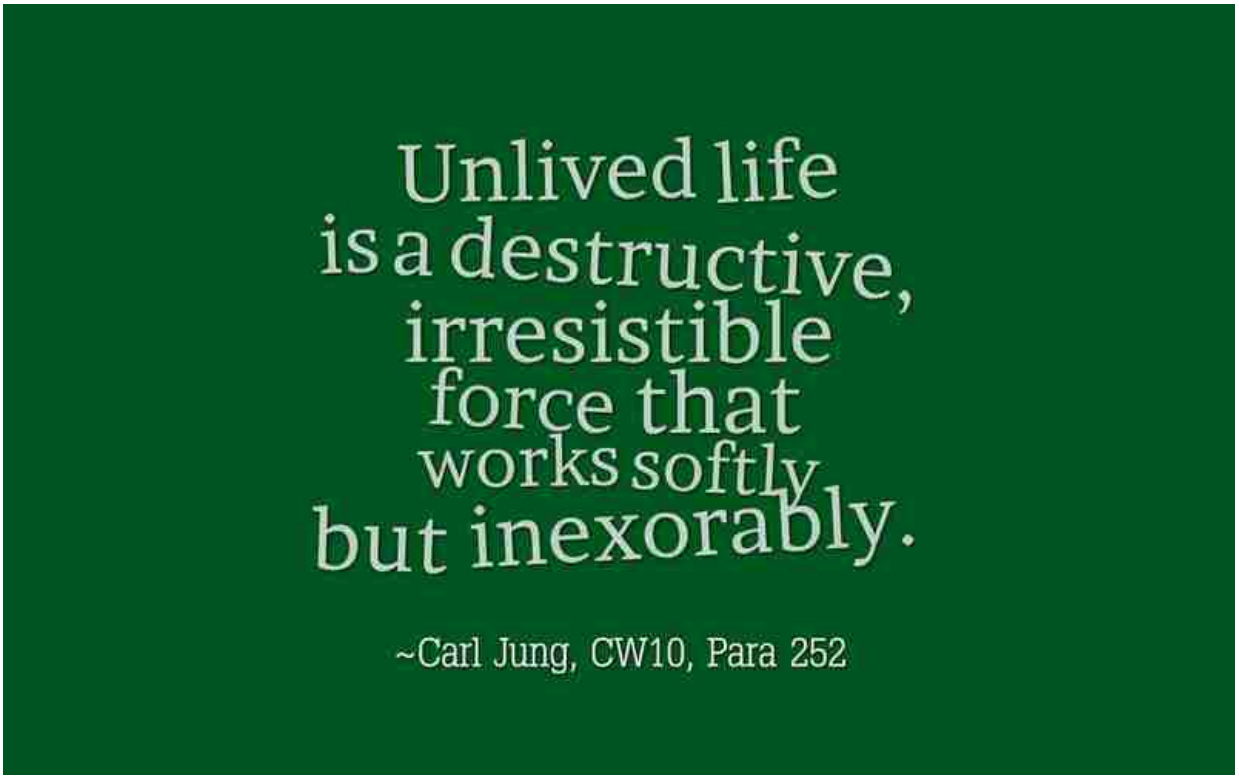
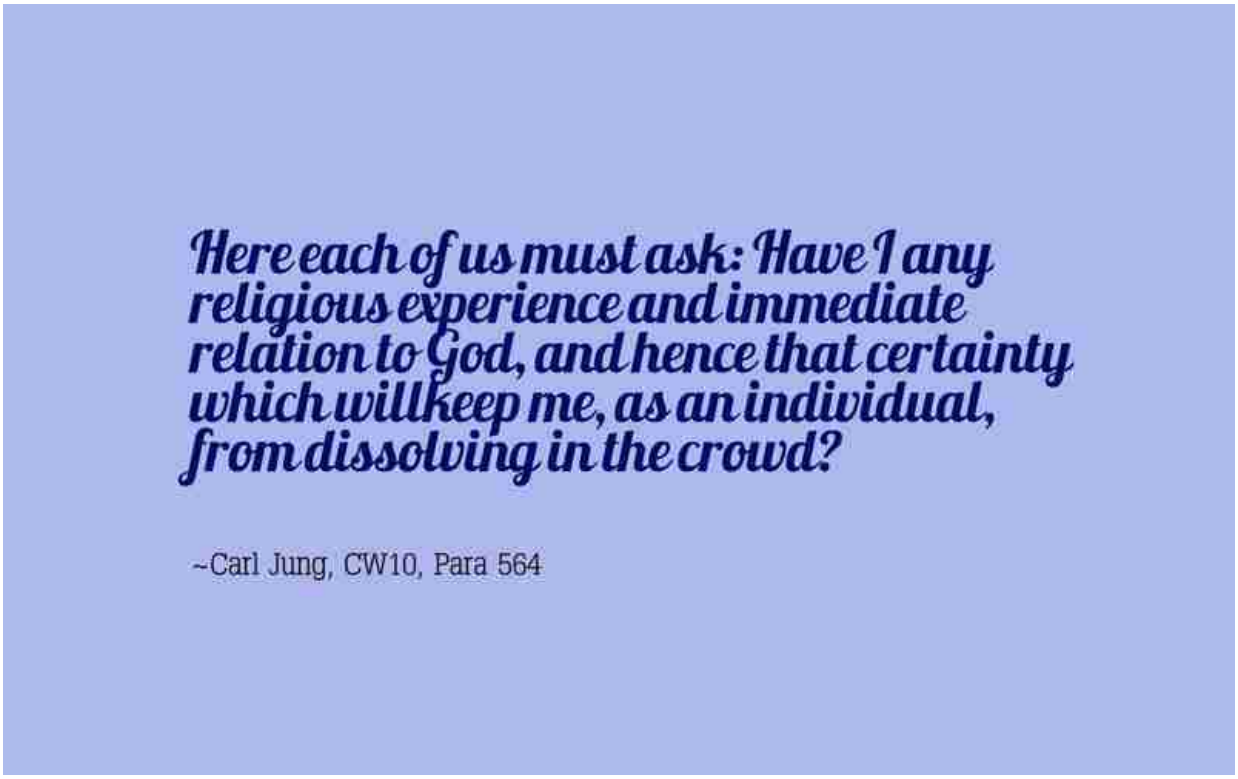


Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252


Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which willkeep me, as an individual, from dissolving in the crowd?
~Carl Jung, CW10, Para 564

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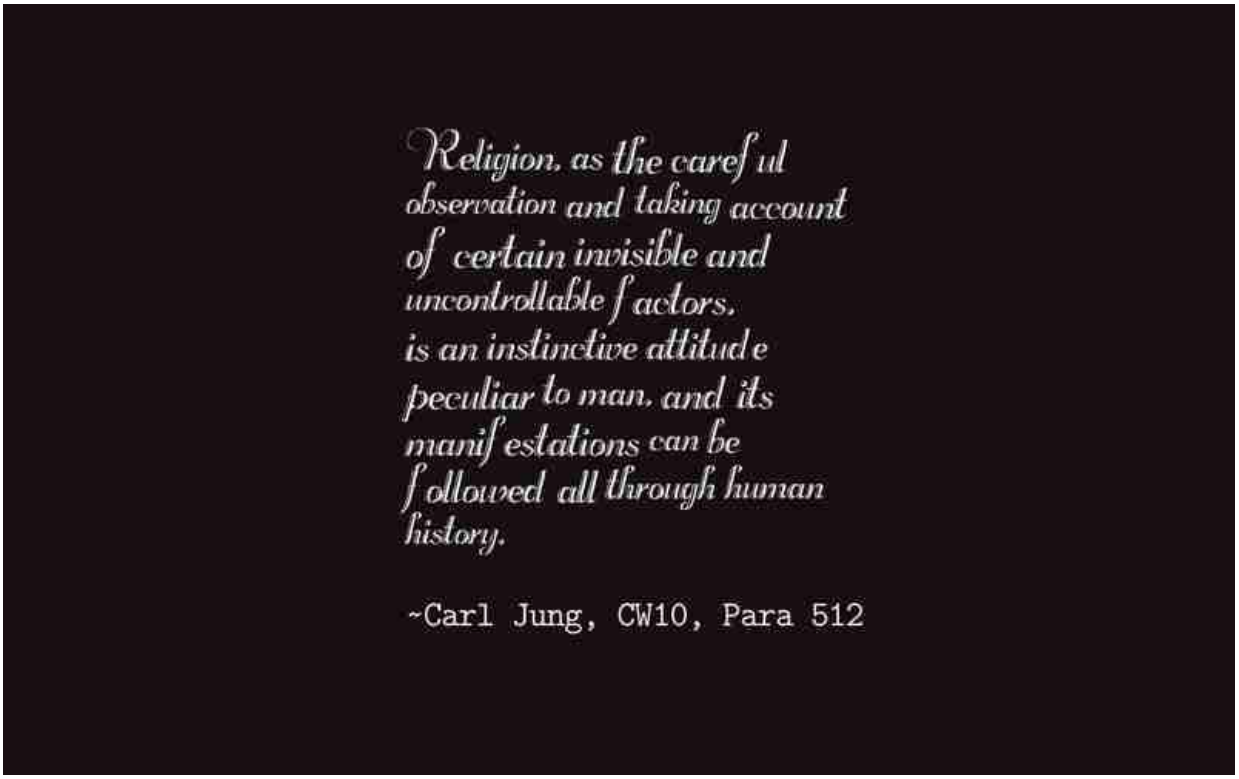
Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.
~Carl Jung, CW10, Para 512

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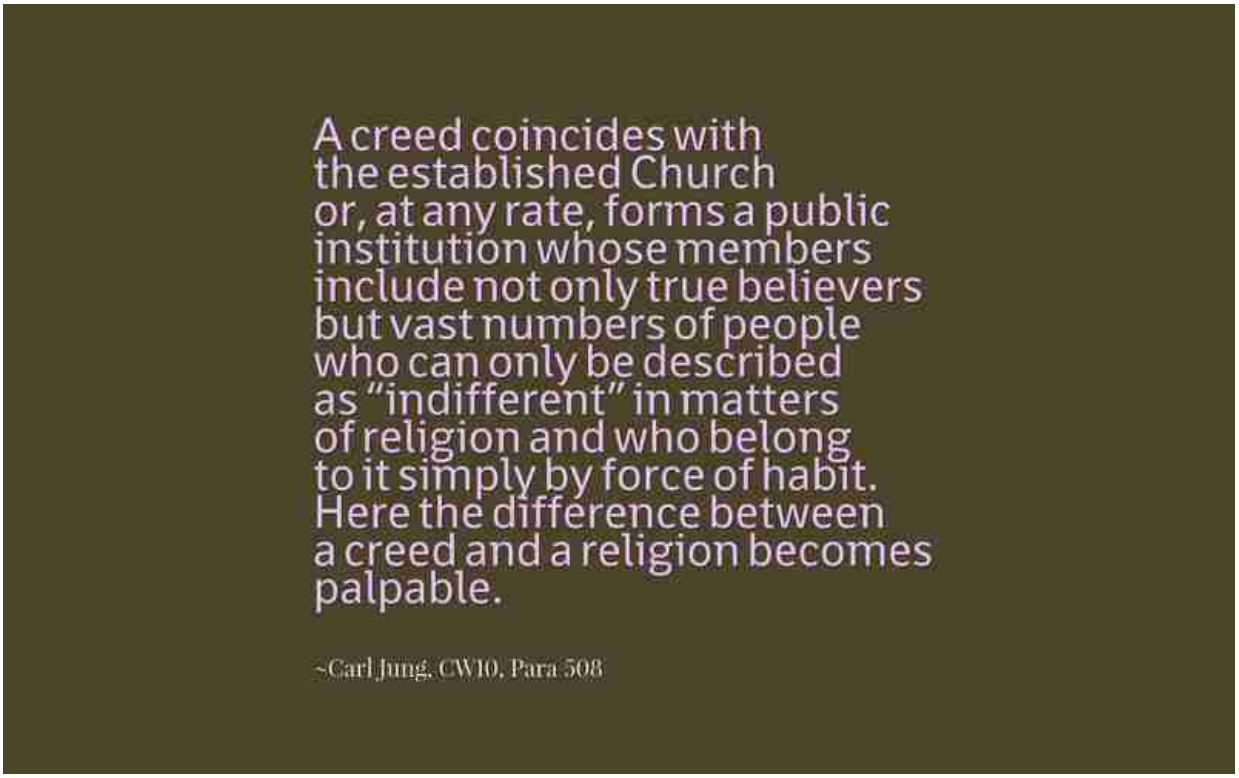
A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.
~Carl Jung, CW10, Para 508

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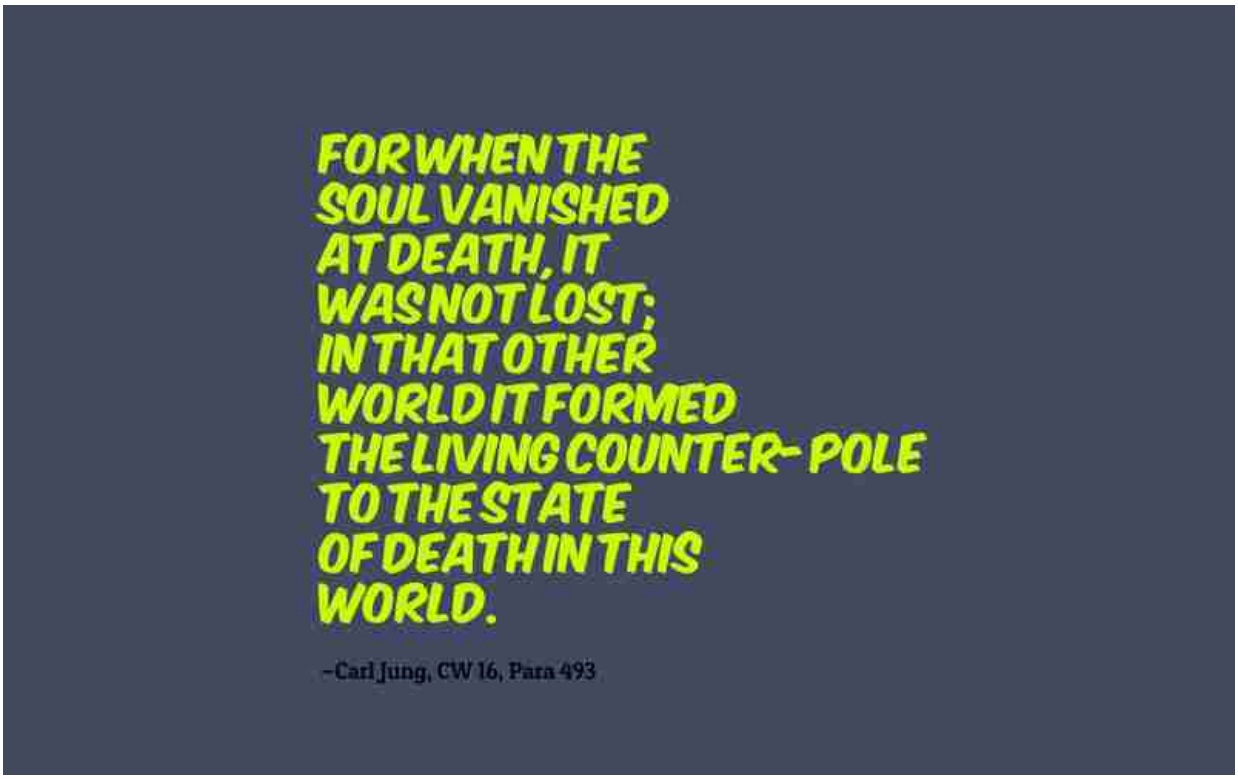
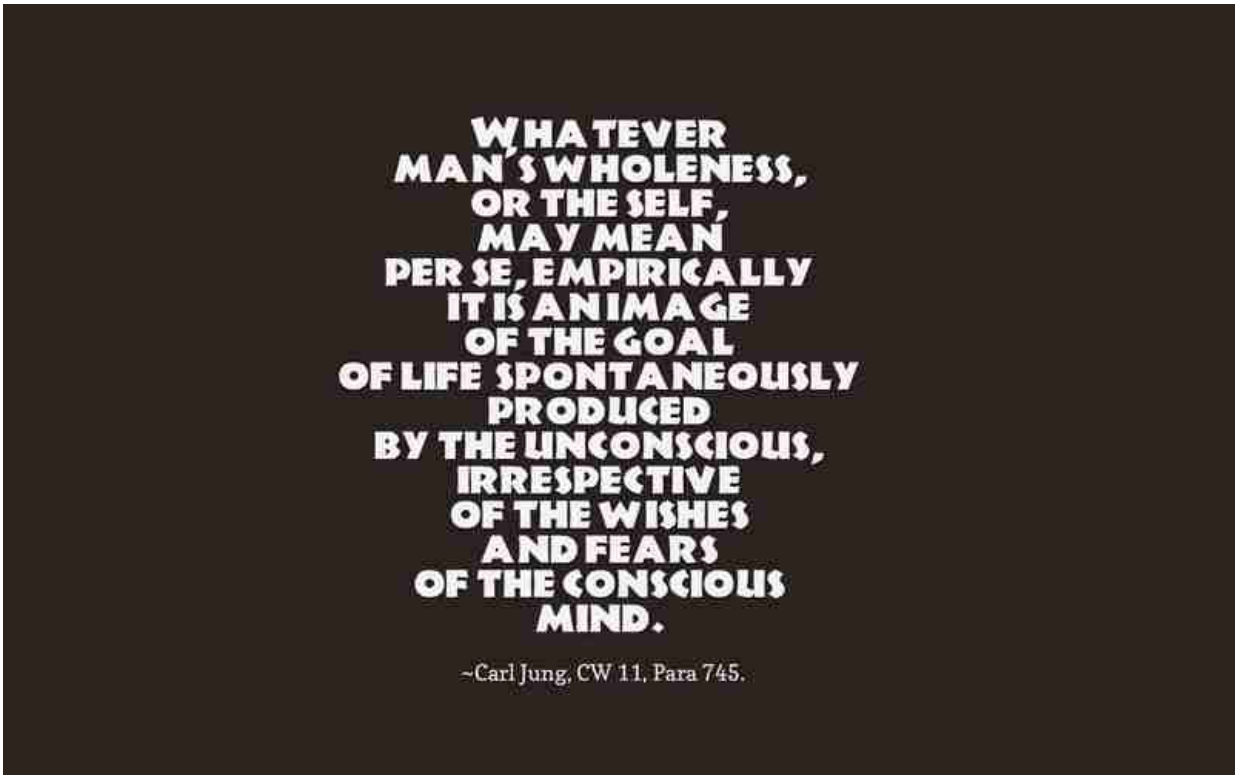
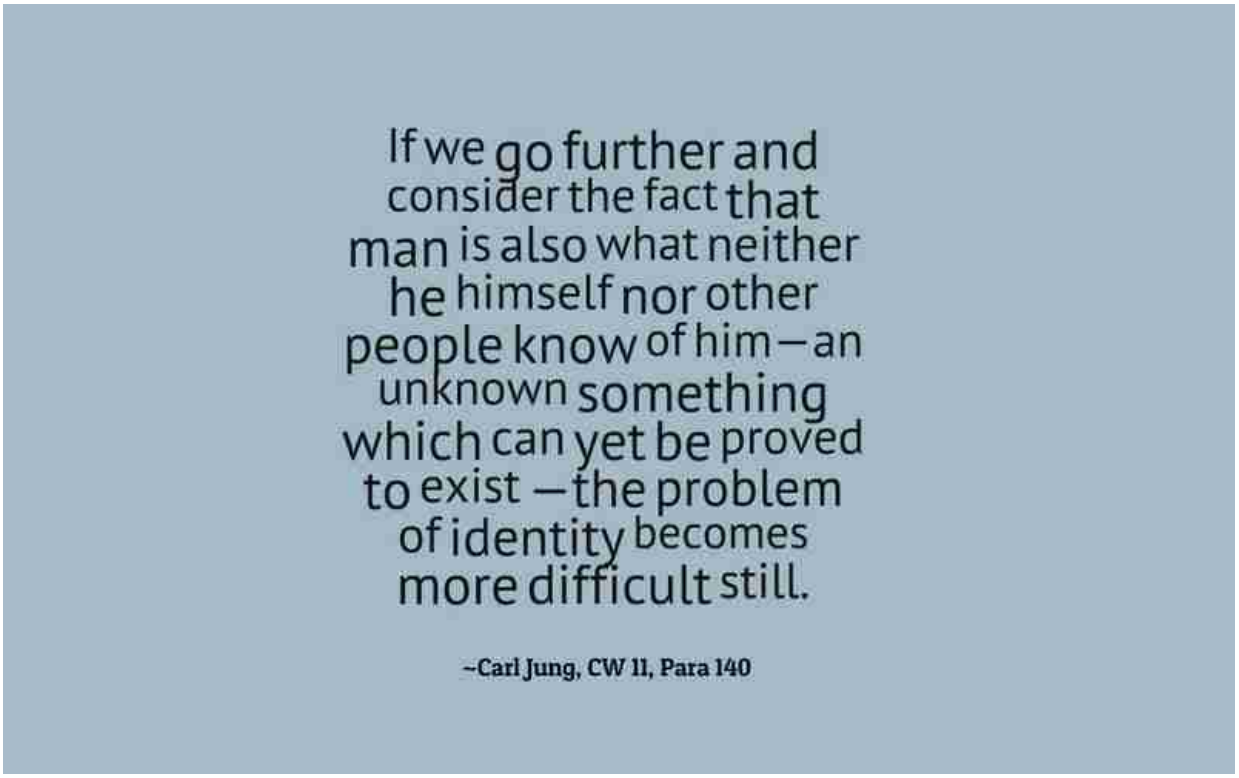

FOR WHEN THE SOUL VANISHED AT DEATH, IT WAS NOT LOST; IN THAT OTHER WORLD IT FORMED THE LIVING COUNTER-POLE TO THE STATE OF DEATH IN THIS WORLD.
–Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493



Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.


If we go further and
consider the fact that
man is also what neither
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people know of him—an
unknown something
which can yet be proved
to exist—the problem
of identity becomes
more difficult still.
~Carl Jung, CW 11, Para 140

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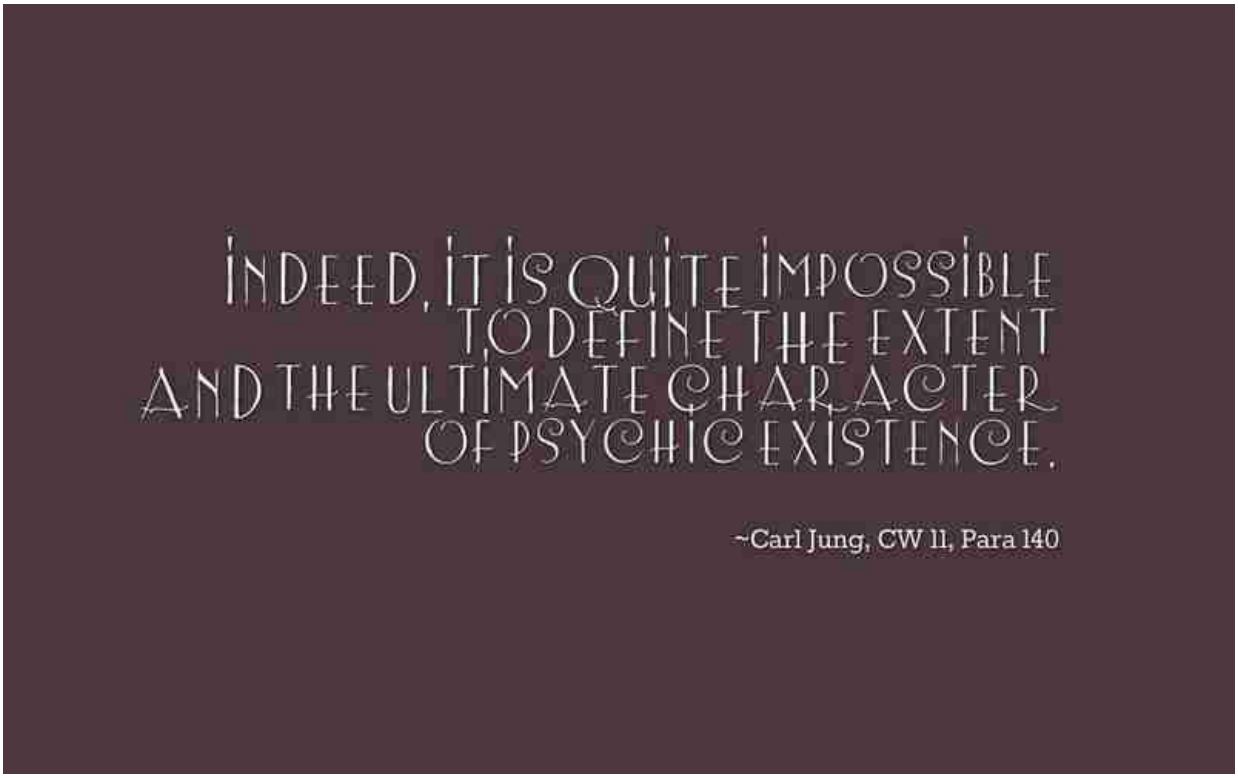
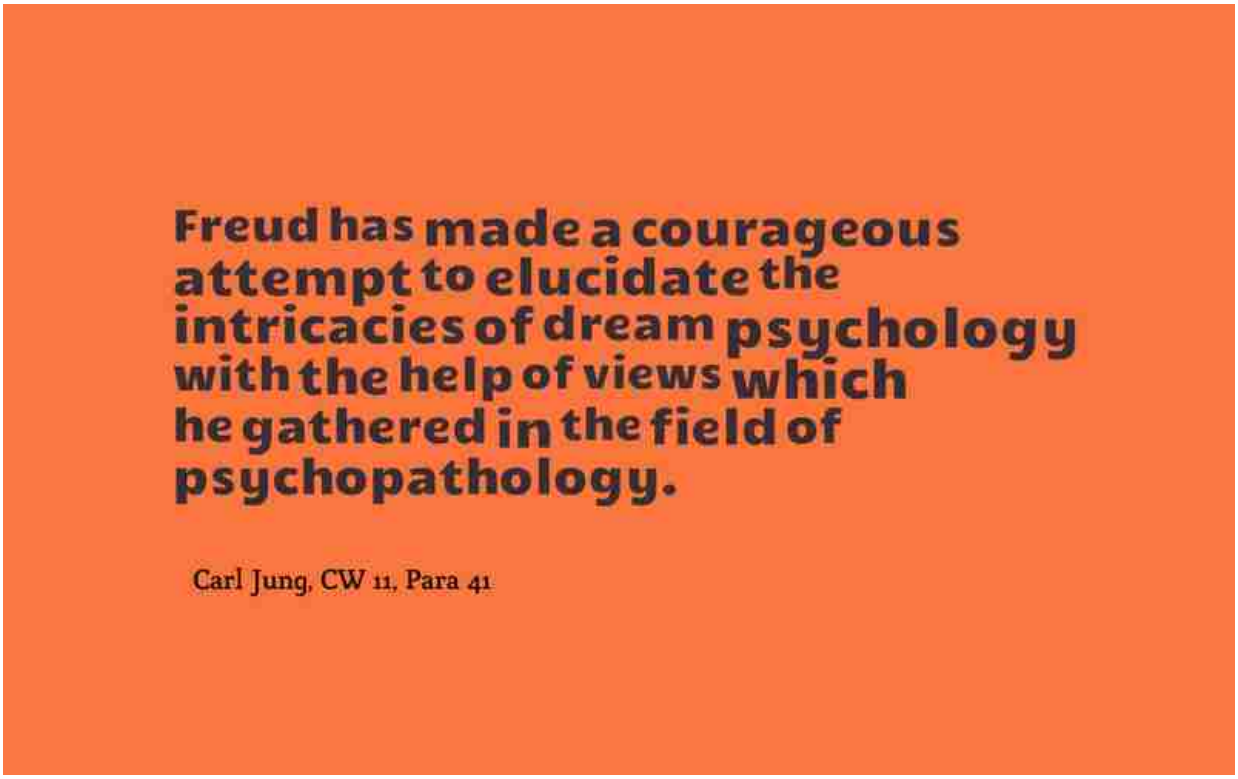
of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still. Carl Jung, CW 11, Para 140


INDEED, IT IS QUITE IMPOSSIBLE
TO DEFINE THE EXTENT
AND THE ULTIMATE CHARACTER
OF PSYCHIC EXISTENCE.
~Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140


Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology.
Carl Jung, CW 11, Para 41

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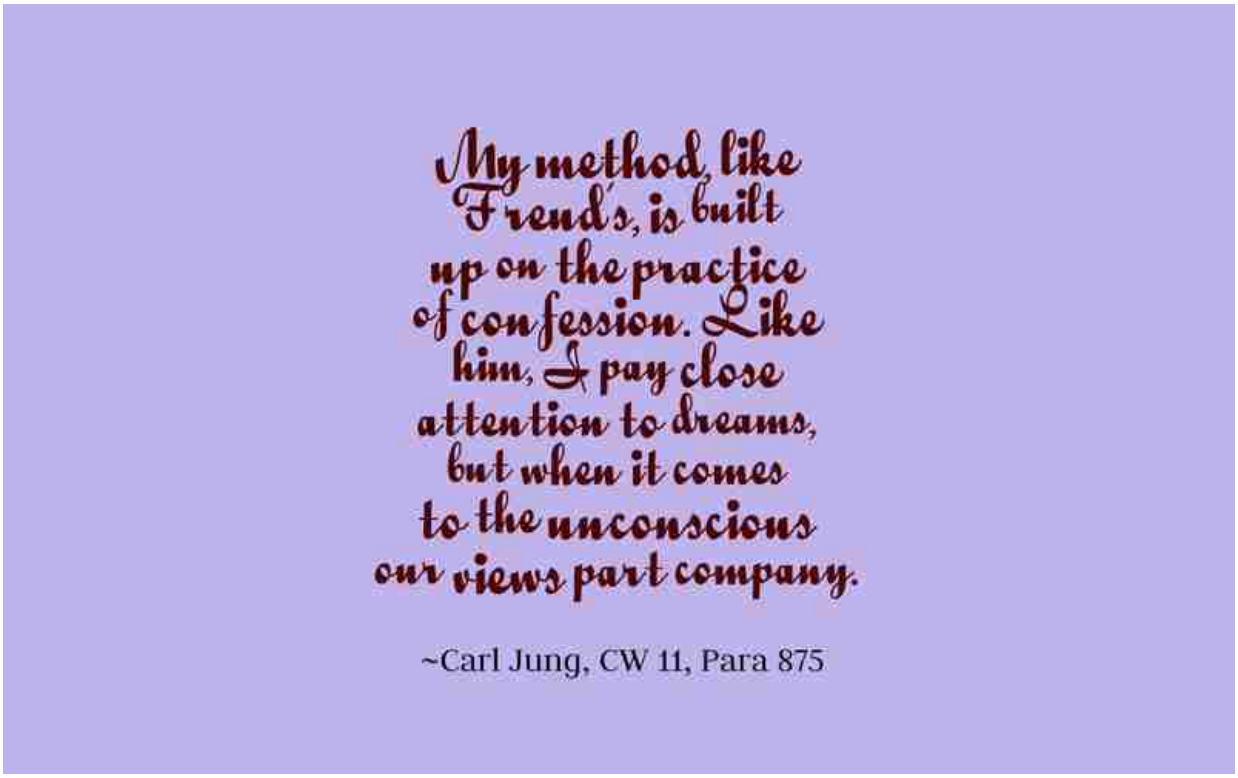
My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company.
~Carl Jung, CW 11, Para 875

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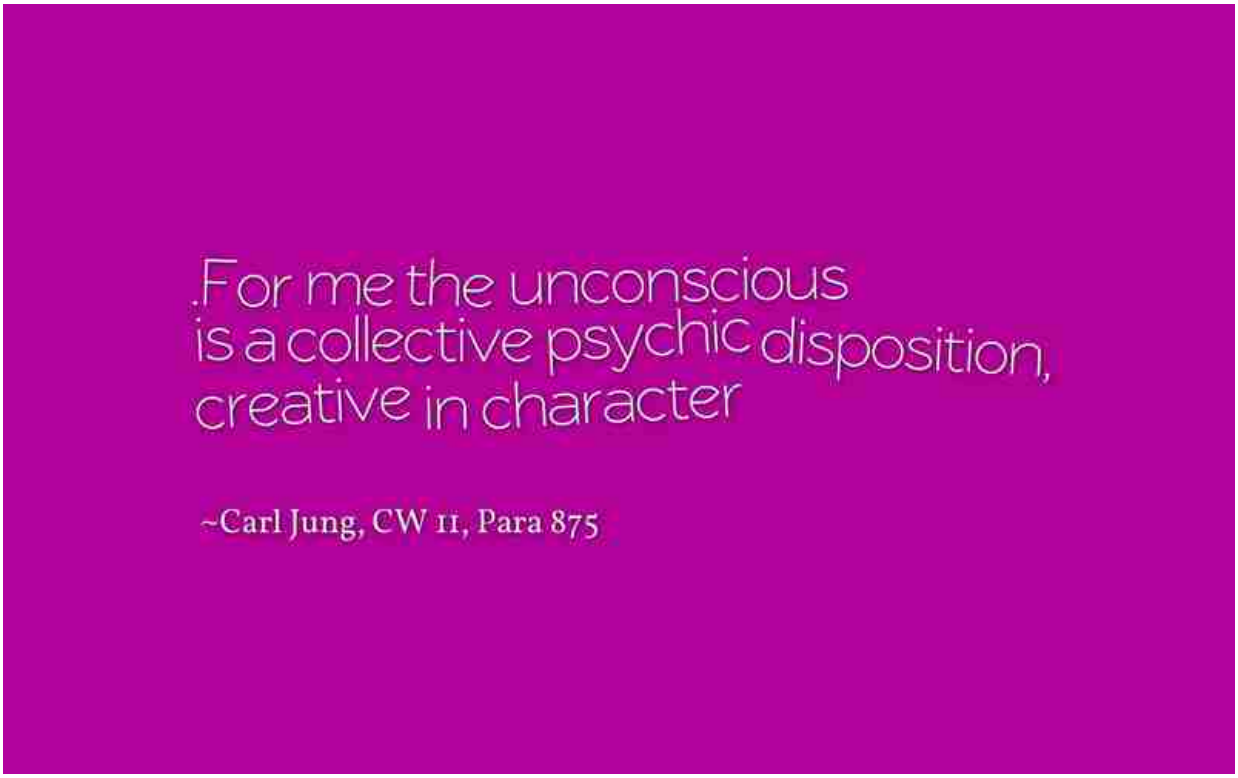
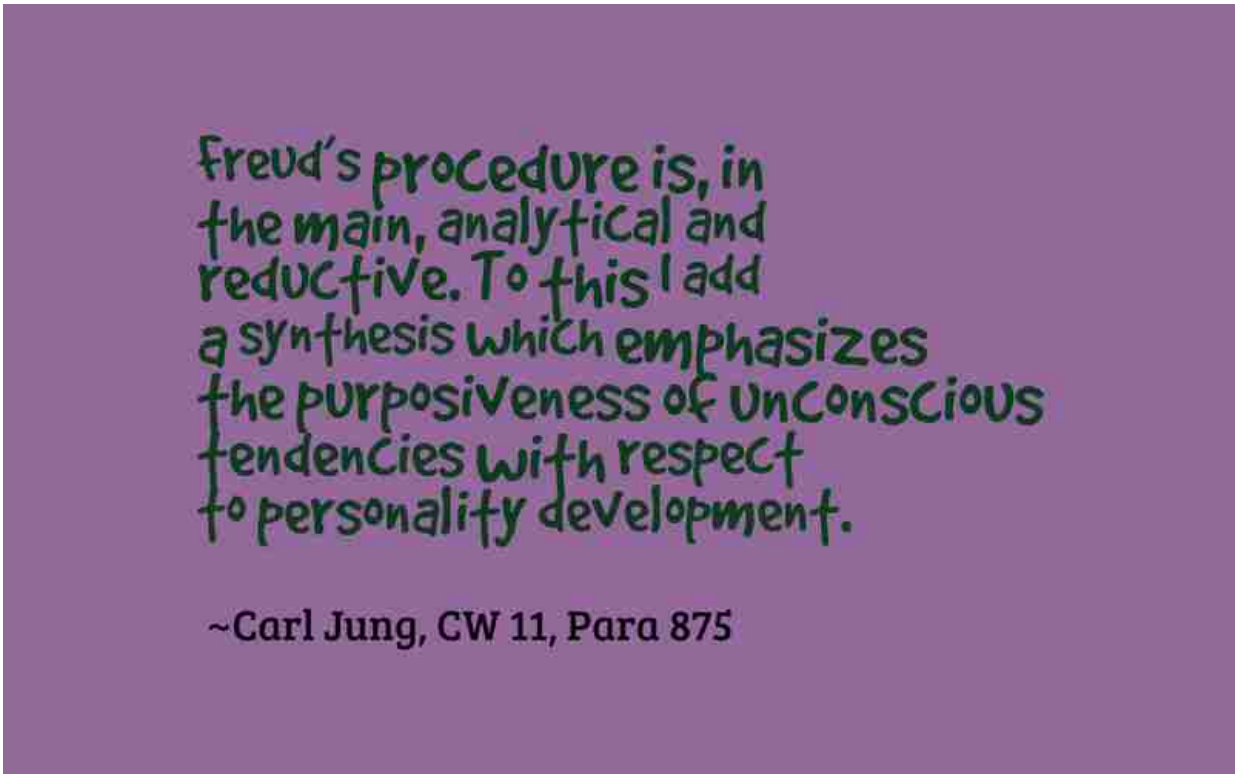


For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875


Freud's procedure is, in
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a synthesis which emphasizes
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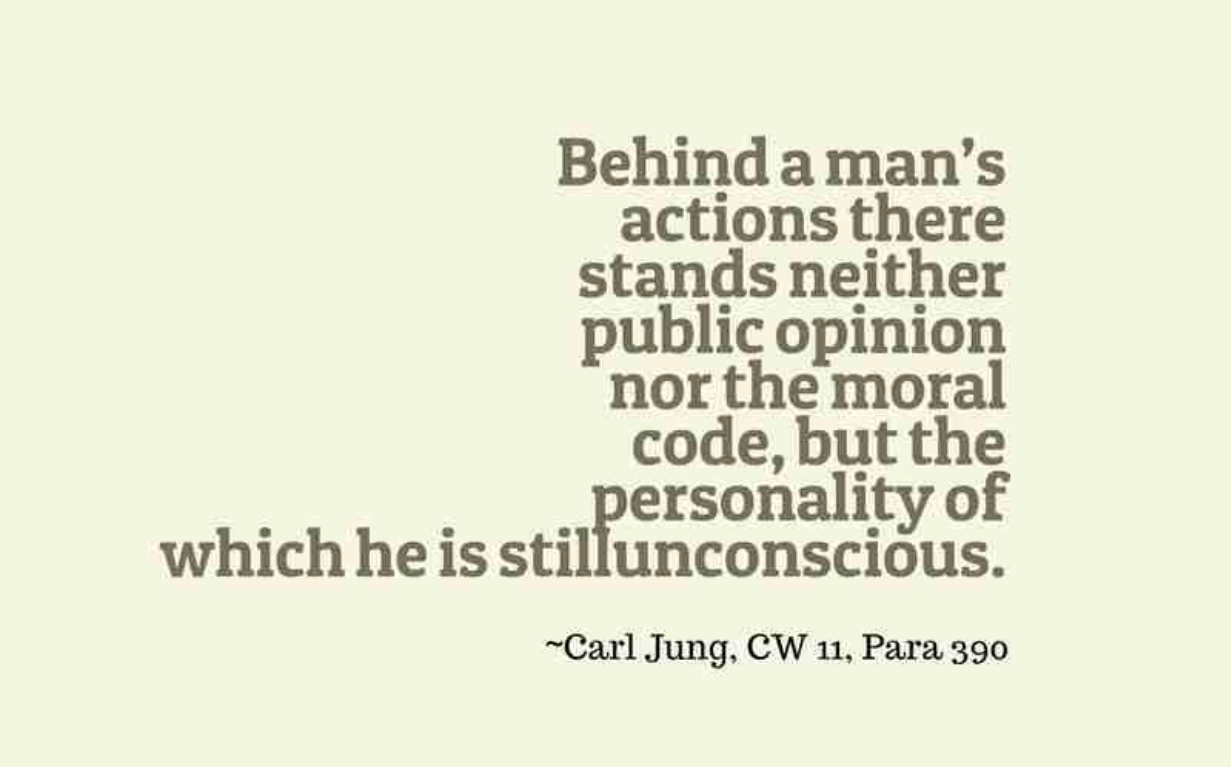
Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is stillunconscious.
~Carl Jung, CW 11, Para 390

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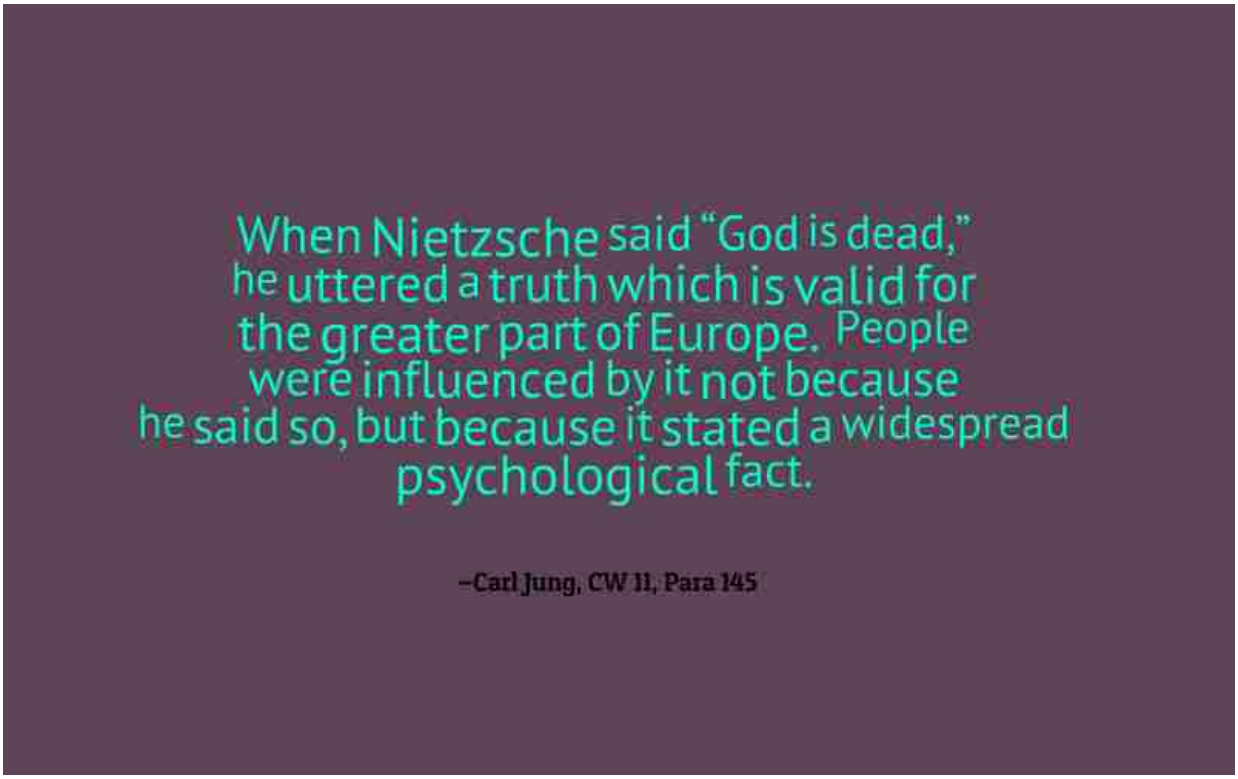
When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact.
–Carl Jung, CW 11, Para 145

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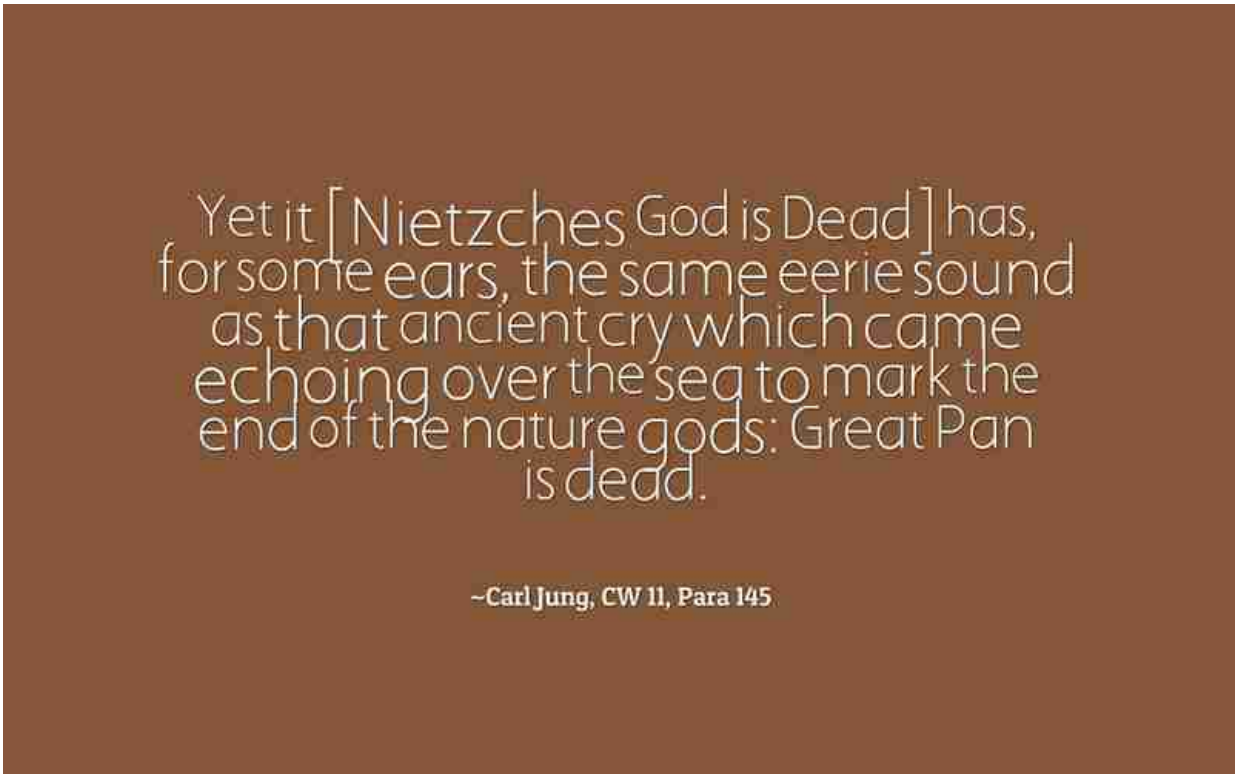
Yet it [Nietzches God is Dead] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: Great Pan is dead.
~Carl Jung, CW 11, Para 145

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing

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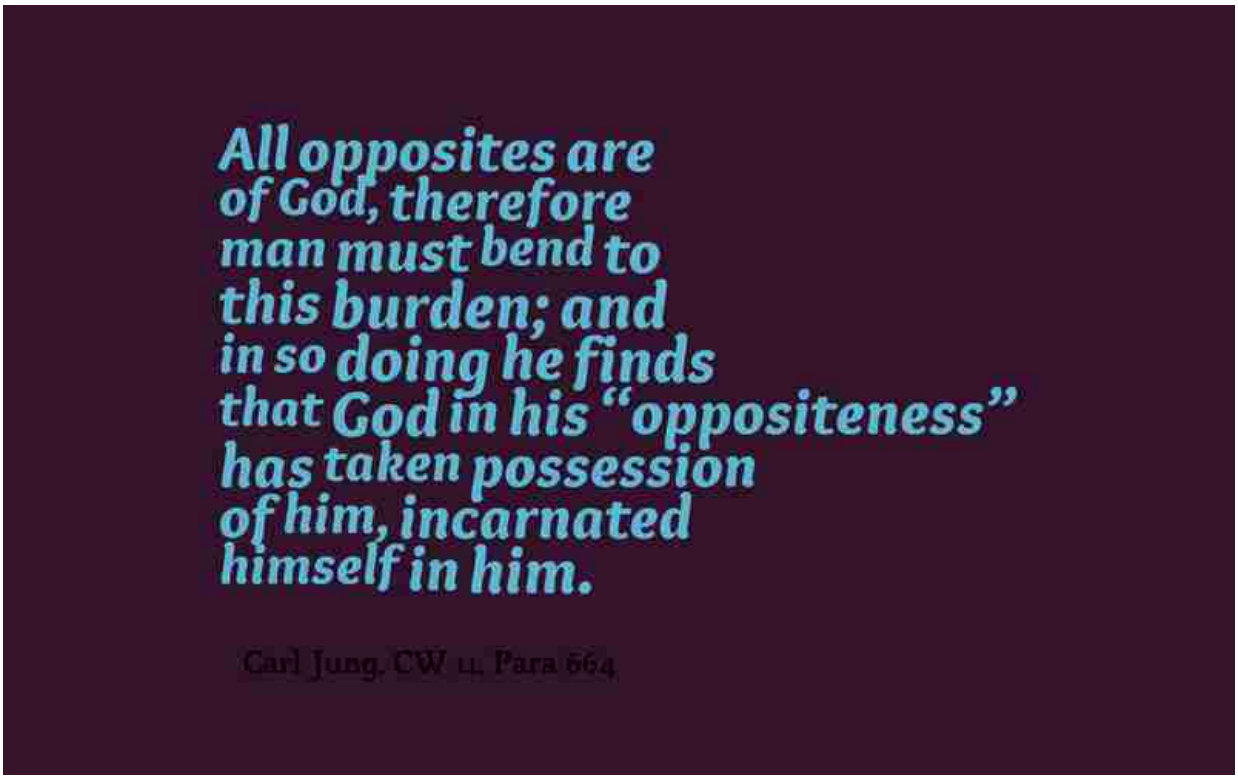
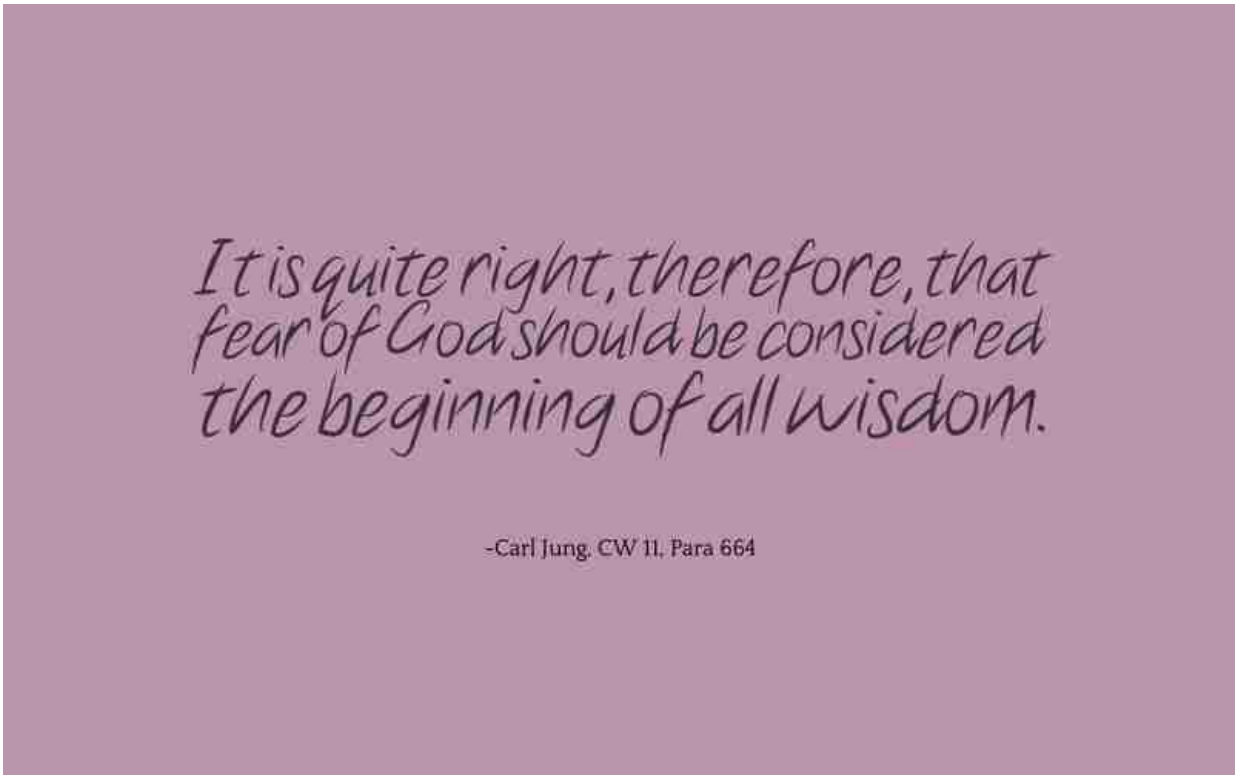
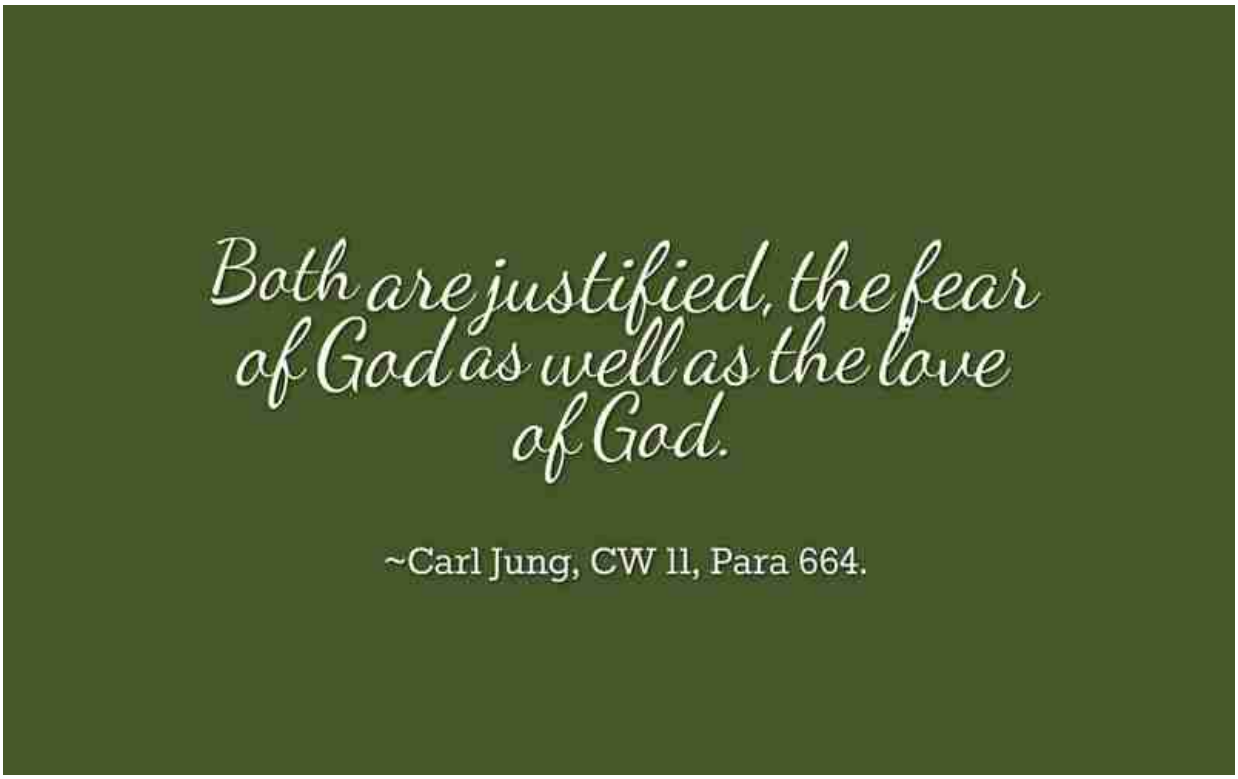
to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.



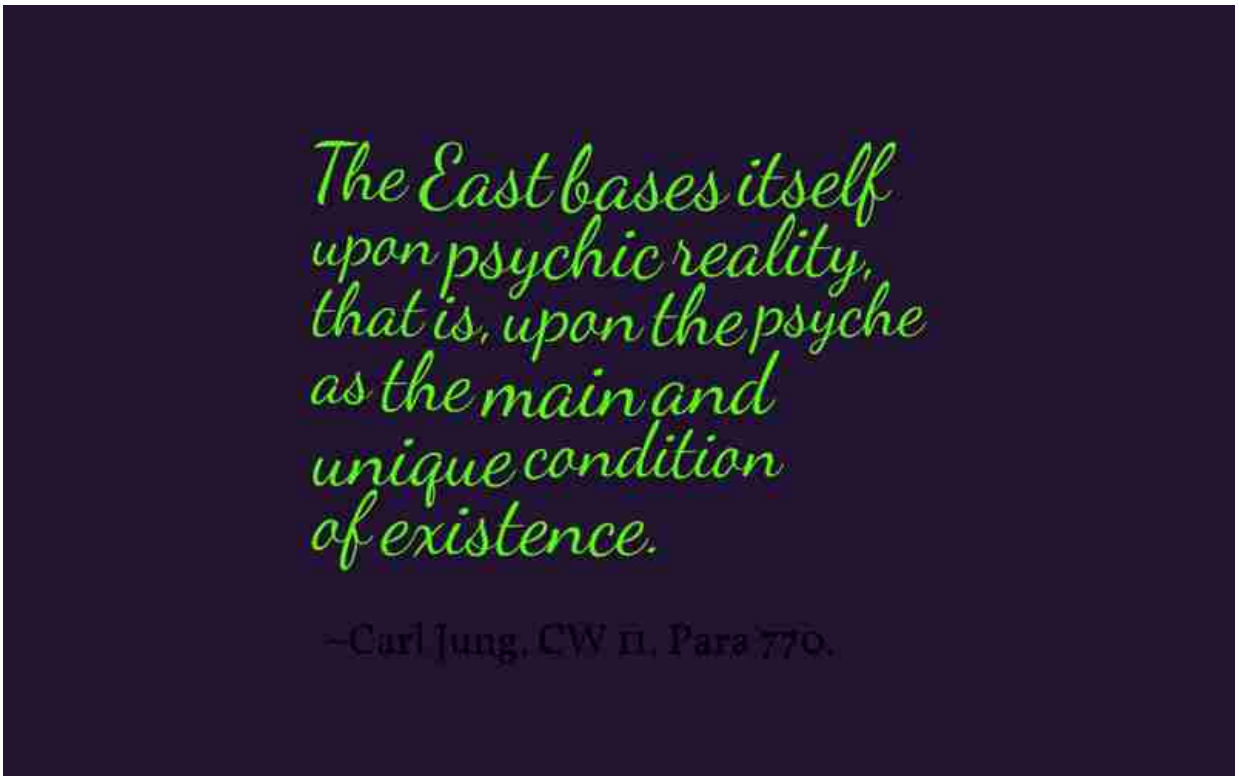
All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness”
has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.



It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

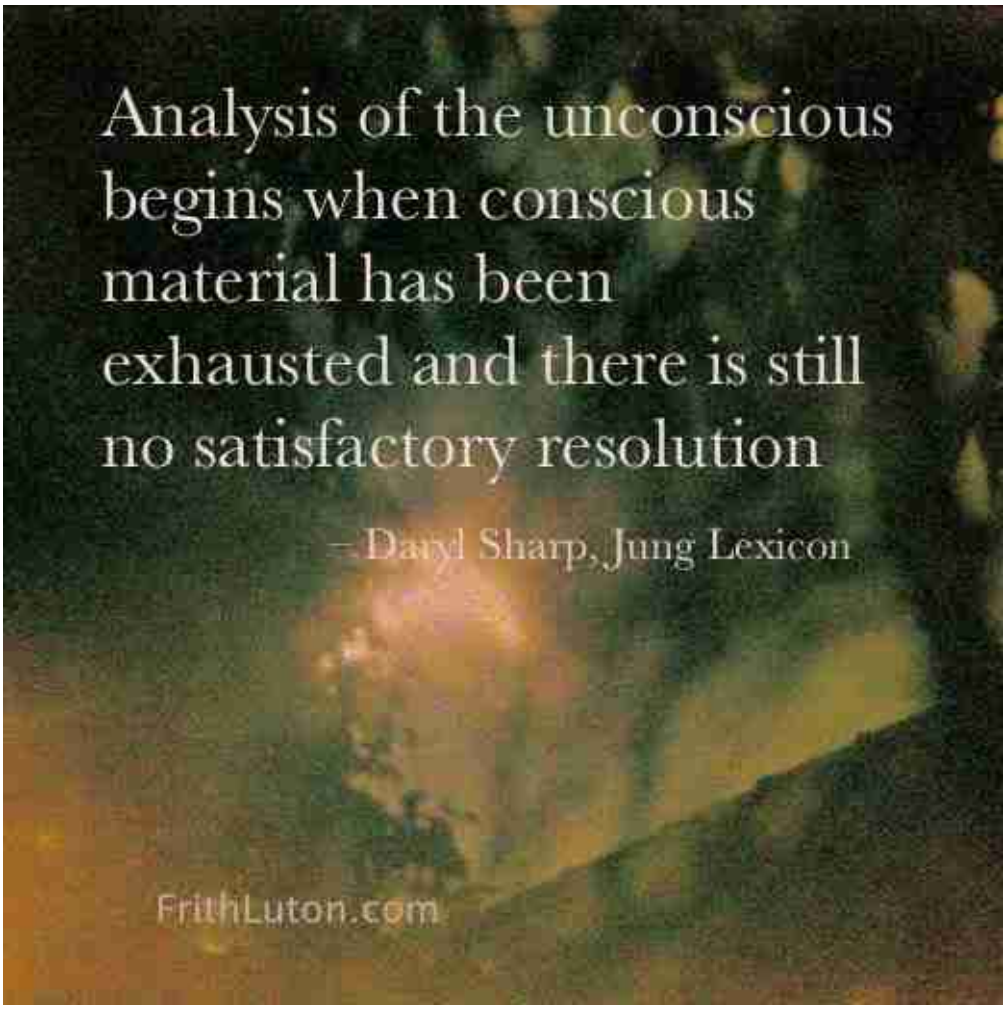


Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.



The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

Carl Jung: Carl Jung on “Complexes. **(2016-05-27 04:03)**



Everyone knows nowadays that people “have complexes.”

What is not so well known, though far more important theoretically, is that complexes can have us.

The existence of complexes throws serious doubt on the naïve assumption of the unity of consciousness, which is equated
with “psyche,” and on the supremacy of the will.

Every constellation of a complex postulates a disturbed state of consciousness.

The unity of consciousness is disrupted and the intentions of the will are impeded or made impossible.

Even memory is often noticeably affected, as we have seen.

The complex must therefore be a psychic factor which, in terms of energy, possesses a value that sometimes exceeds that of our
conscious intentions, otherwise such disruptions of the conscious order would not be possible at all.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its

existence and its constitution.

The unconscious would in fact be—as it is in Wundt's psychology—nothing but a vestige of dim or "obscure" representations, or a "fringe of consciousness," as William James calls it, were it not for the existence of complexes.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes."

The via regia to the unconscious, however, is not the dream, as he thought, but the complex, which is the architect of dreams and of symptoms.

Nor is this via so very "royal," either, since the way pointed out by the complex is more like a rough and uncommonly devious footpath
that often loses itself in the undergrowth and generally leads not into the heart of the unconscious but past it. Carl Jung, CW 8, Para 210

What then, scientifically speaking, is a "feeling-toned complex?"

It is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude ofconsciousness.

This image has a powerful inner coherence, it has its own wholeness and, in addition, a relatively high degree of autonomy, so that it is subject
to the control of the conscious mind to only a limited extent, and therefore behaves like annimated foreign body in the sphere of consciousness.

The complex can usually be suppressed with an effort of will, but not argued out of existence, and at the first suitable opportunity it reappears in all its original strength. Carl Jung, CW 8, Para 201

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

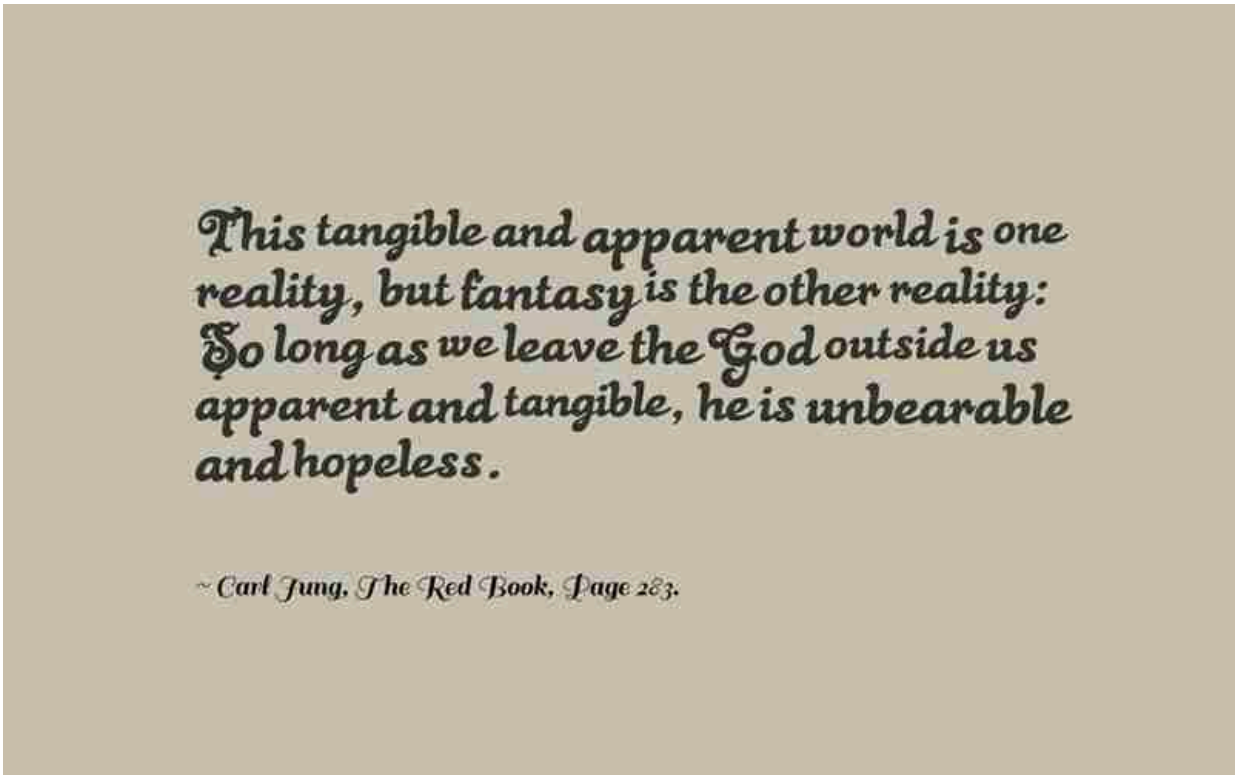
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXVIII [Red Book; Liber Novus] **(2016-05-28 02:30)**


This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless.
~ Carl Jung, The Red Book, Page 283.

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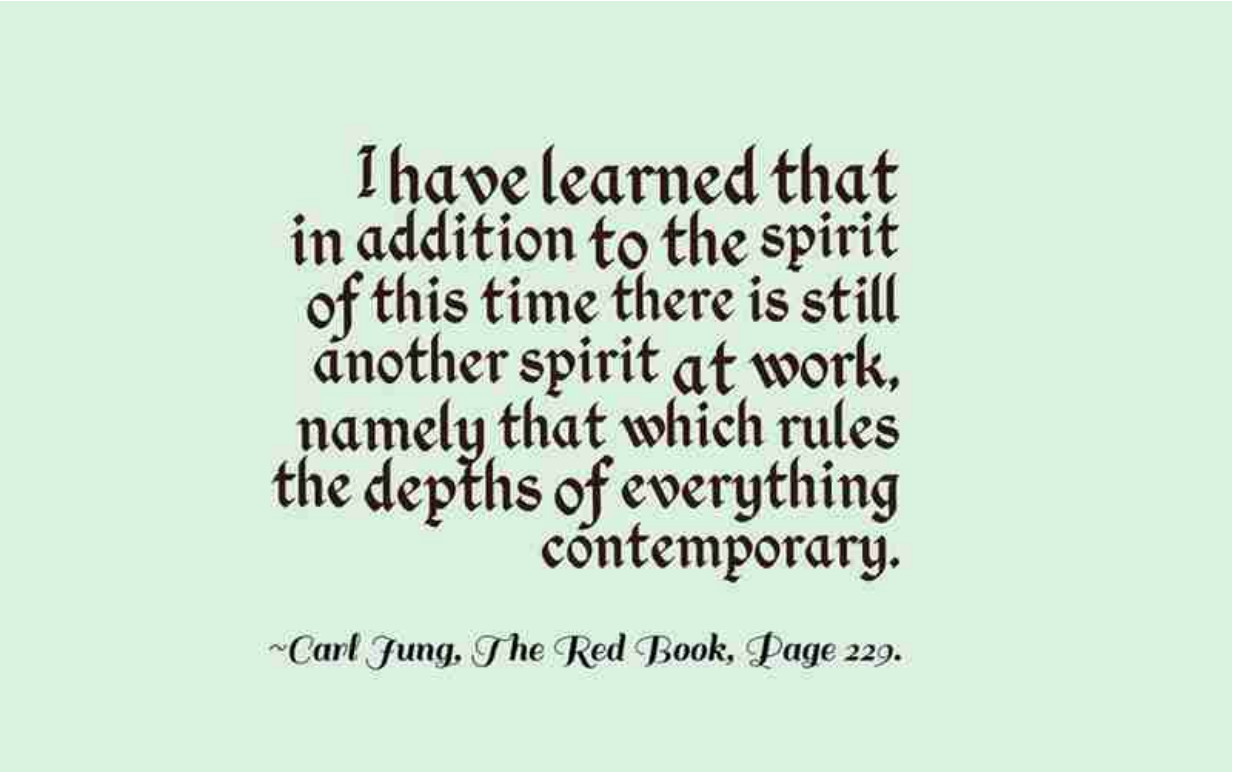
I have learned that
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another spirit at work,
namely that which rules
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~Carl Jung, The Red Book, Page 229.

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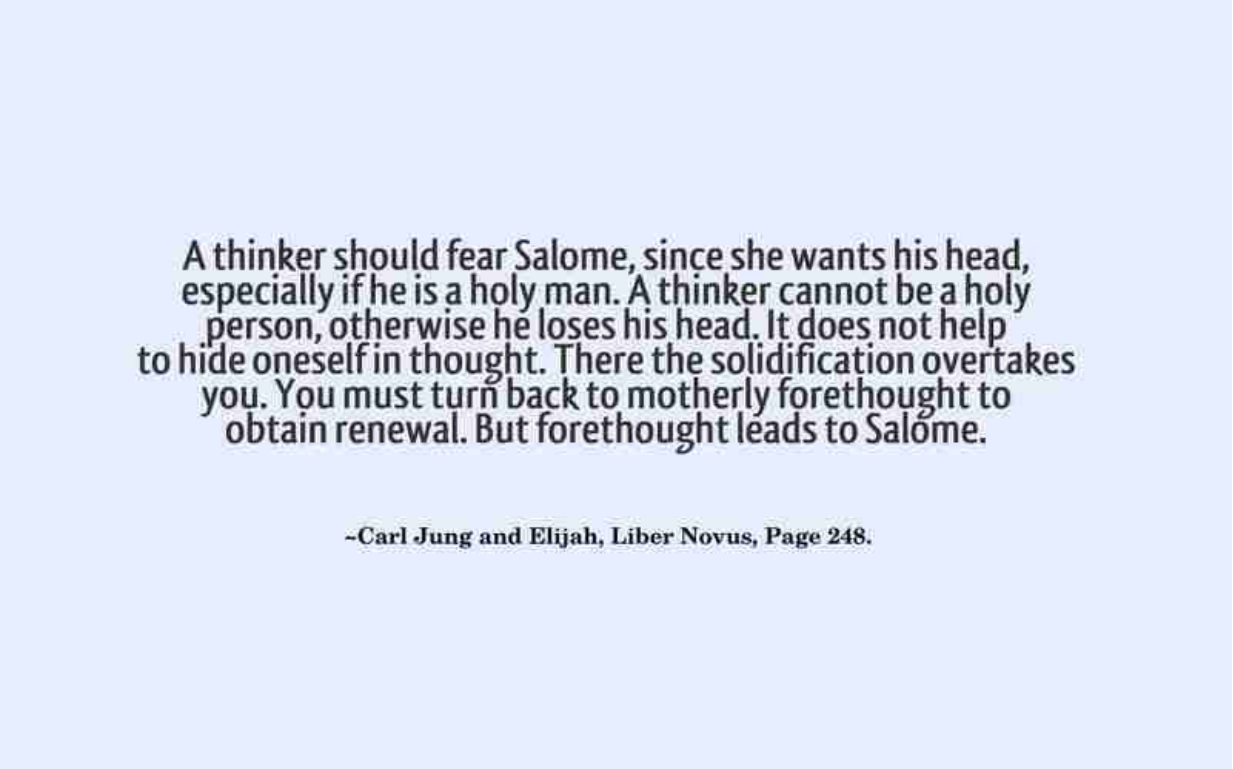
A thinker should fear Salome, since she wants his head,
especially if he is a holy man. A thinker cannot be a holy
person, otherwise he loses his head. It does not help
to hide oneself in thought. There the solidification overtakes
you. You must turn back to motherly forethought to
obtain renewal. But forethought leads to Salome.
~Carl Jung and Elijah, Liber Novus, Page 248.

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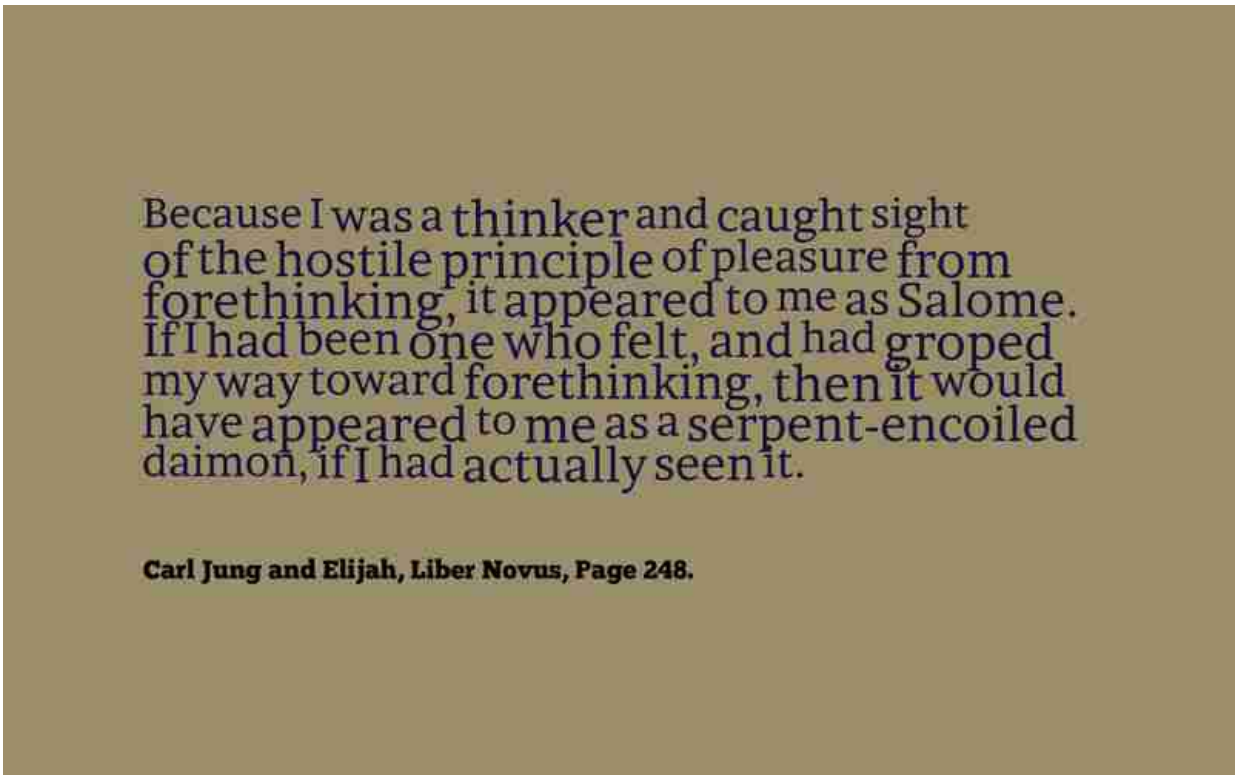
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it.
Carl Jung and Elijah, Liber Novus, Page 248.

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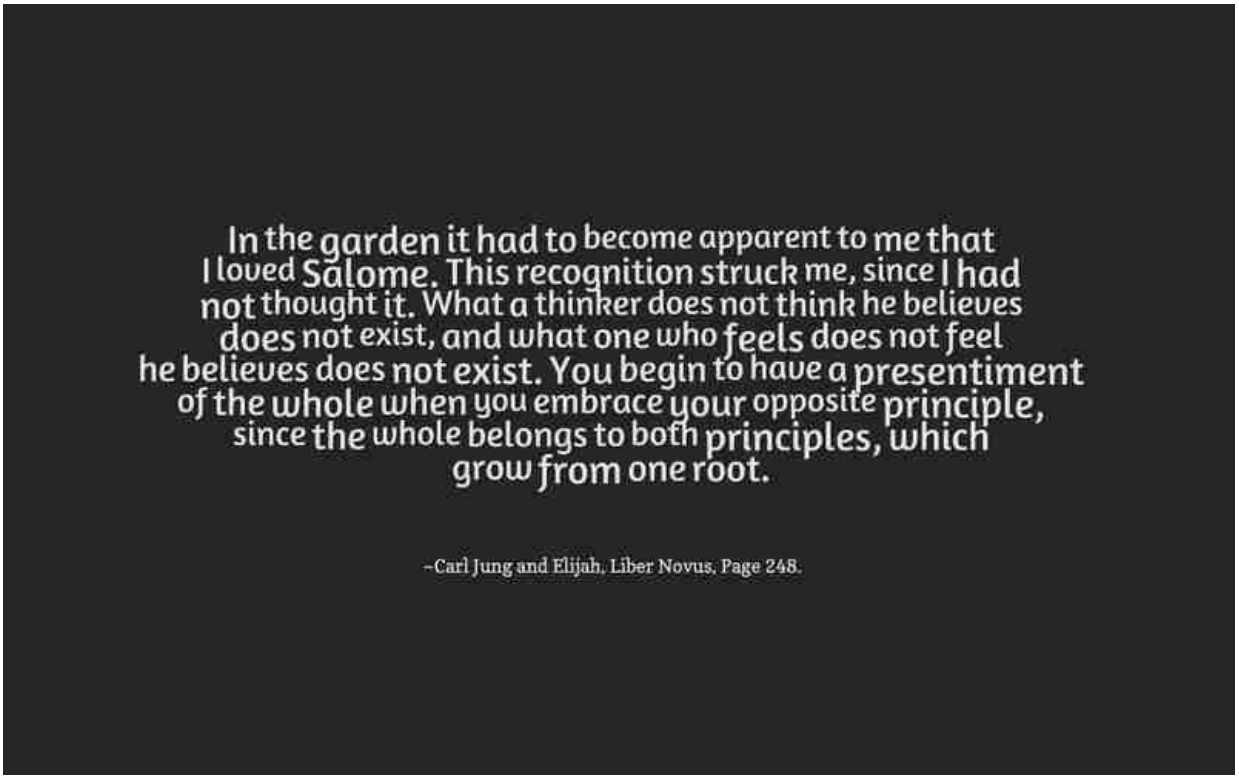
In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
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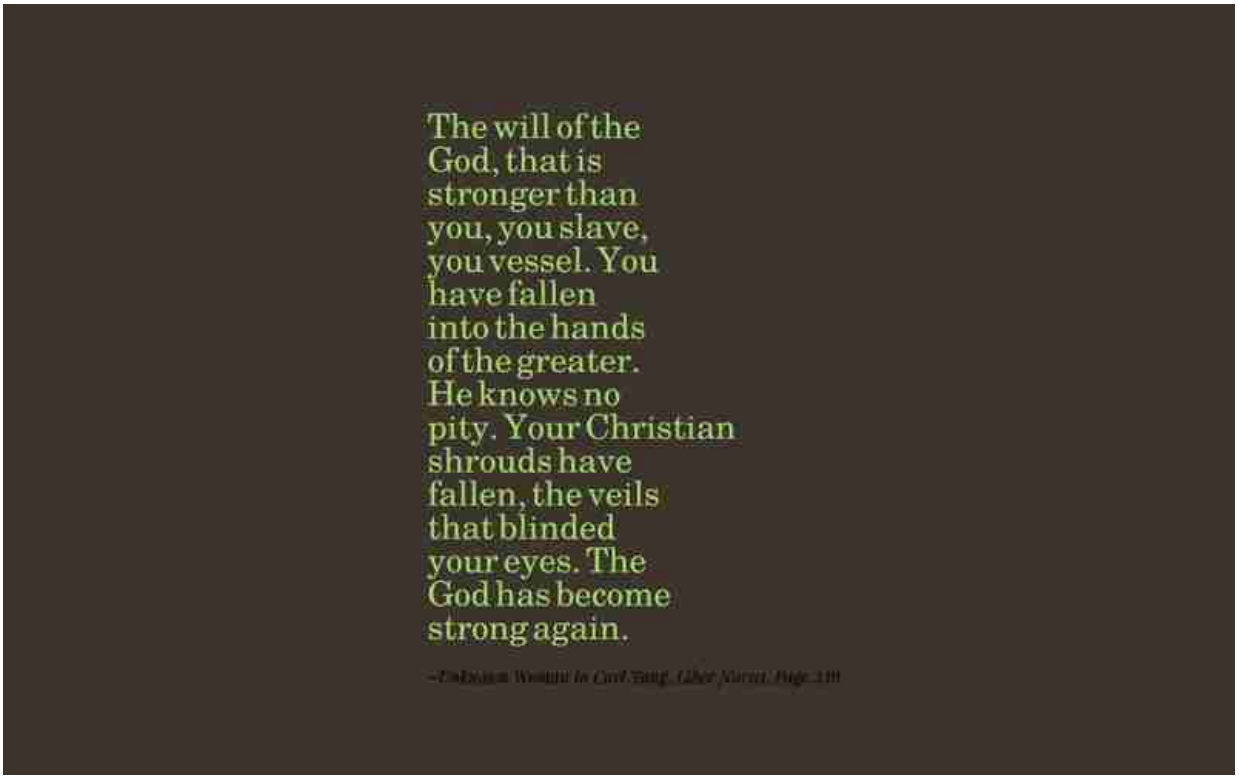
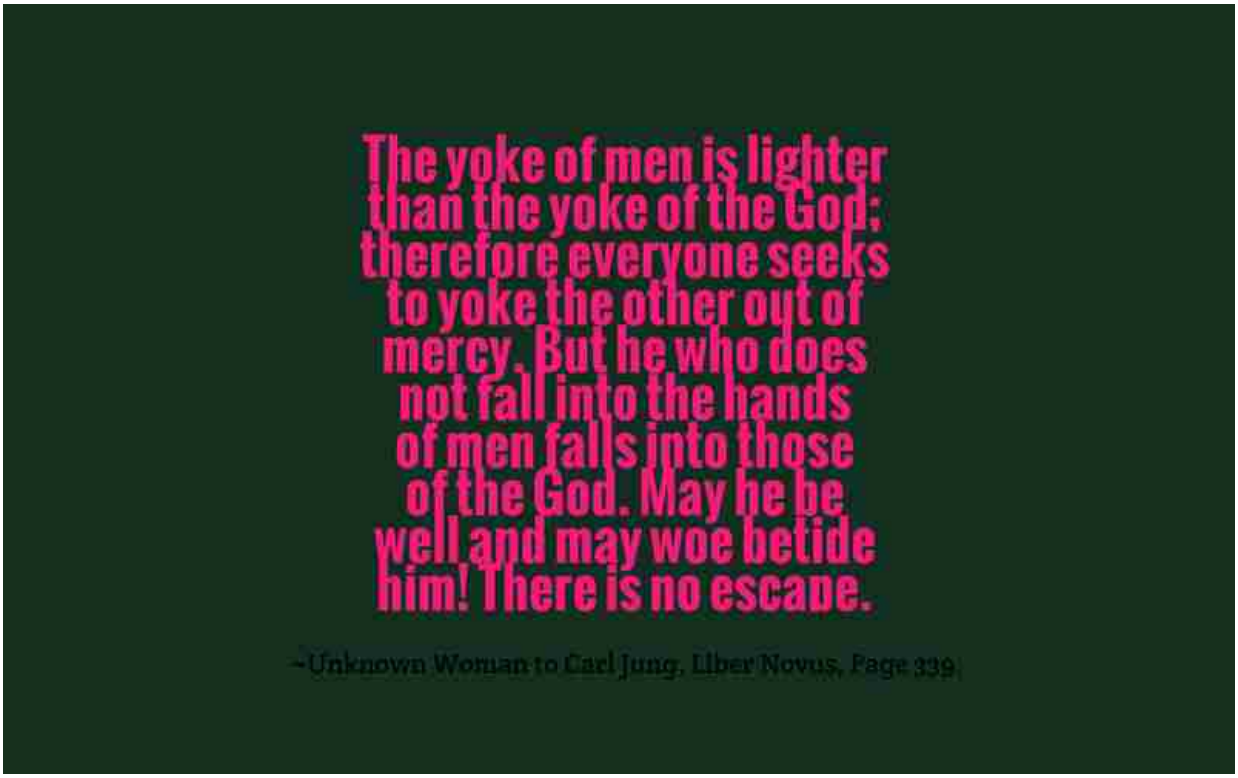

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.


The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape.
~Unknown Woman to Carl Jung, Liber Novus, Page 339

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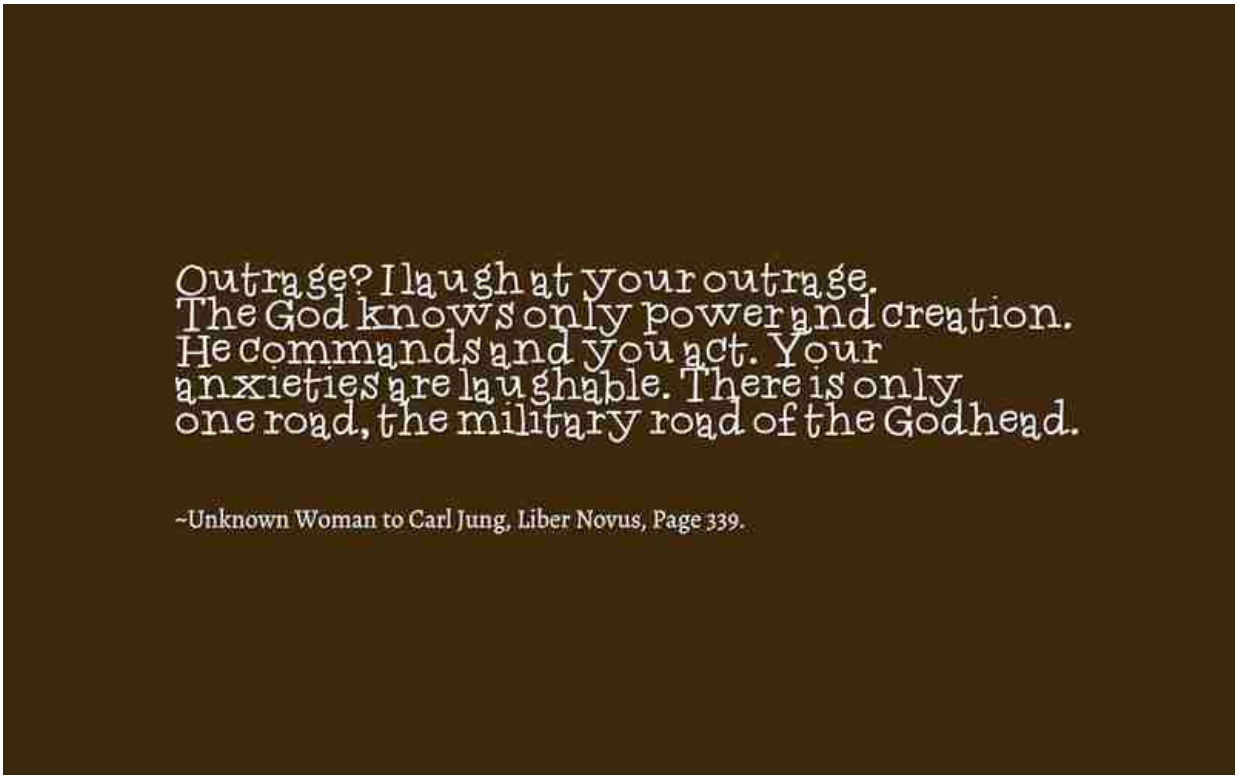
Outrage? I laugh at your outrage.
The God knows only power and creation.
He commands and you act. Your
anxieties are laughable. There is only
one road, the military road of the Godhead.
~Unknown Woman to Carl Jung, Liber Novus, Page 339.

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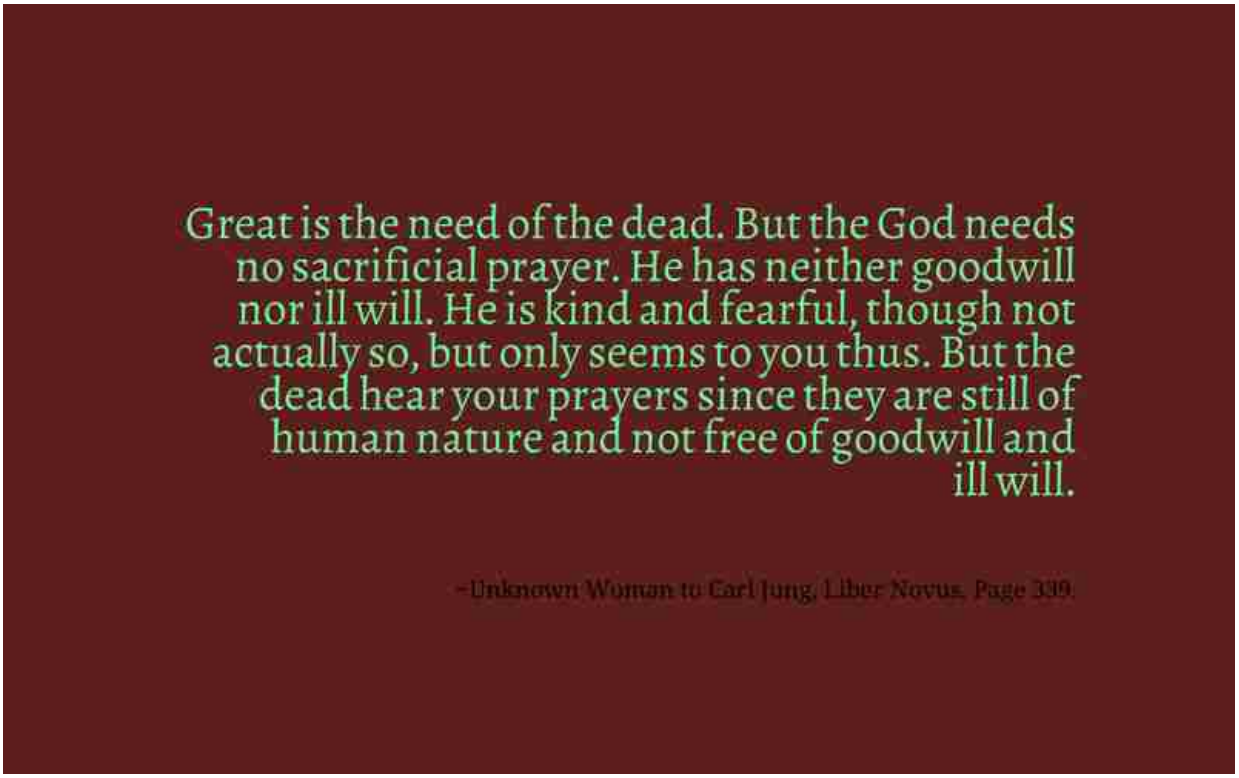
Great is the need of the dead. But the God needs
no sacrificial prayer. He has neither goodwill
nor ill will. He is kind and fearful, though not
actually so, but only seems to you thus. But the
dead hear your prayers since they are still of
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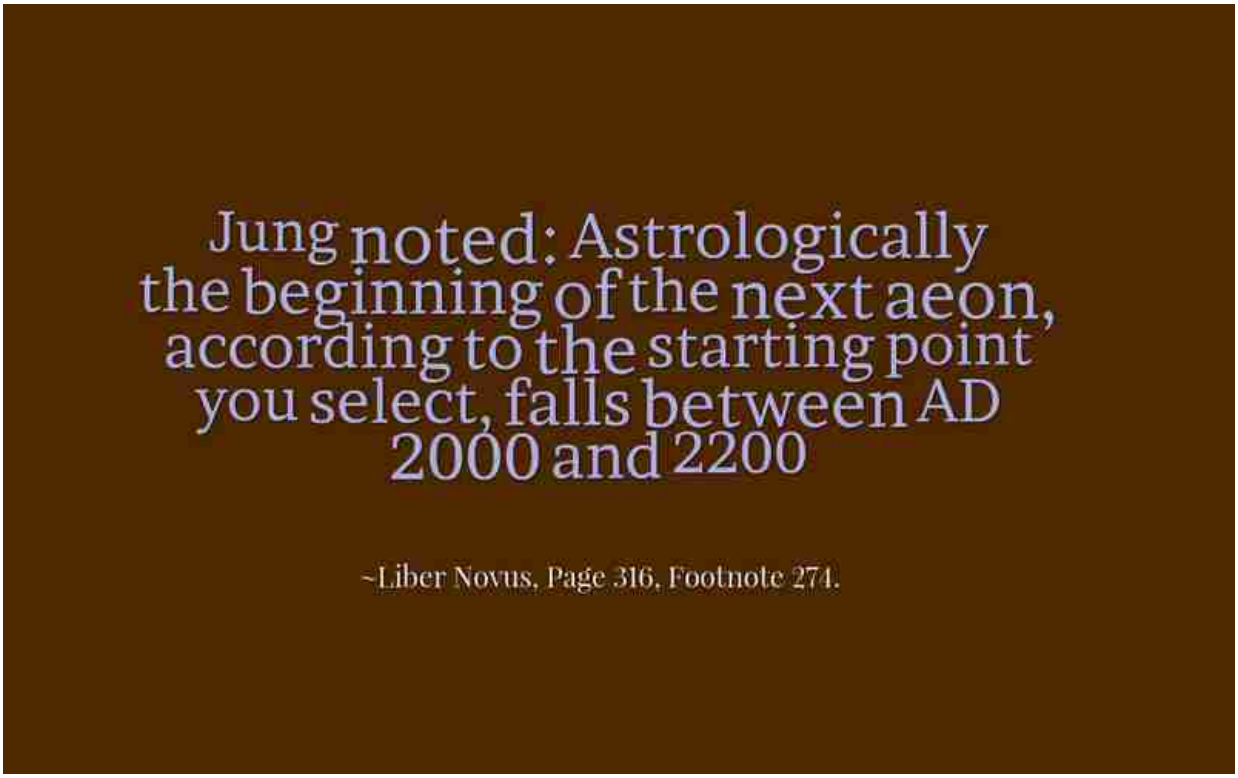
Jung noted: Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200
~Liber Novus, Page 316, Footnote 274.

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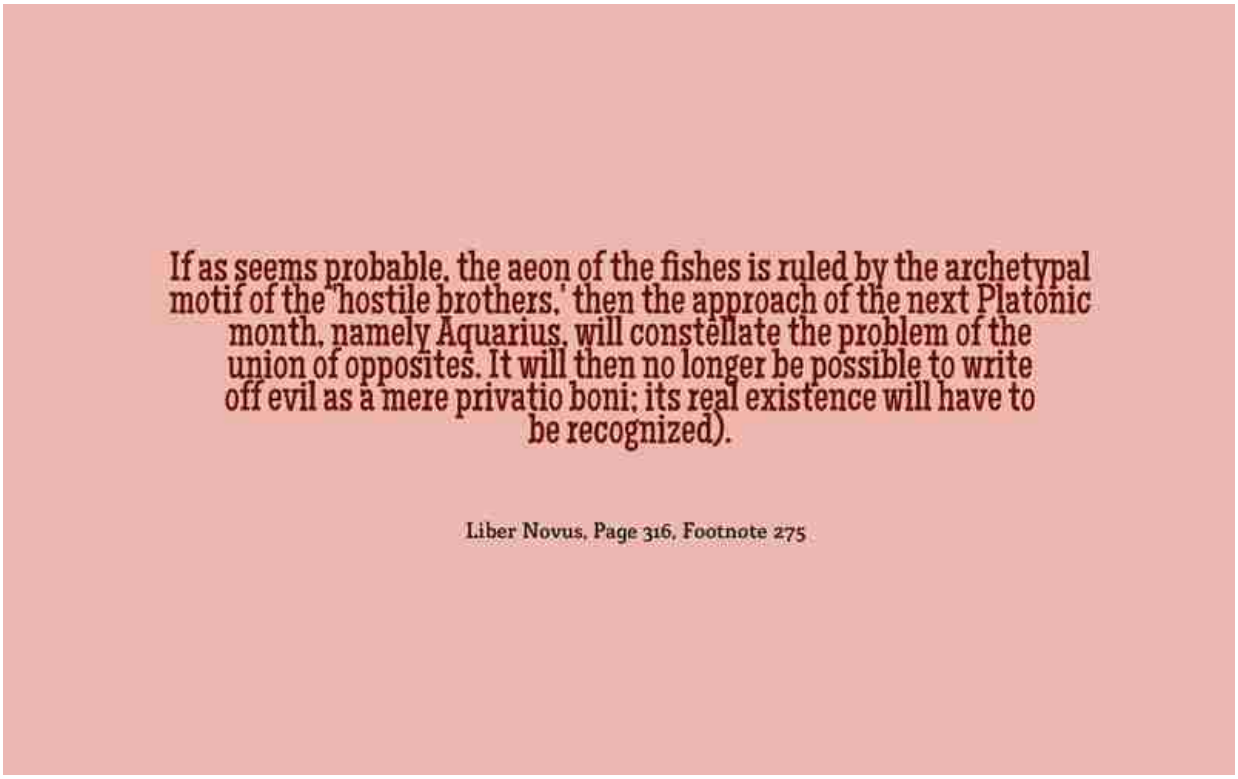
If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized).
Liber Novus, Page 316, Footnote 275

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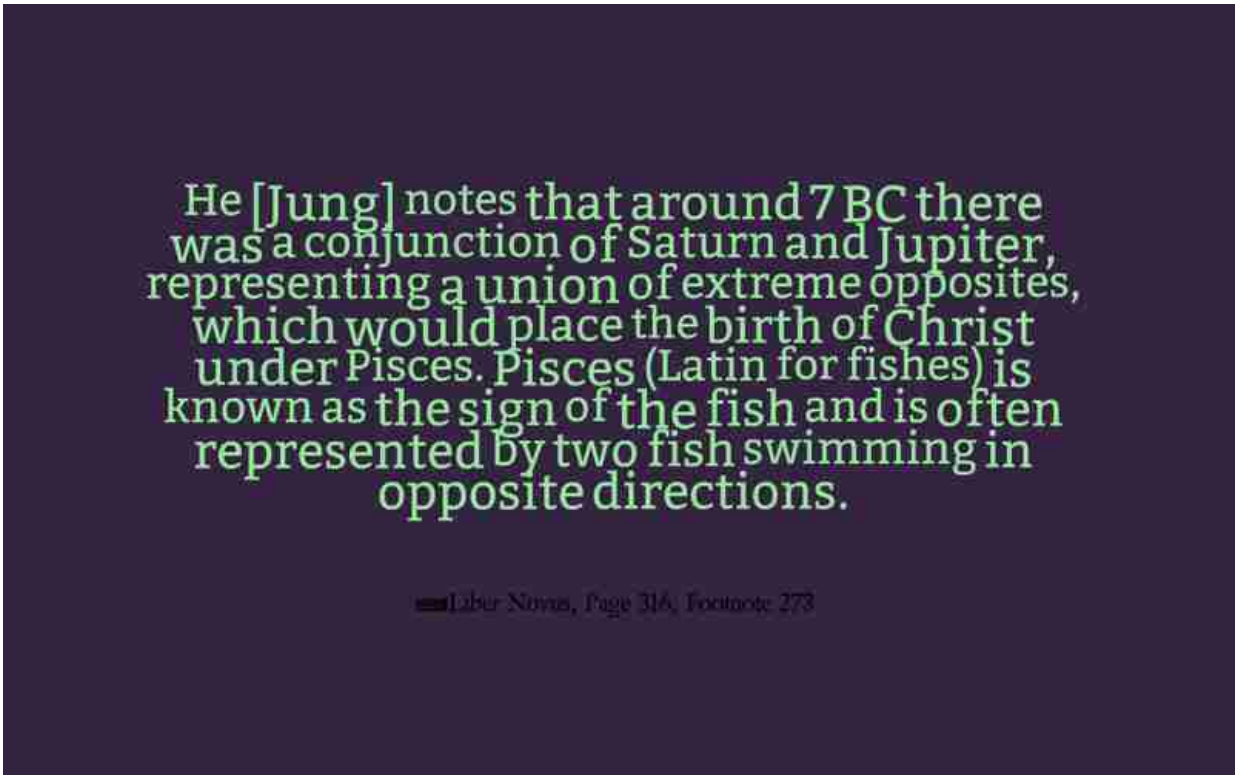
He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for fishes) is known as the sign of the fish and is often represented by two fish swimming in opposite directions.
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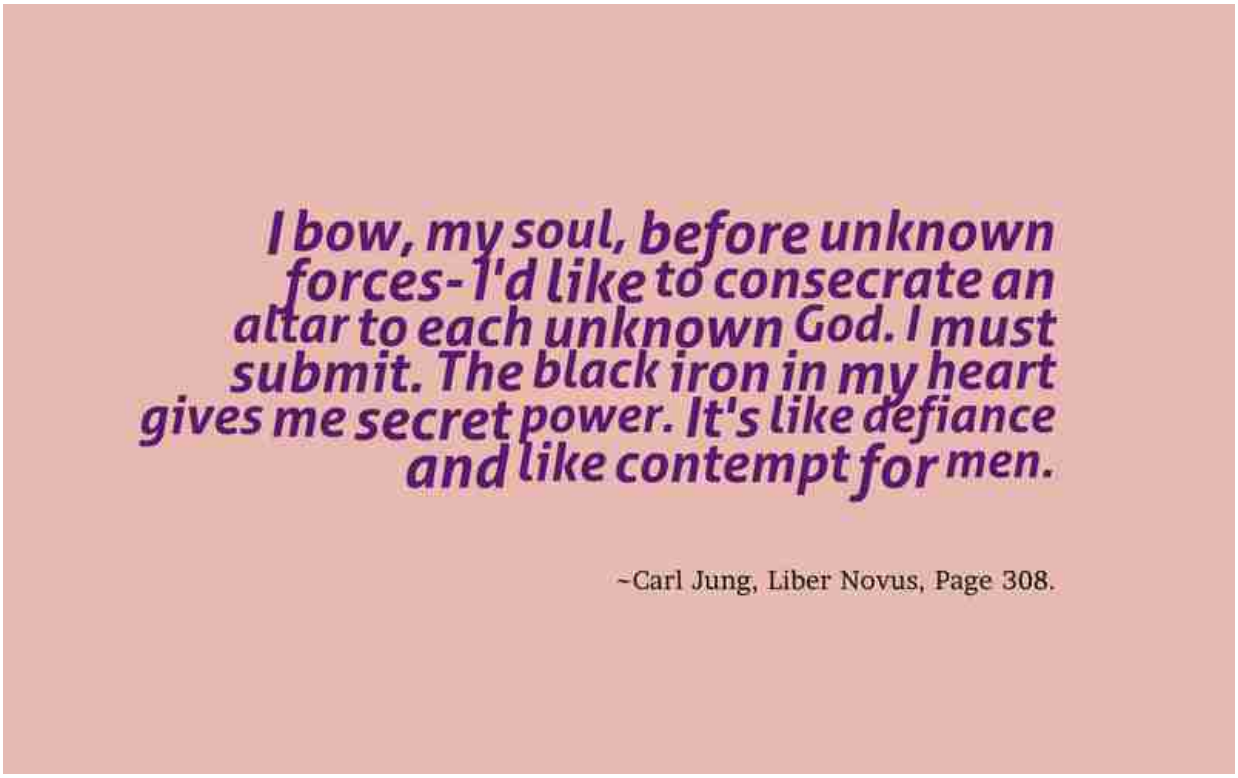
I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men.
~Carl Jung, Liber Novus, Page 308.

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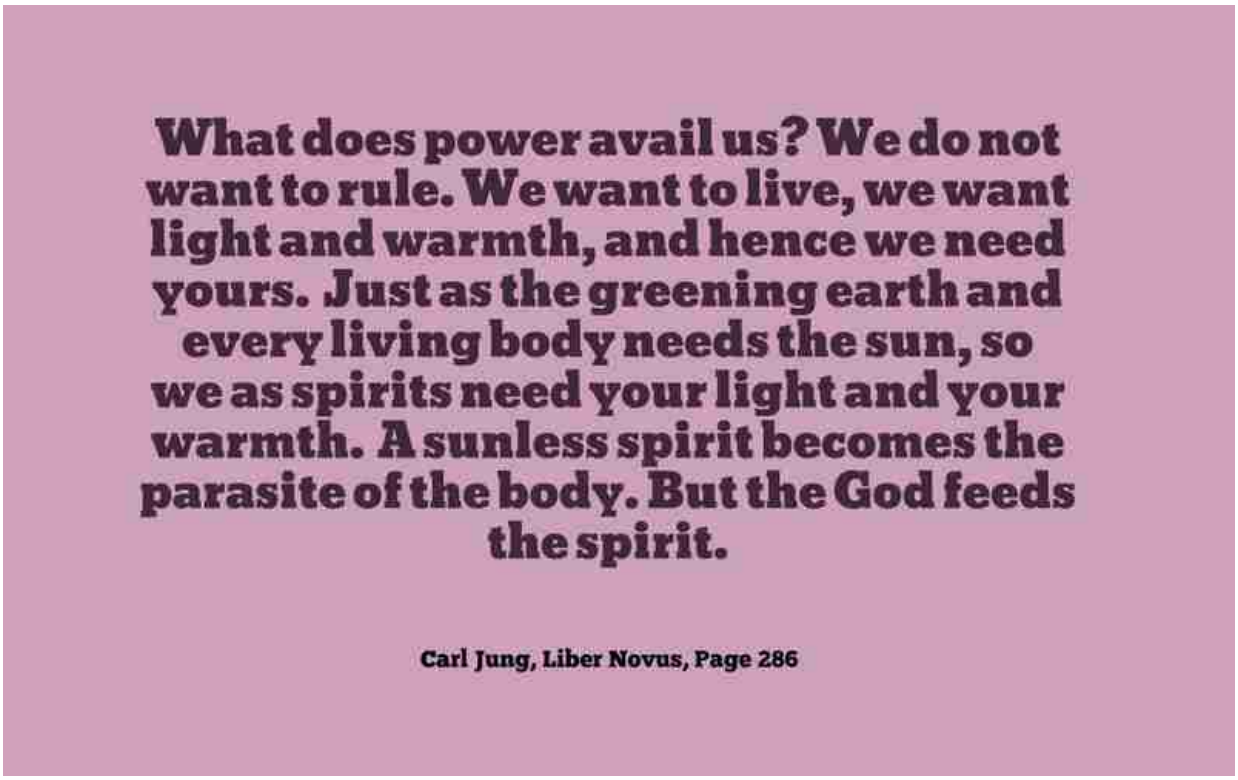
What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit.
Carl Jung, Liber Novus, Page 286

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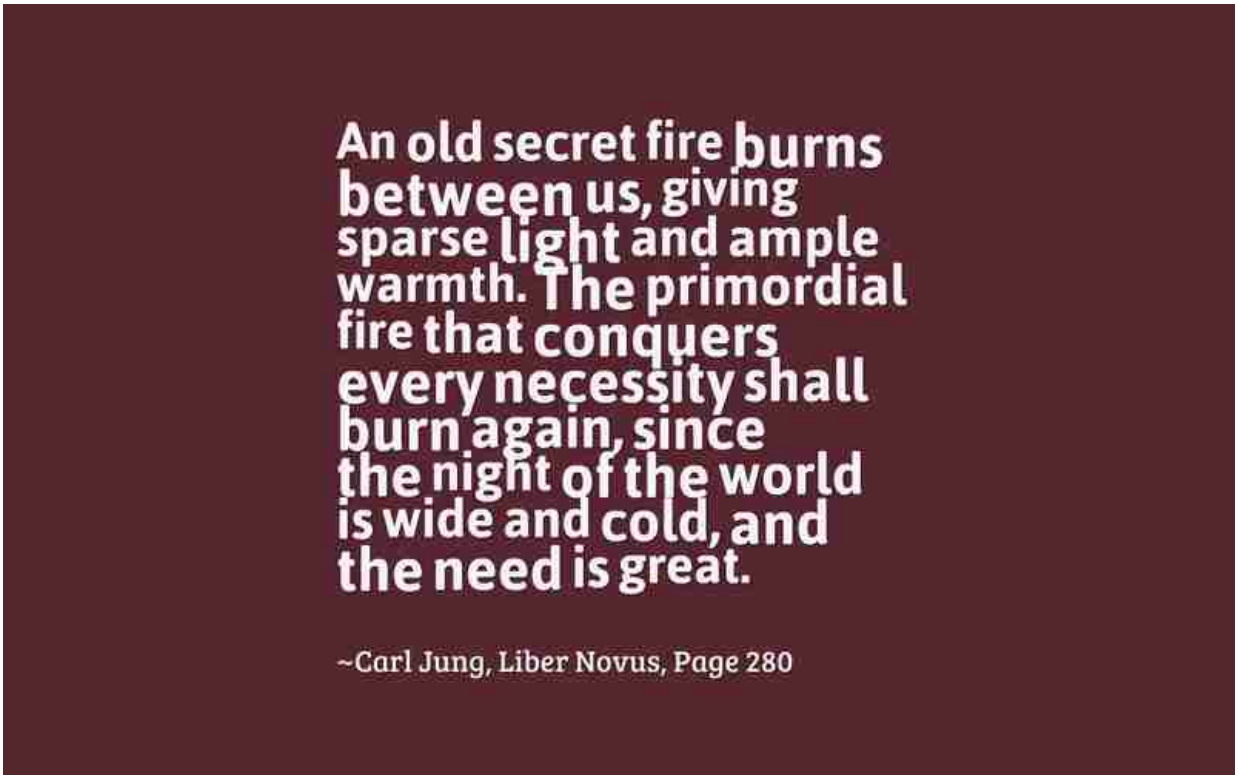
An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great.
~Carl Jung, Liber Novus, Page 280

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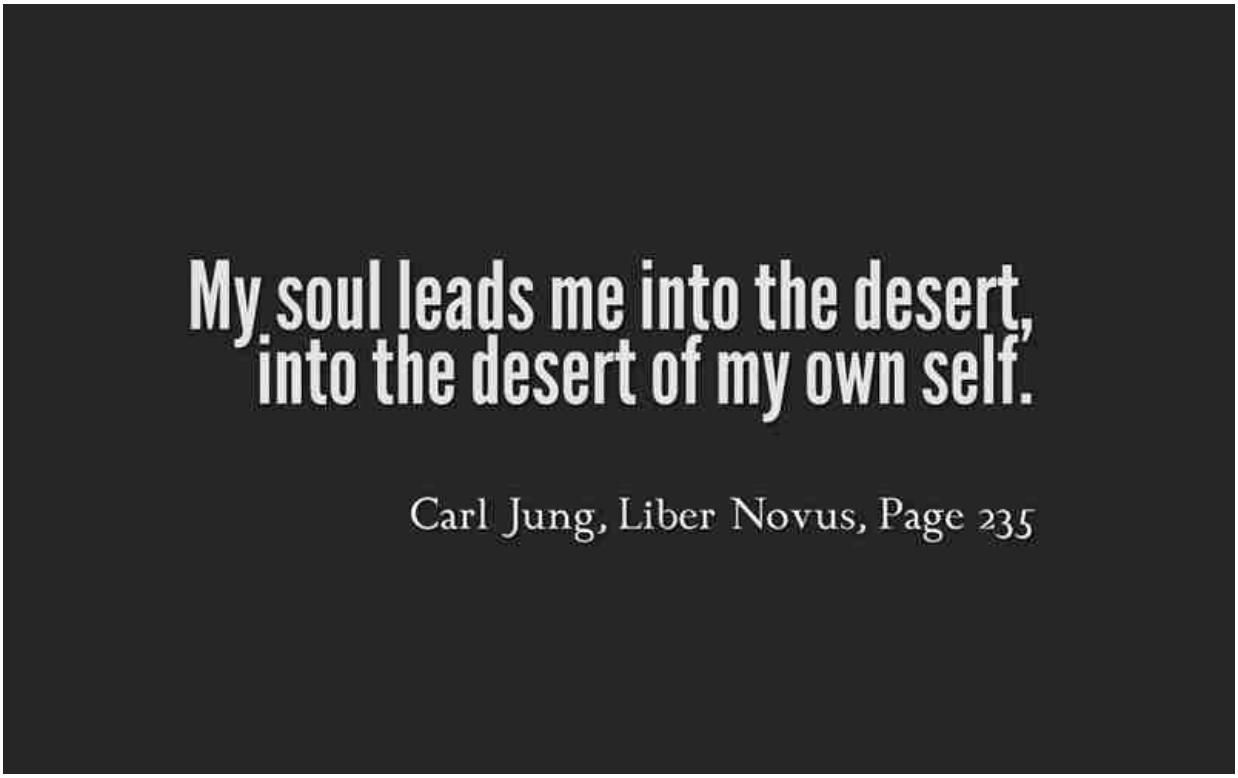
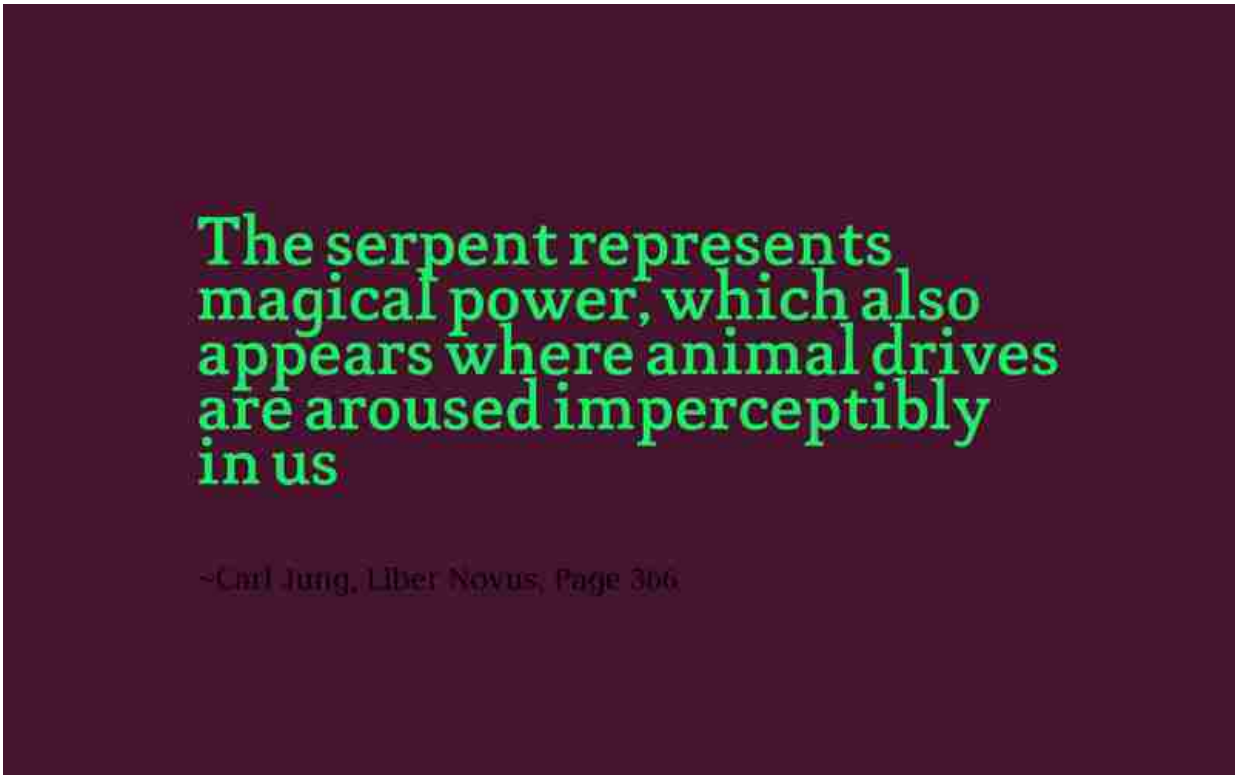


My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.


The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us
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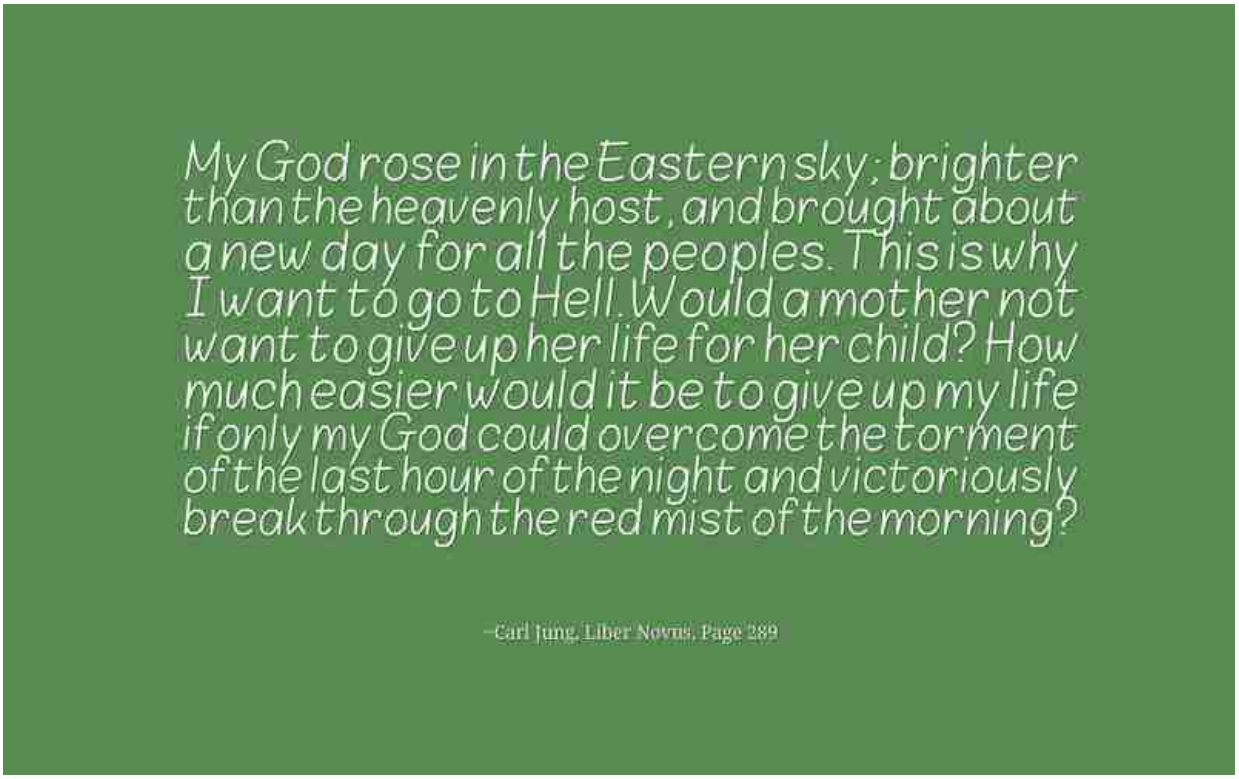
My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning?
~Carl Jung, Liber Novus, Page 289

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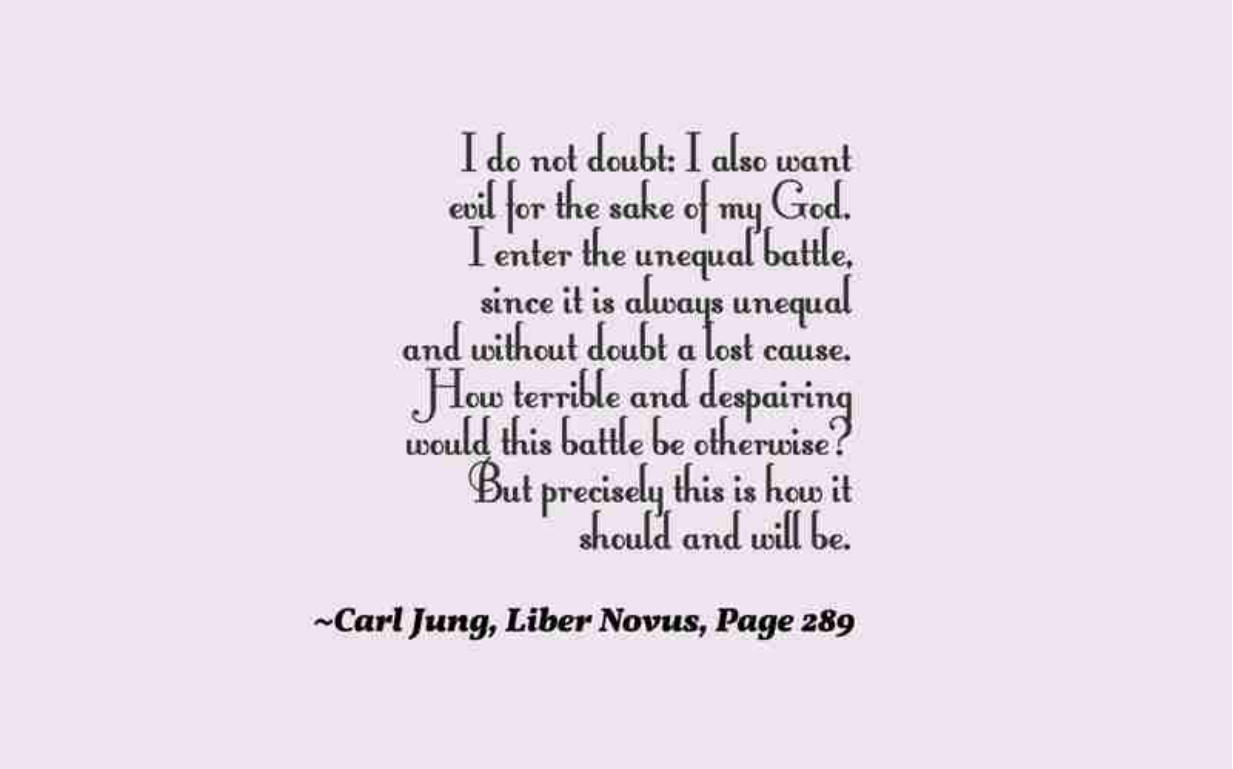
I do not doubt: I also want
evil for the sake of my God.
I enter the unequal battle,
since it is always unequal
and without doubt a lost cause.
How terrible and despairing
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But precisely this is how it
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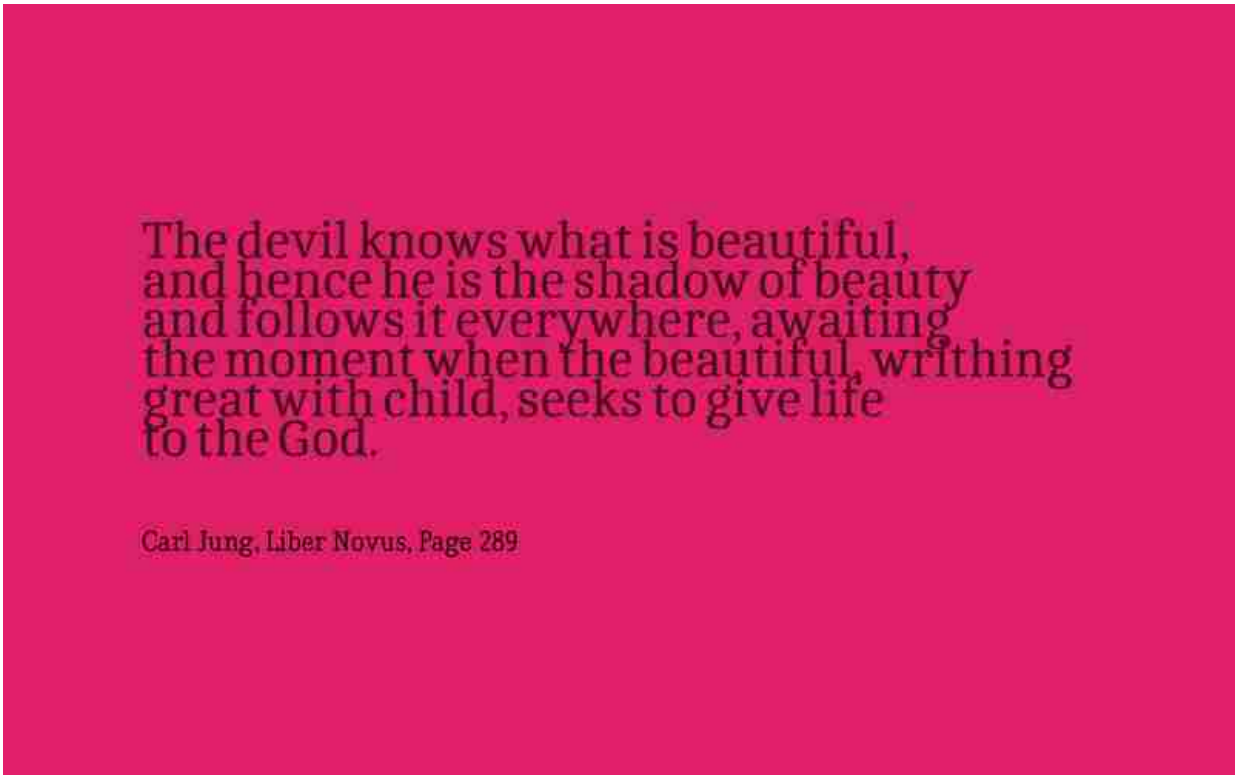
The devil knows what is beautiful,
and hence he is the shadow of beauty
and follows it everywhere, awaiting
the moment when the beautiful, writhing
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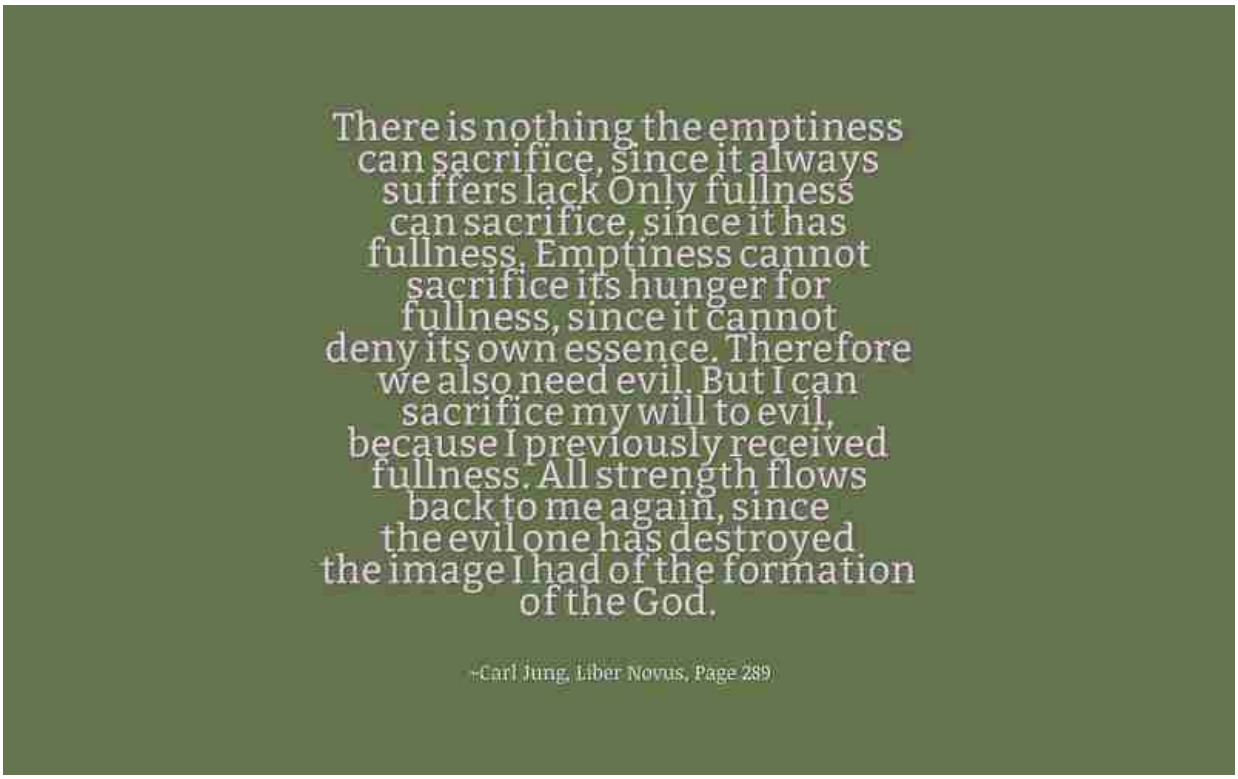
There is nothing the emptiness
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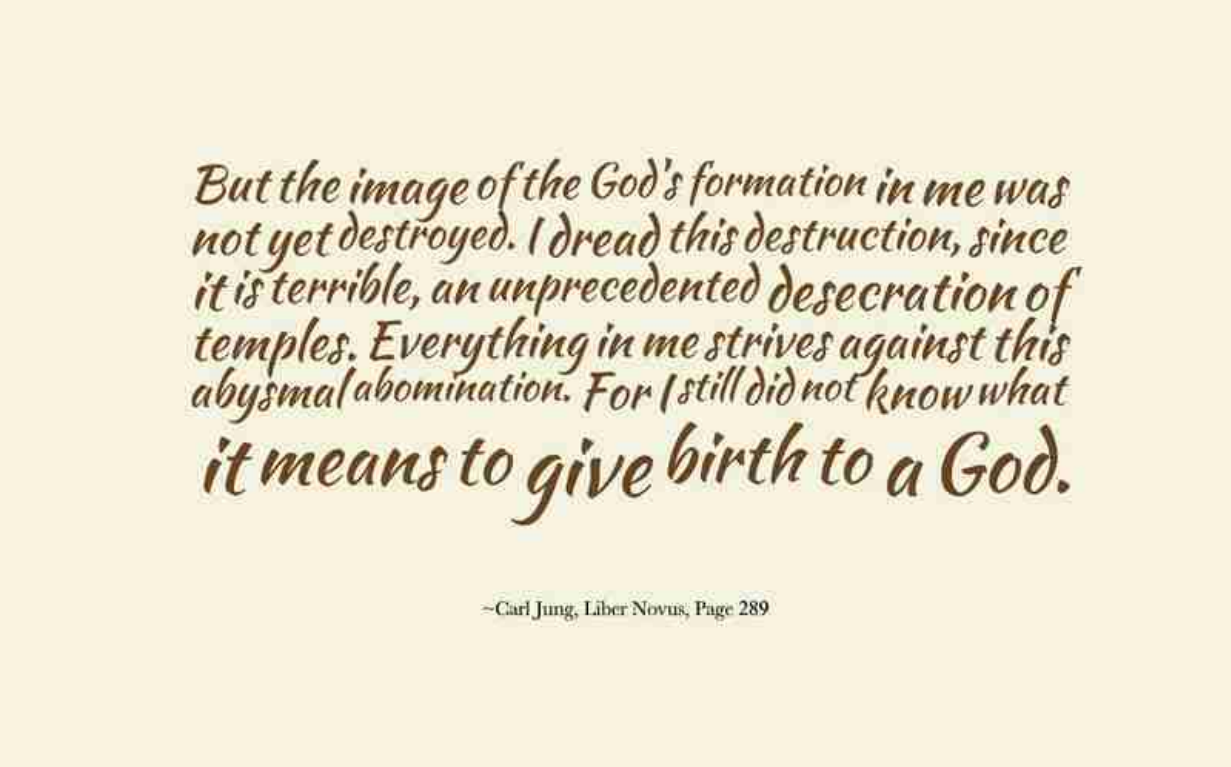
There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil.

But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.


But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God.
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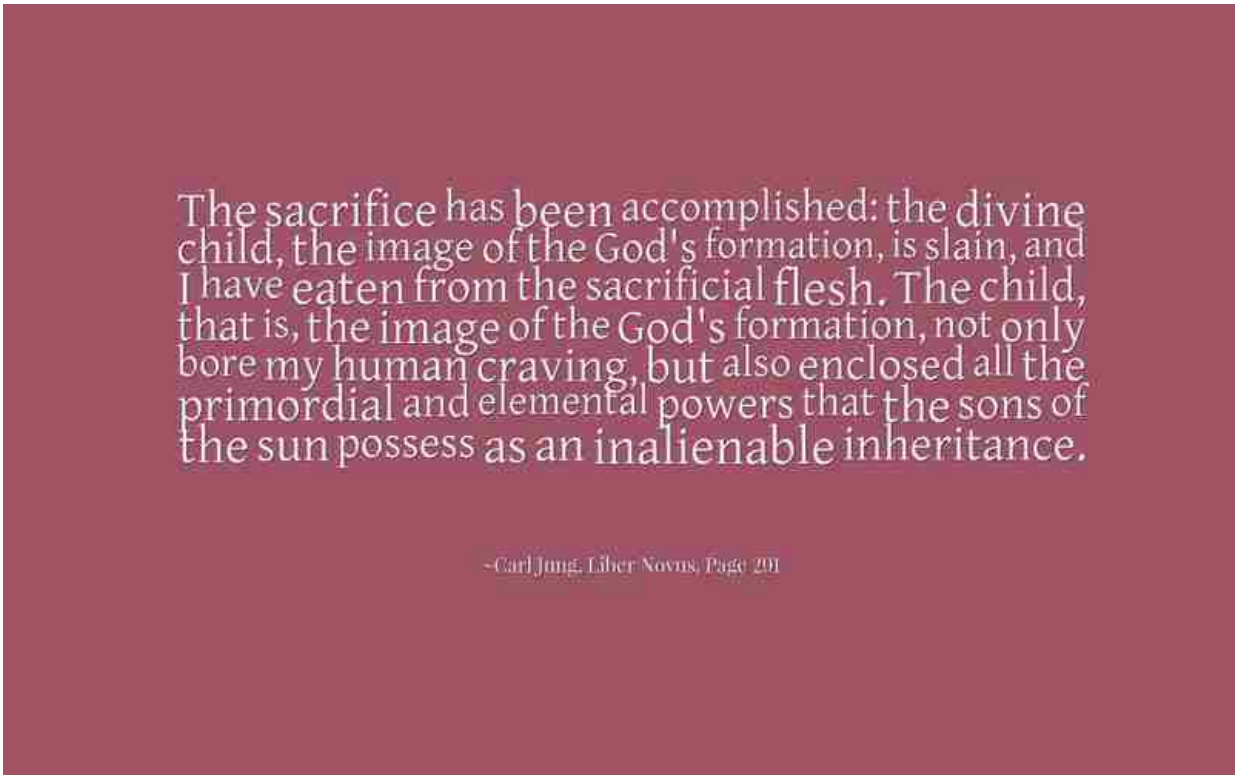
The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.
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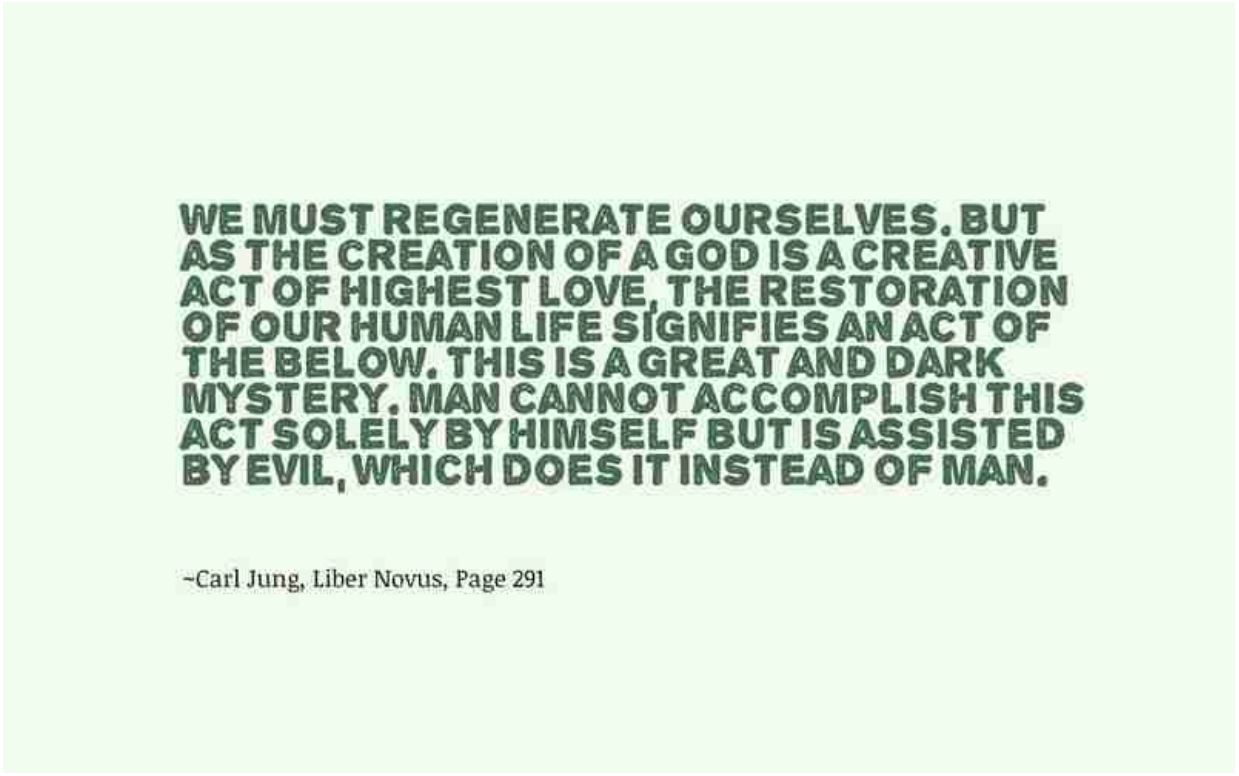
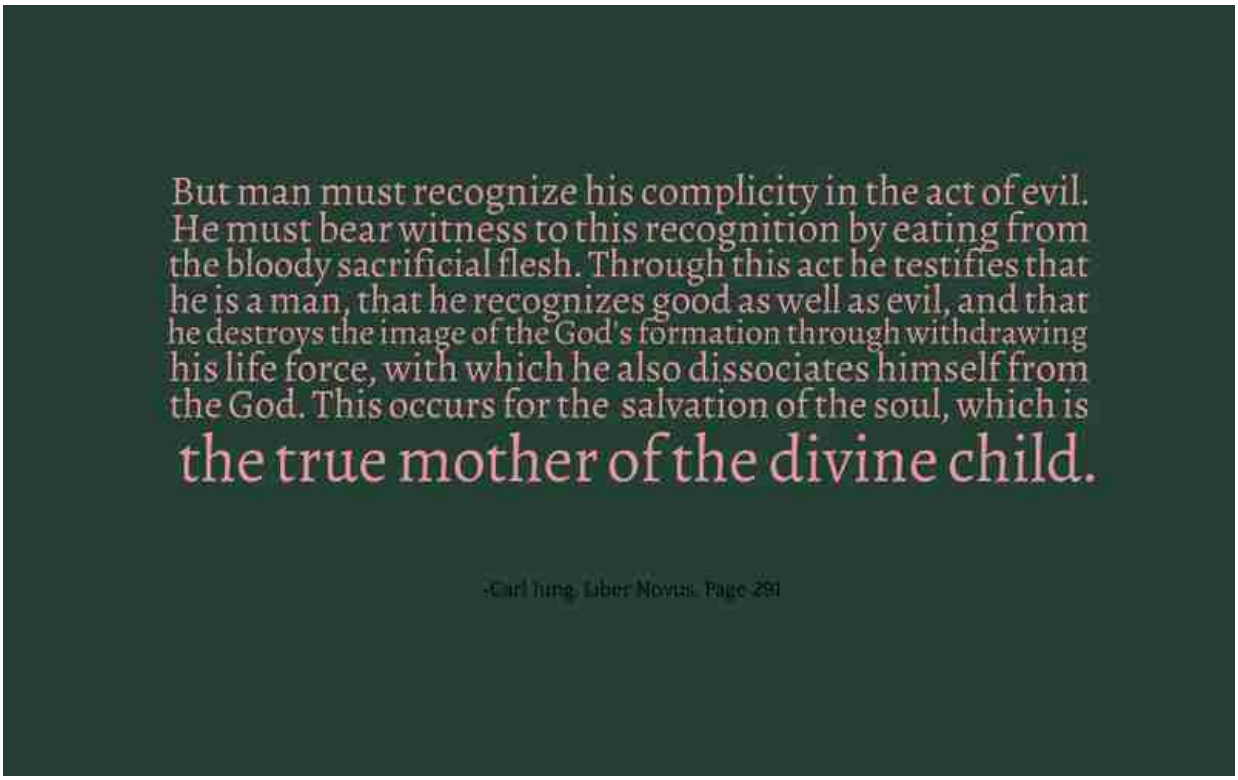

WE MUST REGENERATE OURSELVES. BUT AS THE CREATION OF A GOD IS A CREATIVE ACT OF HIGHEST LOVE, THE RESTORATION OF OUR HUMAN LIFE SIGNIFIES AN ACT OF THE BELOW. THIS IS A GREAT AND DARK MYSTERY. MAN CANNOT ACCOMPLISH THIS ACT SOLELY BY HIMSELF BUT IS ASSISTED BY EVIL, WHICH DOES IT INSTEAD OF MAN.
~Carl Jung, Liber Novus, Page 291

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.


But man must recognize his complicity in the act of evil.
He must bear witness to this recognition by eating from
the bloody sacrificial flesh. Through this act he testifies that
he is a man, that he recognizes good as well as evil, and that
he destroys the image of the God's formation through withdrawing
his life force, with which he also dissociates himself from
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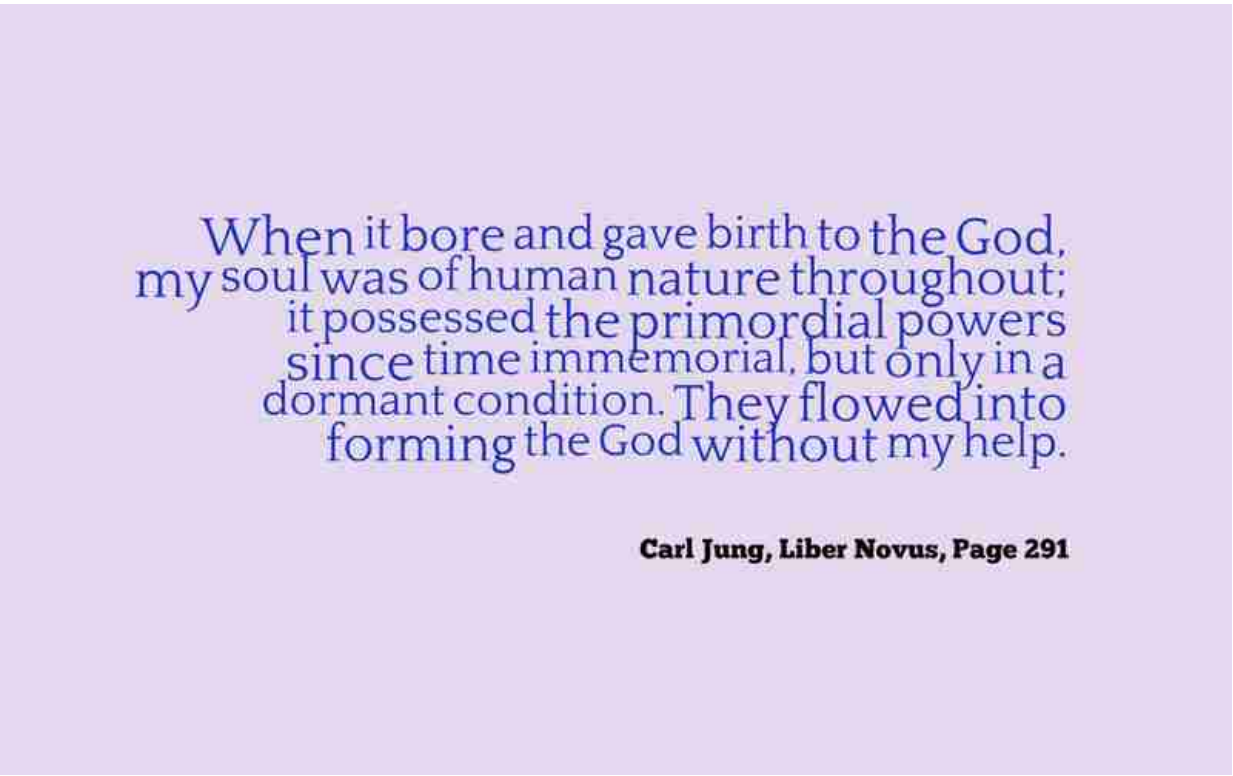
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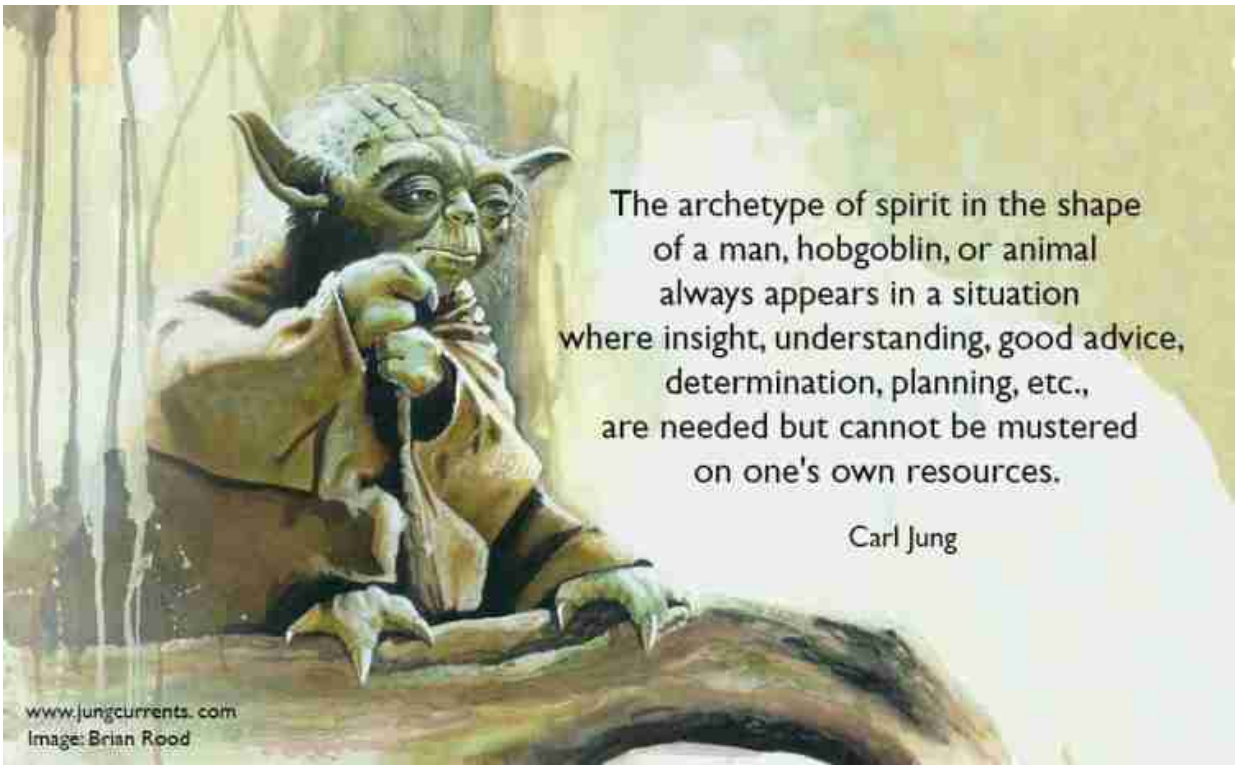
Carl Jung on “Archetypes” - Anthology (2016-05-29 04:11)


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung
www.jungcurrents. com
Image: Brian Rood

The unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings.

Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the
individual’s life in invisible ways —all the more effective because invisible.

It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts,
for the archetypes are simply the forms which the instincts assume.

From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely conditioned by
history, but is the very source of the creative impulse.

It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation.

No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisible determinants.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the
angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of
environmental adaptation. Carl Jung, CW 8, Para 339.

By means of “active imagination” we are put in a position of advantage, for we can then make the discovery of the archetype
without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. Carl Jung, CW 8, Para 414

Whether this psychic structure and its elements, the archetypes, ever “originated” at all is a metaphysical question and therefore unanswerable. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his
own roots. Carl Jung, CW 9i, Para 174

The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

All human control comes to an end when the individual is caught in a mass movement.

Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as
archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general.

They may be compared to the invisible presence of the crystal lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological “pattern of behaviour,” which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of
wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other
archetypes to this centre.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought-forms that have become historically fixed, try to melt them down again, and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it.

In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception.

These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct.

Their presence gives the world of the child and the dreamer its anthropomorphic stamp.

They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics.

It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.

The archetypes are, so to speak, organs of the prerational psyche.

They are eternally inherited forms and ideas which have at first no specific content.

Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time.

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself.

The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung, CW 10, Para -395

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect.

Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives.

Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology.

The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according
to laws entirely different from those of our consciousness.

The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

All the most powerful ideas in history go back to archetypes.

This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule.

In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

I have often been asked where the archetype comes from and whether it is acquired or not.

This question cannot be answered directly.

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, charac-

terized as archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general.

They may be compared to the invisible presence of the crystal lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts.

It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas.

We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model.

The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such.

They are very varied structures which all point back to one essentially "irrepresentable" basic form.

The latter is characterized by certain formal elements and by certain fundamental meanings, although these

can be grasped only approximately.

The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not
capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector.

The essential content of all mythologies and all religions and all isms is archetypal.

The archetype is spirit or anti-spirit: what it ultimately proves to be depends on the attitude of the human mind.

Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit.

But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

I can only gaze with wonder and awe at the depths and heights of our psychic nature.

Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images.

And these images are not pale shadows, but tremendously powerful psychic factors.

The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them.

Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light.

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche.

The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept.

It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality.

They are everything one could wish for or fear in a psychic "Thou."

The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil's work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static.

The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only
conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious.

These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality.

This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation.

Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation.

But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it
blindly.

In the latter event he actually lives the myth and the symbol without knowing it. Carl Jung, CW 6, Para 373

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless.

And so they are, in the sense that they cannot immediately be turned to account in the objective world.

The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the
founding of sects; and a fourth way of employing the dynatnis of these images is to squander it in every form of licentiousness. Carl Jung, CW 6, Para 426

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol.

The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional
systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances.

The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking.

The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is.

The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character.

Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at
rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of.

Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.)

The most we can do is to dream the myth onwards and give it a modern dress.

And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide.

If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it.

If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics.

With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it.

Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty.

Ultimately, every individual life is at the same time the eternal life of the species.

The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype.

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual.

That is to say, what happens in the life of Christ happens always and everywhere.

In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized.

To be effective, a symbol must be by its very nature unassailable.

It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. 69:401

Do we ever understand what we think ?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon.

This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols.

I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man.

The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

Why is psychology the youngest of the empirical sciences?

Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images?

Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience.

Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new
clothes.

What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive.

Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

The Catholic way of life is completely unaware of psychological problems in this sense.

Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual.

It manifests itself in the inwardness of the Catholic psyche.

The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory.

Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche.

Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols: people discovered then, as today, that they had no thoughts whatever on the subject. On the other hand, the gods of the strangers still had unexhausted mana.

Their names were weird and incomprehensible and their deeds portentously dark—something altogether different from the hackneyed chronique scandaleuse of Olympus.

At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods.

The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time.

Is it becoming a problem today?

Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar?

No doubt this is possible.

Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror.

What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness.

But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives
us the necessary raw material. Carl Jung, CW 11, Para 148

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access.

We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

Eternal truth needs a human language that alters with the spirit of the times.

The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew.

Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape.

What is that about "new wine in old bottles"?

Where are the answers to the spiritual needs and troubles of a new epoch?

And where the knowledge to deal with the psychological problems raised by the development of modern consciousness?

Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

All ages before us have believed in gods in some form or other.

Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious.

No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self.

It is this archetype from which we can no longer distinguish the God-image empirically.

We can arbitrarily postulate a difference between these two entities, but that does not help us at all.

On the contrary, it only helps us to separate man from God, and prevents God from becoming man.

Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness
which has to be empirically real if it is not to lose all significance.

Only that which acts upon me do I recognize as real and actual.

But that which does not act upon me might as well not exist.

The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered

by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light: not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin
to him and is wrought of his own psychic substance.

This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

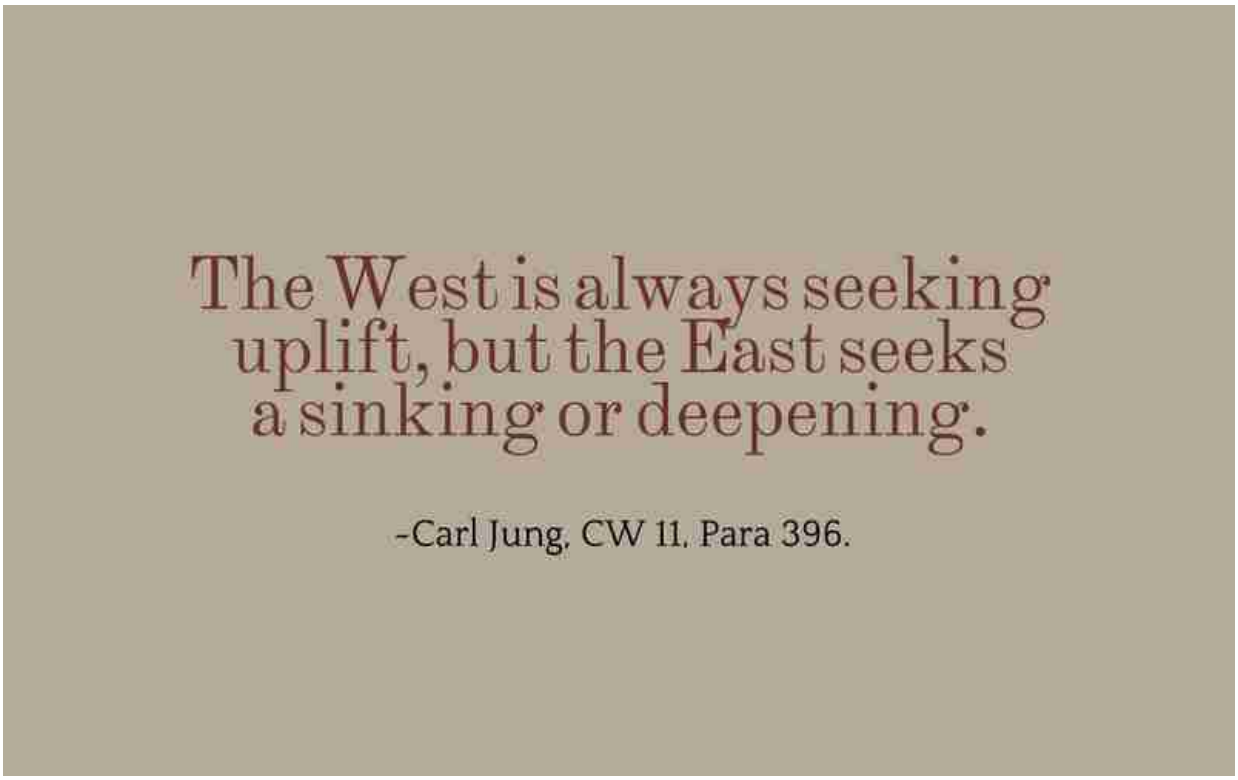
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

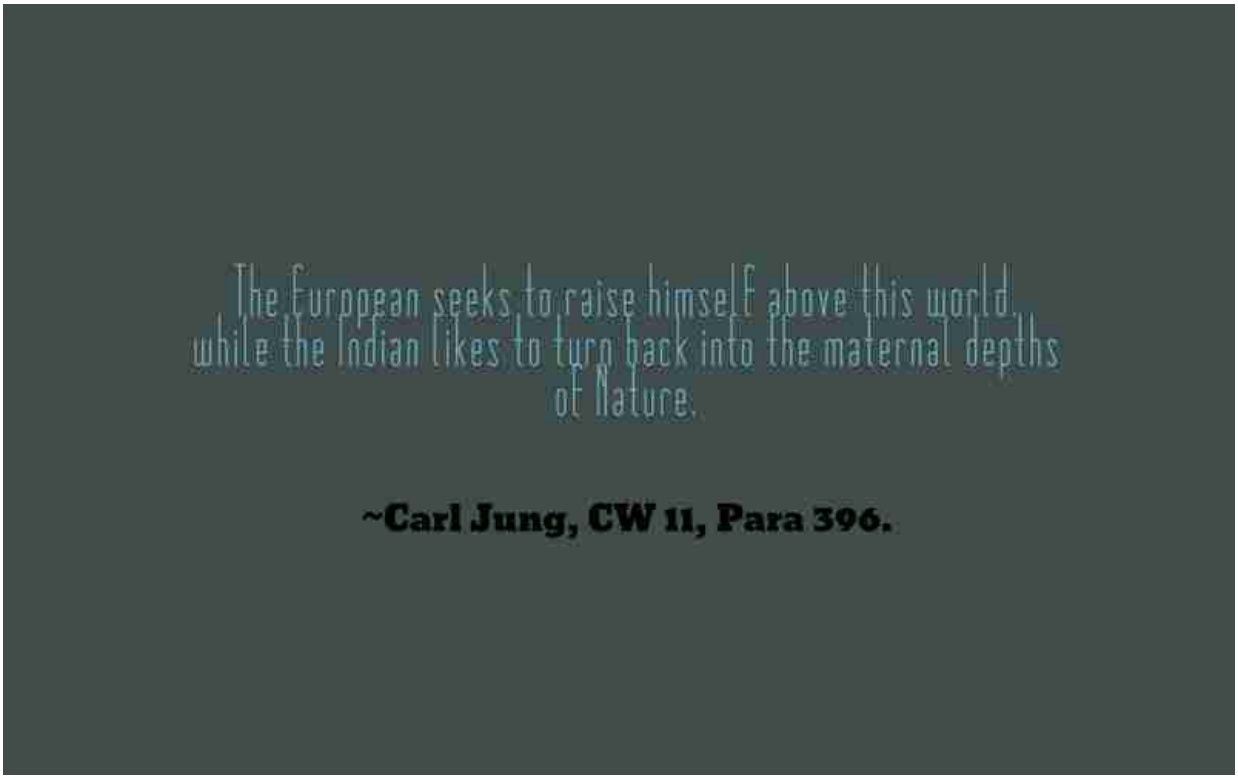
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXIX **(2016-05-30 02:30)**



The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396.


The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature.
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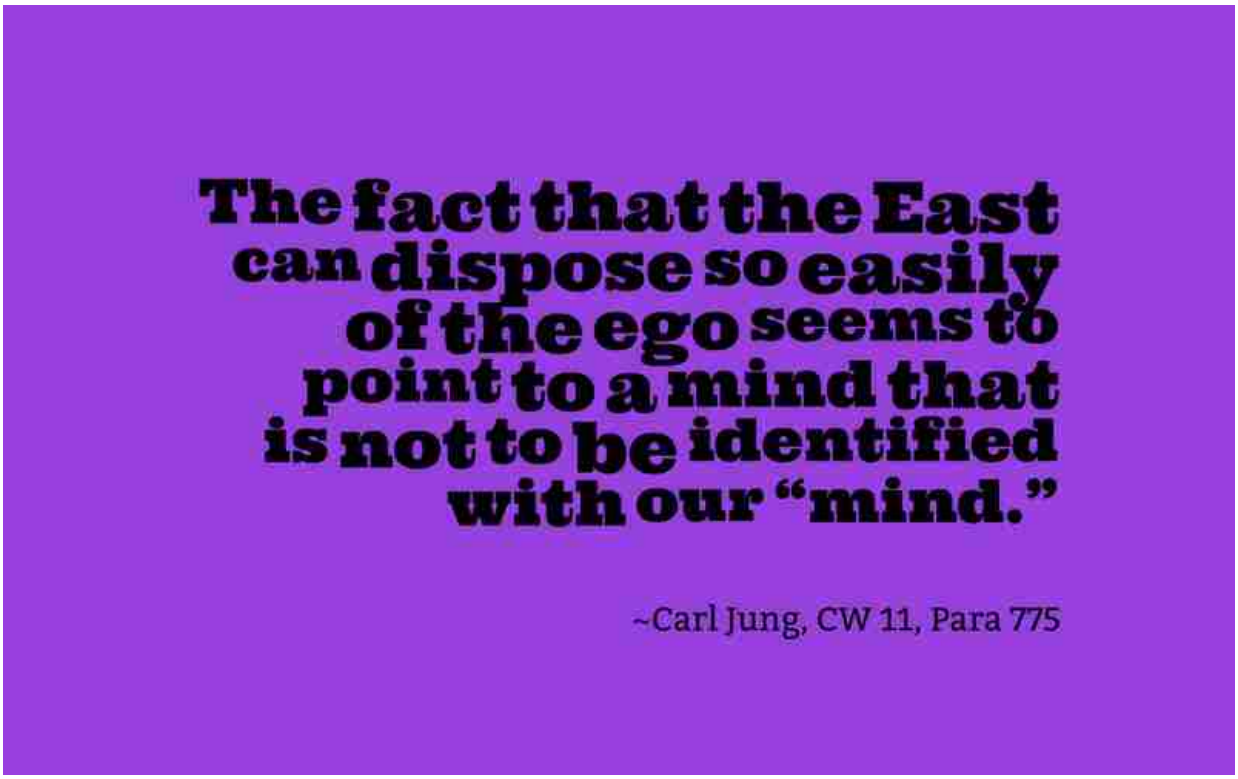
The fact that the East can dispose so easily of the ego seems to point to a mind that is not to be identified with our "mind."
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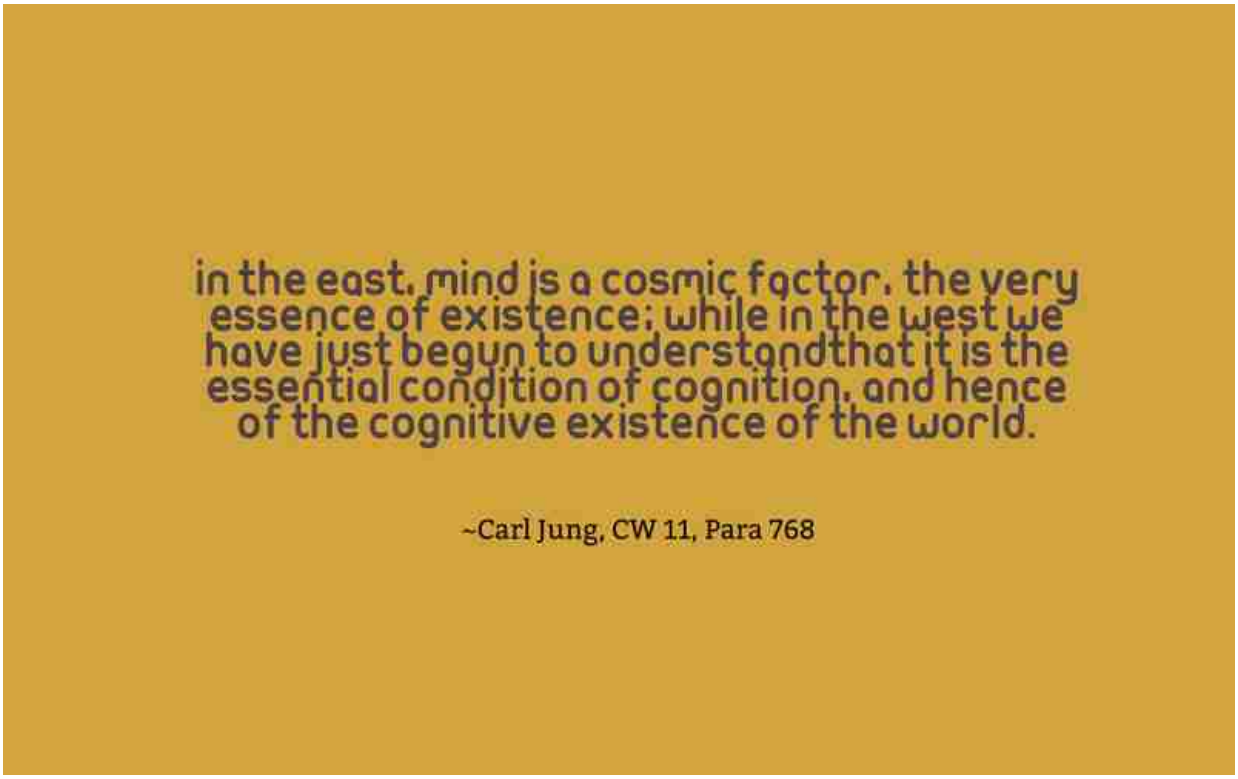
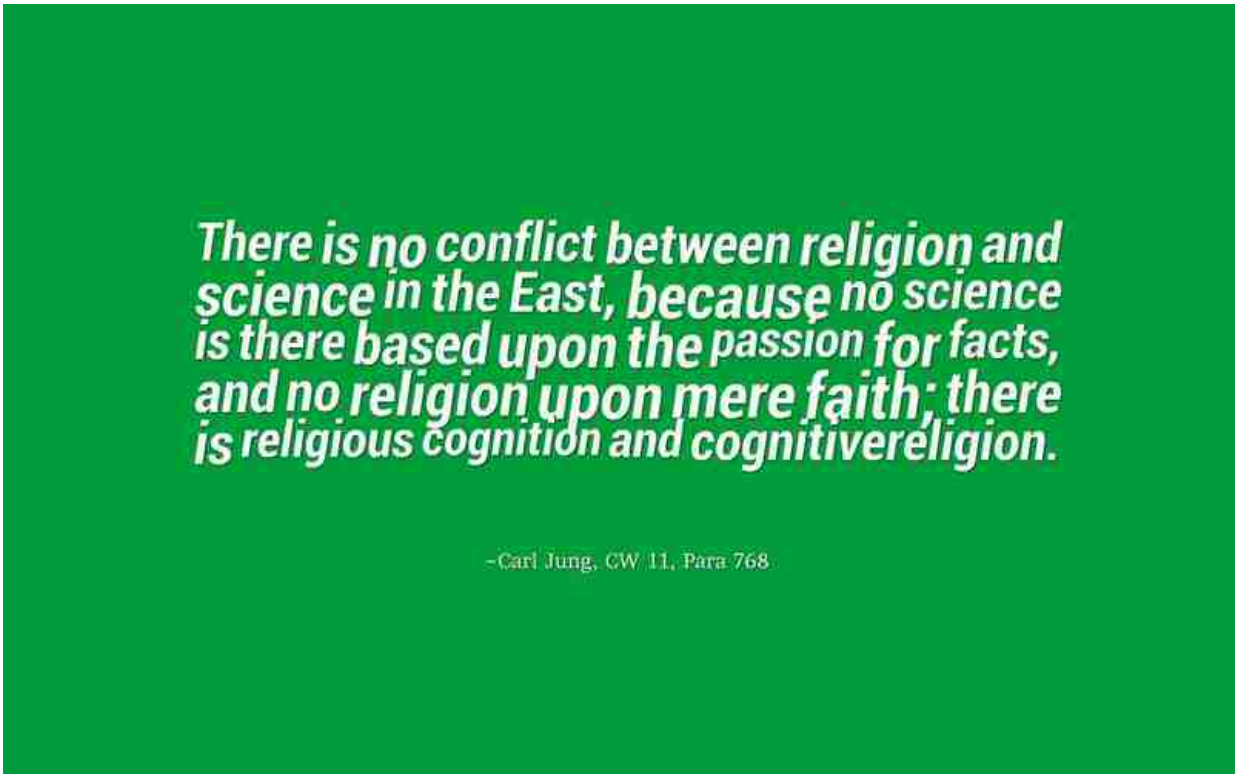

in the east, mind is a cosmic factor, the very essence of existence; while in the west we have just begun to understandthat it is the essential condition of cognition, and hence of the cognitive existence of the world.
~Carl Jung, CW 11, Para 768

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.


There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitivereligion.
~Carl Jung, CW 11, Para 768

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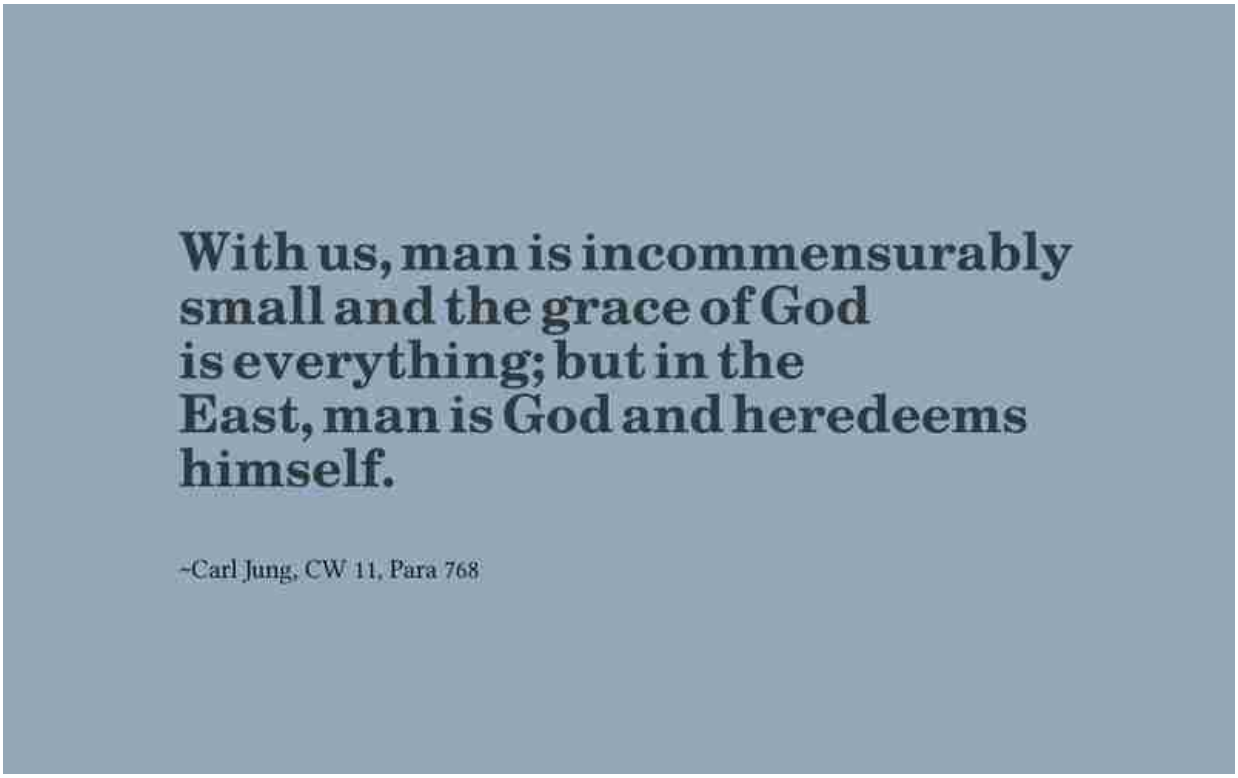
With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and heredeems himself.
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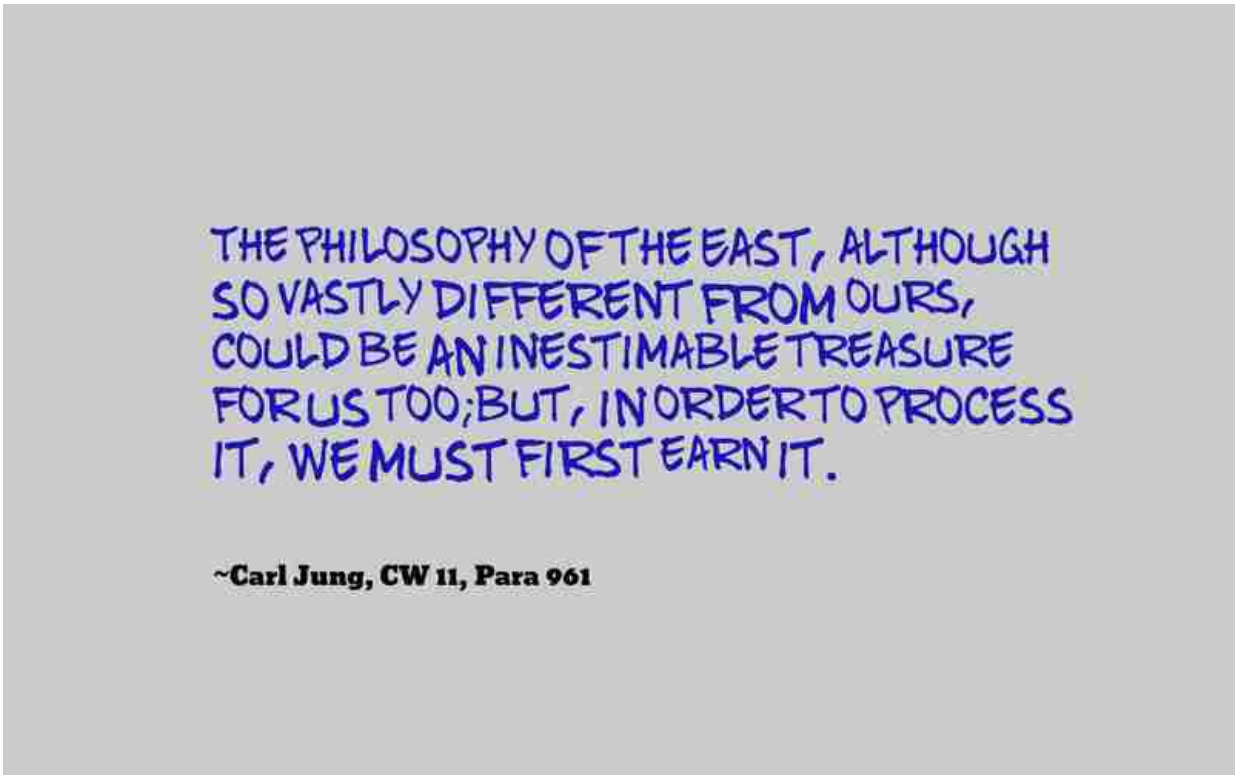
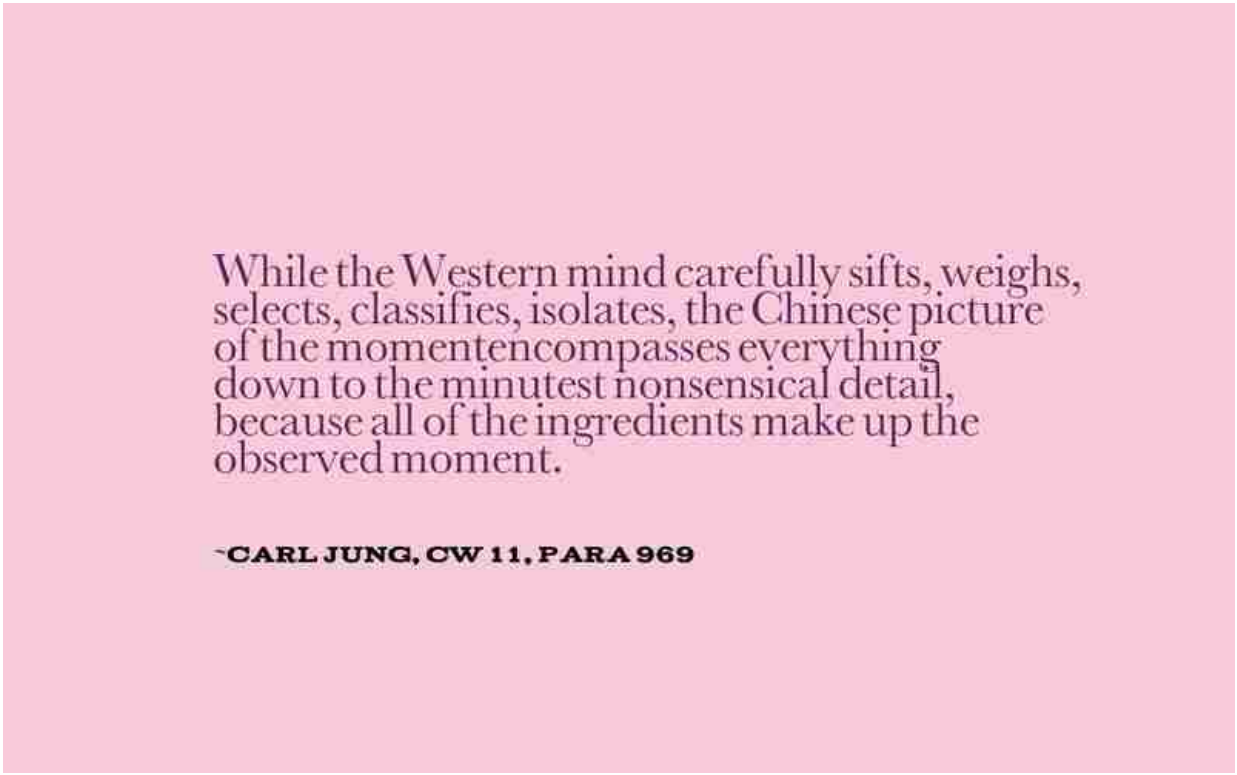

THE PHILOSOPHY OF THE EAST, ALTHOUGH SO VASTLY DIFFERENT FROM OURS, COULD BE AN INESTIMABLE TREASURE FOR US TOO; BUT, IN ORDER TO PROCESS IT, WE MUST FIRST EARN IT.
~Carl Jung, CW 11, Para 961

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 961.


While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.
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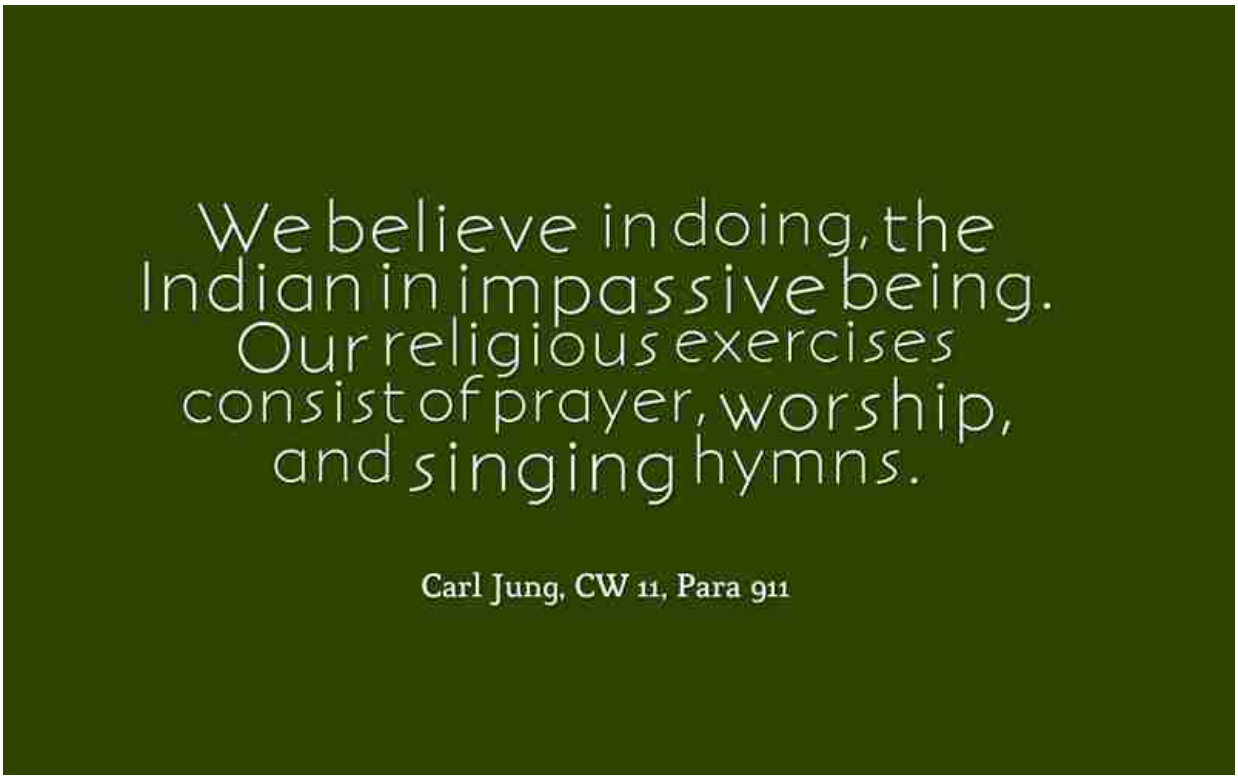
We believe in doing, the
Indian in impassive being.
Our religious exercises
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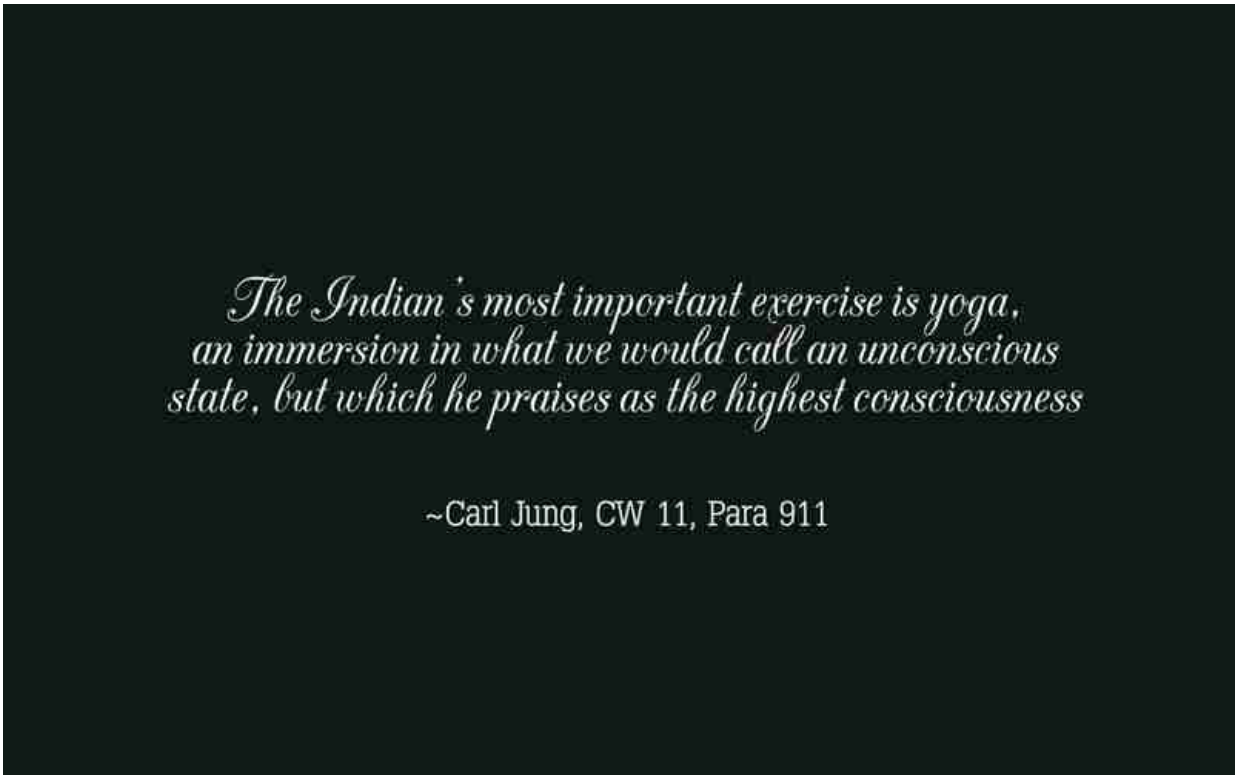
Carl Jung, CW 11, Para 911

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.


The Indian's most important exercise is yoga,
an immersion in what we would call an unconscious
state, but which he praises as the highest consciousness
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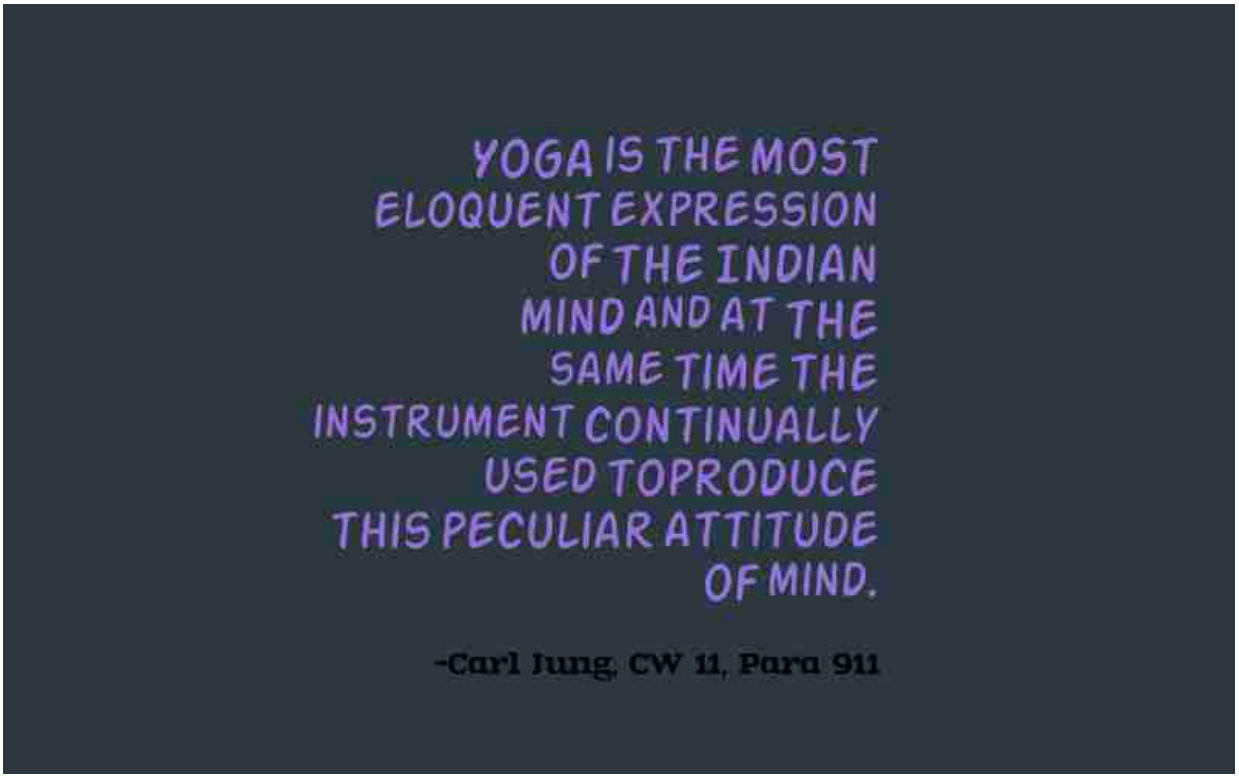
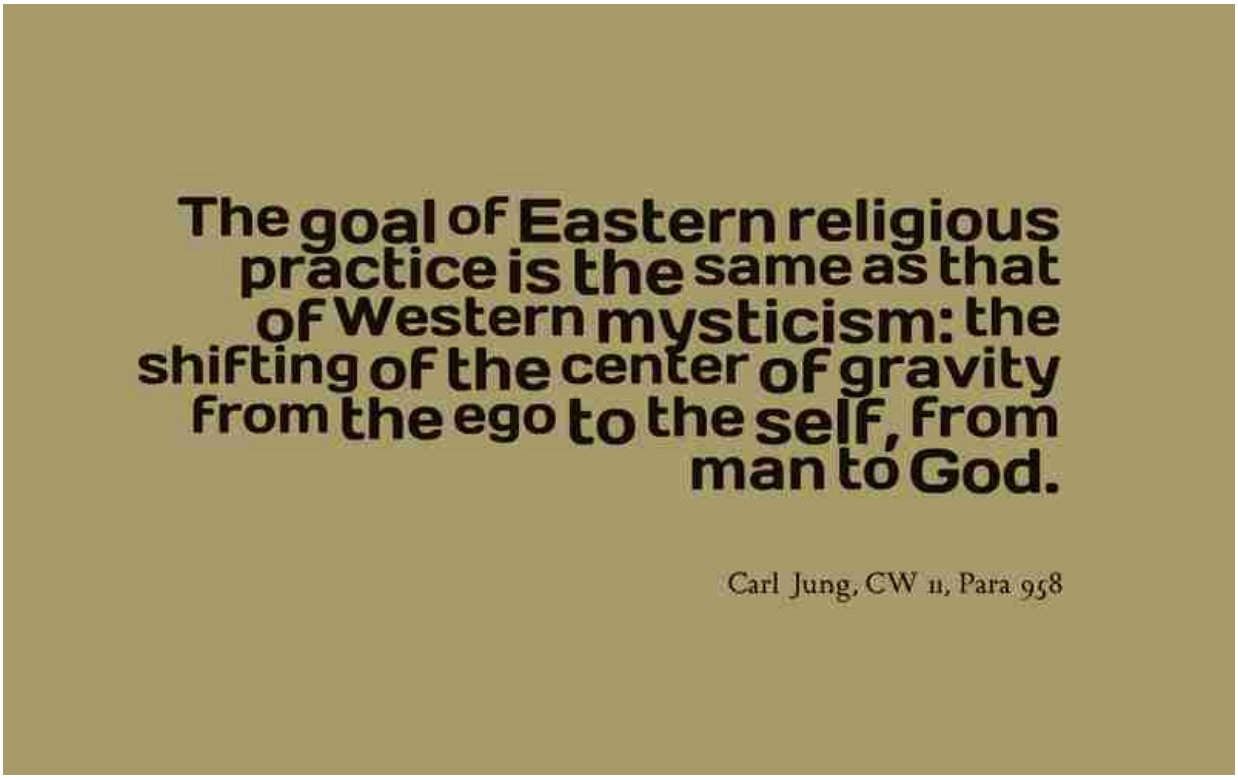


Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.


The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God.
Carl Jung, CW 11, Para 958

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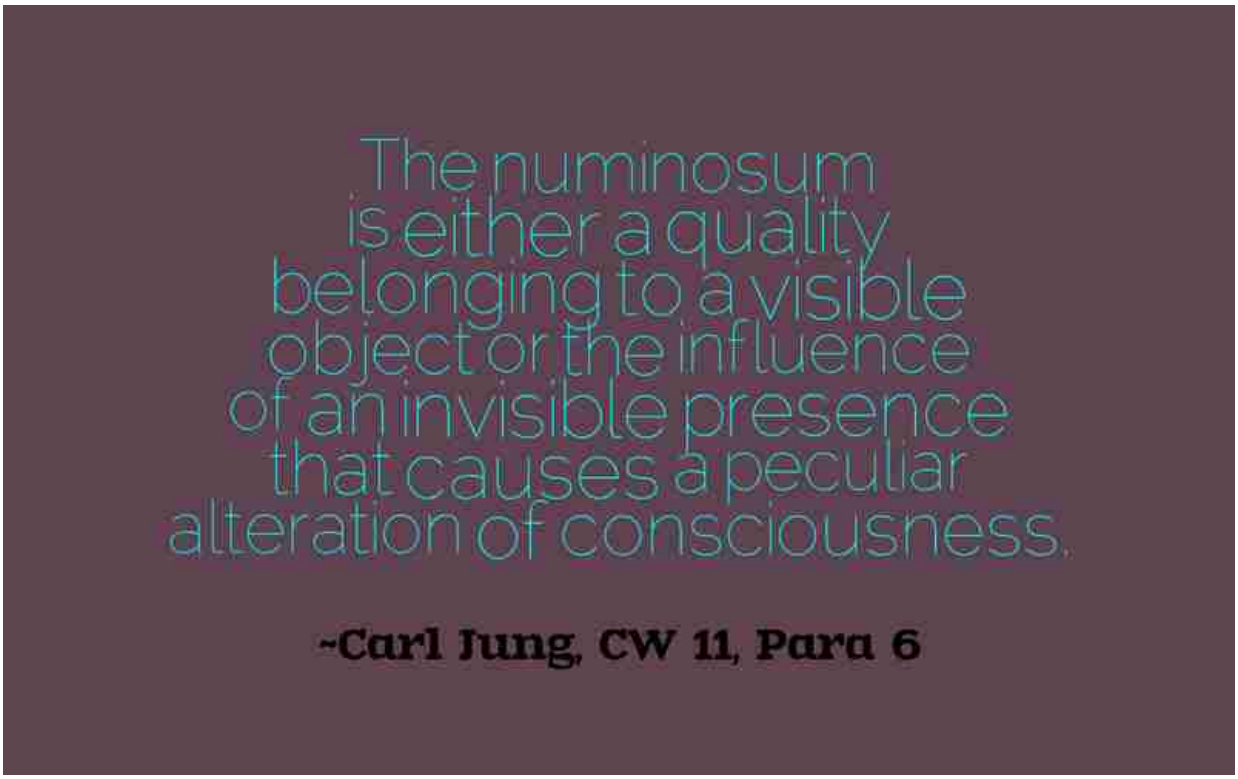
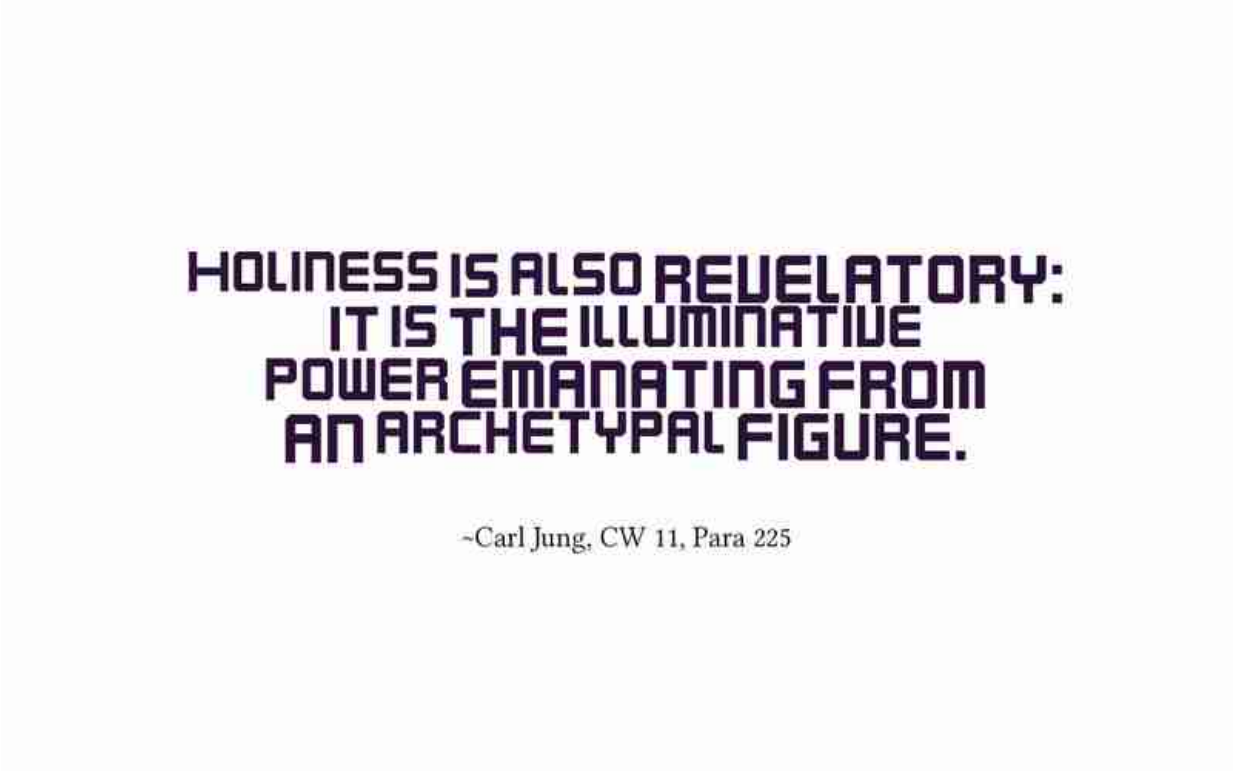
to the self, from man to God. Carl Jung, CW 11, Para 958

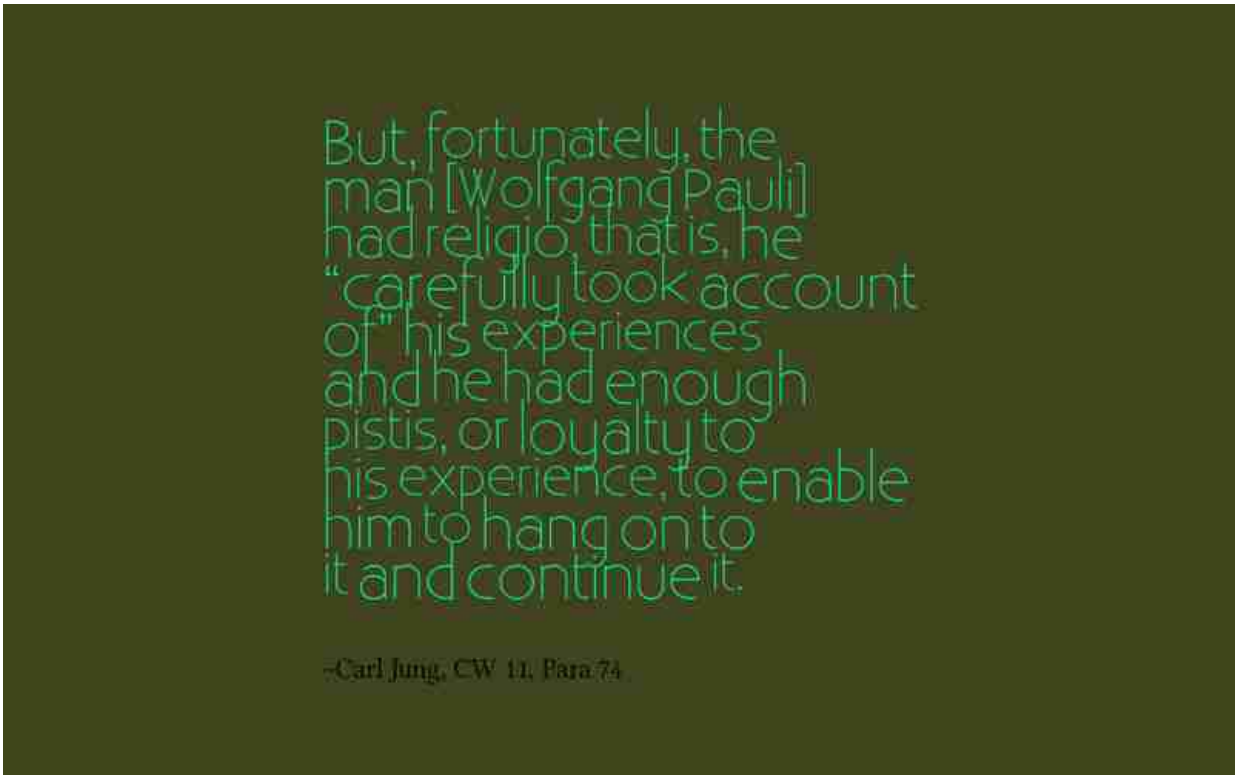
We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757



The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6



Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.


But, fortunately, the
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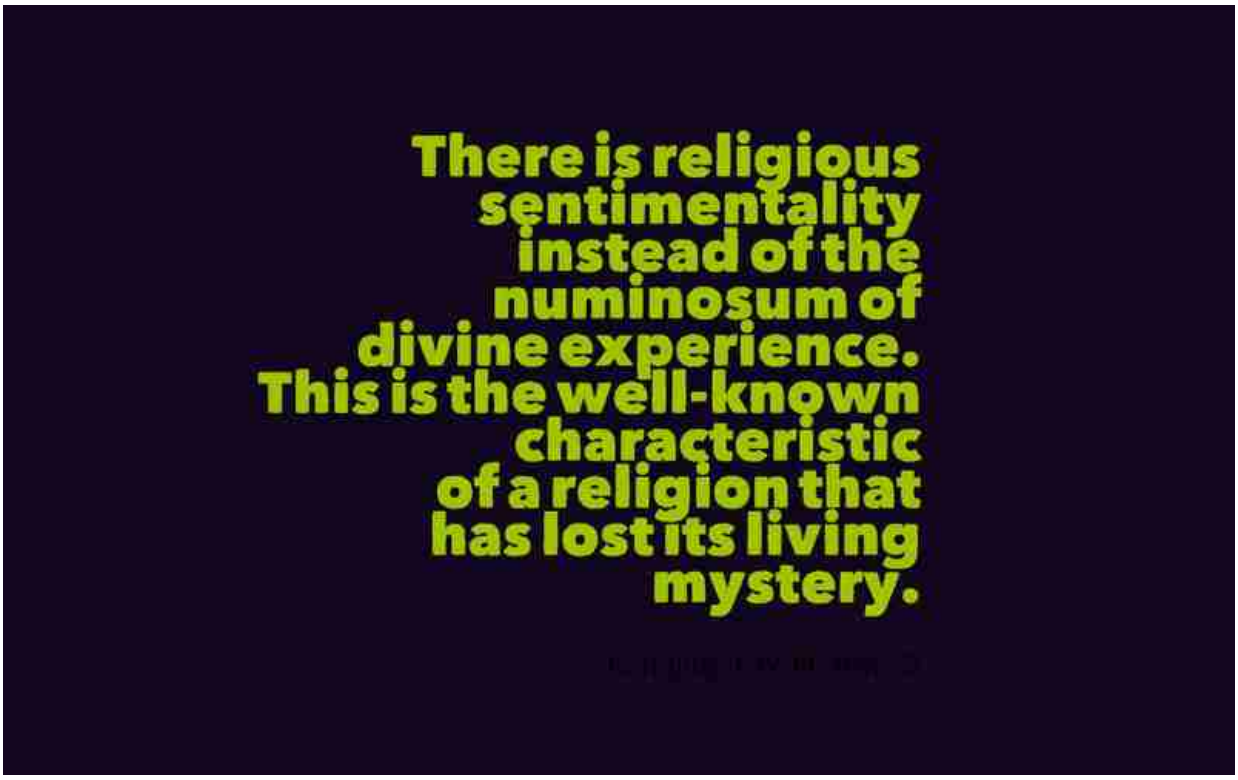
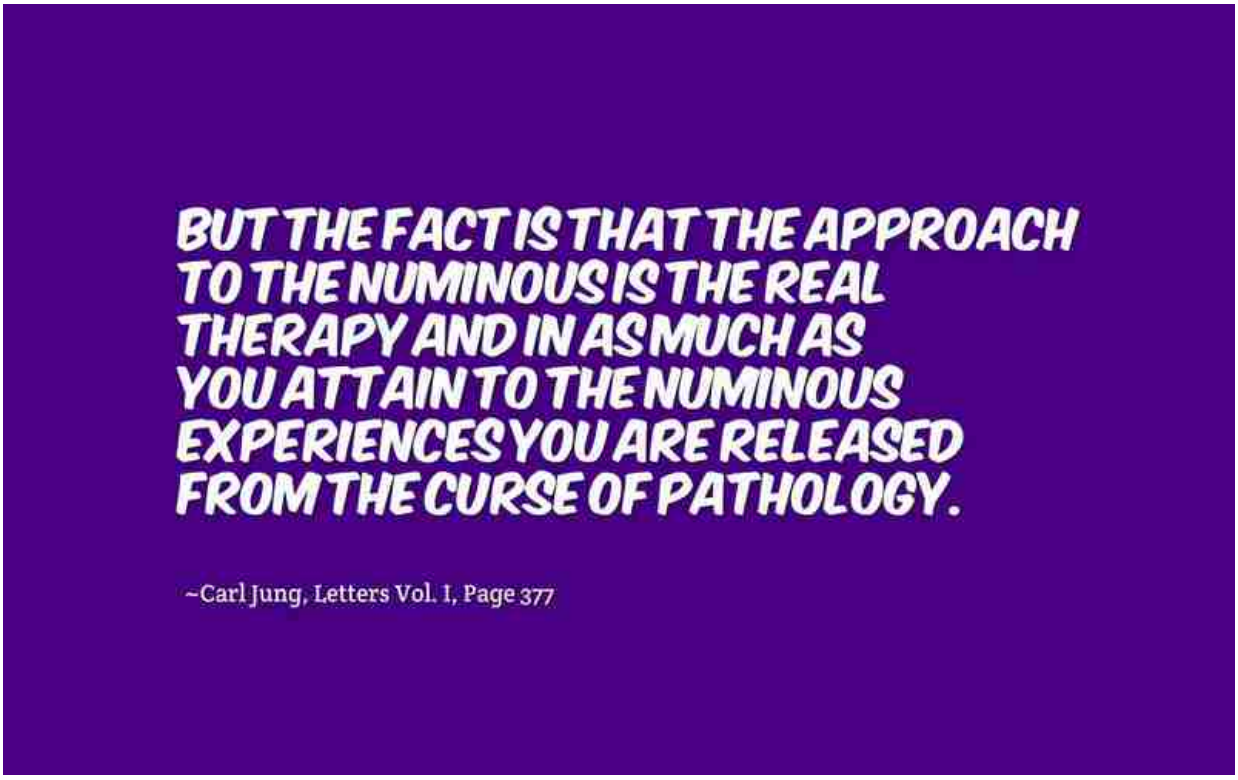
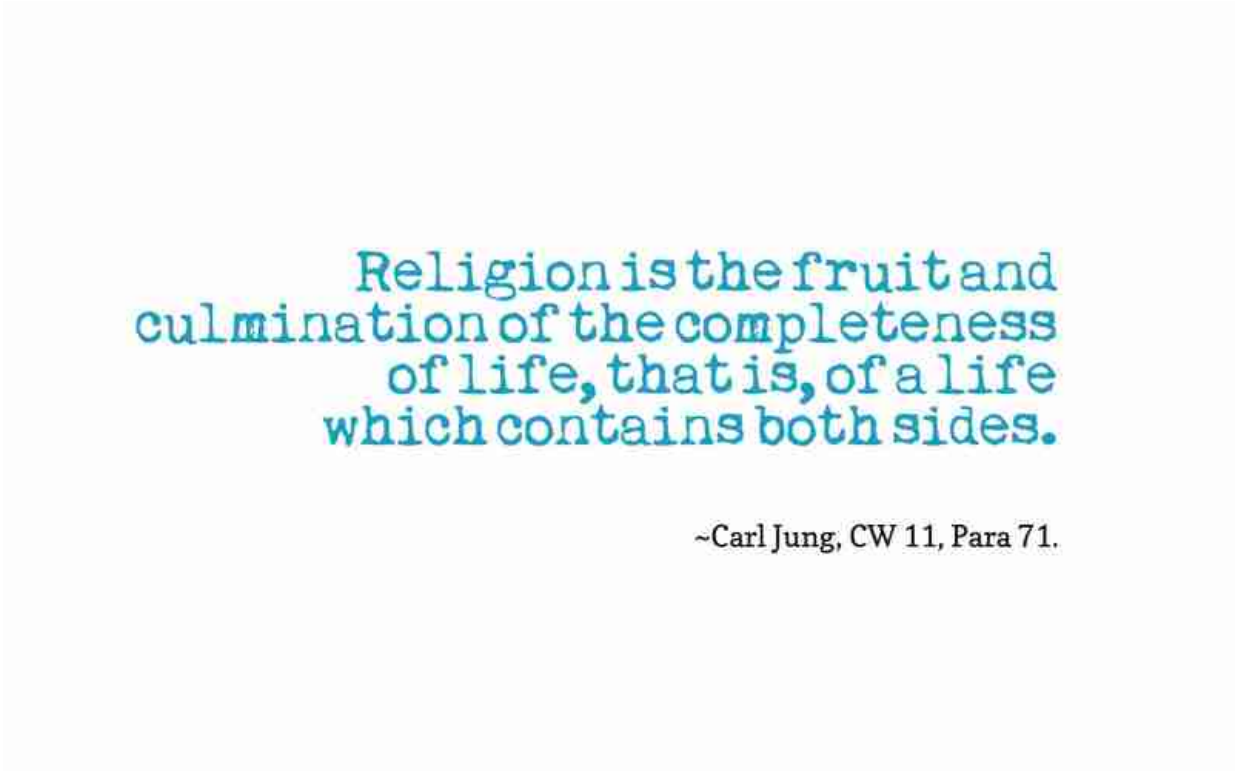


There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52


BUT THE FACT IS THAT THE APPROACH TO THE NUMINOUS IS THE REAL THERAPY AND IN AS MUCH AS YOU ATTAIN TO THE NUMINOUS EXPERIENCES YOU ARE RELEASED FROM THE CURSE OF PATHOLOGY.
~Carl Jung, Letters Vol. I, Page 377

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377


Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.
~Carl Jung, CW 11, Para 71.

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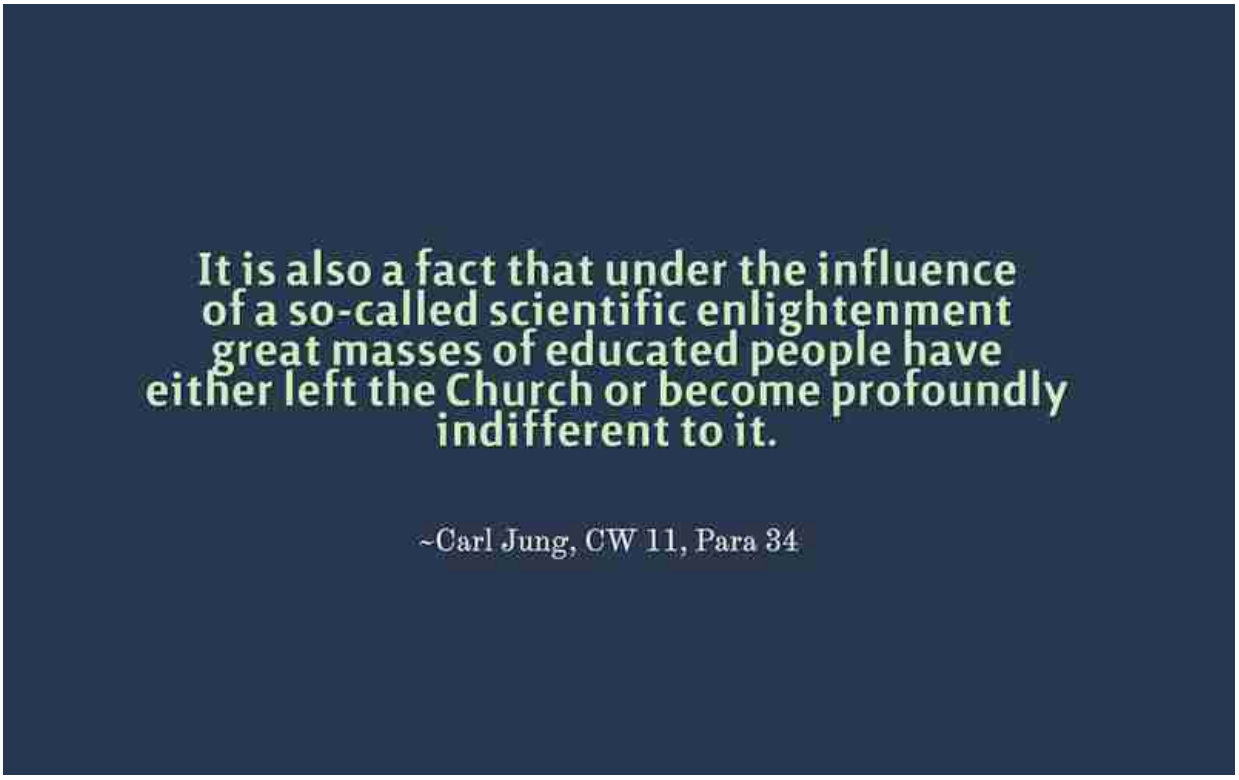
It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it.
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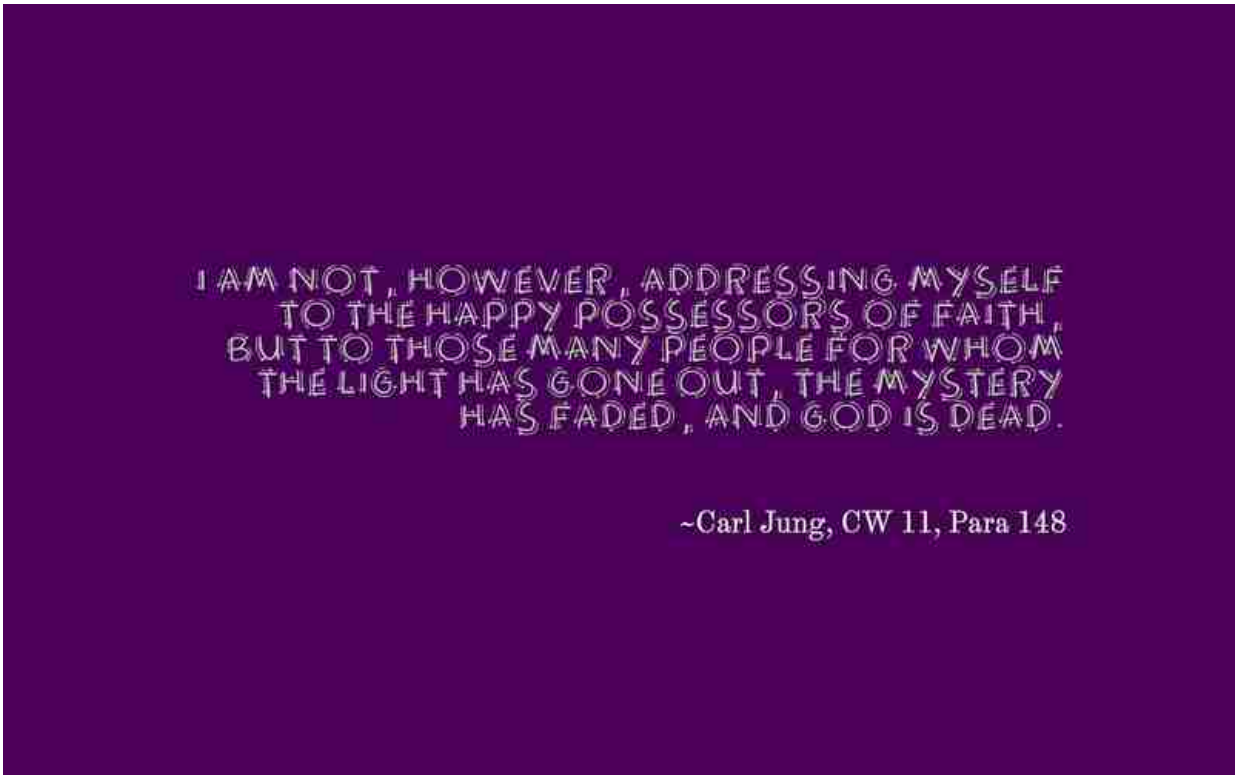
I AM NOT, HOWEVER, ADDRESSING MYSELF TO THE HAPPY POSSESSORS OF FAITH, BUT TO THOSE MANY PEOPLE FOR WHOM THE LIGHT HAS GONE OUT, THE MYSTERY HAS FADED, AND GOD IS DEAD.
~Carl Jung, CW 11, Para 148

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again.
~Carl Jung, CW 11, Para 648

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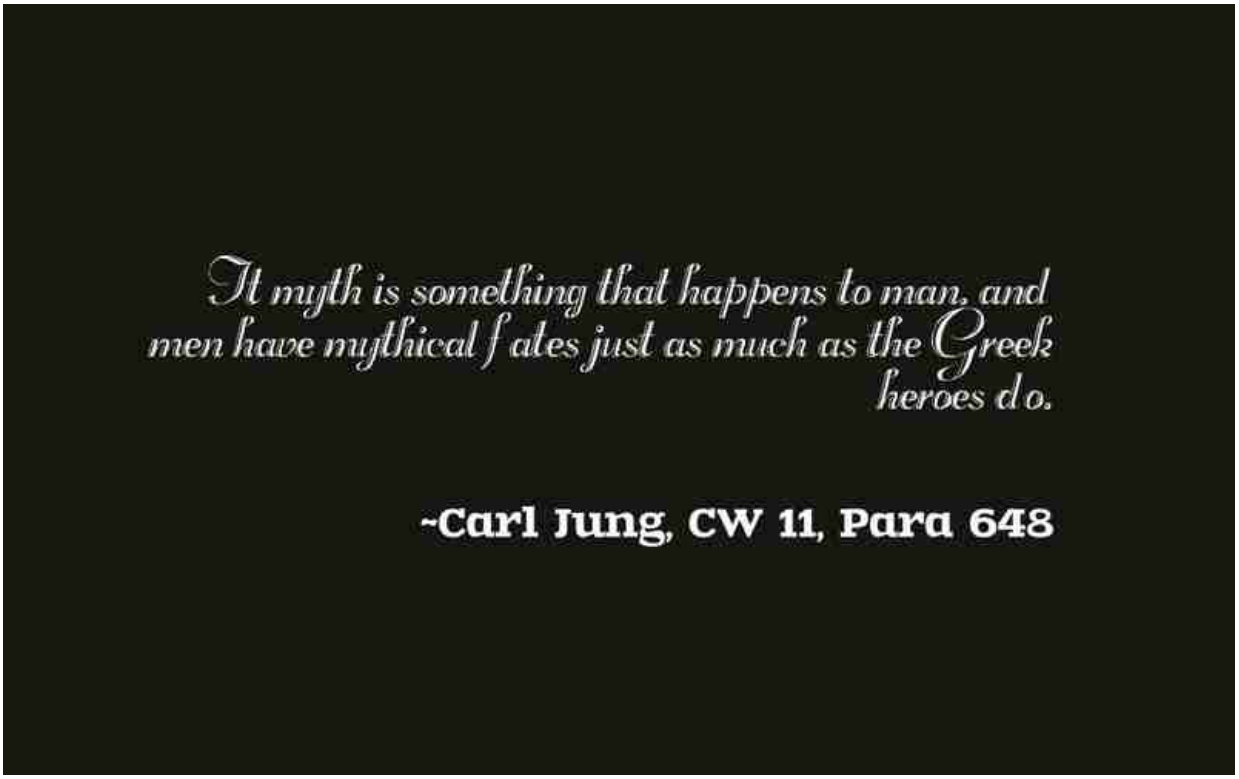
It myth is something that happens to man, and men have mythical fates just as much as the Greek heroes do.
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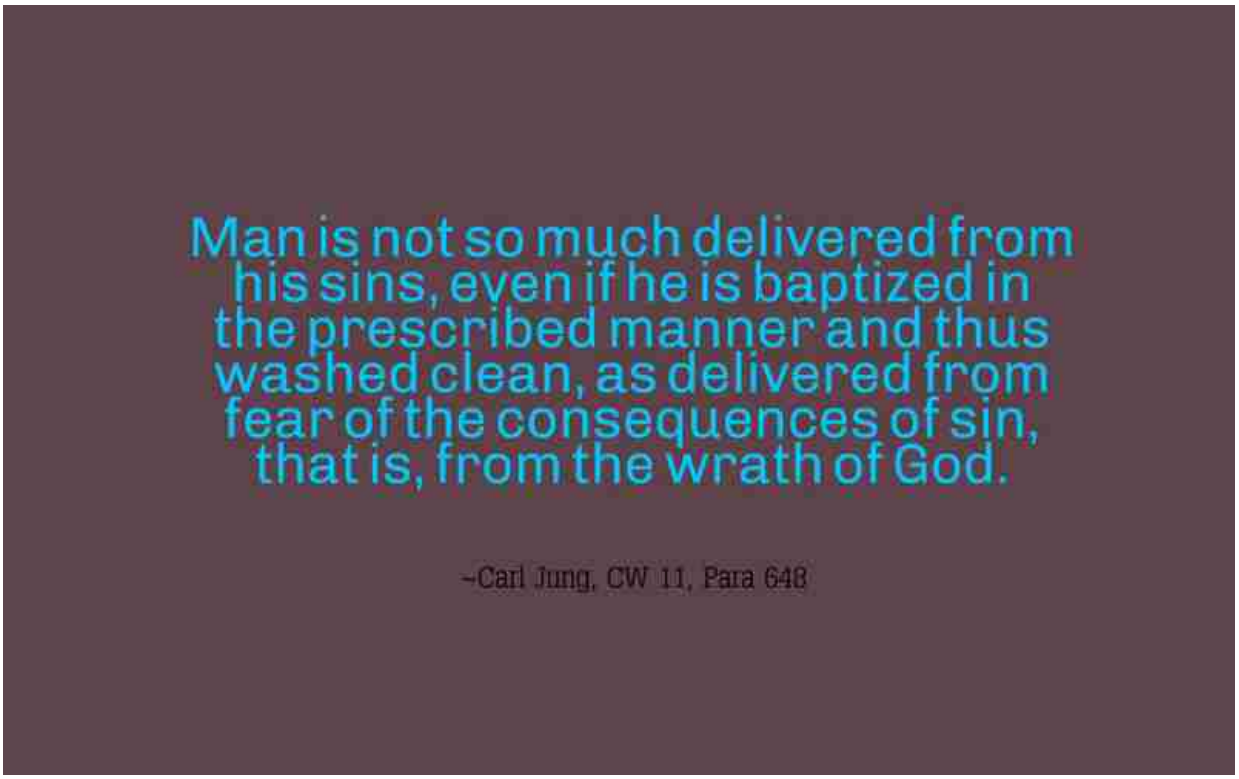
Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God.
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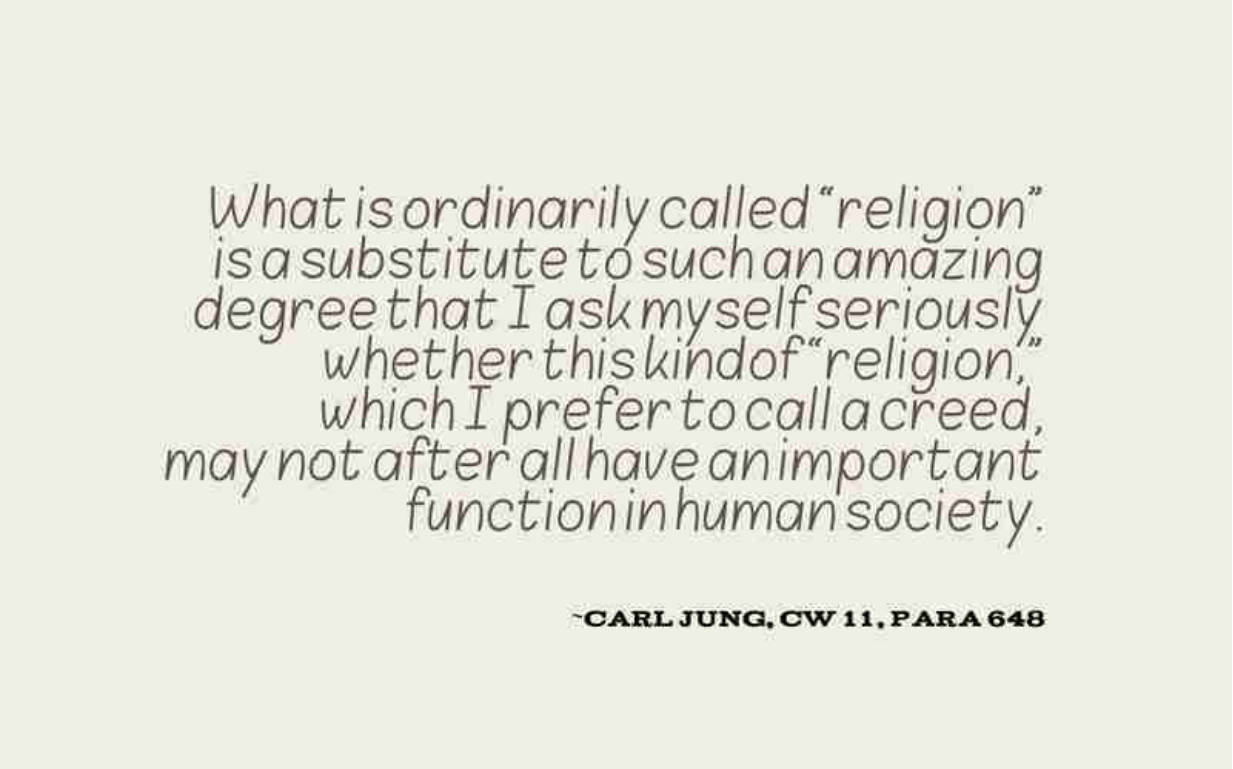
Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.


What is ordinarily called "religion"
is a substitute to such an amazing
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What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind
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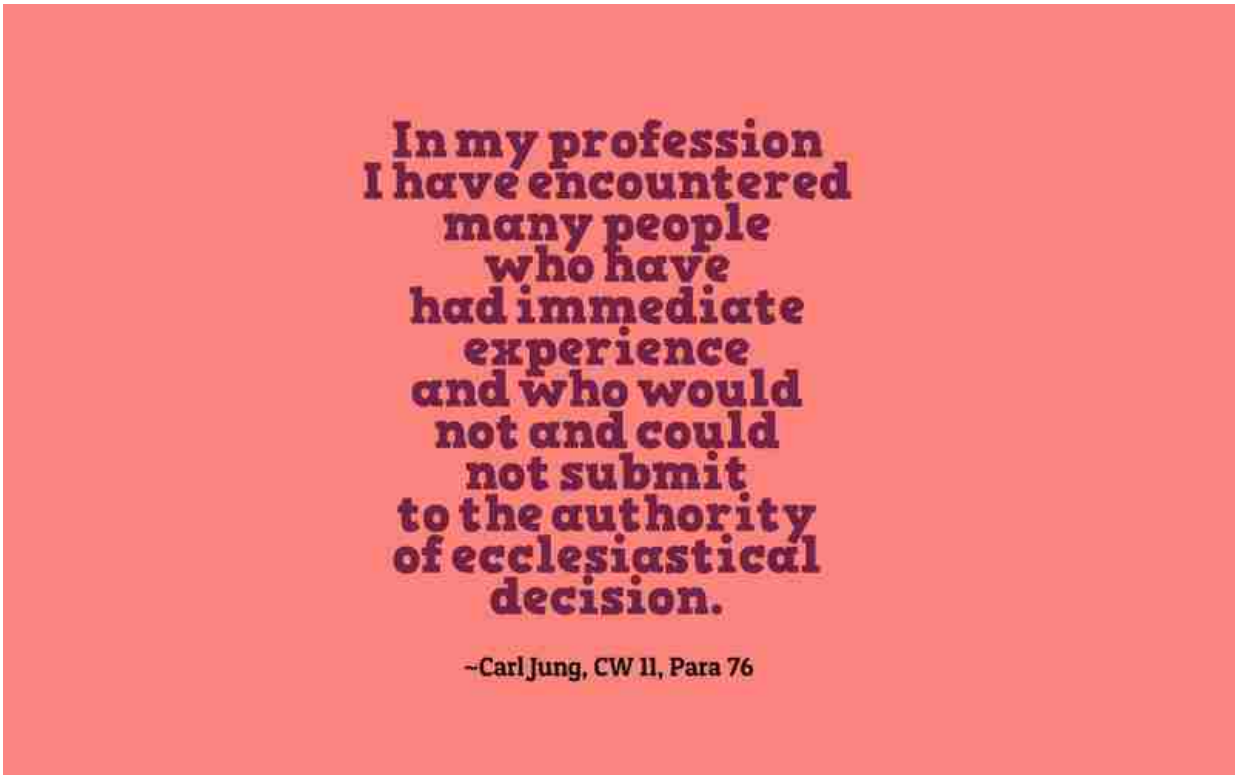


In my profession I have encountered many people who have had immediate experience and who would not and could not
submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: Hence we must strive to free the self from the God, so that we can live. **(2016-05-31 02:30)**

In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the sel£ since it is torn apart all too often, not
only by our vices but also by our virtues.

For vices as well as virtues always want to live outside.

But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

1472

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced
it.

It has happened thus in me.

And it certainly happened in a way that I neither expected nor wished for.

The experience of the God in this form was unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all
measure and steadily goes on working in me.

So if it is a deception, then deception is my God.

Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize
the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the
knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience.

I cannot help but recognize him by the experience.

I do not want to believe it, I do not need to believe it, nor could I believe it.

How can one believe such?

My mind would need to be totally confused to believe such things.

Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding.

Only a sick brain could produce such deceptions.

I am like those sick persons who have been overcome by delusion and sensory deception.

But I must say that the God makes us sick.

I experience the God in sickness.

A living God afflicts our reason like a sickness.

He fills the soul with intoxication.

He fills us with reeling chaos.

How many will the God break?

The God appears to us in a certain state of the soul.

Therefore we reach the God through the self.

Not the self is God, although we reach the God through the self.

The God is behind the self, above the self. the self itself. when he appears.

But he appears as our sickness, from which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were
not with the self.

We must draw the self to our side.

Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into
the boundless, into dissolution.

Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but
drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames.

Hence we must strive to free the self from the God, so that we can live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness.

Thus we accept the sick part and can also heal it.

But it will be a healing with loss.

We lose a part of life.

We go on living, but as ones lamed by the God.

Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the
ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole.

Therefore I must serve my self I must win it in this way.

But I just win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully.

The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is
also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he
is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Pages 337-338

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

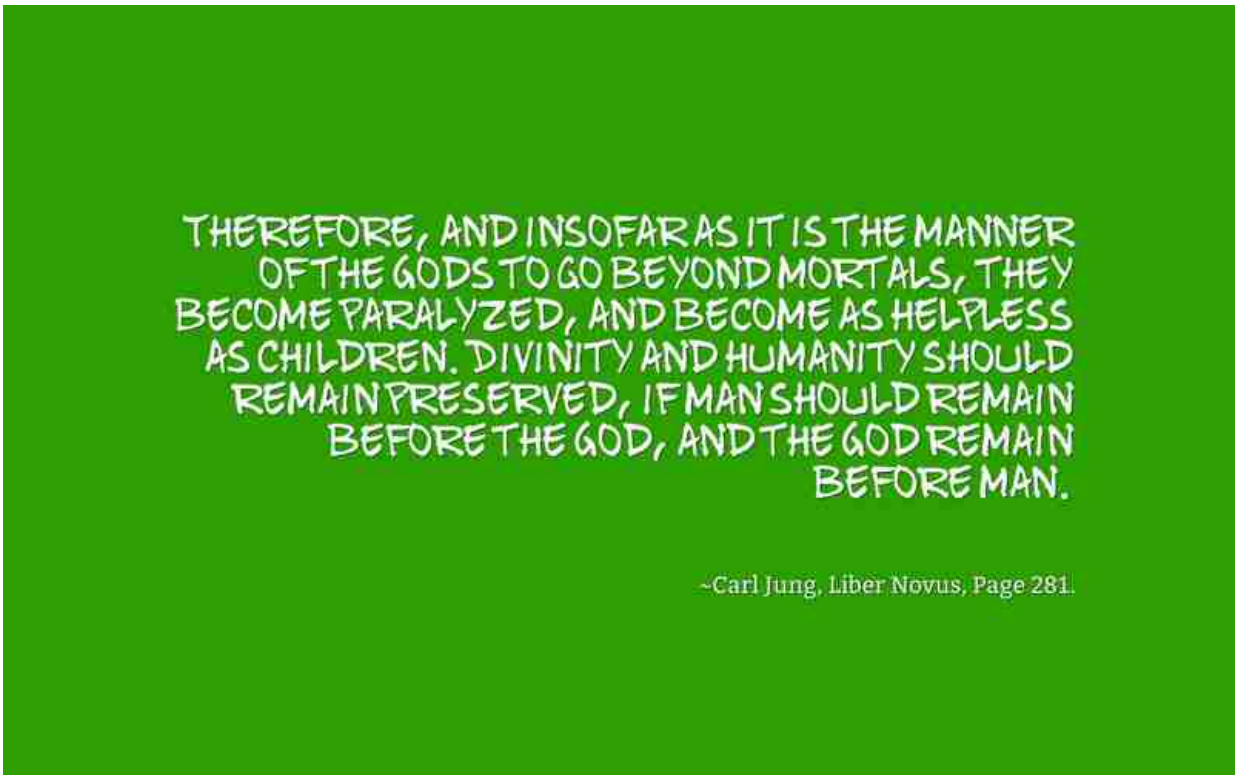
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

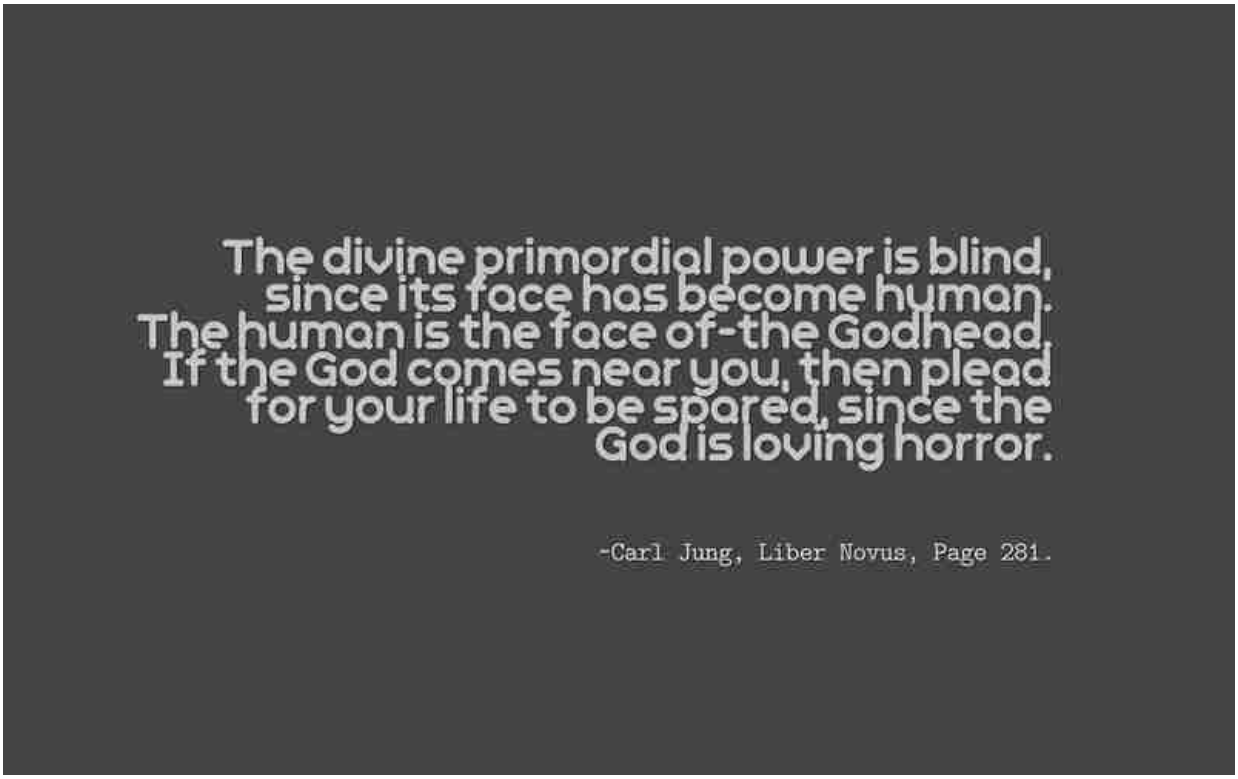
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations [Red Book, Liber Novus] XXXI (2016-05-31 02:30)


THEREFORE, AND INSOFAR AS IT IS THE MANNER OF THE GODS TO GO BEYOND MORTALS, THEY BECOME PARALYZED, AND BECOME AS HELPLESS AS CHILDREN. DIVINITY AND HUMANITY SHOULD REMAIN PRESERVED, IF MAN SHOULD REMAIN BEFORE THE GOD, AND THE GOD REMAIN BEFORE MAN.
~Carl Jung, Liber Novus, Page 281.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.


The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror.
-Carl Jung, Liber Novus, Page 281.

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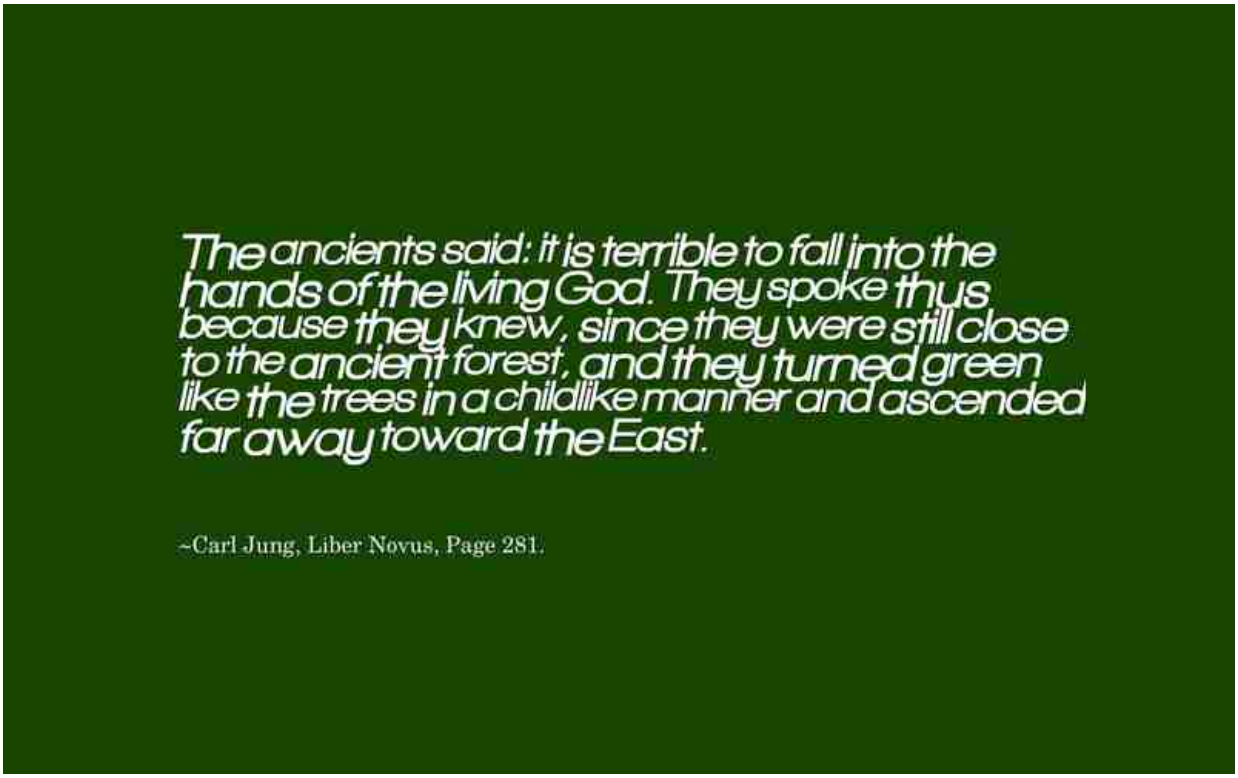
The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East.
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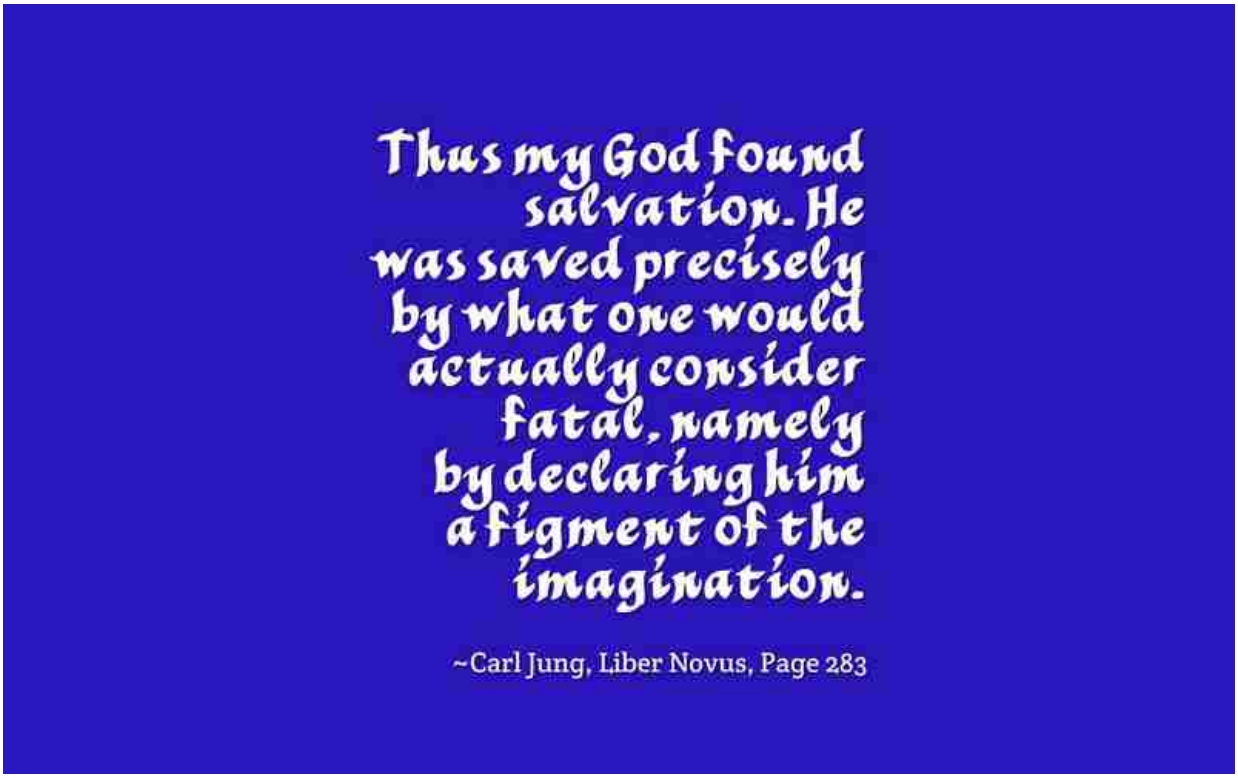
Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination.
~Carl Jung, Liber Novus, Page 283

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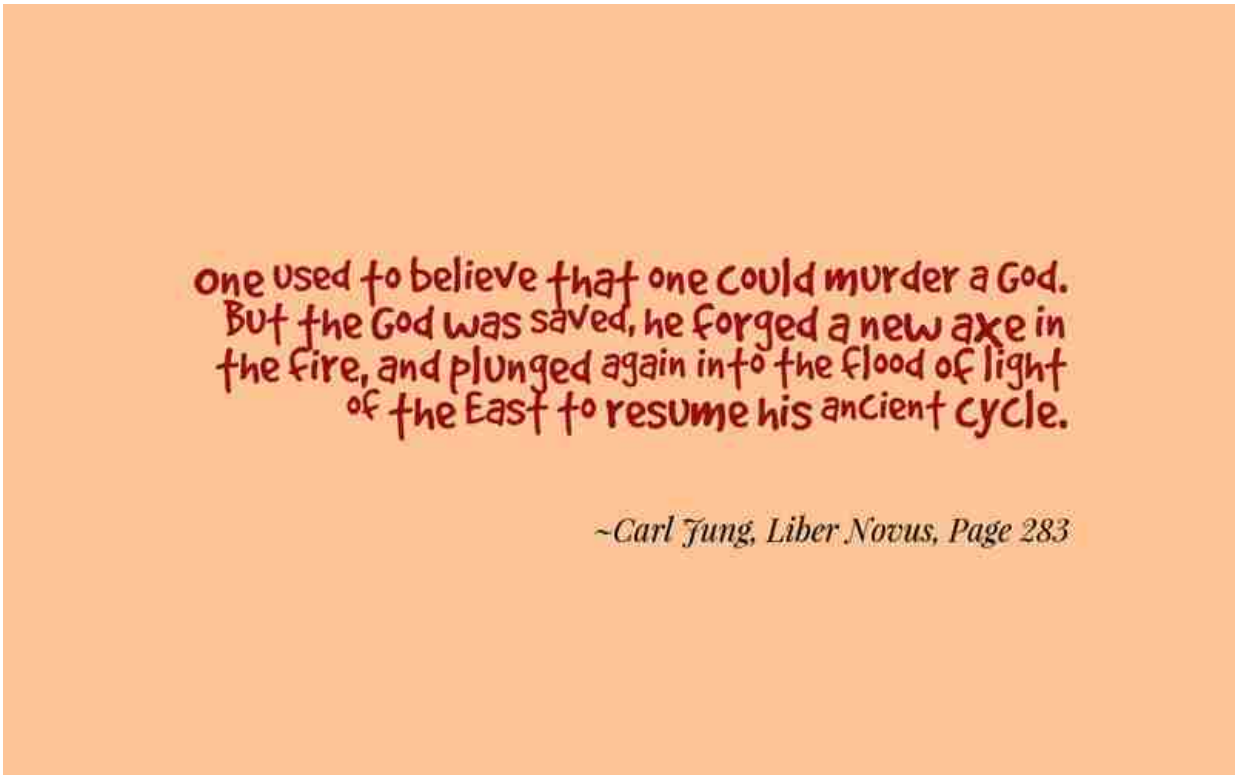
one used to believe that one could murder a God.
But the God was saved, he forged a new axe in
the fire, and plunged again into the flood of light
of the East to resume his ancient cycle.
~Carl Jung, Liber Novus, Page 283

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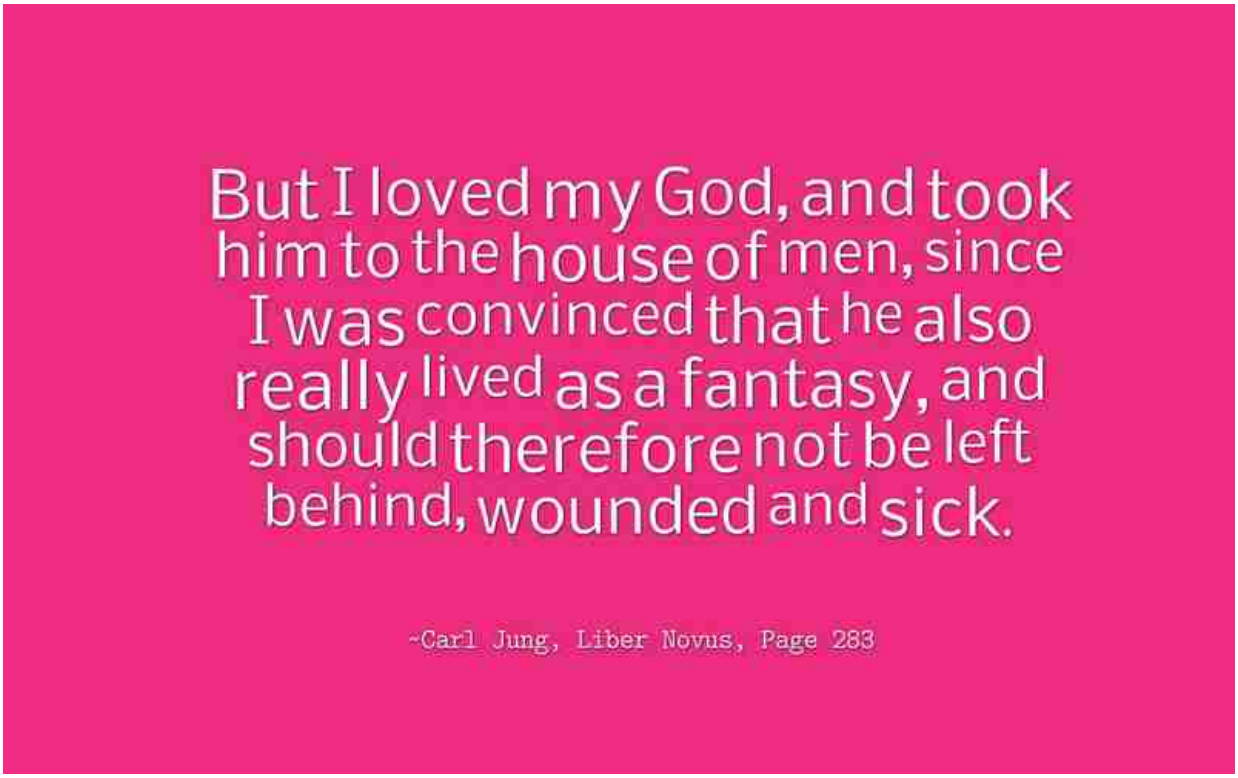
But I loved my God, and took
him to the house of men, since
I was convinced that he also
really lived as a fantasy, and
should therefore not be left
behind, wounded and sick.
~Carl Jung, Liber Novus, Page 283

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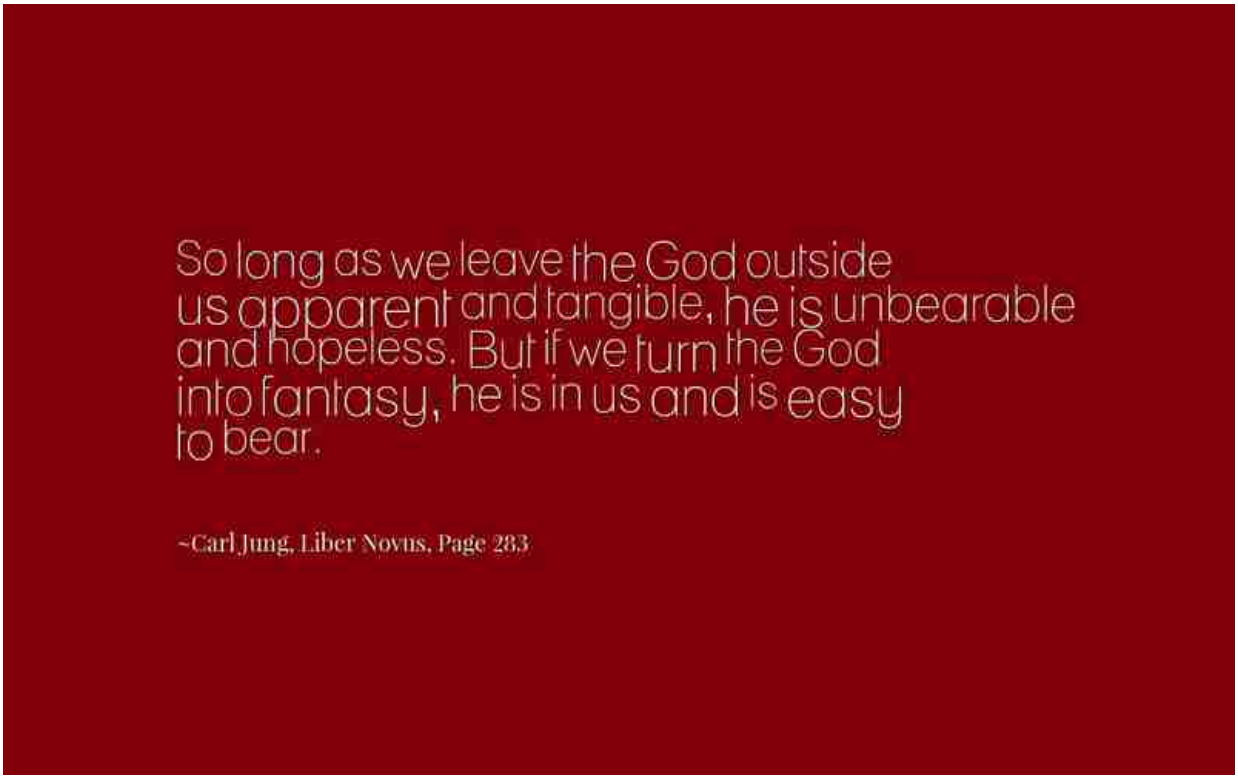
So long as we leave the God outside
us apparent and tangible, he is unbearable
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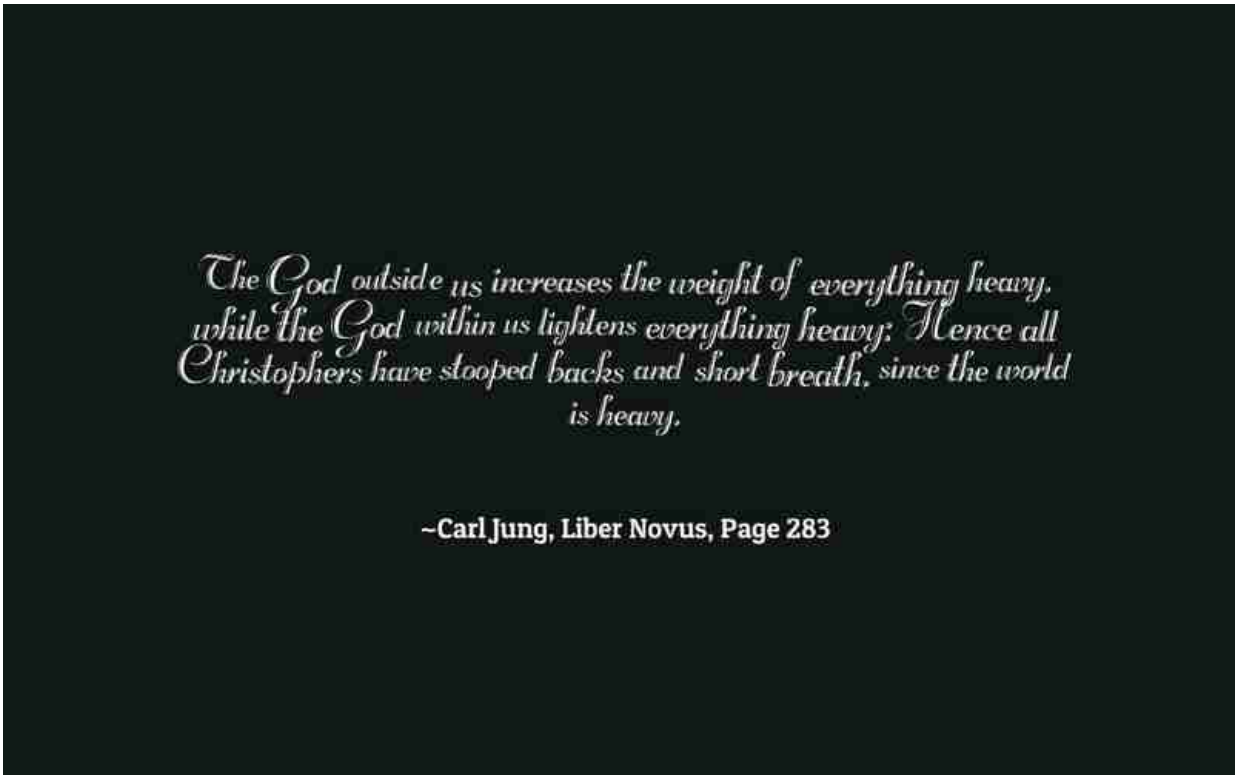
The God outside us increases the weight of everything heavy.
while the God within us lightens everything heavy: Hence all
Christophers have stooped backs and short breath, since the world
is heavy.
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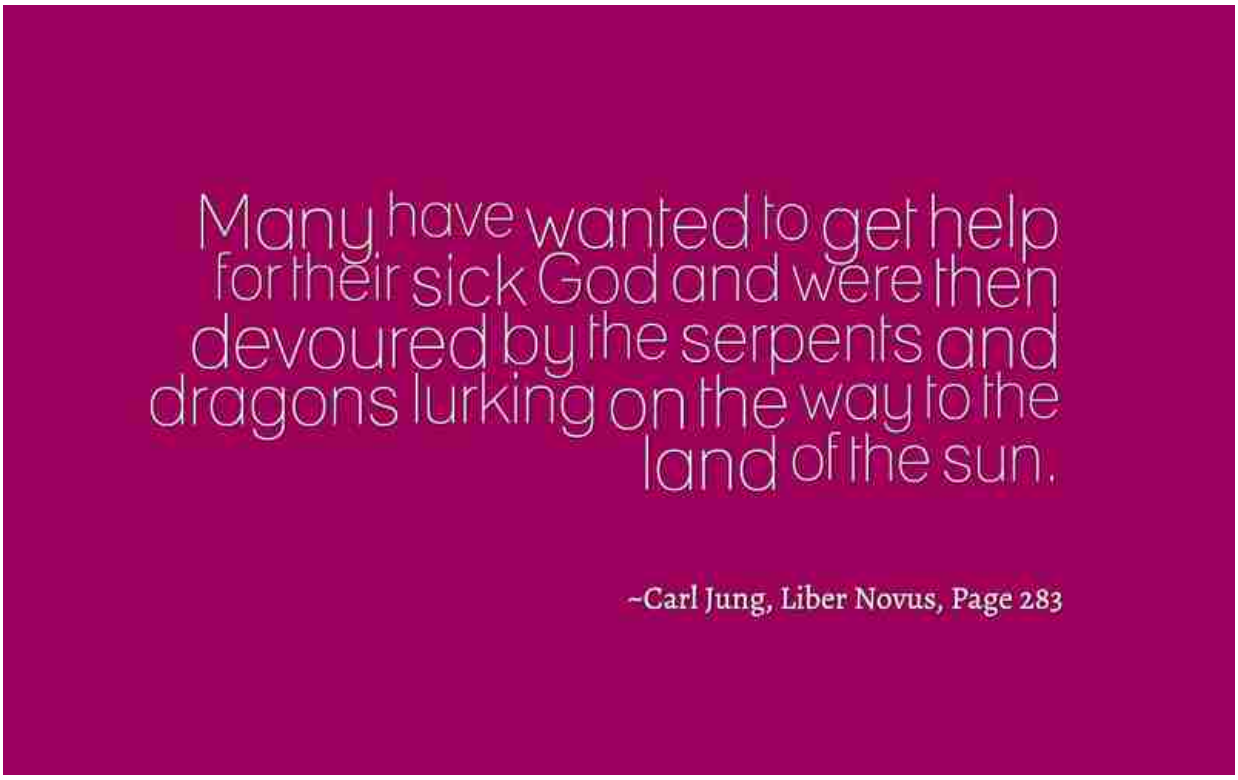
Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun.
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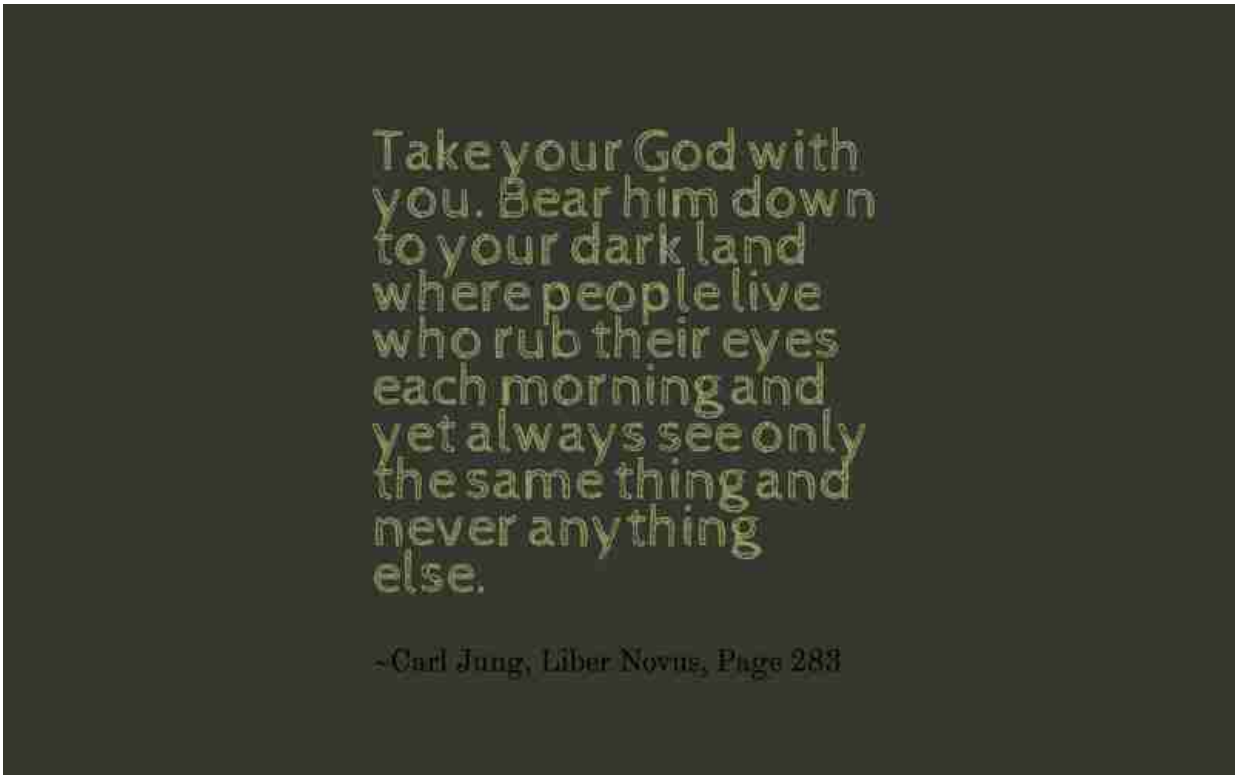
Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else.
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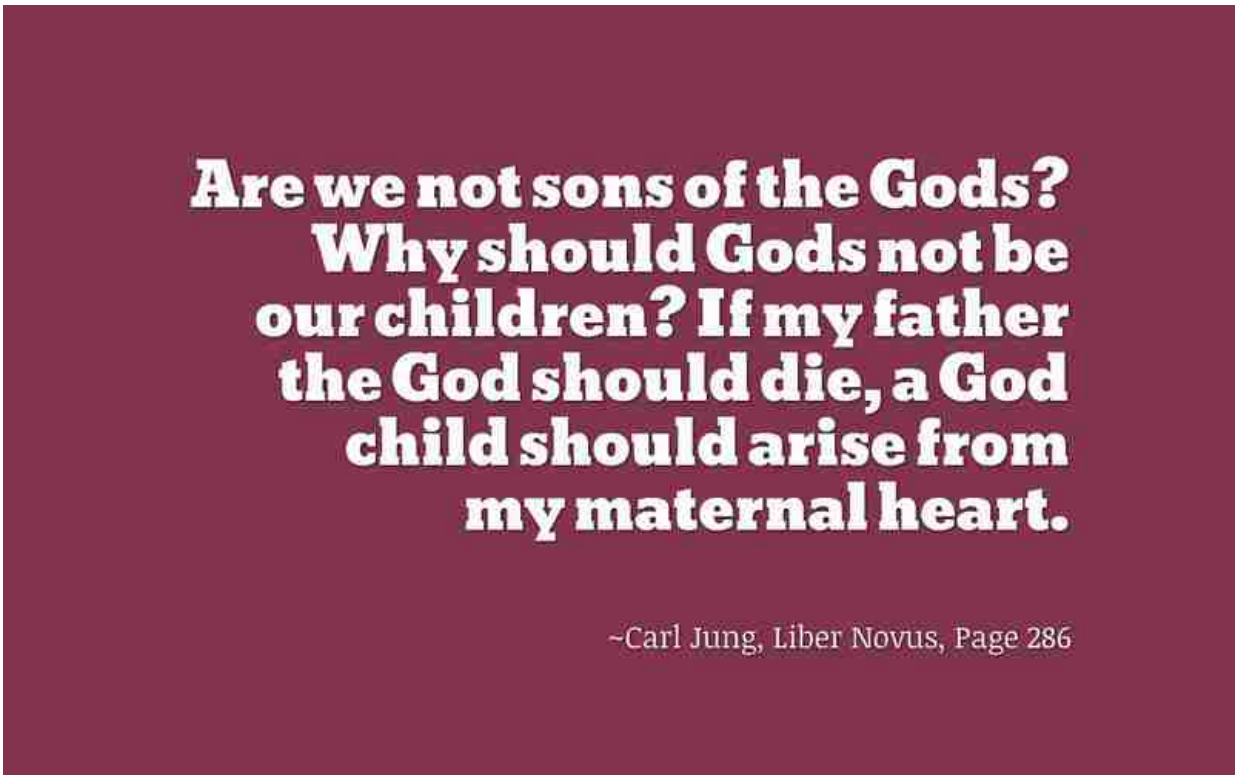
Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart.
~Carl Jung, Liber Novus, Page 286

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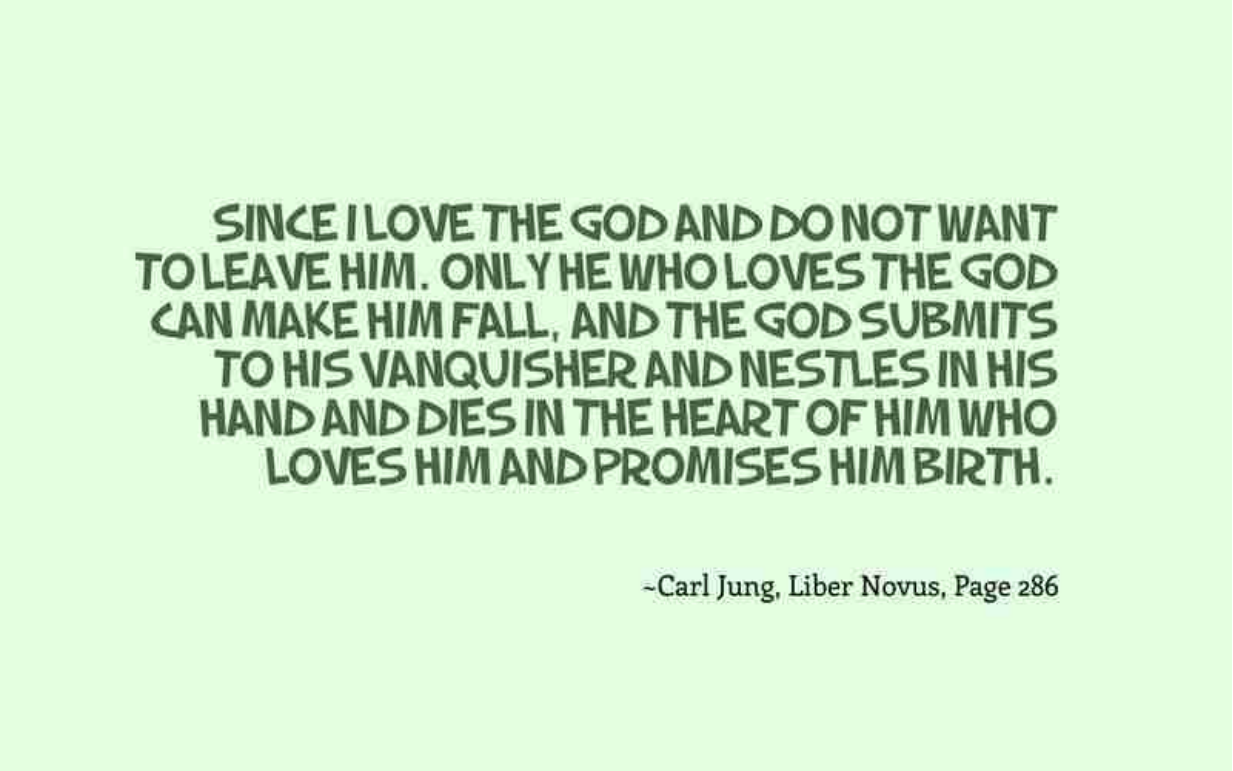
SINCE I LOVE THE GOD AND DO NOT WANT TO LEAVE HIM. ONLY HE WHO LOVES THE GOD CAN MAKE HIM FALL, AND THE GOD SUBMITS TO HIS VANQUISHER AND NESTLES IN HIS HAND AND DIES IN THE HEART OF HIM WHO LOVES HIM AND PROMISES HIM BIRTH.
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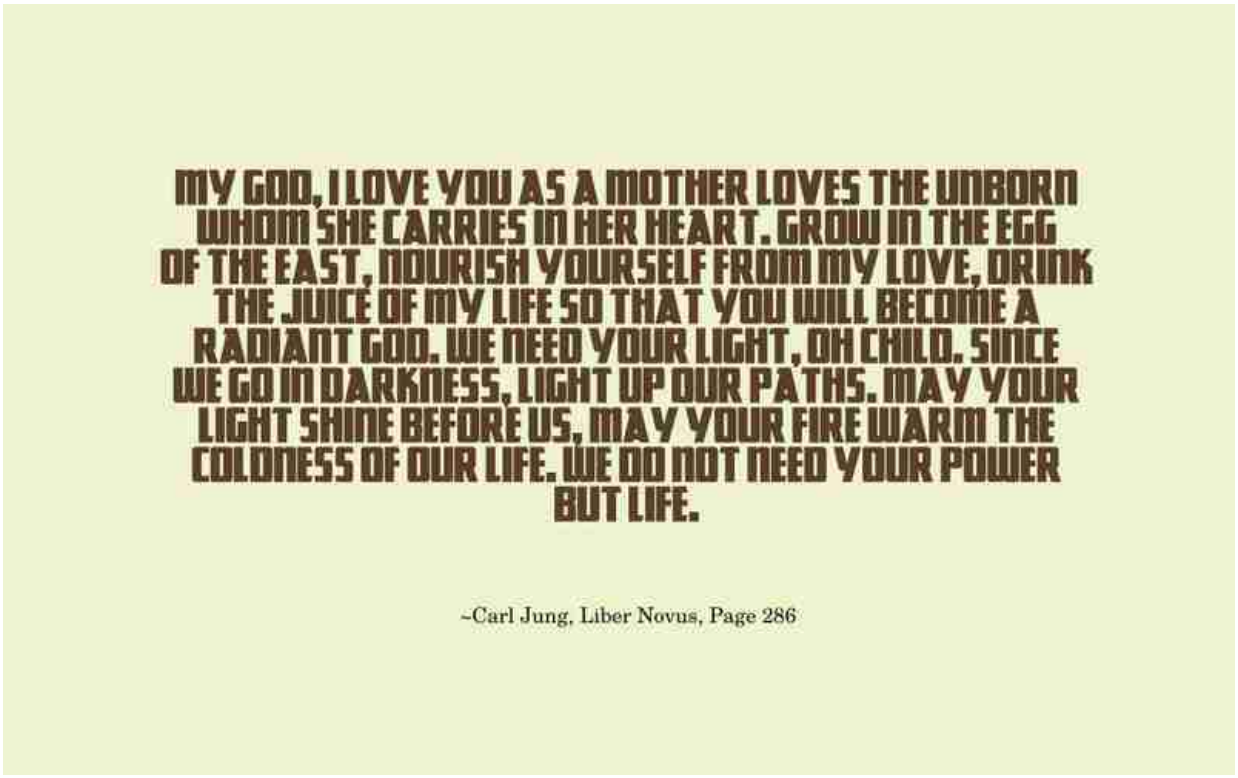
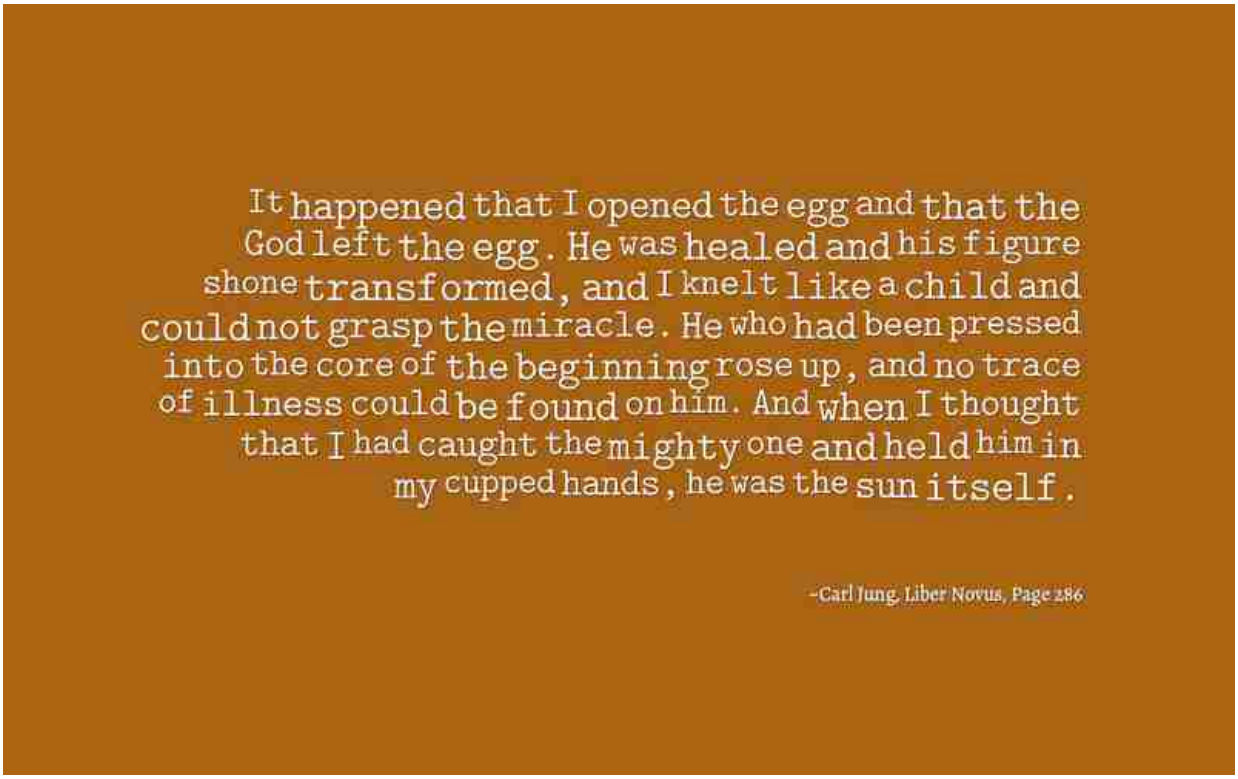
Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.


MY GOD, I LOVE YOU AS A MOTHER LOVES THE UNBORN WHOM SHE CARRIES IN HER HEART. GROW IN THE EGG OF THE EAST, NOURISH YOURSELF FROM MY LOVE, DRINK THE JUICE OF MY LIFE SO THAT YOU WILL BECOME A RADIANT GOD. WE NEED YOUR LIGHT, OH CHILD. SINCE WE GO IN DARKNESS, LIGHT UP OUR PATHS. MAY YOUR LIGHT SHINE BEFORE US, MAY YOUR FIRE WARM THE COLDNESS OF OUR LIFE. WE DO NOT NEED YOUR POWER BUT LIFE.
-Carl Jung, Liber Novus, Page 286

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.


It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself.
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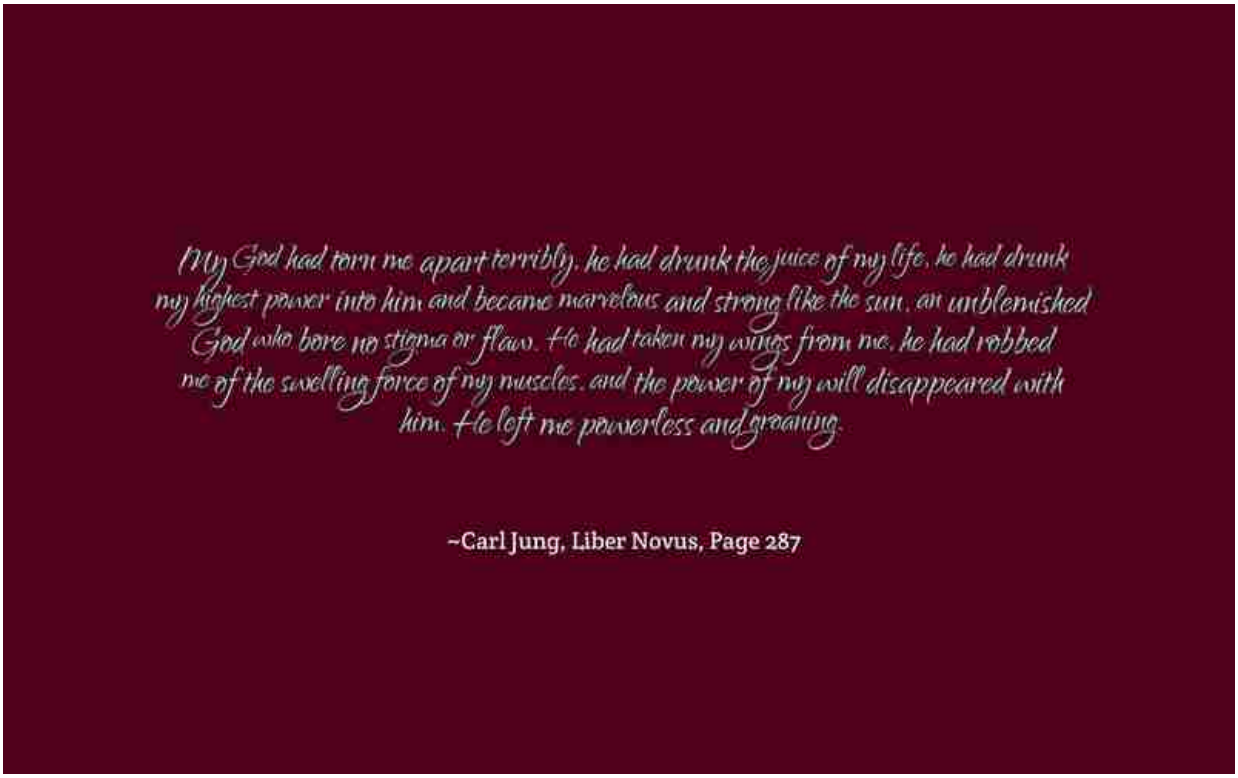
My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning.
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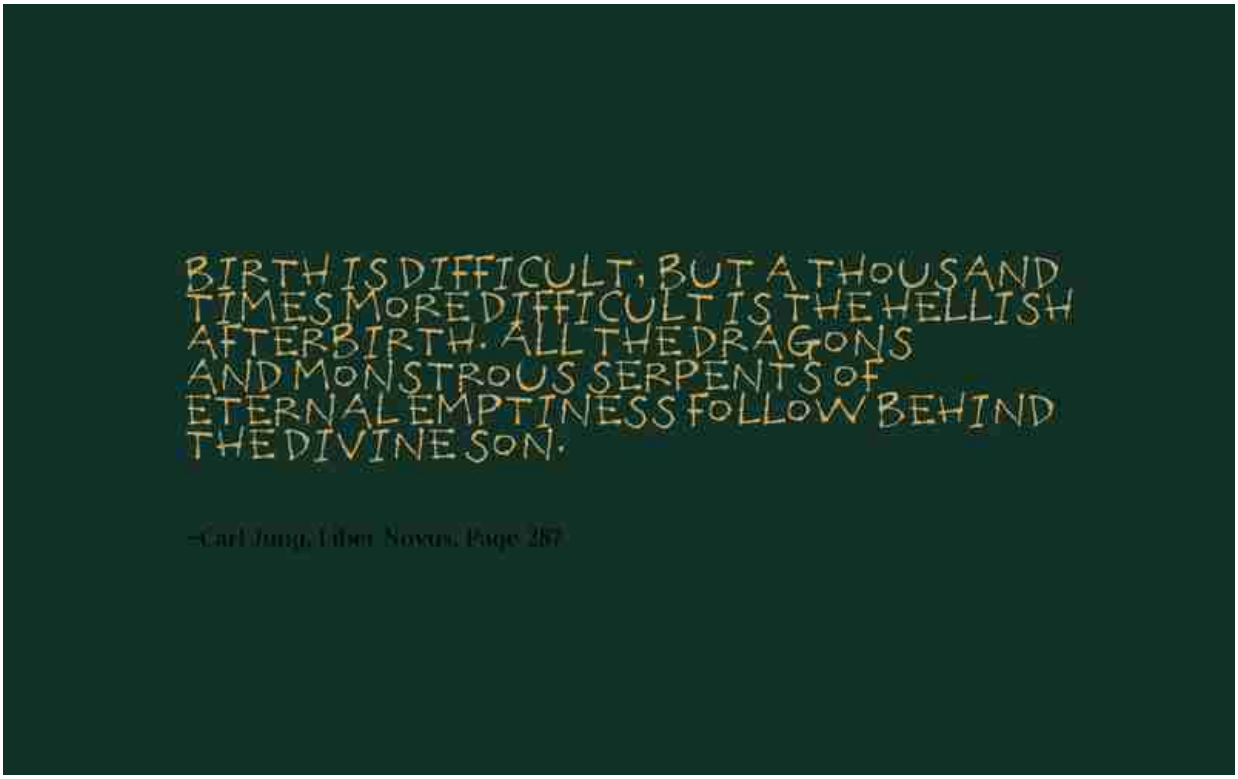
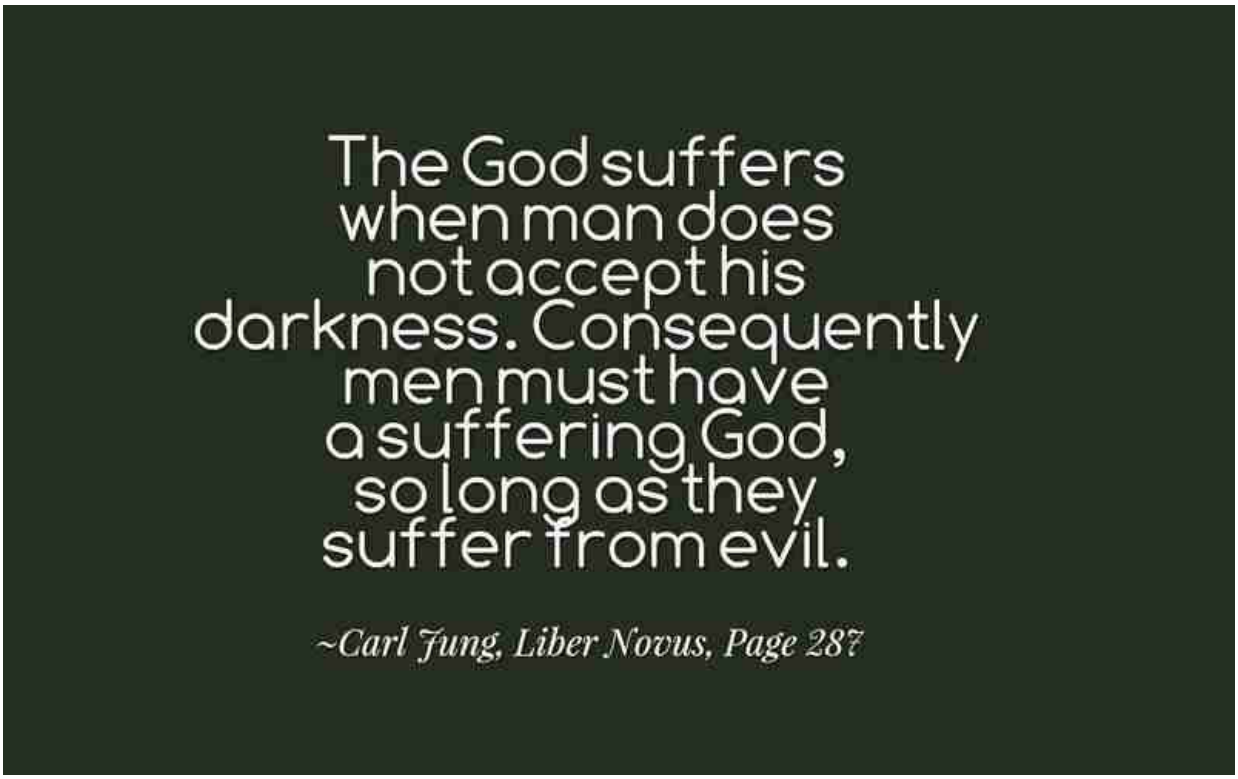

BIRTH IS DIFFICULT, BUT A THOUSAND TIMES MORE DIFFICULT IS THE HELLISH AFTERBIRTH. ALL THE DRAGONS AND MONSTROUS SERPENTS OF ETERNAL EMPTINESS FOLLOW BEHIND THE DIVINE SON.
~Carl Jung, Liber Novus, Page 287

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.


The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil.
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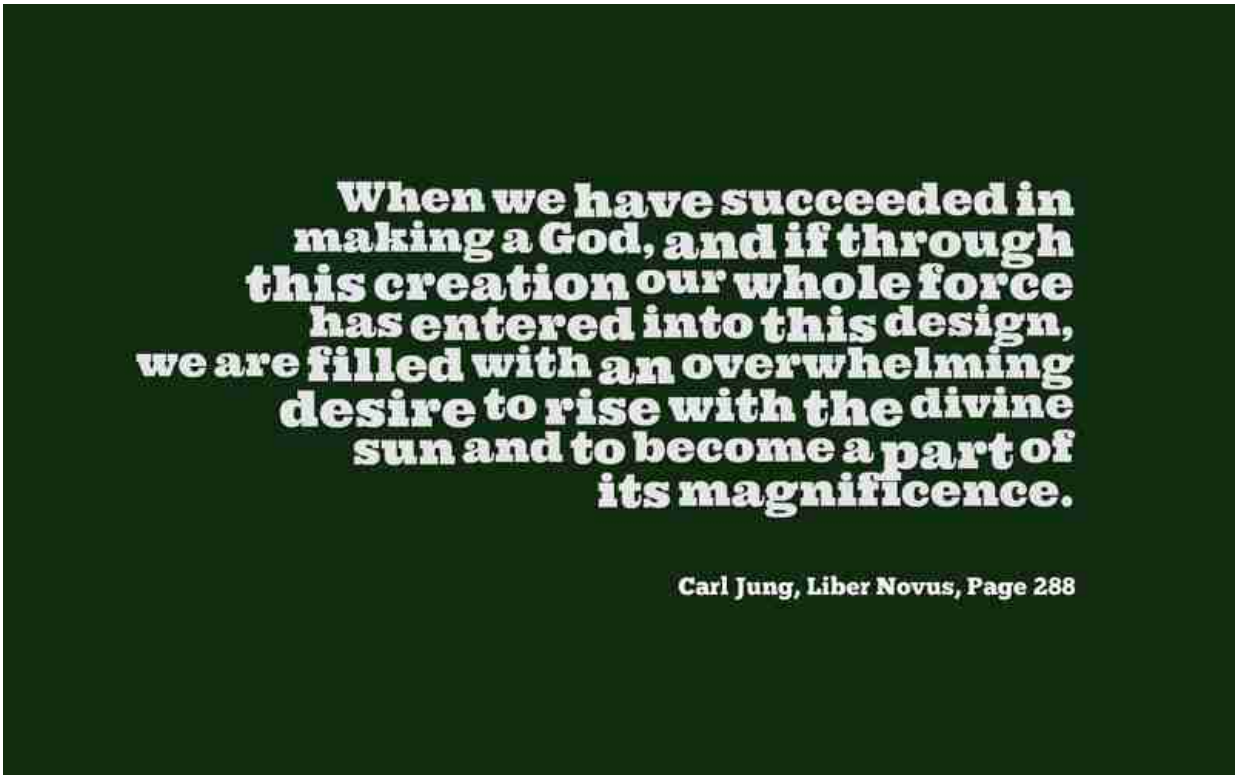
When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence.
Carl Jung, Liber Novus, Page 288

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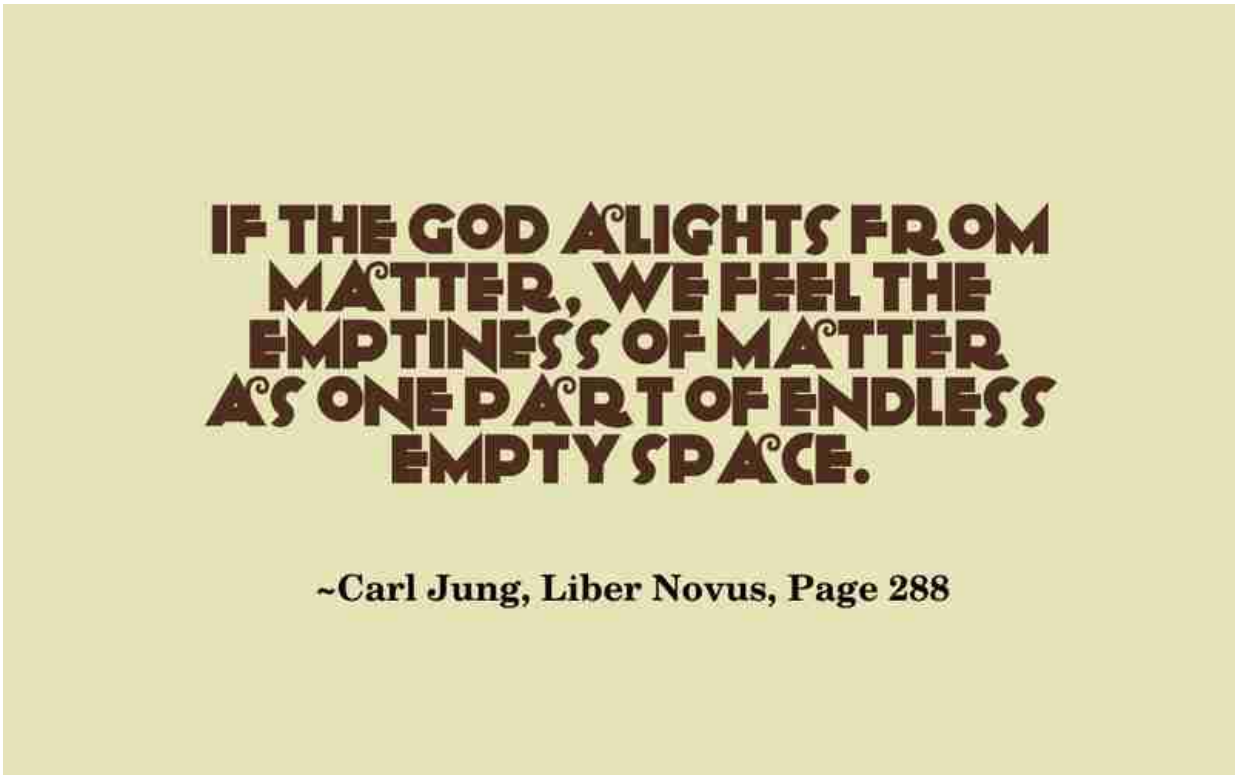
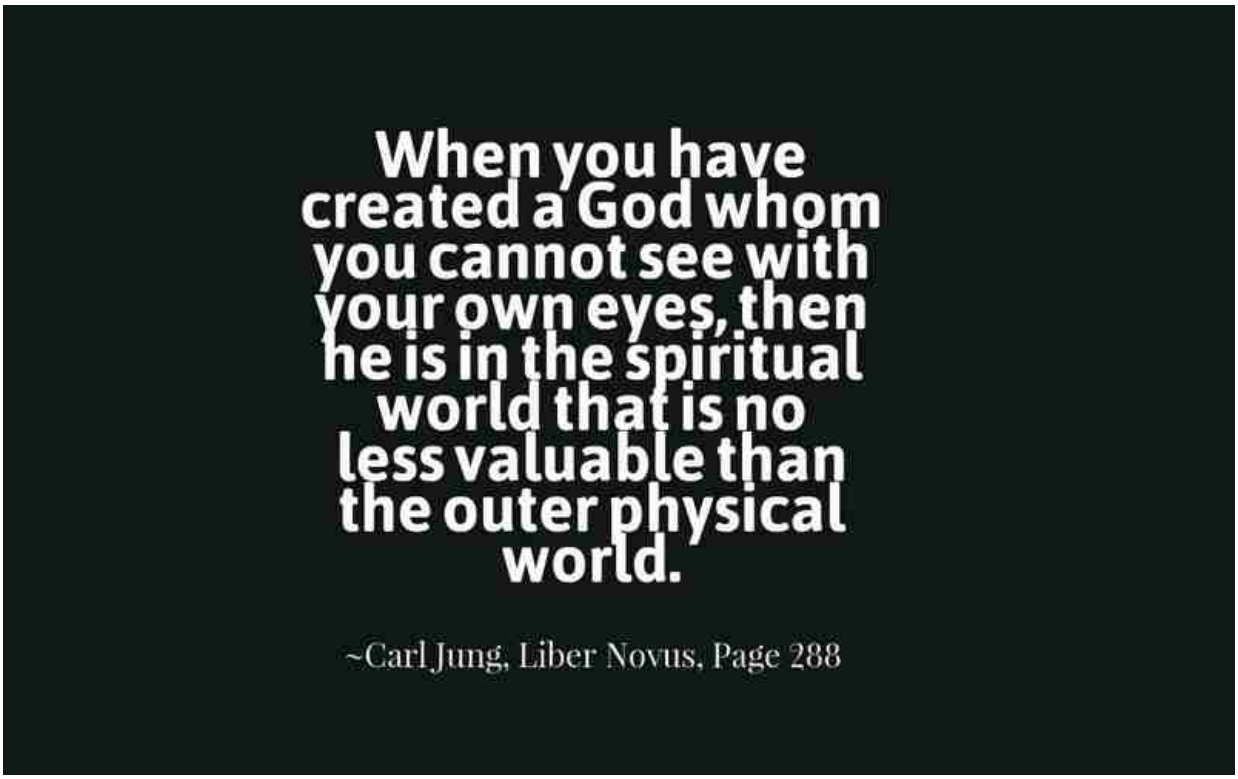

IF THE GOD ALIGHTS FROM MATTER, WE FEEL THE EMPTINESS OF MATTER AS ONE PART OF ENDLESS EMPTY SPACE.
~Carl Jung, Liber Novus, Page 288

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.


When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world.
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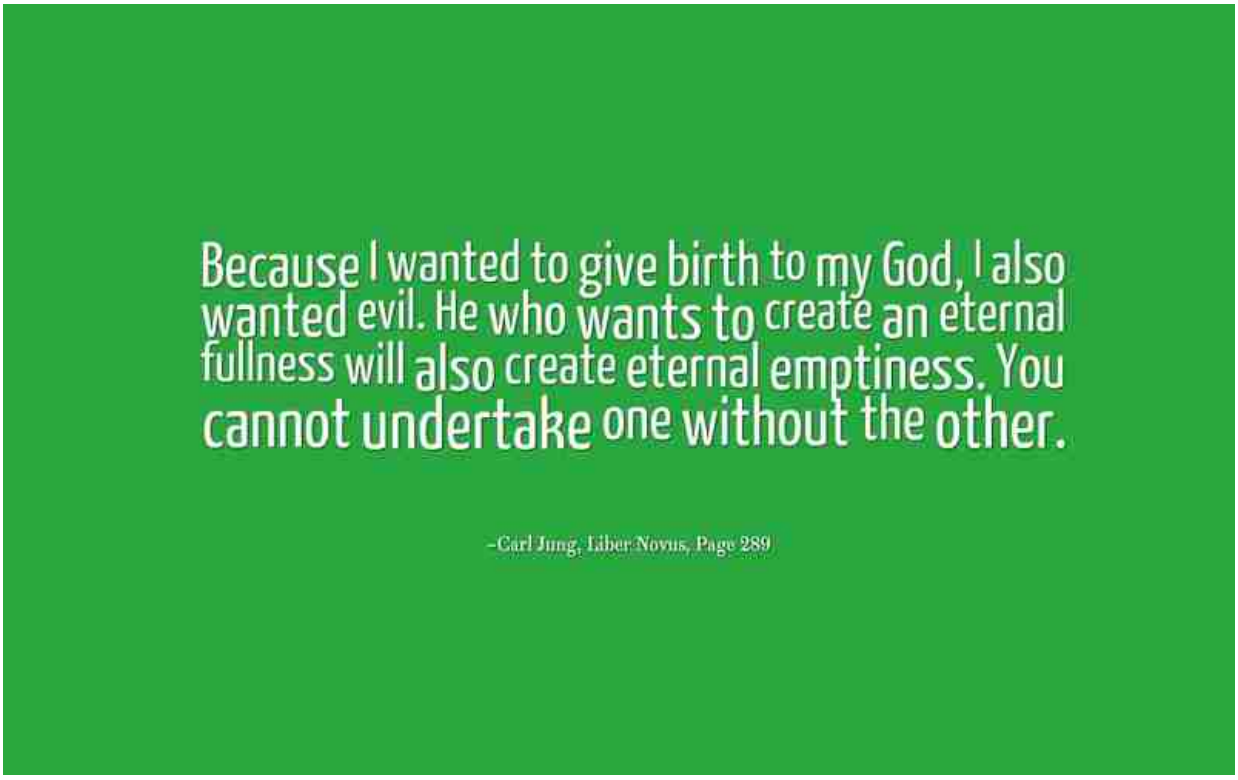
Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other.
~Carl Jung, Liber Novus, Page 289

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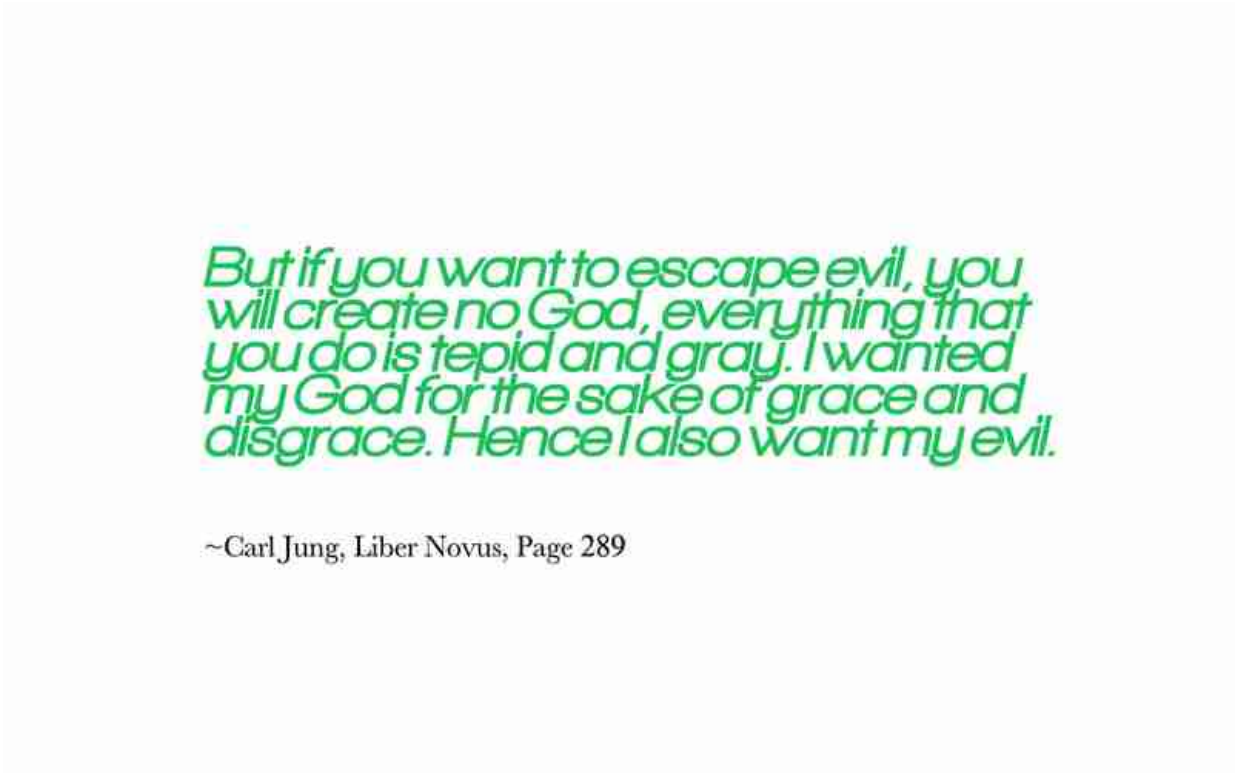
But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil.
~Carl Jung, Liber Novus, Page 289

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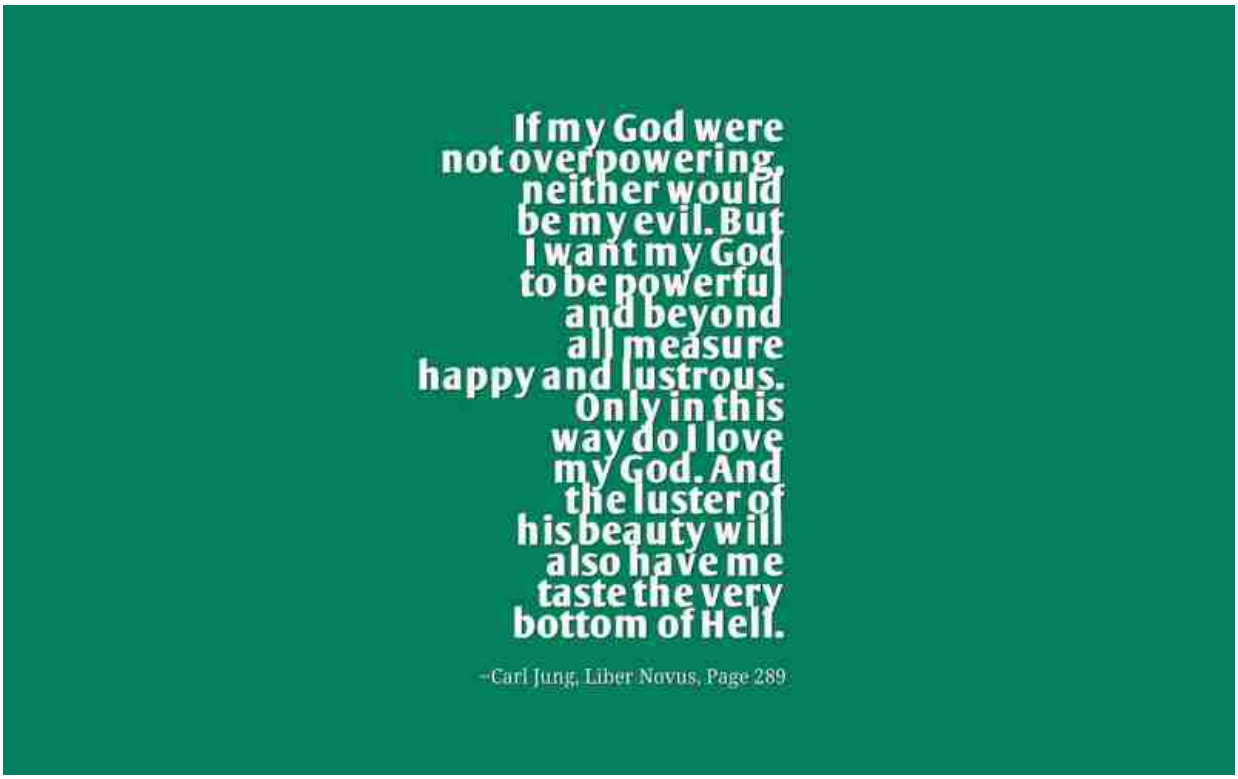
If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell.
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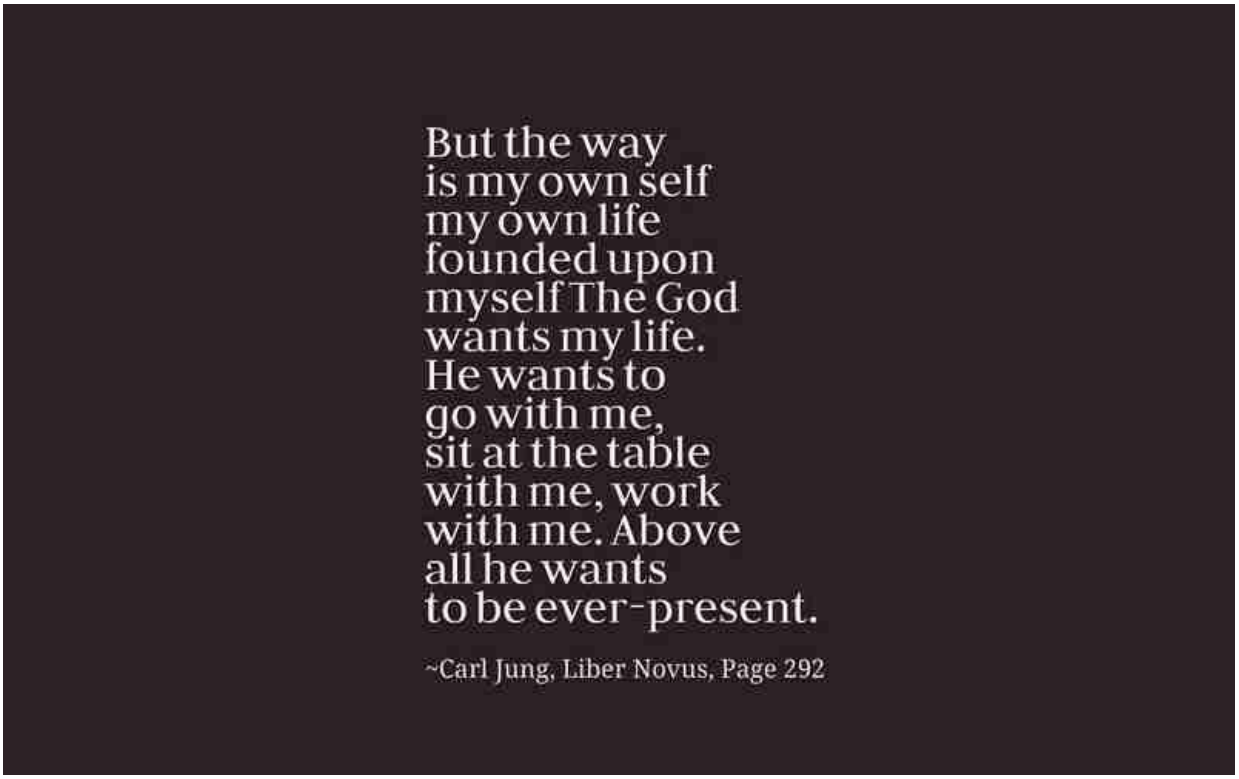

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

Carl Jung: Hence we must strive to free the self from the God, so that we can live. **(2016-05-31 02:30)**

In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the sel£ since it is torn apart all too often, not
only by our vices but also by our virtues.

For vices as well as virtues always want to live outside.

But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

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Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced
it.

It has happened thus in me.

And it certainly happened in a way that I neither expected nor wished for.

The experience of the God in this form was unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all
measure and steadily goes on working in me.

So if it is a deception, then deception is my God.

Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize
the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the
knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience.

I cannot help but recognize him by the experience.

I do not want to believe it, I do not need to believe it, nor could I believe it.

How can one believe such?

My mind would need to be totally confused to believe such things.

Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding.

Only a sick brain could produce such deceptions.

I am like those sick persons who have been overcome by delusion and sensory deception.

But I must say that the God makes us sick.

I experience the God in sickness.

A living God afflicts our reason like a sickness.

He fills the soul with intoxication.

He fills us with reeling chaos.

How many will the God break?

The God appears to us in a certain state of the soul.

Therefore we reach the God through the self.

Not the self is God, although we reach the God through the self.

The God is behind the self, above the self. the self itself. when he appears.

But he appears as our sickness, from which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were
not with the self.

We must draw the self to our side.

Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into
the boundless, into dissolution.

Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but
drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames.

Hence we must strive to free the self from the God, so that we can live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness.

Thus we accept the sick part and can also heal it.

But it will be a healing with loss.

We lose a part of life.

We go on living, but as ones lamed by the God.

Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the
ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole.

Therefore I must serve my self I must win it in this way.

But I just win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully.

The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is
also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he
is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Pages 337-338

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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1.6 June

Carl Jung: All psychotherapeutic methods are, by and large, useless **(2016-06-01 02:00)**

All psychotherapeutic methods are, by and large, useless.

I merely want to stress the fact that there are not a few cases where the doctor has to make up his mind to deal fundamentally with
the unconscious, to come to a real settlement with it.

This is of course something very different from interpretation.

In the latter case it is taken for granted that the doctor knows beforehand, so as to be able to interpret.

But in the case of a real settlement it is not a question of interpretation: it is a question of releasing unconscious processes and letting
them come into the conscious mind in the form of fantasies.

We can try our hand at interpreting these fantasies if we like.

In many cases it may be quite important for the patient to have some idea of the meaning of the fantasies produced.

But it is of vital importance that he should experience them to the full and, in so far as intellectual understanding belongs to the
totality of experience, also understand them.

Yet I would not give priority to understanding.

Naturally the doctor must be able to assist the patient in his understanding, but, since he will not and indeed cannot understand everything, the doctor should assiduously guard against clever feats of interpretation.

The transcendent function does not proceed without aim and purpose, but leads to the revelation of the essential man.

It is in the first place a purely natural process, which may in some cases pursue its course without the knowledge or assistance of the individual, and can sometimes forcibly accomplish itself in the face of opposition.

The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hidden away in the embryonic germplasm; the production and unfolding of the original, potential wholeness.

The symbols used by the unconscious to this end are the same as those which mankind has always used to express wholeness, completeness, and perfection: symbols, as a rule, of the quaternity and the circle.

For these reasons I have termed this the individuation process.

This natural process of individuation served me both as a model and guiding principle for my method of treatment. Carl Jung, CW 7, Paras 186-187

Individuation means becoming an “in-dividual,” and, in so far as “individuality” embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self.

We could therefore translate individuation as “coming to selfhood” or “self-realization.” Carl Jung, CW 7, Para 266

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation.

Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible.

Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion.

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move.

We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment.

As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before.

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242.

In the individuation process, it anticipates the figure that comes from the synthesis of conscious and unconscious elements in the personality.

It is therefore a symbol which unites the opposites; a mediator, bringer of healing, that is, one who makes whole.

Because it has this meaning, the child motif is capable of the numerous transformations mentioned above: it can be expressed by roundness, the circle or sphere, or else by the quaternity as another form of wholeness.

I have called this wholeness that transcends consciousness the “self.”

The goal of the individuation process is the synthesis of the self. Carl Jung, CW 9i, Para 278

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

This, roughly, is what I mean by the individuation process.

As the name shows, it is a process or course of development arising out of the conflict between the two fundamental psychic facts. Carl Jung, CW 9i, Para 522-523

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala.

This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

If the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind.

The central symbols of this process describe the self, which is man's totality, consisting on the one hand of that which is conscious to him, and on the other hand of the contents of the unconscious. Carl Jung, CW 11, Para 755

Individuation appears, on the one hand, as the synthesis of a new unity which previously consisted of scattered particles, and on the other hand, as the revelation of something which existed before the ego and is in fact its father or creator and also its totality. Carl Jung, CW 11, Para 400

Individuation is an expression of that biological process—simple or complicated as the case may be —by which every living thing becomes what it was destined to become from the beginning.

This process naturally expresses itself in man as much psychically as somatically. Carl Jung, CW 11, Para 460

The goal of psychological, as of biological, development is self-realization, or individuation.

But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God image, self-realization—to put it in religious or metaphysical terms —amounts to God's incarnation.

That is already expressed in the fact that Christ is the son of God. Carl Jung, CW 11, Para 233

The metaphysical process is known to the psychology of the unconscious as the individuation process.

In so far as this process, as a rule, runs its course unconsciously as it has from time immemorial, it means no more than the acorn becomes an oak, the calf a cow, and the child an adult.

But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous.

In the first case consciousness nowhere intervenes; the end remains as dark as the beginning.

In the second case so much darkness comes to light that the personality is permeated with light, and consciousness

necessarily gains in scope and insight.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

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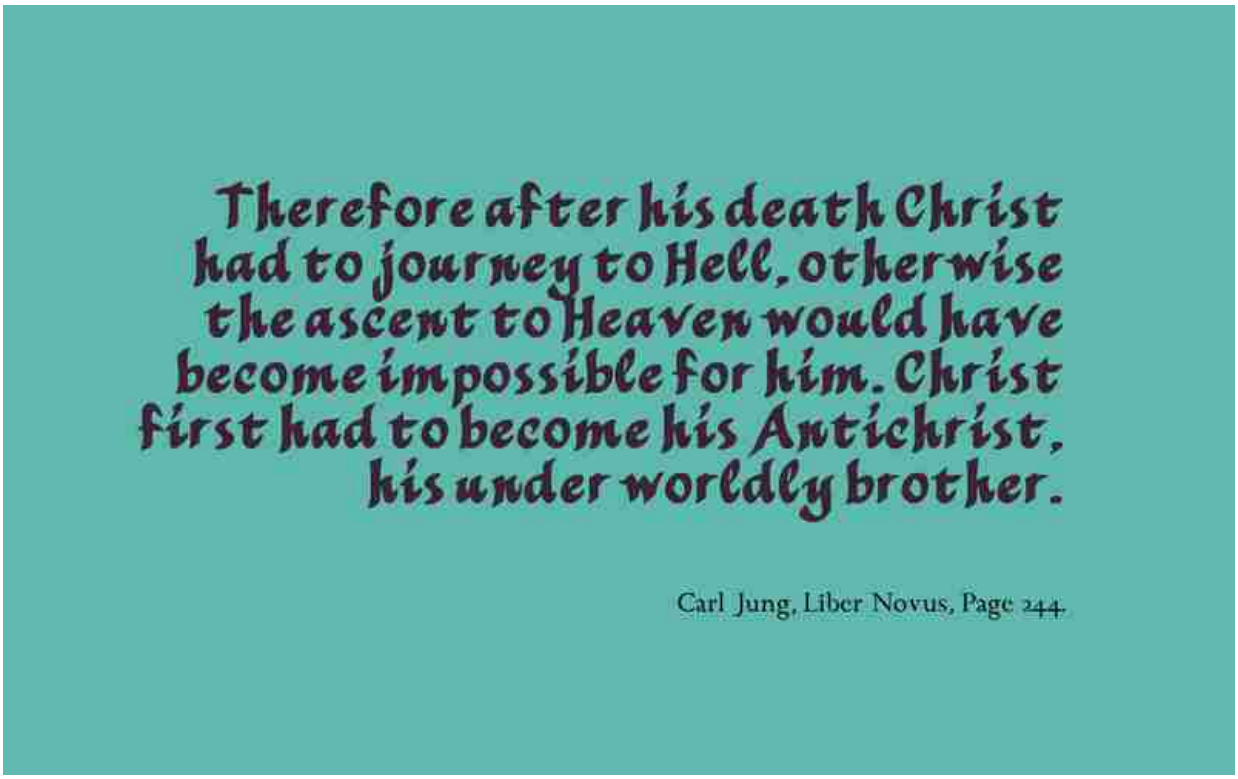
Some Carl Jung Quotations XL [Liber Novus, Red Book (2016-06-01 04:32)


Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother.
Carl Jung, Liber Novus, Page 244.

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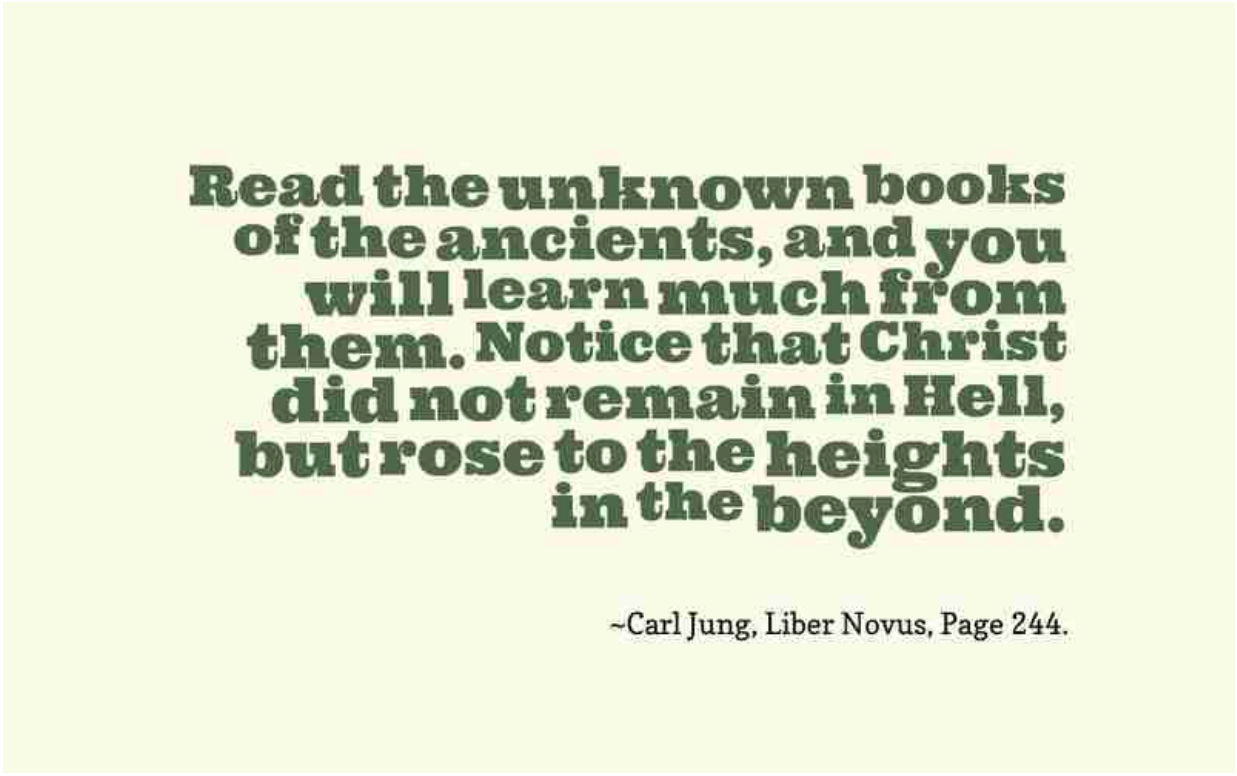
Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.
~Carl Jung, Liber Novus, Page 244.

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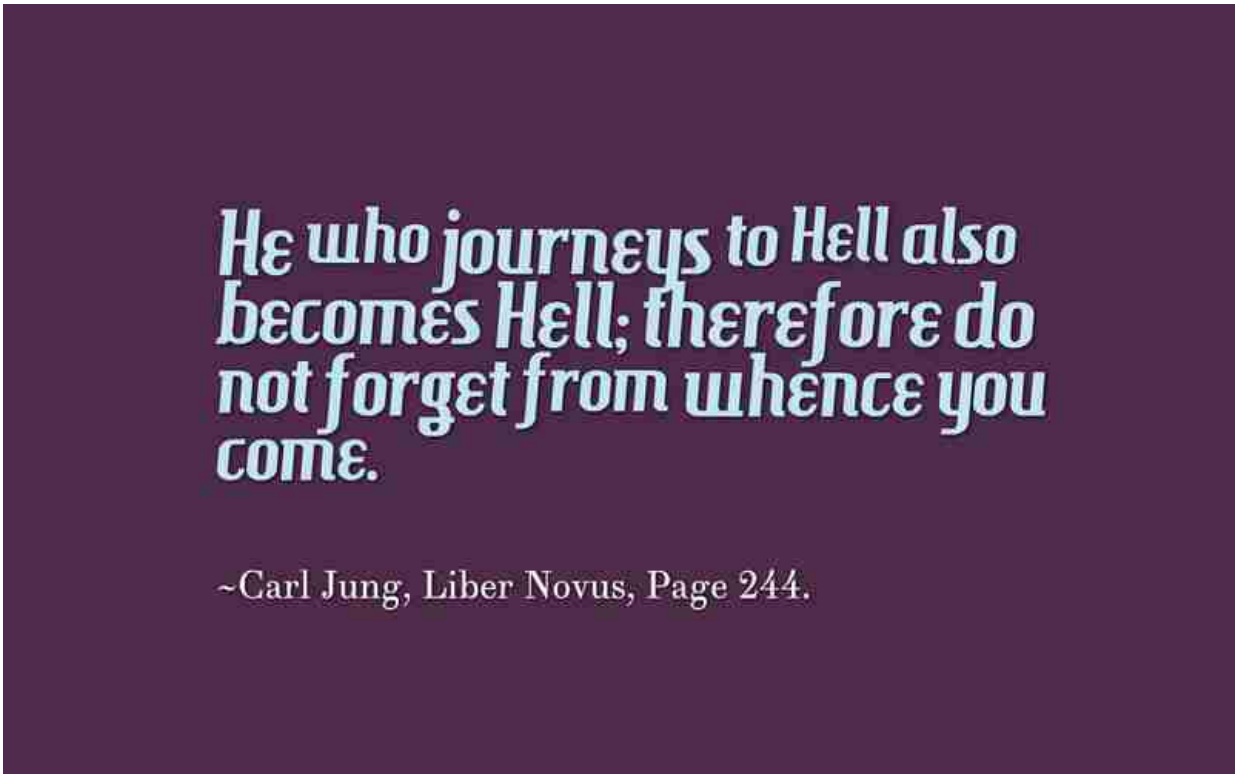
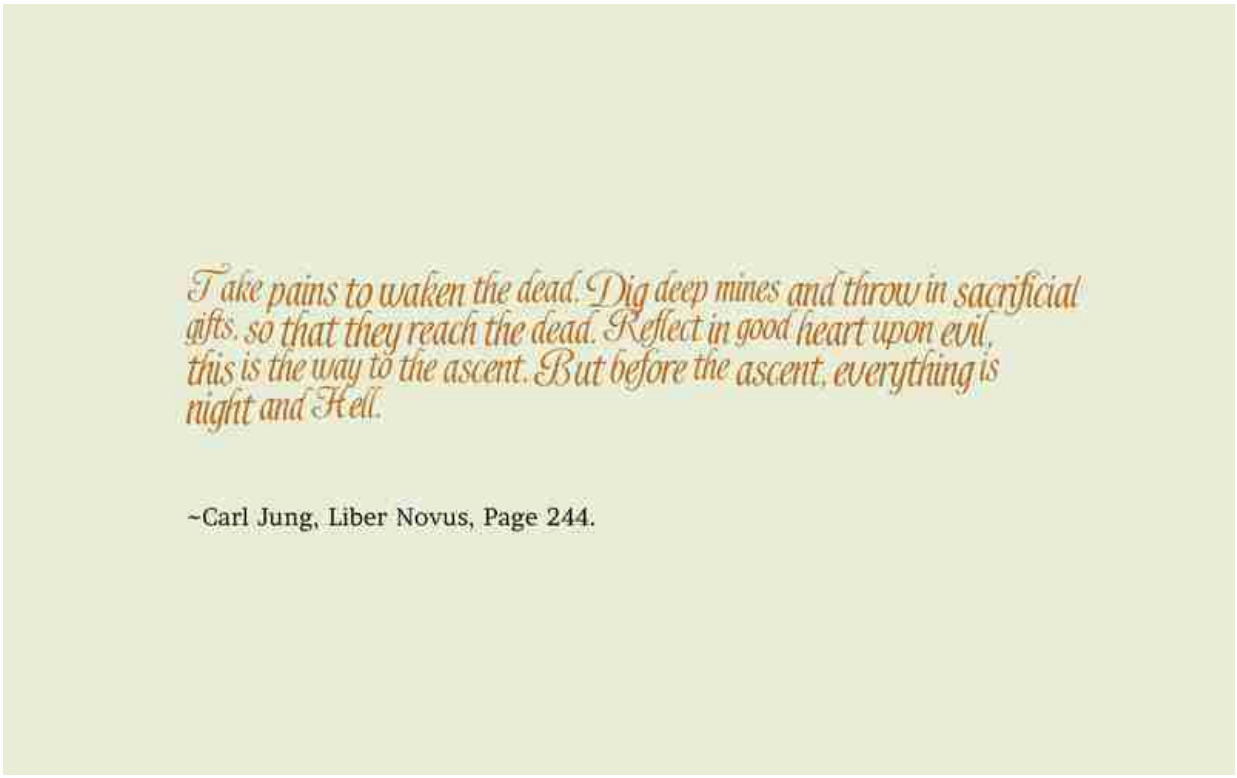


He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.


Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.
~Carl Jung, Liber Novus, Page 244.

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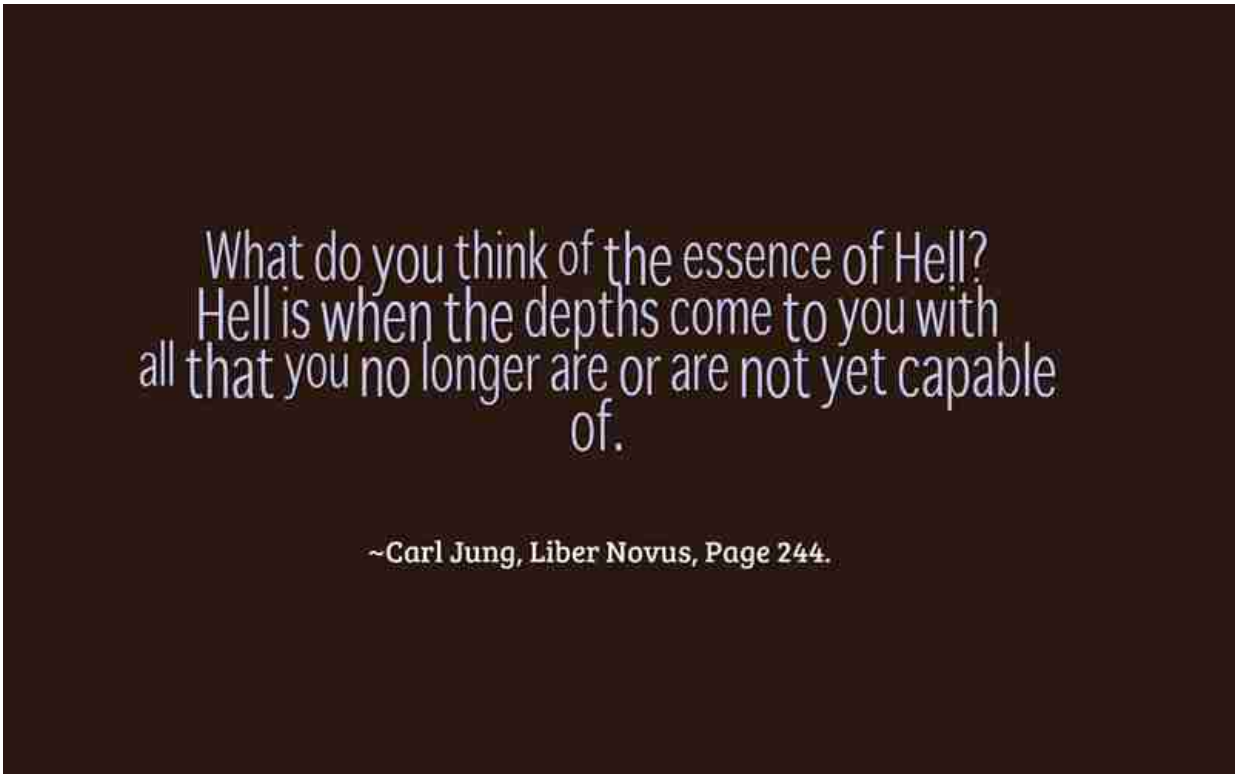
What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of.
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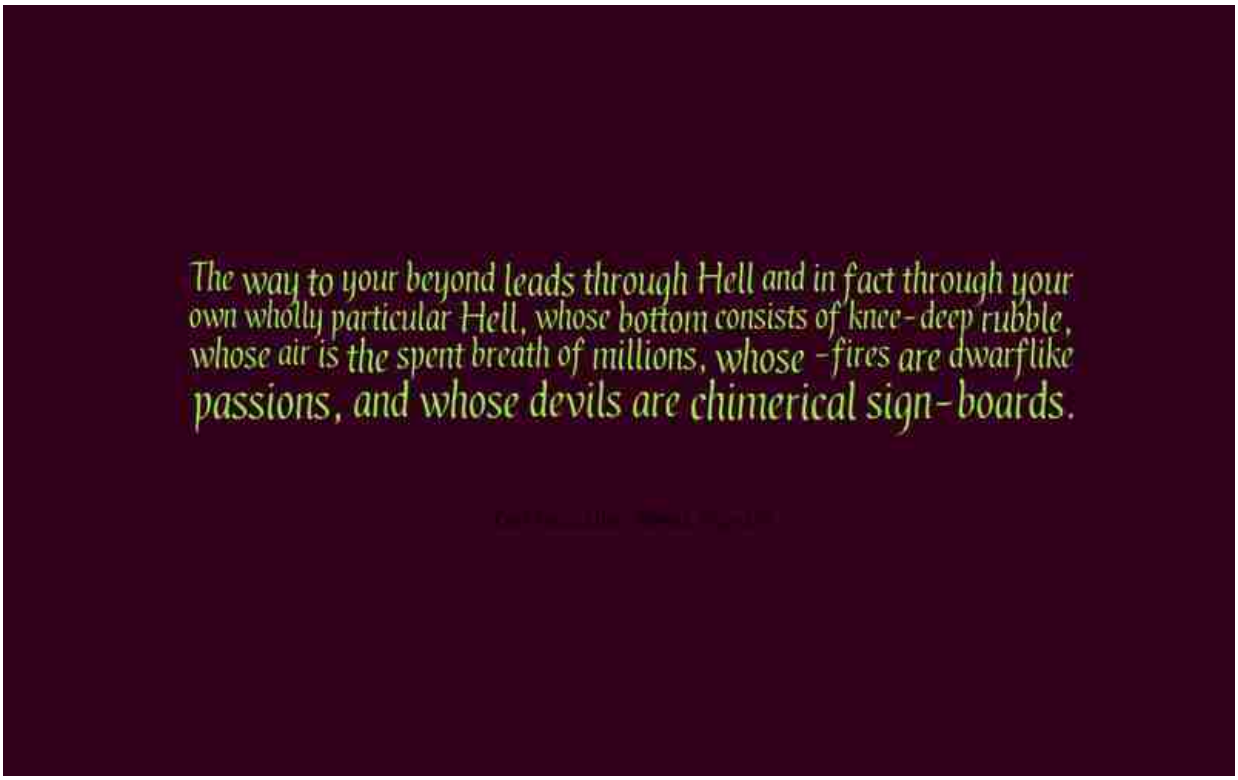
The way to your beyond leads through Hell and in fact through your
own wholly particular Hell, whose bottom consists of knee-deep rubble,
whose air is the spent breath of millions, whose -fires are dwarflike
passions, and whose devils are chimerical sign-boards.

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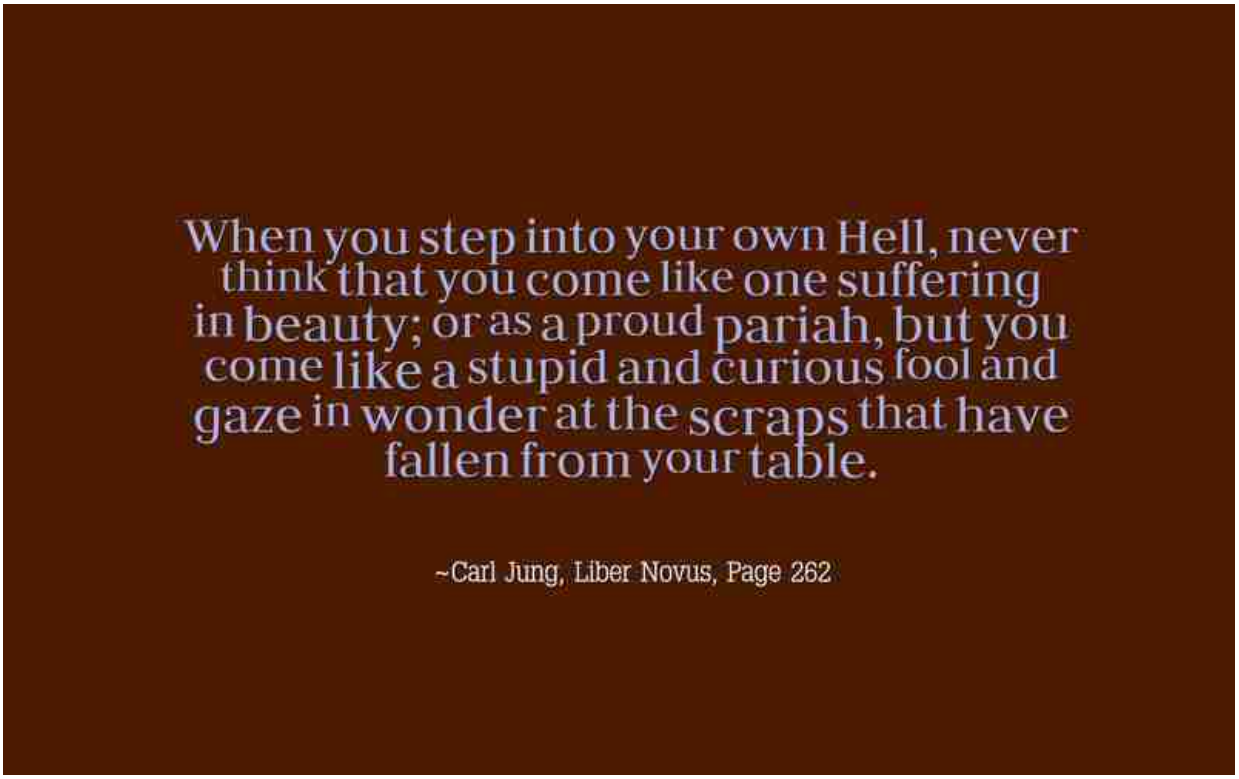
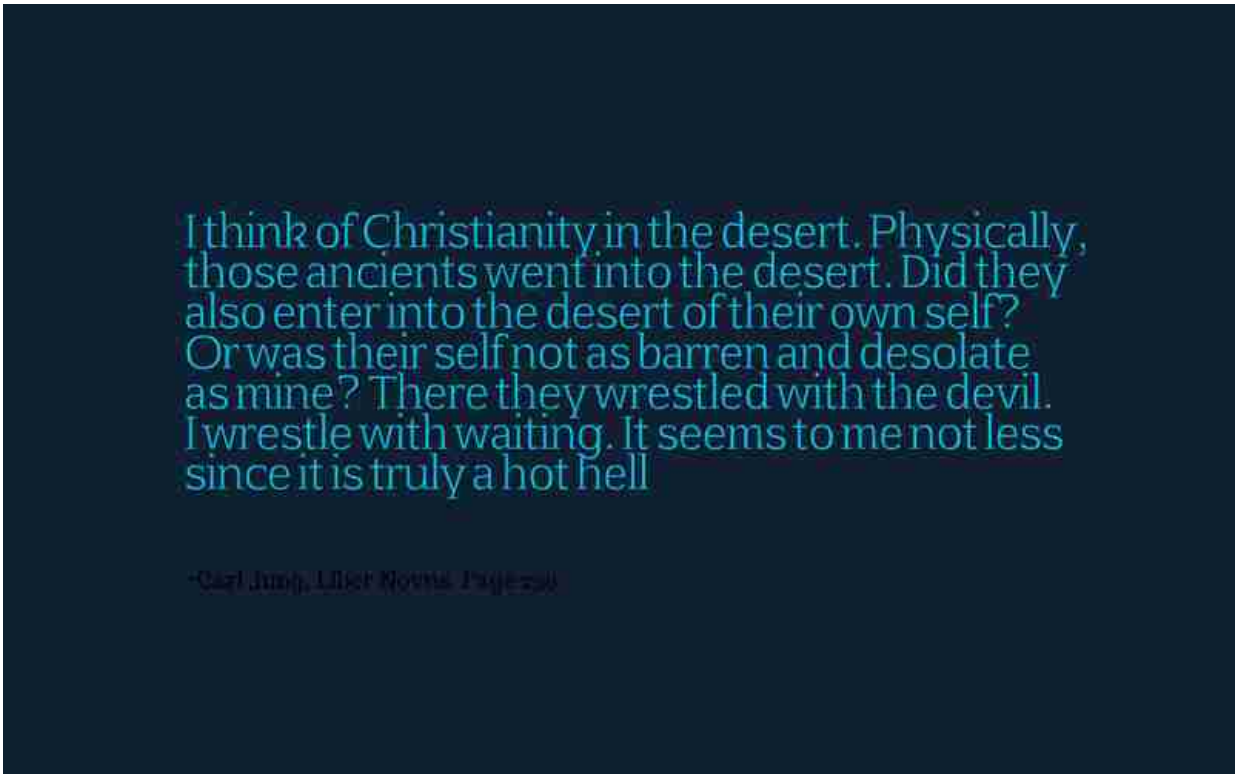

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.
~Carl Jung, Liber Novus, Page 262

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.


I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell

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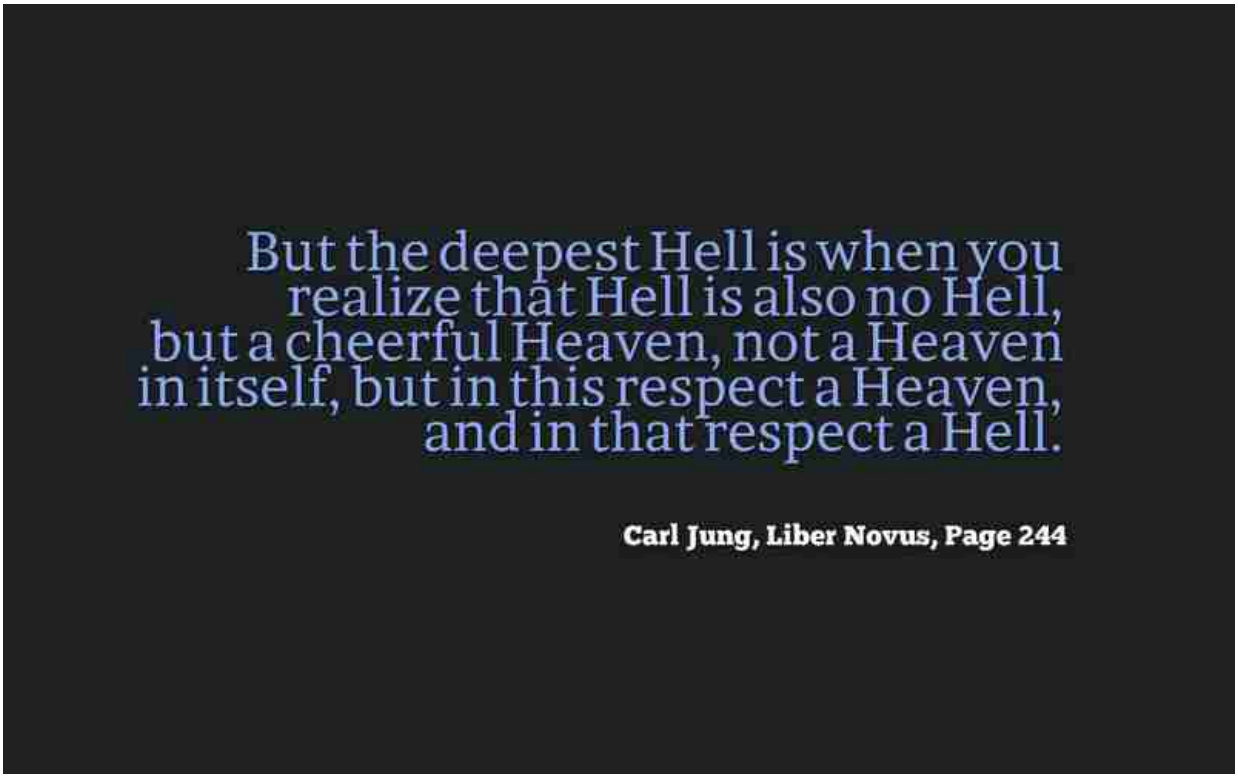
of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.


But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell.
Carl Jung, Liber Novus, Page 244

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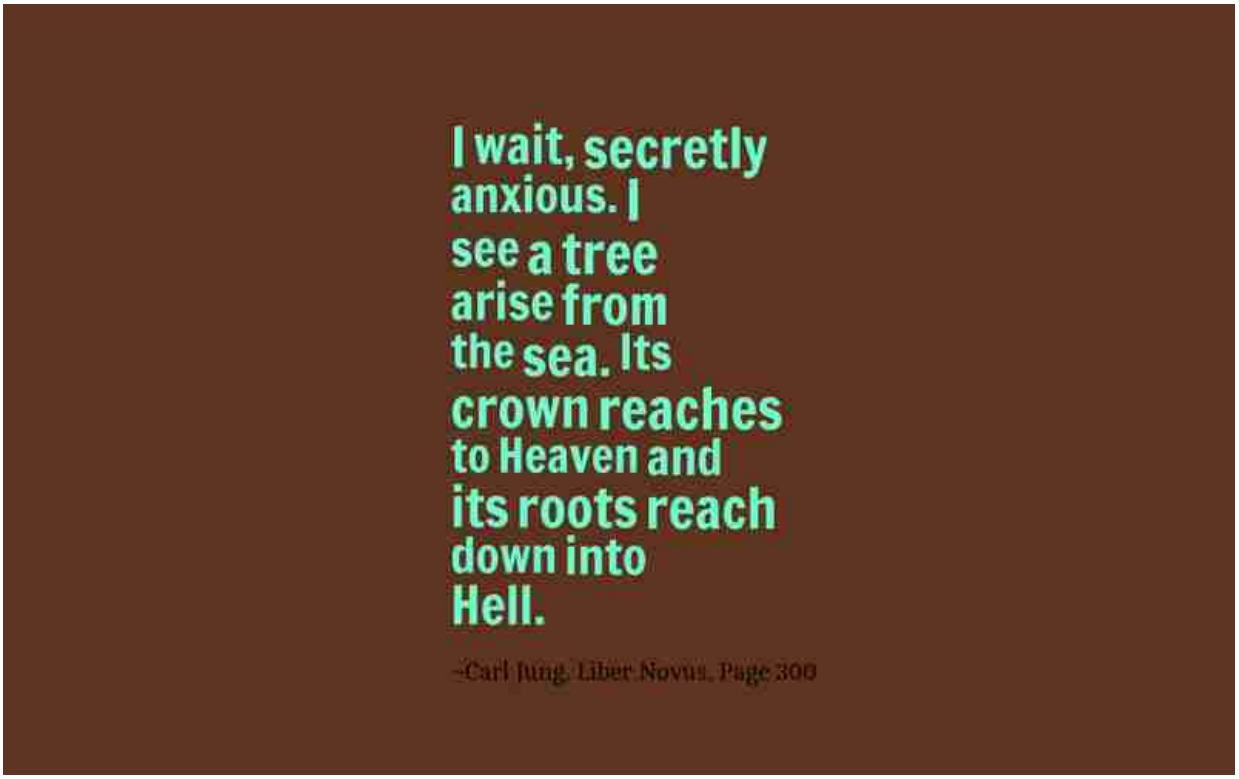
I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell.
~Carl Jung, Liber Novus, Page 300

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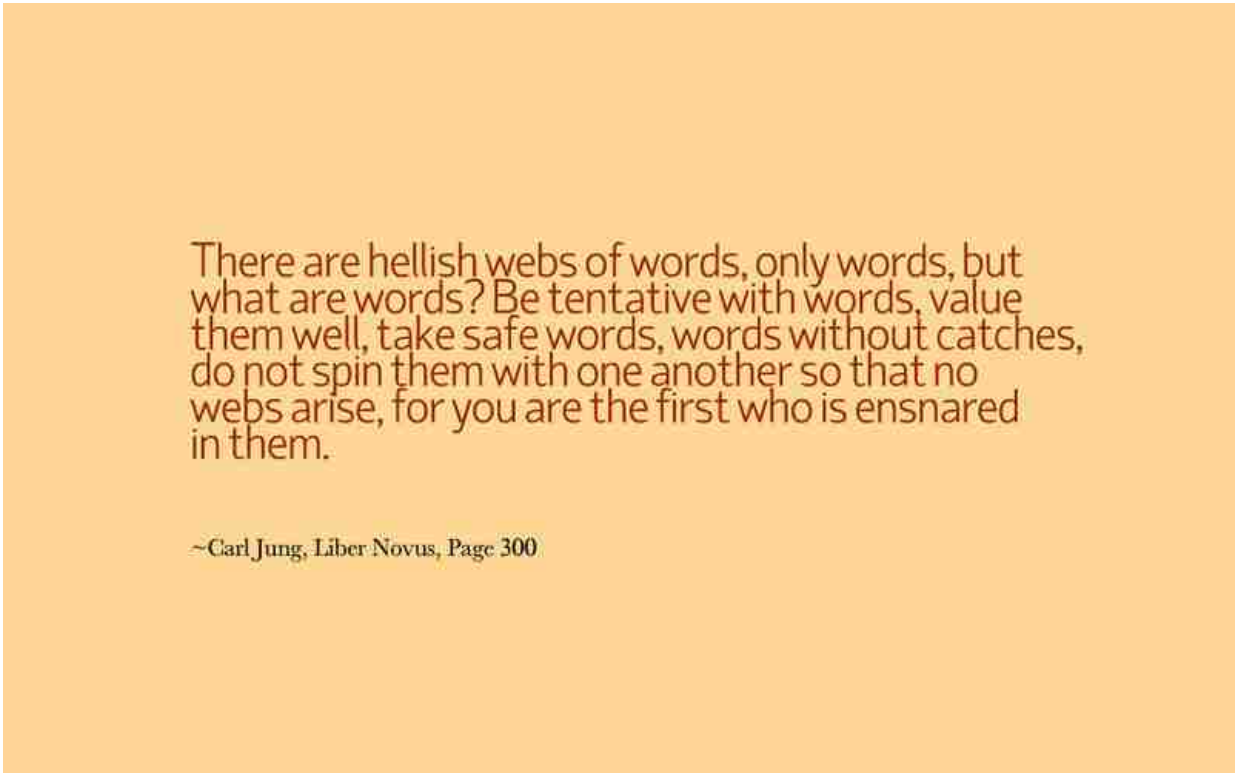
There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.
~Carl Jung, Liber Novus, Page 300

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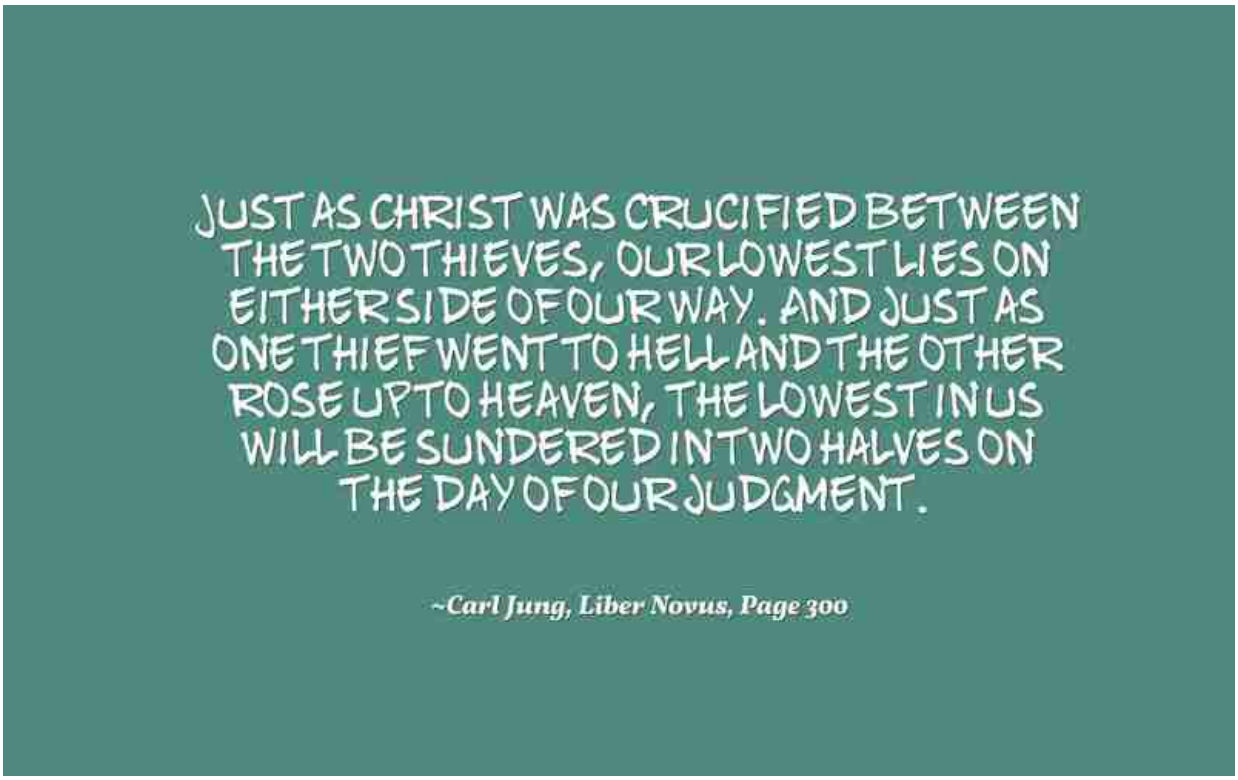
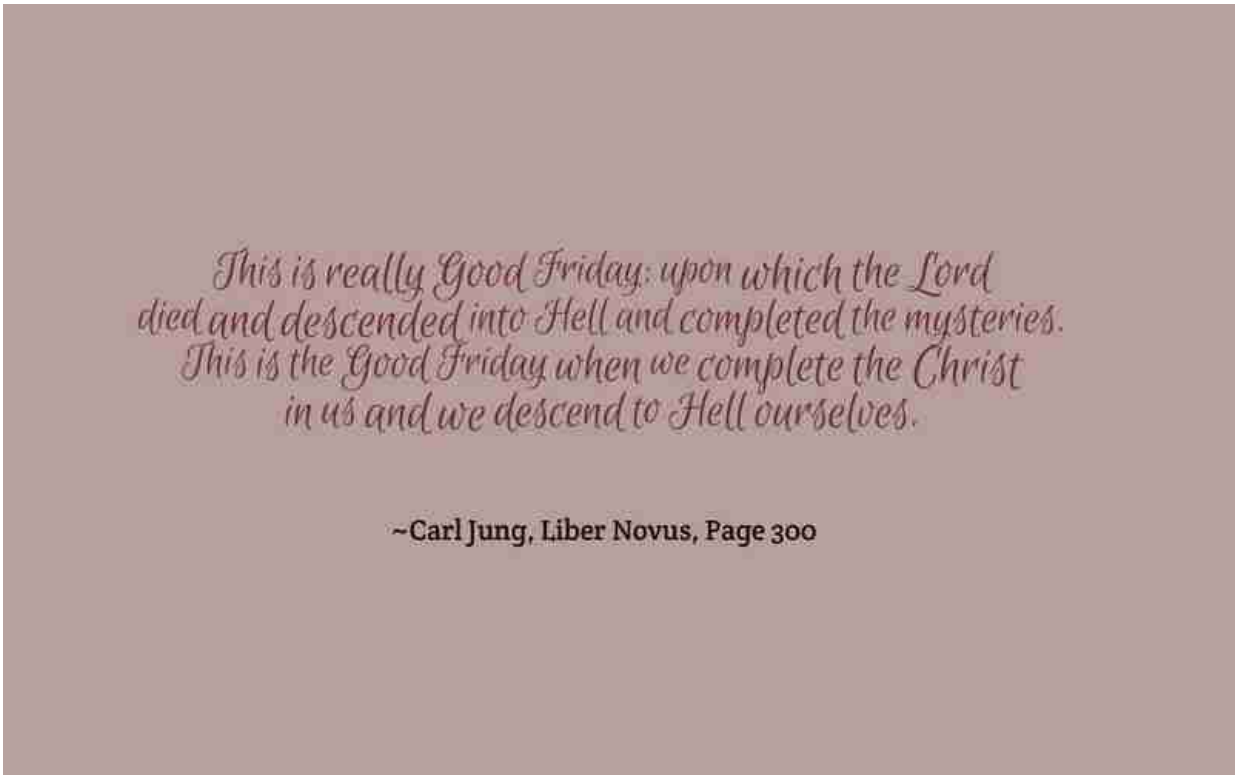

JUST AS CHRIST WAS CRUCIFIED BETWEEN THE TWO THIEVES, OUR LOWEST LIES ON EITHER SIDE OF OUR WAY. AND JUST AS ONE THIEF WENT TO HELL AND THE OTHER ROSE UP TO HEAVEN, THE LOWEST IN US WILL BE SUNDERED IN TWO HALVES ON THE DAY OF OUR JUDGMENT.
~Carl Jung, Liber Novus, Page 300

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.


This is really Good Friday: upon which the Lord
died and descended into Hell and completed the mysteries.
This is the Good Friday when we complete the Christ
in us and we descend to Hell ourselves.
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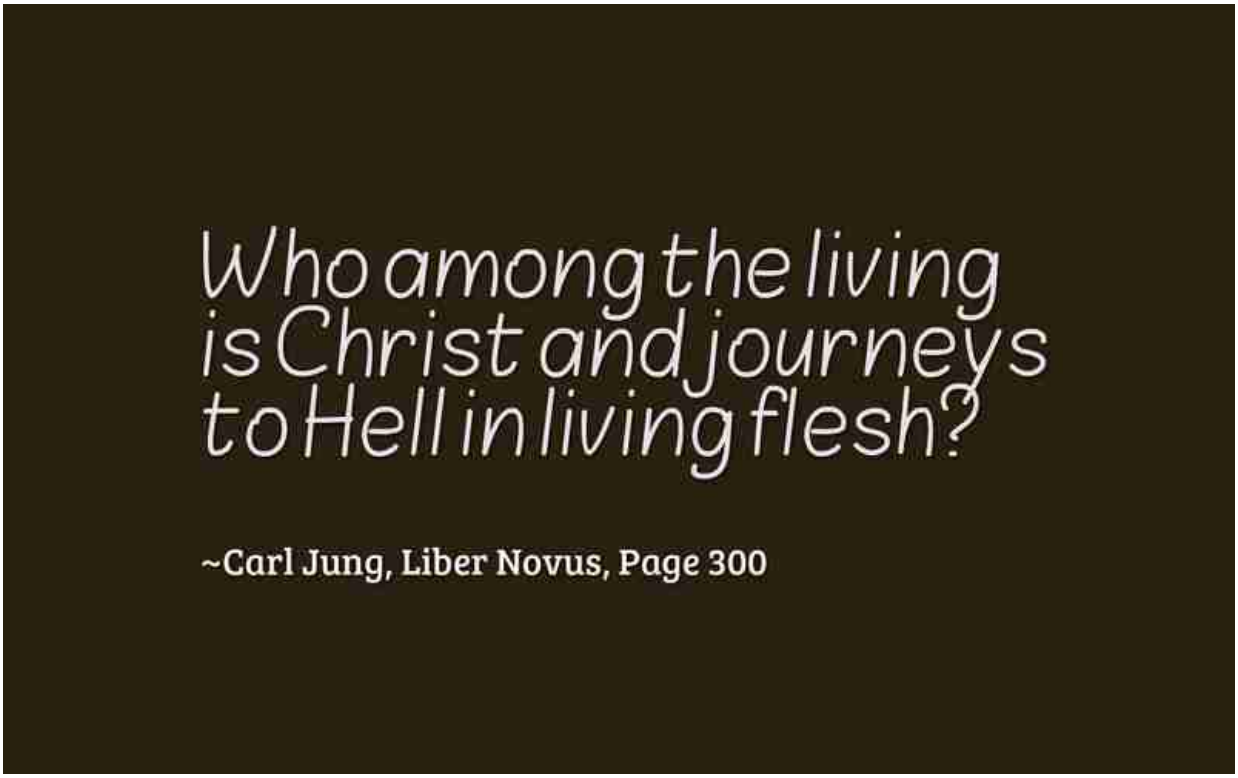
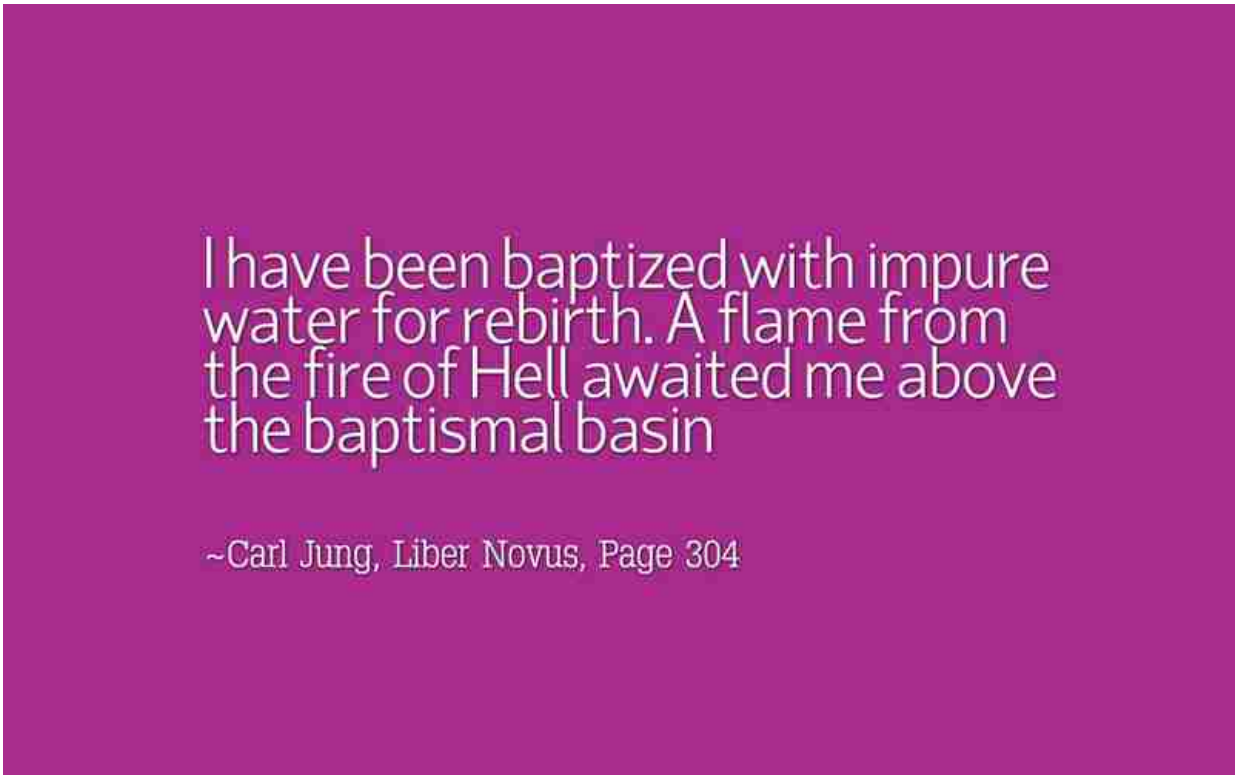


Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.


I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin
~Carl Jung, Liber Novus, Page 304

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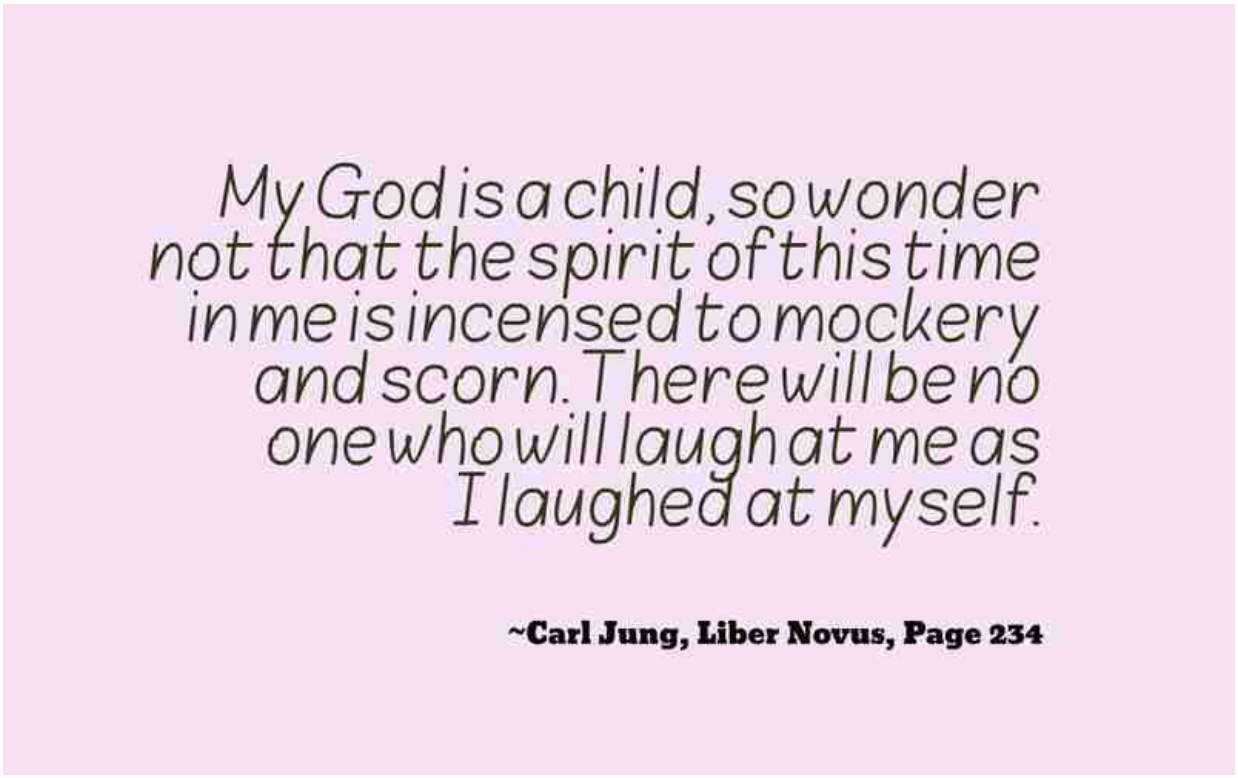
My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself.
~Carl Jung, Liber Novus, Page 234

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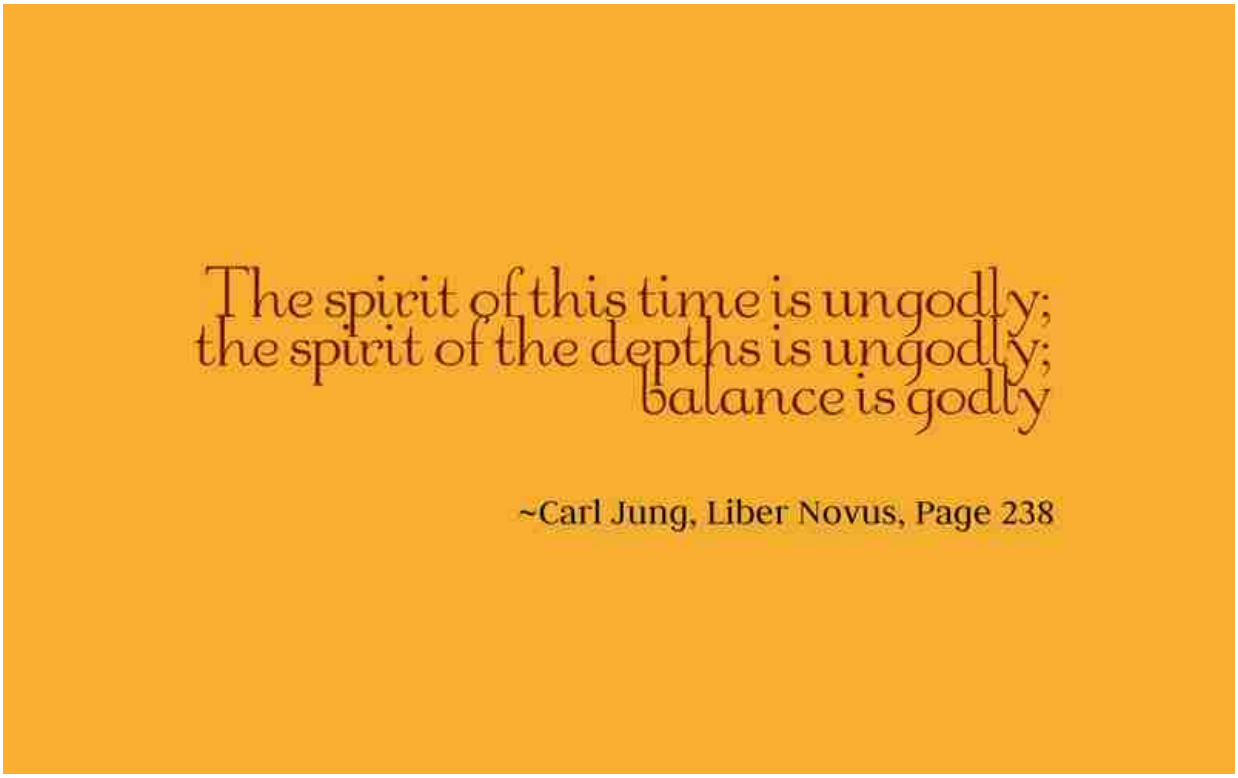
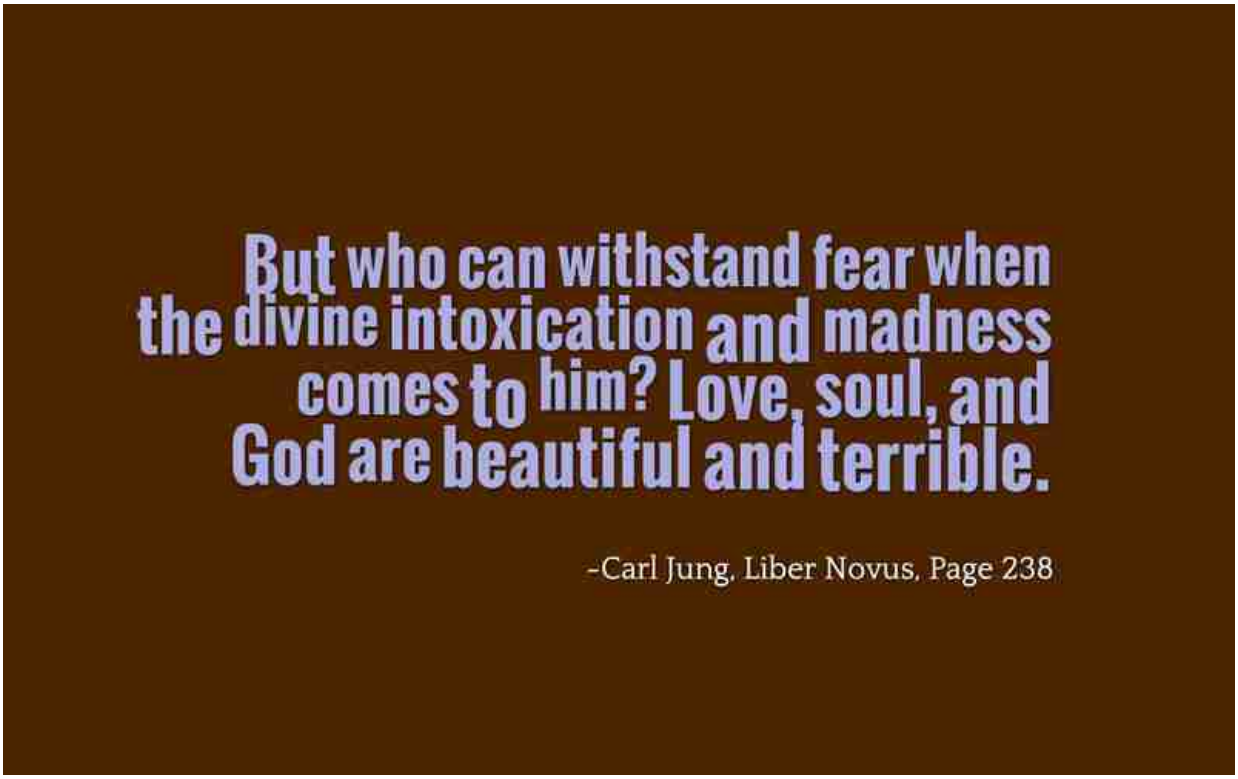


The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.


But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible.
-Carl Jung, Liber Novus, Page 238

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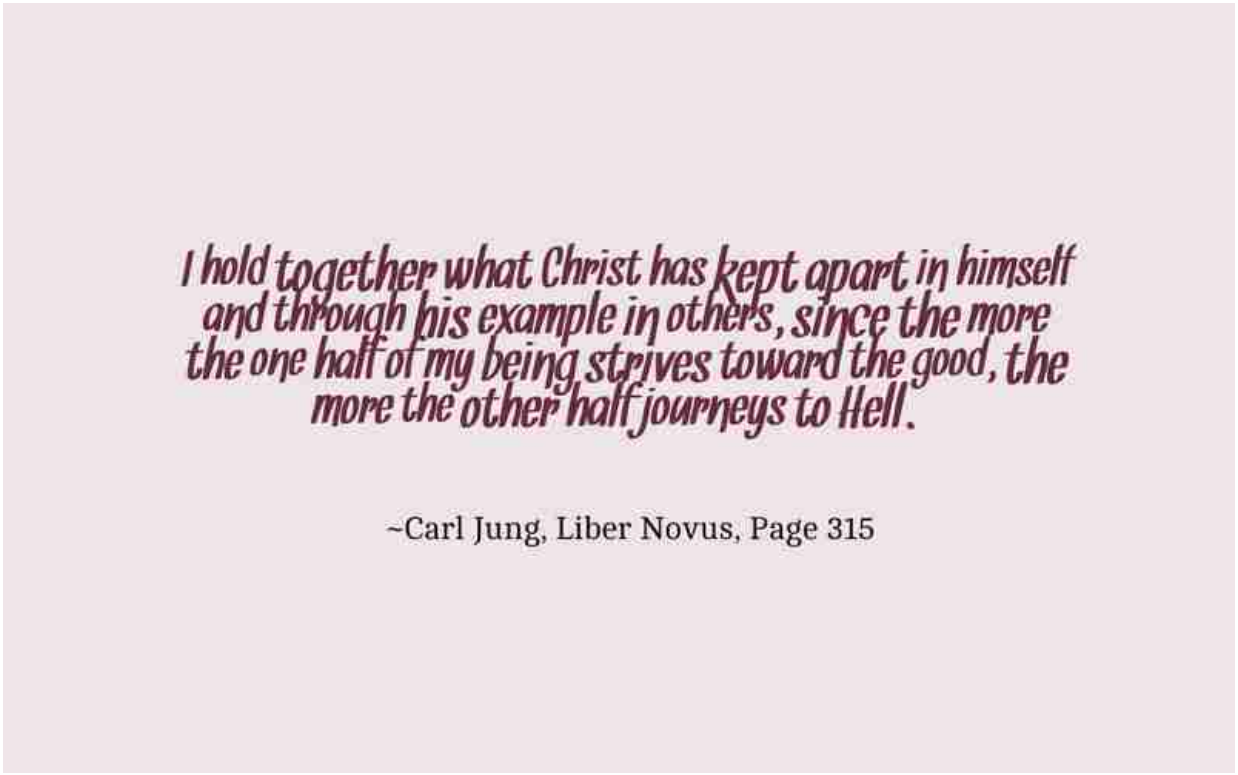
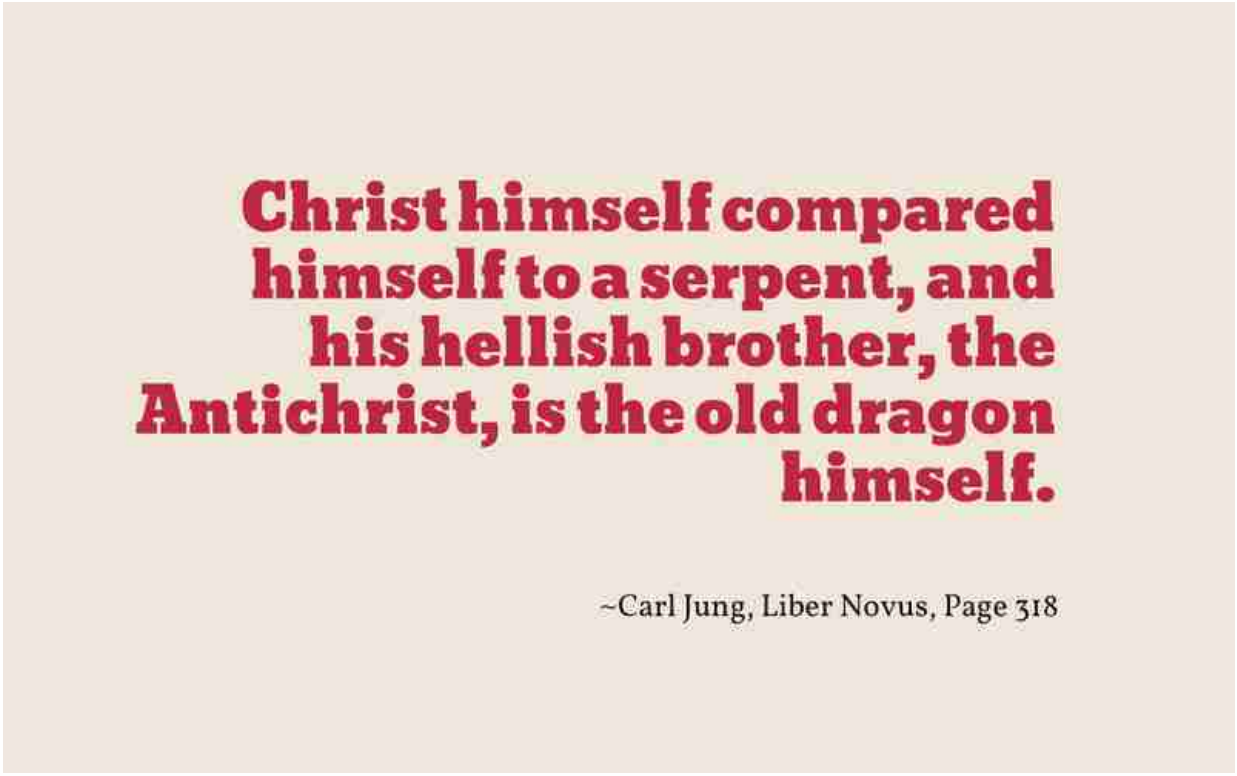

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.
~Carl Jung, Liber Novus, Page 315

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.


Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.
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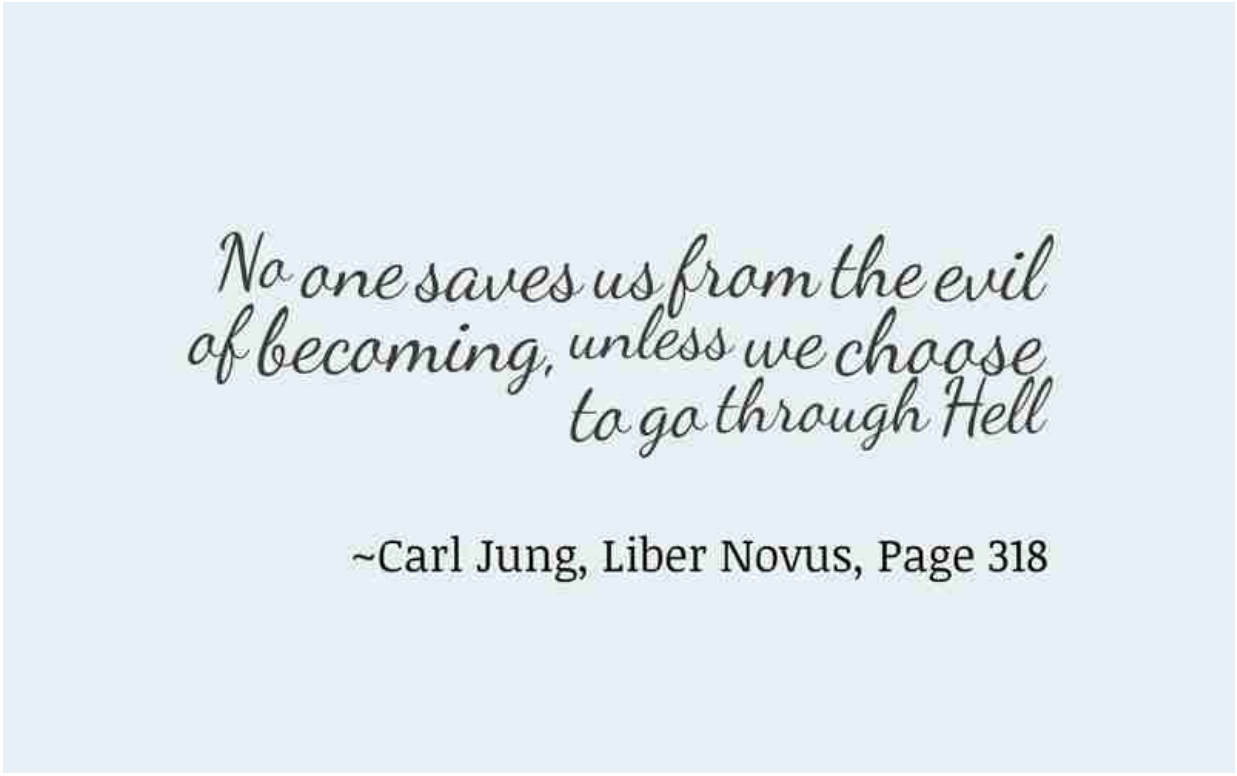
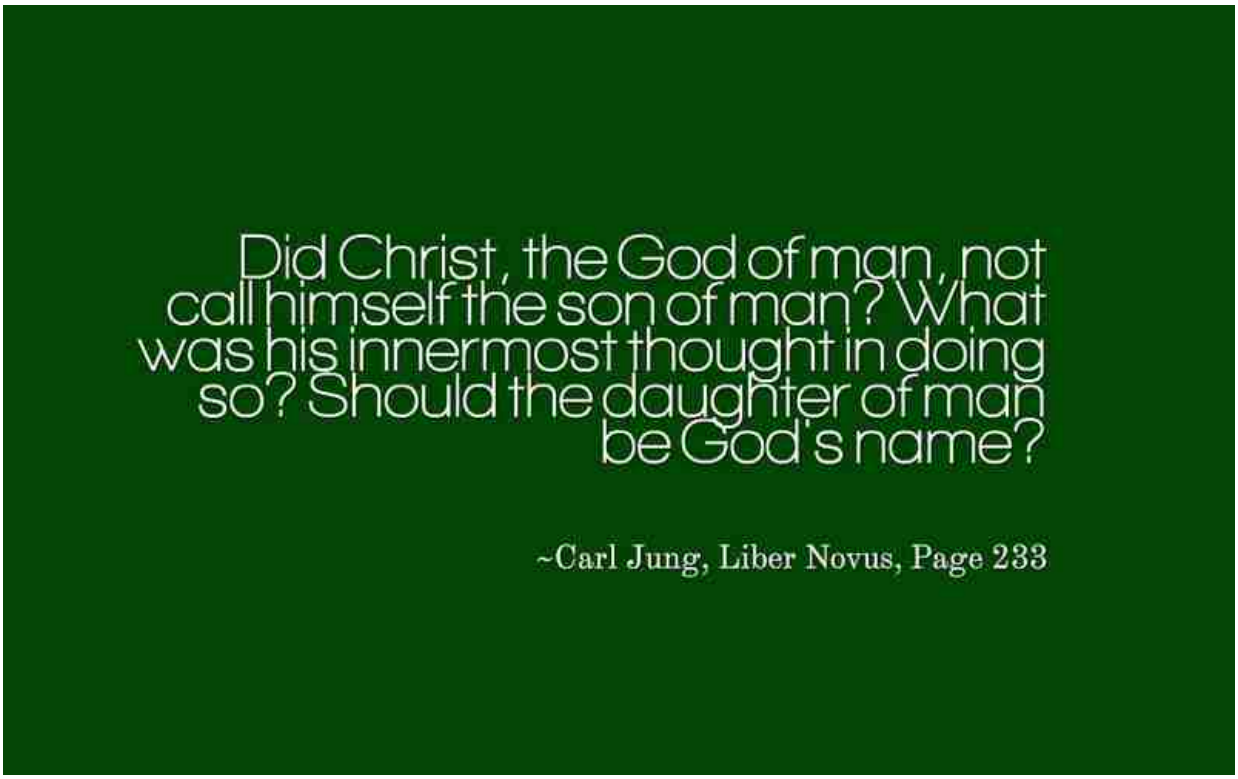
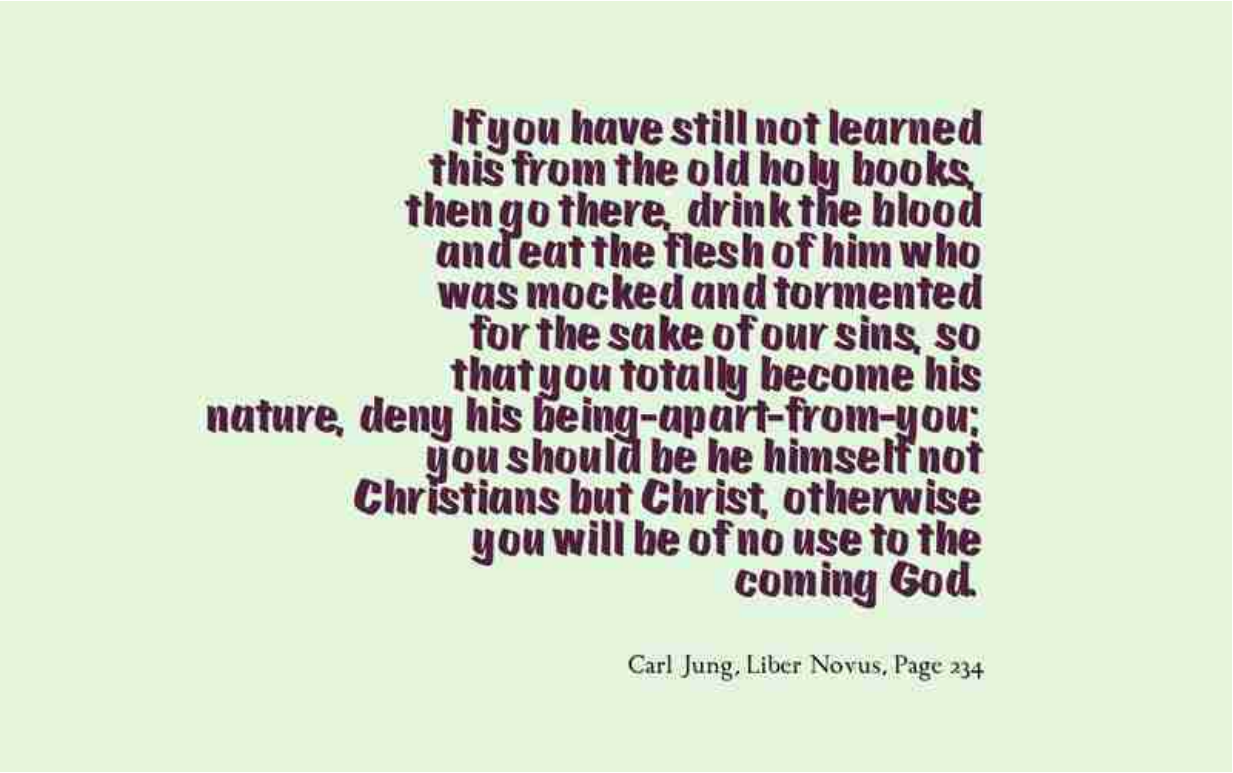


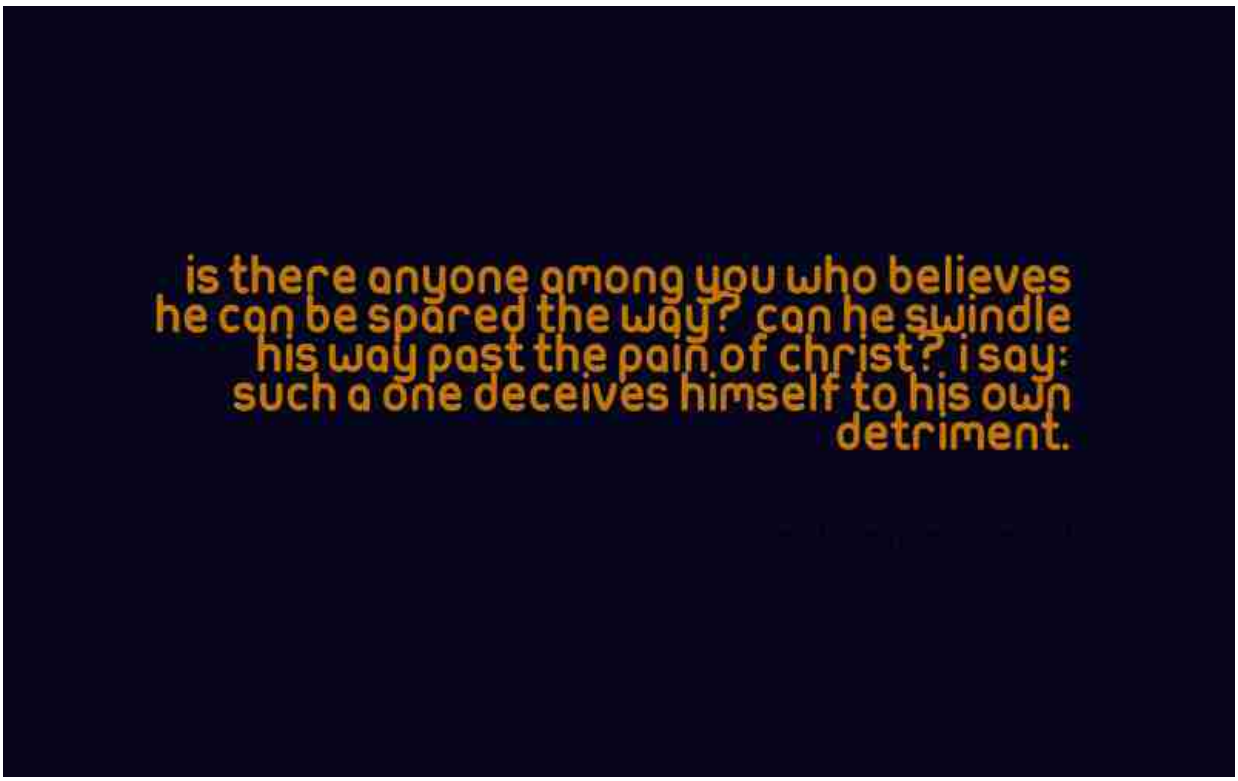
No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.


Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?
~Carl Jung, Liber Novus, Page 233

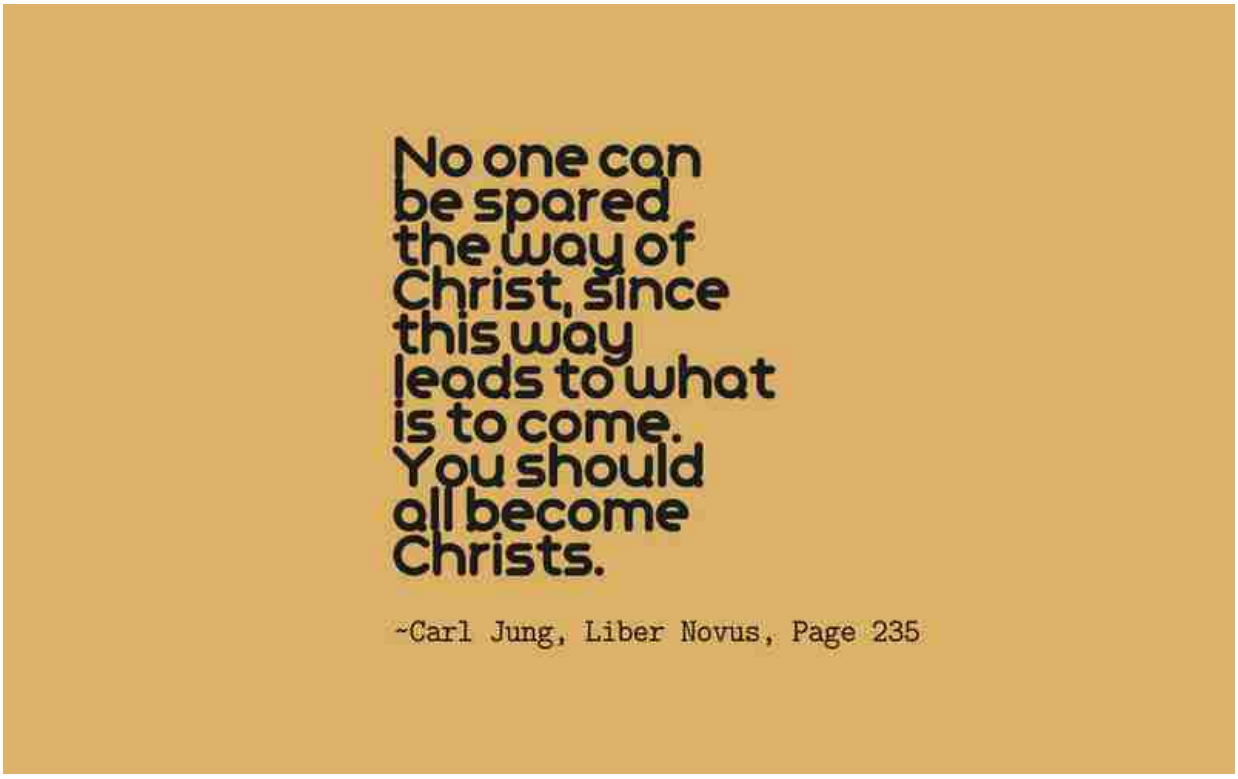
Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.


If you have still not learned
this from the old holy books,
then go there, drink the blood
and eat the flesh of him who
was mocked and tormented
for the sake of our sins, so
that you totally become his
nature, deny his being-apart-from-you;
you should be he himself not
Christians but Christ, otherwise
you will be of no use to the
coming God.
Carl Jung, Liber Novus, Page 234

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.


is there anyone among you who believes
he can be spared the way? can he swindle
his way past the pain of christ? i say:
such a one deceives himself to his own
detriment.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.


No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.
~Carl Jung, Liber Novus, Page 235

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CHRISTIANITY WITHIN By TONI WOLFF **(2016-06-02 02:30)**

CHRISTIANITY WITHIN By TONI WOLFF

Professor C. G. Jung has found the religious function to be inherent in human nature whether man is conscious of it or not.

He says that the religions problem lies at the bottom of every neurosis.

The history of mankind confirms this.

Not only is religion found in even race and epoch, but primitive mentality in particular shows that man, as soon as he is human, devotes a great deal of time to religious observances.

The form of religion and the idea of the godhead differ, of course, according to the kind and development of

consciousness.

But however primitive or differentiated the idea of God, it is an archetypal image which is to be found everywhere.

It concerns the fact that man experiences psychical or spiritual powers outside his personal psychology and stronger than his own will.

Those powers must therefore be worshipped and the appropriate forms must be carefully observed.

As Professor Jung also emphasizes, our Western culture and civilization are fundamentally based on Christianity whether it be believed in or not, every value of an intellectual or a feeling nature and every achievement of our science and technique have developed from that particular differentiation of consciousness which is the result of the original Christian attitude.

This attitude believed in the strength of the spirit and saw evil in nature. therefore it is all-important to know the history of Christian ideas and symbols and to realize how far they still have a living meaning for us and if they have ;apparently become meaningless, why this is so and what symbols take their place.

We cannot live properly with rational forms alone and, if we think we can, the unconscious will demonstrate its disagreement in the form of a neurosis, of an illness or of fateful events. I

should like to quote some ideas here from Professor Jung‘s book Psychology and Alchemy which has recently been published in English.

In his introduction Professor Jung said:

“A Christian may believe in all the sacred figures and yet remain developed and unchanged in his innermost soul, for he sees the
whole God outside and does not experience harm in his own soul.

For decisive motives, interests and impulses do not come from the sphere of Christianity, but from the unconscious and undeveloped soul, which is just as pagan and archaic as ever.

The truth of this statement is not only evident in the life of the individual but also in the sum total of individual lives, the people.

The great events of our world which are planned and carried out by man do not breathe the spirit of Christianity but of unadorned paganism.

These things originate in a psychical condition that has remained archaic and that has not been in the least elected by Christianity.

Christian culture has turned out to be hollow in a terrifying degree it was outward veneer but the inner man has remained untouched
and therefore unchanged.

The condition of the soul does not correspond with the outward creed: in his soul, the Christian has not kept step with the outward development.

Everything it could be kept outside, in image and word, in Church and Bible.

But it is not inside.

The archaic gods still reign within as supreme as ever.

In other words, through the lack of psychical culture the inner factor, which corresponds to the outer image of God, has remained
undeveloped and has therefore stuck fast in paganism.

Christian education has indeed done everything which was humanly possible, but it was not sufficient.

Too few people have experienced the Divine Figure as the innermost possession of their own soul.

They have only met a Christ outwardly, but he has never approached them from their own soul: so dark paganism ii still reigning there,
and is flooding the so-called Christian cultural world, partly in a blatant form which can no longer be denied and partly in all too
threadbare disguise.

The methods which have been used hitherto have failed to Christianize the soul, even to a degree that would meet the most
elementary demands of Christian ethics and would have any decisive influence on the most important affairs of the European Christian.

The Christian missionary indeed preaches the Gospel to the poor naked heathen, but the inner heathen, who populate Europe, and not yet aware that Christianity exists.

If Christianity is to meet its great educating task adequately, is most necessarily begin again from the beginning.

Nothing fundamental bus happened while religion is only a belief and outward form, and whose the religious function bus not been experienced by the individual soul.

It is yet to be understood that the Mysterium Magnum does not only rest in itself, hut that it is established above all in the human soul.

Another statement from another source which is a still a greater authority for this group may also be quoted.

In Doctrine in the Church of England, the Report of the Commission on Christian Doctrine appointed by the Arch bishops of Canterbury and York, published in 1338, it is said:

Much that is most evil in the world, and from which we most need to be delivered, consists in and arises from habits of mind or
an outlook on life which is taken for granted by those who share it.

The things most wrong with a man are often those of which he is least conscious.

The notion that what is required of us is merely to do what we happen to regard as our duty is disastrous.

A primary duty of the individual is to try to find out what his duty really is.

The same subject is also significantly referred to in New Sayings of Jesus, discovered at Oxyrrhynchus, edited and published in 1904 by the Oxford University Press, by Bernard P. Grenfell and Arthur S. Hunt:

Jesus saith, Ye ask: who are those that draw us to the kingdom, if the kingdom is in Heaven?

the fowls of the air, and all beasts that are under the earth or above the earth, and the fishes of the sea, these are they which draw you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it.

Strive therefore to know yourselves, and ye shall be aware that you are the sons of the almighty Father; and ye shall know that ye are in the city of God, and ye are the city.

If God has given us a mind, we are certainly meant to apply it, not only an external things but equally on ourselves.

That which distinguishes man from everything else in creation consciousness and the history of mankind shows that consciousness grows and increases.

We might even say that it ought to increase, at least in certain individuals.

For a person becomes neurotic just because he is too unconscious about certain parts of himself.

It does not help to say that he simply could not know them.

That may be true technically, but no one seems to take no notice of this fact.

Whether he knows about the claims of his unconscious or not, man is punished by a neurosis if he does not pay any attention to the demands of the unconscious.

And he is not only punished himself, but his entire surroundings will suffer too.

It is well known that unconscious contents, when activated, create a disturbing atmosphere which extends to everybody who comes in contact with the neurotic individual.

His family, his friends and those associated with him in work may over look this unpleasant result, or they may bear it with Christian tolerance, but this is not the only evil.

Projection

It is a psychological law that unconscious contents, as long as they remain unconscious, and dissociated from the ego and in consequence they are projected.

What you do not admit in yourself, you see in other people in your nearer or farther environment.

It is the beam in your own eye and the mote in the eye of your brother; only psychologically it is the other way round.

The beam is always seen in others: it is they who appear in a distorted and exaggerated way and who are

treated in accordance with your complex or whatever it is you remain unconscious of—the shadow side in yourself, your inferior function, a possession by the anima or the animus or by another archetype.

Every reader will know of such cases, which can turn into regular tragedies.

If unconsciousness exists on a larger scale and if no moral principles or religious ideas restrain its outburst, then you have mass movements and all the world-wide catastrophes which we have witnessed.

It is not astonishing that the religion of the white man has lost its prestige in the eyes of other races, and it is indeed up to the Christian to ask himself why has Christianity failed, where is his religion of love, and what can each individual do to contribute
his share towards drumming up the deluge of Evil?

For it is an essentially Christian idea that the individual, being endowed with an immortal soul, is responsible for himself and thereby for
those in connection with him.

It is therefore certainly an inner Christian principle to realize and to withdraw projections—in other words, to recognize that the exaggerated way, whether good or bad, in which we see a fellow-being does not correspond to his real nature, and that the motives which we attribute to him are not really his.

It follows that the projected contents must necessarily be part of our own psychology, since they most certainly originate in ourselves.

Even if we seem to have a very good reason to be angry, because the other fellow has wronged us somehow, it is our anger
which we have to digest.

Those emotions of hatred, or may be those exaggerated illusions about an idolized person or that panicky fear of another, credited with uncanny
power. arc part of our own psychology.

The Shadow and its Integration

This realization of projections and their withdrawal from the object upon which they have fallen leads to the problem of the confrontation with one‘s own shadow.

The shadow is the dark half of the psyche.

We prefer to remain ignorant about it. and we try to get rid of it by burdening our neighbors—in a narrower or wider sense—with all the faults that we obviously have ourselves.

It is that psychical half which has not only remained in the dark, but which is indeed dark in contrast to the bright half of which our conscious ego consists.

The shadow side is in no way equal to this light, but is rather its very in negation.

It is inferior, inert, self-indulgent, infantile, mean, envious, immoral, uncivilized, even primitive—in short, it is that very being who has not been developed and differentiated into the conscious Christian principles.

And in recognizing it as our other half, we are confronted with the problem of living with it, as with a most unattractive twin brother or sister.

This is a conflict of the utmost intensity.

For while it is impossible to repress the shadow side, it is equally impossible to give in to it by a complete reversal and by letting the shadow be on top hence forward.

This would represent utter moral disaster.

Professor Jung says in his introduction to Psychology and The Alchemy problem of the shadow is in psychotherapy as important the problem of sin is in the Church.

Christ accepted the sinner, and did not condemn him, the true follower of Christ will do the Same to the sinner within, without, however, making a pact of friendship with evil, just as Christ cannot be accused of having fraternized with evil.

If an inferiority is conscious, one always has a chance to correct it.

One improves people by love and makes them worse by hate, which also applies to oneself.

The reconciliation of the opposites—man‘s conscious morality and the inferior half of his psyche—is an age-old problem.

We find a somewhat similar attempt to understand Christian ideas on the subjective level in Gnosticism.

I do not refer, of course, to the Gnostic teaching which said: “Thou canst be delivered from no sin thou hast not committed.“

The Gnostics did not mean it as crudely as that, because the idea was closely bound up with their philosophy of reincarnation and with that of delivery from the fate of rebirth.

But, as you may remember, Professor Jung quotes, in Psychology and Religion, the legendary personality of Karpokrates‘ in the second century, who according to Irenaeus, interpreted the words of St. Matthew Ch. 5, v. 25: Agree with thine adversary quickly, while thou art in the way with him,“ in the following way: Agree with thyself quickly, whiles thou art in the way with thyself.“

As the adversary means the somatic man for him, and as the living body is an indispensable part of the personality, it follows that the adversary is the other fellow in myself.

Therefore Professor Jung, taking up this reasoning, adds in the German text of Psychology and Religion:

Karpokratian interpretation reads to reading St. Matthew 5, 22 and the subsequent verses in the following way:

Whosoever is angry with himself without a cause shalt be in danger of the judgement. . .

Therefore, if thou bringest thy gift to the altar, and there rememberest that thou hast ought against thyself, leave
there thy gift before the altar and go thy way: first be reconciled to thyself and then come and offer thy gift.

Agree with thyself quickly whilst thou art in the way with thyself; lest at any time thou deliverest thyself to the judge.“
and so on.

In the same place, in the German text of his book, Professor Jung also quotes—as not too far removed in meaning—the
non-canonical saying of the Lord:

“If you know what you are doing, you are blessed; but if you do not know what you are doing, you are cursed,“ a saying
which is reported as Christ‘s answer to the indignation of the disciples when they saw a man at work in the fields on the Sabbath day.

In the problem of withdrawing projections and of integrating the shadow, dreams are an invaluable help.

They show all those figures of inferior moral quality or inferior status which populate our inner house.

Of course everything depends on the way we understand the dreams, if we are to get any benefit from them in this respect.

If dreams are interpreted according to the Freudian hypothesis of wish-fulfillment, then naturally the dream figures are under
stood as disguised representatives of the objects of our infantile wishes.

Or, if the method of Alfred Adler is applied, we remain happily in our superior position, for it is then clear that the dream points out the inferiority of others, whilst we can be content in being so much better—if only to cover up an inherent feeling of inferiority on our part.

But if you apply the principles of dream interpretation which Professor Jung follows: that is to say, if you take all the dream figures as being symbolic expressions of an unconscious side in yourself, and if you further keep in mind that dreams are compensating the attitude of the conscious, then you arrive at very different results.

You may indeed sometimes make unpleasant discoveries about yourself.

But does not the Christian believe that spiritual pride is sin and that humbleness is a necessity? And how
can you love others if you have not learnt first to love yourself?

The command is to love your neighbor as you love yourself; but if you hate yourself, you will be intolerant and envious, for you will want to find everything outside which you have not given yourself.

Evil

The same problem arises with our emotions and affects.

If we neither throw them about us in a primitive and unchristian way, not pretend that they do not exist—a pretense which is rather difficult to keep up—we are forced to “stew in our own juice.“

The method of dealing with affects differs psychologically, however, from dream
analysis.

It is not so much analysis which is required, but objective consideration of the affect.

When you can look at the affect by itself without getting identified with it, and when you do not explain it rationally, you may observe
that it takes on form and expresses itself in an image.

This image contains the unconscious content behind or underneath the affect, and is the real expression of an amount of psychical energy which, in the disguise of the affect, was mere blind dynamism.

And in applying this method of “active imagination“ it can happen that you experience
not only personal badness hut real evil.

Figures, scenes and events can appear which come from the very bottom of humanity—in [act, they seem less than human.

These images do not belong any longer to your personal psychology; they are not representatives of your personal shadow side.

They derive from the collective unconscious, from that archetypal layer which is common to man as
man, apart from his historical, racial or individual differences.

And here, in the archetypes of the collective unconscious, man is confronted not with badness any more, but with evil.

Evil is a principle, which is just as real as the good principle in human nature and therefore, when the archetypal human structure is touched, makes its appearance just like any other inherent factor.

Therefore all religions, whether primitive or historical, possess good spirits and evil ones, angels and demons, gods and devils.

It is therefore rather surprising that quite a number of Christian churches, no matter what their denomination, with, of course, the exception of the Roman Catholic Church, no longer speak of the devil; in fact, they hardly admit his existence.

It is true that his medieval form with hoofs and horns is rather ridiculous, and moreover, enlightened minds da not
believe in demoniacal presences.

But psychologically it is much more sound, and morally it is much better, to believe in the devil or Satan, even in an
inadequate form, rather than not at all.

And it is psychologically correct to say of certain people when they are in certain moods—and not just as a figure of speech—
that they are possessed by the devil, far their state is a and of possession by an evil spirit.

Inflation and Objectification

If this interpretation is not applied, the inevitable consequence is that the individual himself is burdened with

all the evil, which far surpasses his capacity.

Per the spiritual and moral welfare of the individual as well as of those with whom he is connected, it is imperative to know of the existence of factors and powers. good and evil, outside his personal psychology.

If they can no longer be believed to exist in a metaphysical form, that does not mean that they do not exist at all.

They are just as real as ever, but they exist as psychical factors of the collective unconscious.

When their existence remains unknown and is denied, they inflate the ego ta superhuman proportions and the individual becomes unconsciously identified with either God or the devil.

It is a kind of alienation, a sort of insanity, the results of which are disastrous, whether they happen in private lift or an a larger scale.

The first case is represented. for instance, by Nietzsche, who, having declared that God was dead, felt himself in his subsequent
insanity to be the crucified Christ and Dionysos torn to pieces.

The ego is torn apart and extinguished when the objective psychical factors are not recognized as such and separated from the personal psychology of the individual.

To have religion means literally to observe carefully those factors which are non-personal and mightier than the
individual.

Whether they are believed to exist in a metaphysical farm, or whether they are understood to exist as factors of the non-personal, collective psyche. is a matter of differentiation of the conscious mind.

There is, of course a difference between the two standpoints, but one cannot exactly choose; one is rather forced into one or the
other by one‘s historical background and individual destiny.

The psychological standpoint is more a modern one, and the metaphysical outlook can be called medieval; but either of these is certainly better and more in accordance with psychical faces than the rational outlook which denies the
existence of objective non-personal factors.

It is even questionable whether the belief in the good principle alone is not also in a way too rational, too much of a wish-fulfillment.

Who could, in this present-day world, deny the existence of evil?

Is war good—even for those who have not started it?

Is starvation good?

Is atomic energy only good?

It is true that much depends on man and an how he does a thing or an how he applies his scientific and technical inventions.

But if man can be moved by a good principle and by a benevolent spirit, can he not also be moved by the opposite one?

If he can never be perfect an the good side, because only God is perfect, can he then be completely evil, or is he not equally related
to or possessed by an evil principle far beyond his own mere badness?

It is most certainly his own moral responsibility for which side he decides.

But even his attempt to try to be completely and only good is not so satisfaction and beneficial as it seems.

If he thinks he can be only good, he merely represses his bad side, and it will overtake him in some way or other.

Man is only human, and is thus placed between the good principle and the evil one; and it is his most vital problem
to hold on to his humanity between the two.

The only thing for which he can work and pray is to be able to try the spirits and find out where they come from (1. John iv. 1).

The Sacrifice of the Ego

The recognition and careful observation of non-personal psychic factors entails and leads to a sacrifice of the ego —not in the form of an abortion, but in the form of a renunciation of its supremacy.

It is no longer possible always to say: I want, I decide, I do, and so on, because it is evident that things happen to me, which are decided
for me, and that factors other than the conscious I do or think in me.

The ego is the vehicle for these other factors and it is responsible for them; but their roots are not in it but in the larger psyche.

This is an attitude corn parable to that of St. Paul when he says (Gal. ii. 20):

I live; yet not 1, but Christ liveth in me“; and it is certainly an attitude which can be called religious.

It is, in a way, a kind of death of the ego and is often represented in dreams by the head being chopped off—the head symbolizing the conscious side of man, his will, his superior psychological function, etc.

Or it is the image of suicide or of a deliberate offering-up of the person to a trial which may end in the death sentence.

This entails a deliberate renunciation of the hitherto dominating position of the ego, the conscious person as I know myself to be.

Or it is expressed in dreams of a spider‘s web where the ego is a mere fly in the web and the center is occupied by the spider—a negative presentation, at first sight, of the process of individuation as being caught, inexplicably, in a net.

But if the process has set in, it is just as hopeless to try to get out of it as for a fly to extricate itself horn a spider‘s web.

The only thing to do is to go with it willingly and to make the sacrifice deliberately.

The sacrifice or death of the ego and the process of observation and objectification of non-personal factors leads
eventually to symbols of rebirth.

This, however, is not the rebirth of the ego, but of the larger personality, the Self, which includes both the conscious and the unconscious
psyche.

It is important to emphasize here that the symbols of death, or sacrifice and rebirth, are symbols with which every Christian is familiar.

They are the essential symbols of his religion.

In the process of individuation in psychology, the symbolic figures which the unconscious produces may not always be identical
with the figures of the Christian religion; yet the attitude which the process requires is in its essence Christian, for it needs a spirit
of devotion, a giving up of cherished ideals and a willingness to be transformed which have formed the best part of the spirit of
Christianity throughout the centuries.

Therefore it is not surprising that the unconscious is full of symbolism which appears in every religion and thus also in Christianity.

An outstanding symbol is the Cross.

It is by no means an exclusively Christian symbol, for it occurs practically everywhere.

But for Christianity it is the central symbol, expressing in one image the sum total of everything which Christianity means: the supreme
sacrifice, redemption and resurrection.

The Cross

If an individual cannot believe in the dogma and if he does not feel redeemed by the Christian process of salvation, he is forced to find another interpretation of these symbols.

He cannot get away from the fact that the Christian myth and symbols have formed the mind of the Western world.

So he too is contained within that split.

But symbols ran he understood in more than one way, and even the Church admits that the life of the Christian

Body is enriched by varieties of emphasis and interpretations“ (Doctrine, p. 111); and moreover that:

“The purpose of credal statements is to affirm the truth on which the Gospel of the Church and the religious life of Christians
are based.

It is not their purpose to affirm either historical facts or metaphysical truths merely as such.

It is as the expressions of the Gospel and of the presuppositions of the Christian life that the statements of the Creeds,
whether in the sphere of history or in that of philosophy, have permanent truth and value.

In this sense every clause in the Creeds is of necessity symbolic.‘“ (Doctrine, p. 37.)

So if the symbol of the Cross cannot be believed in, it can be experienced.

It expresses then the fact that the individual himself is being tortured and crucified, that he is hung on the opposites of human
nature and that he who suffers from utter abandonment and a sort of death.

Christ was put to death for having lived his own experience of God which was new and opposed to the orthodox views of
his time.

If a modern individual is forced to find his own truth, to live his experience and to meet God in his own
way, this cannot be said to be unchristian.

Indeed it could be called a following of the model of Christ‘s life in a way which, though individual. may show a deeper
understanding than that which follows from a mere adherence to the Creed.

Whatever it may seem to be to those who can believe, it is at all events the more difficult course to take.

The Spirit

It is hard and even dangerous to leave the common way and to seek a path in loneliness.

The dangers are many and great, for the unconscious is overwhelming as well as fascinating.

It certainly needs every Christian value and virtue to resist its force, when at the same time it must be entered into and carefully observed.

It needs integrity of character and mind, and a careful remembering of given values which, for Western men, are all fundamentally Christian.

It also needs a certain knowledge of more or less forgotten or neglected Christian ideas, for other epochs than our own have known symbolic thinking to a far greater extent.

The Fathers of the Church and the great mystics give evidence of this in their writings.

Our epoch is scientifically and technically minded.

We want first of all to understand and to know and we believe in reason.

And so we try to do the same in understanding religious ideas.

But religious ideas are always and everywhere symbolic truths.

They can never be understood in a rational way alone, they are as symbols, both rational and irrational; they are paradoxical.

They unite psychical facts of the conscious and unconscious mind.

Though they appeal to our reason and knowledge, they have contents which we cannot yet know because they are only in the making.

Religion is in its essence symbolic and even a religious symbol, when it originated, was an experience surpassing conscious knowledge.

When a religion becomes established, symbols are worked into dogmas.

The Roman Catholic Church understands even the dogma to be a symbolic truth.

“The dogma unites knowing and not knowing, something which is intelligible and something which is unintelligible, a clarity and at the same time a mystery “—as a Catholic theologian, Georg Koepgen, says:

“One of die most valuable achievements of Professor Jung is to have re-opened die way to symbolic thinking.

By this he has led us to understand religious ideas of every race and time.

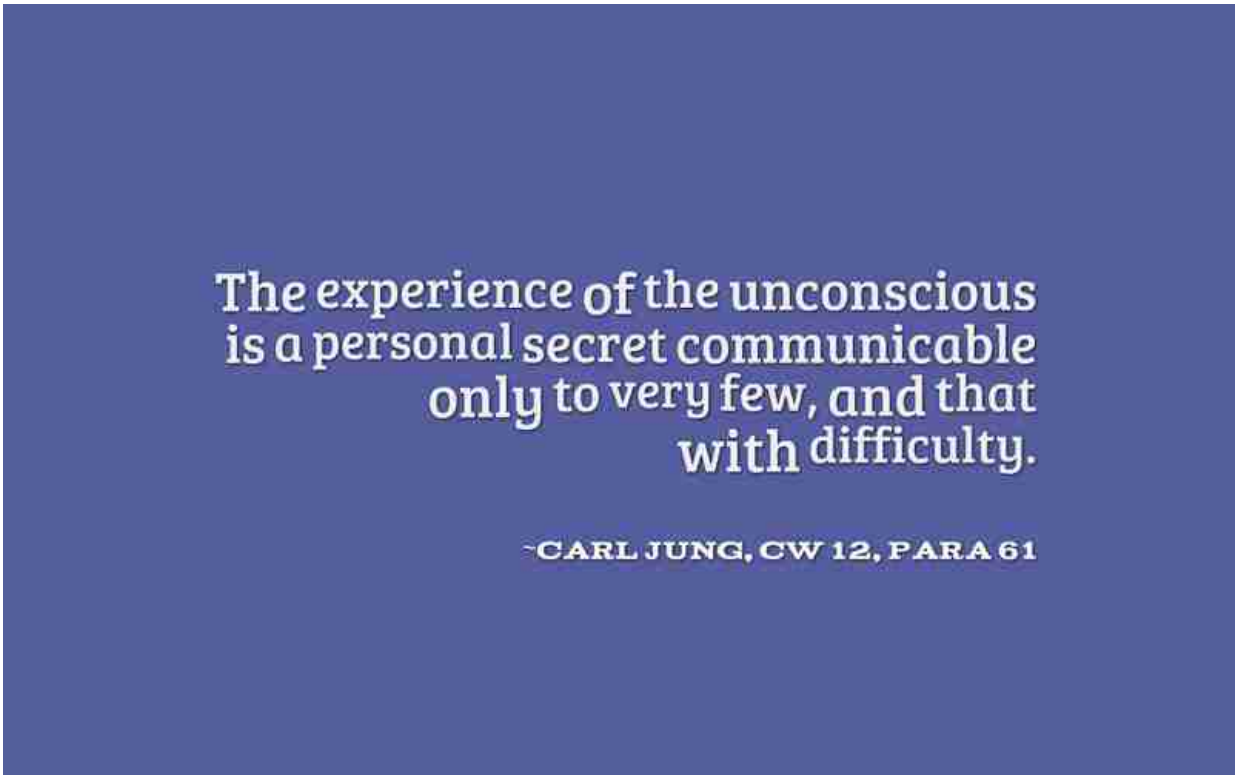
He also helps the modern individual either to understand his own religion in a deeper and more vital way, or to find and to experience symbols which come to him from the depths of die unconscious, from that creative psyche which has always been die mother of all die things and Ideas which move humanity. “

The symbols which are born in someone with the help of psychology are individual, but are at the Same time universal, because they derive from that layer in man which is common to all.

Some Carl Jung Quotations XXXII (2016-06-03 02:30)

WE KNOW THAT THE MASK OF THE UNCONSCIOUS IS NOT RIGID—IT REFLECTS THE FACE WE TURN TOWARDS IT. HOSTILITY LENDS IT A THREATENING ASPECT, FRIENDLINESS SOFTENS ITS FEATURES.
~Carl Jung, CW 12, Para 29

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29


The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty.
~CARL JUNG, CW 12, PARA 61

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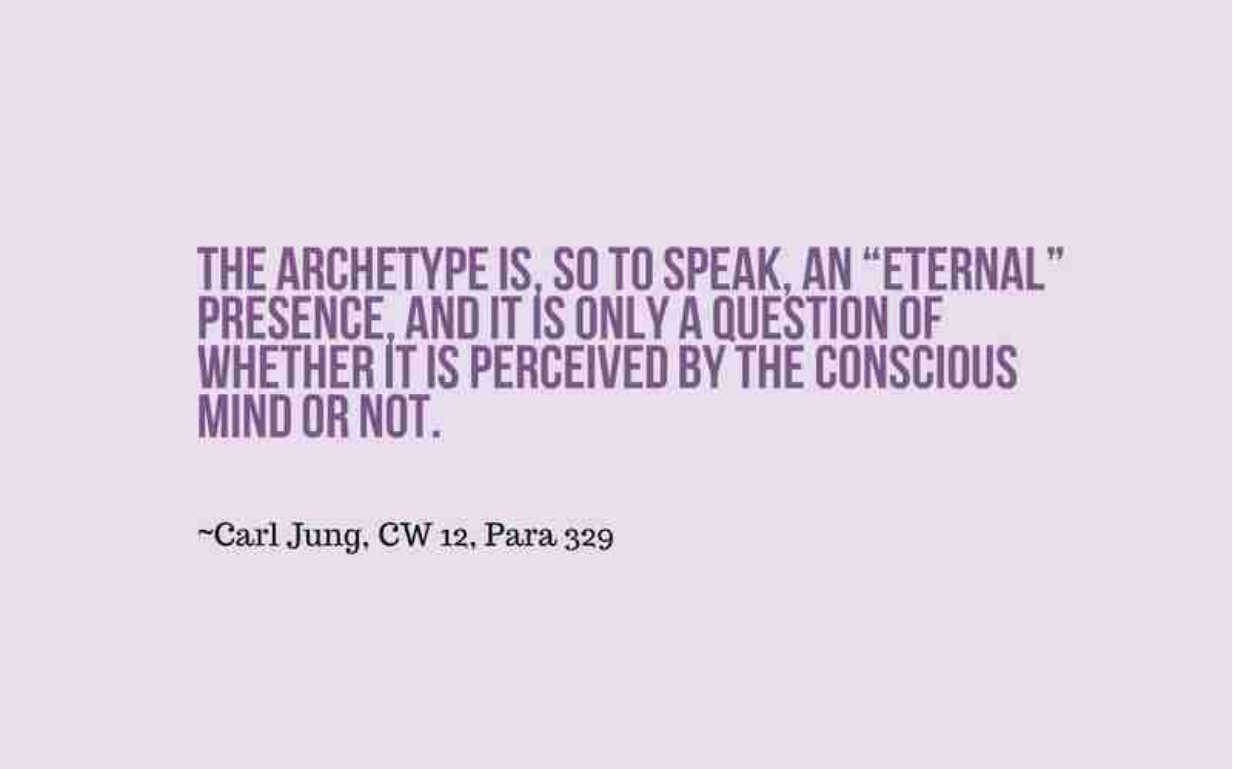
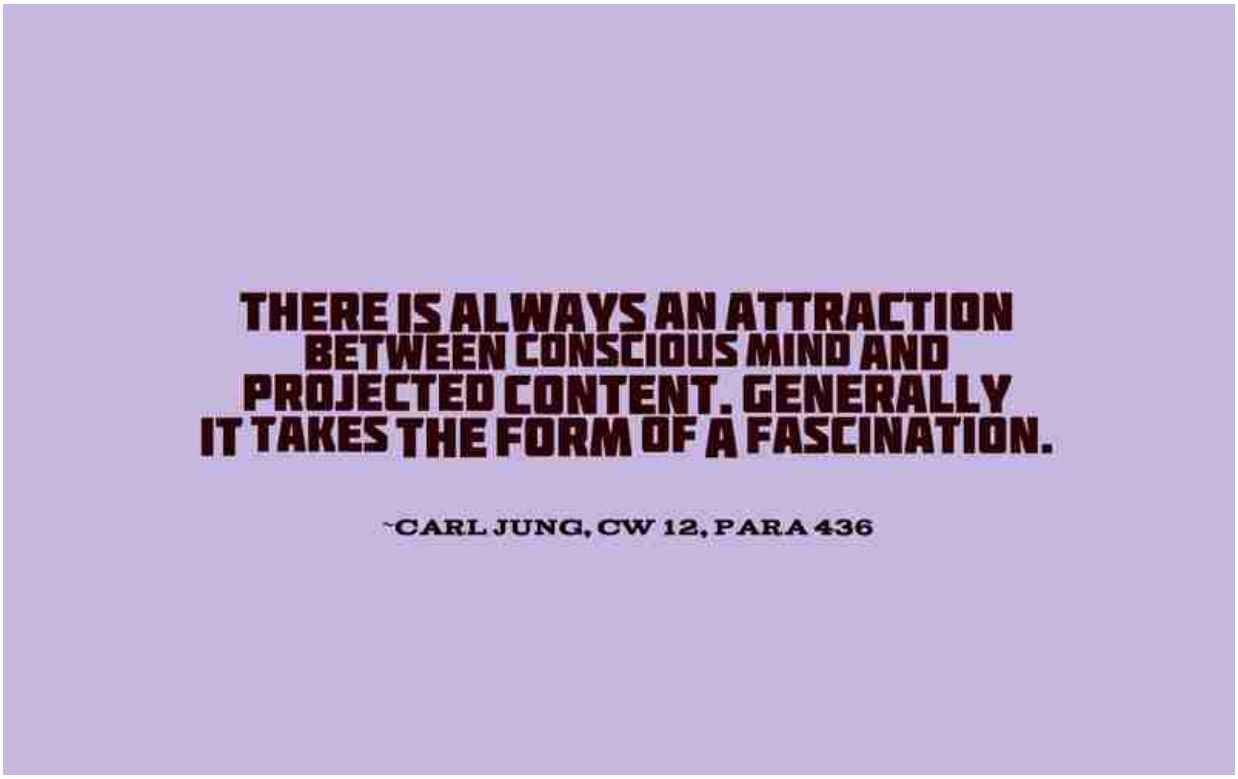
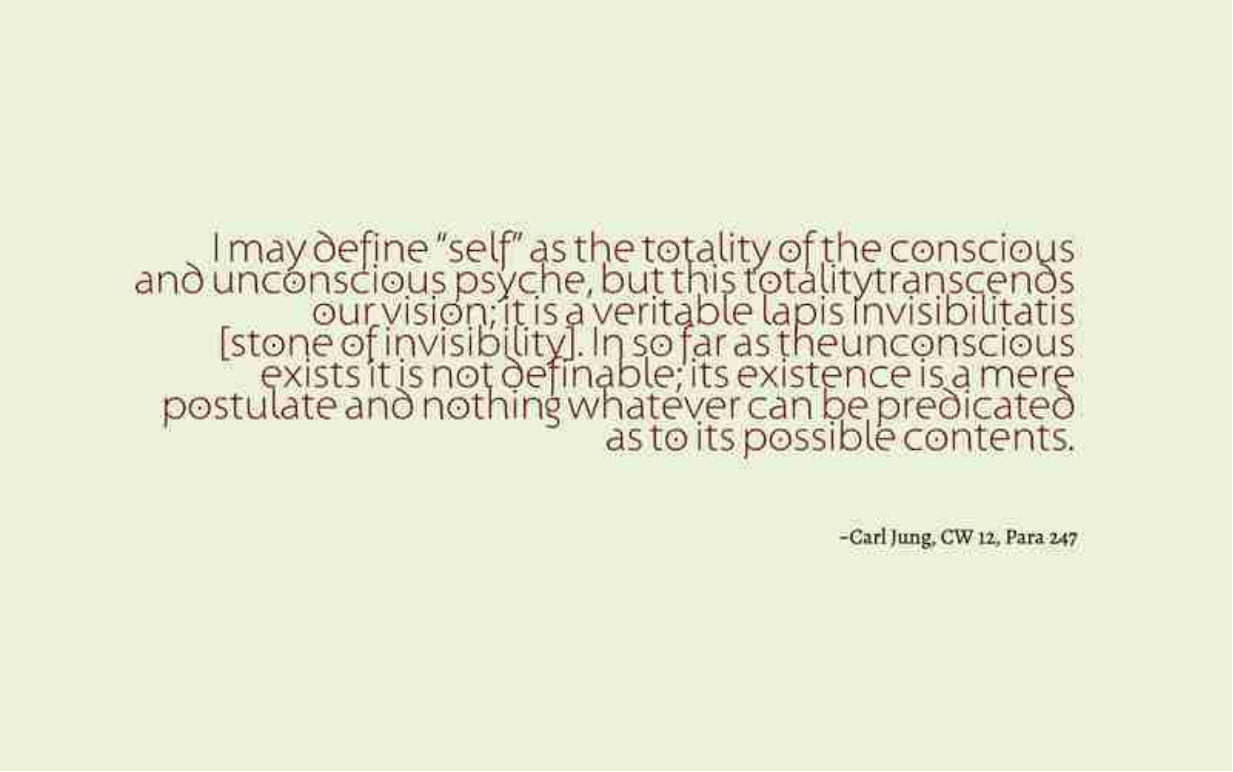

THE ARCHETYPE IS, SO TO SPEAK, AN "ETERNAL" PRESENCE, AND IT IS ONLY A QUESTION OF WHETHER IT IS PERCEIVED BY THE CONSCIOUS MIND OR NOT.
~Carl Jung, CW 12, Para 329

The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329


THERE IS ALWAYS AN ATTRACTION
BETWEEN CONSCIOUS MIND AND
PROJECTED CONTENT. GENERALLY
IT TAKES THE FORM OF A FASCINATION.
~CARL JUNG, CW 12, PARA 436

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.


I may define "self" as the totality of the conscious
and unconscious psyche, but this totalitytranscends
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[stone of invisibility]. In so far as theunconscious
exists it is not definable; its existence is a mere
postulate and nothing whatever can be predicated
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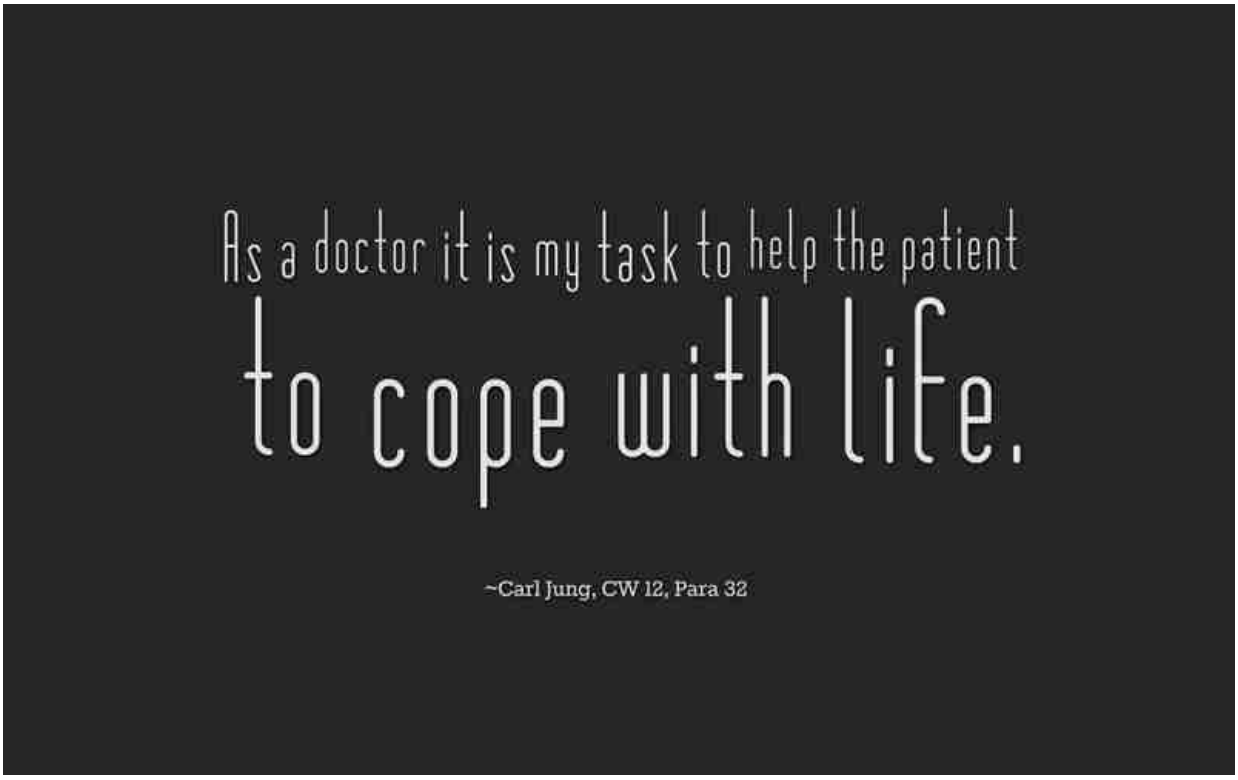
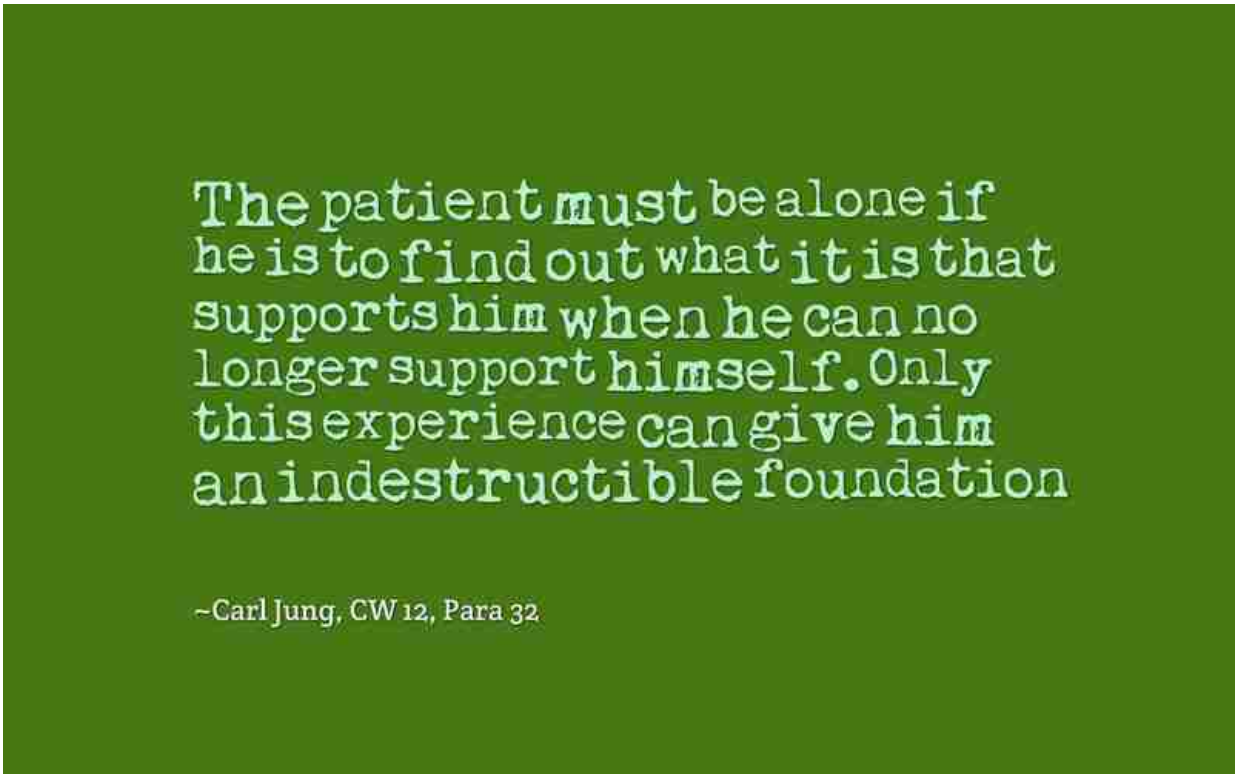
I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.



As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32


The patient must be alone if
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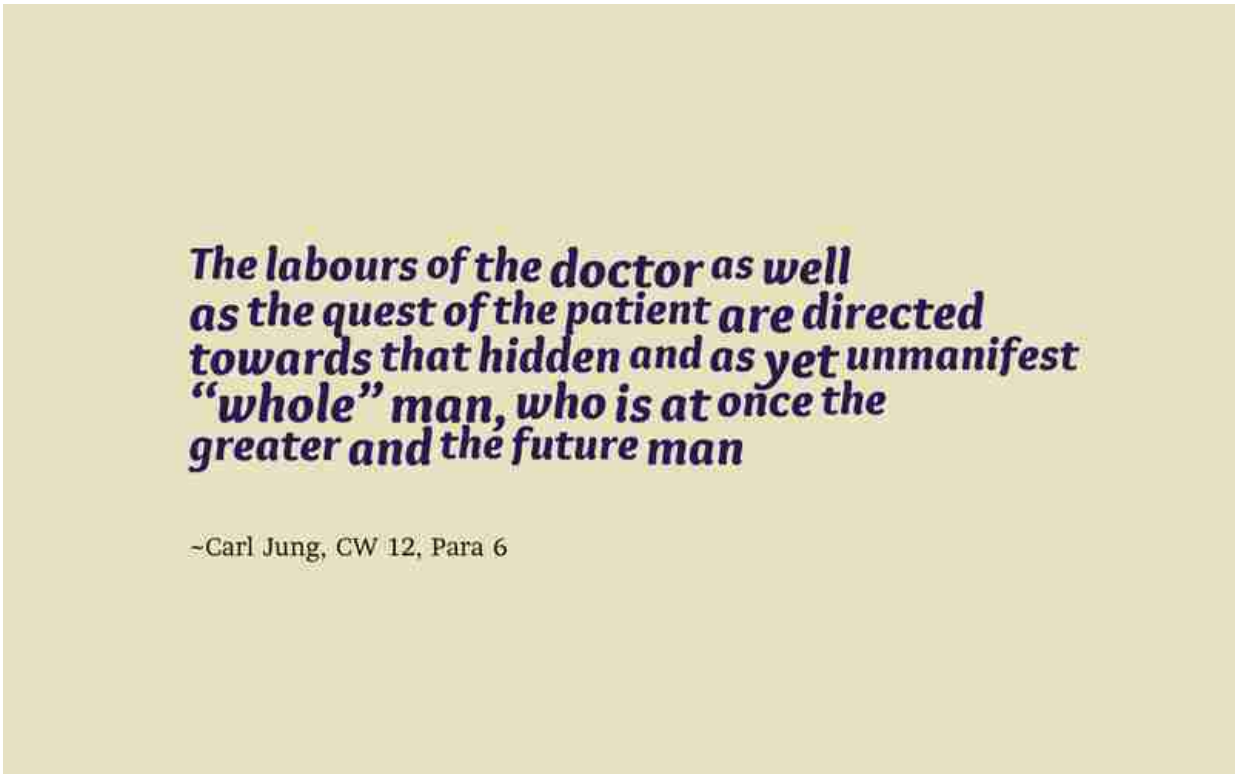
The labours of the doctor as well
as the quest of the patient are directed
towards that hidden and as yet unmanifest
"whole" man, who is at once the
greater and the future man
~Carl Jung, CW 12, Para 6

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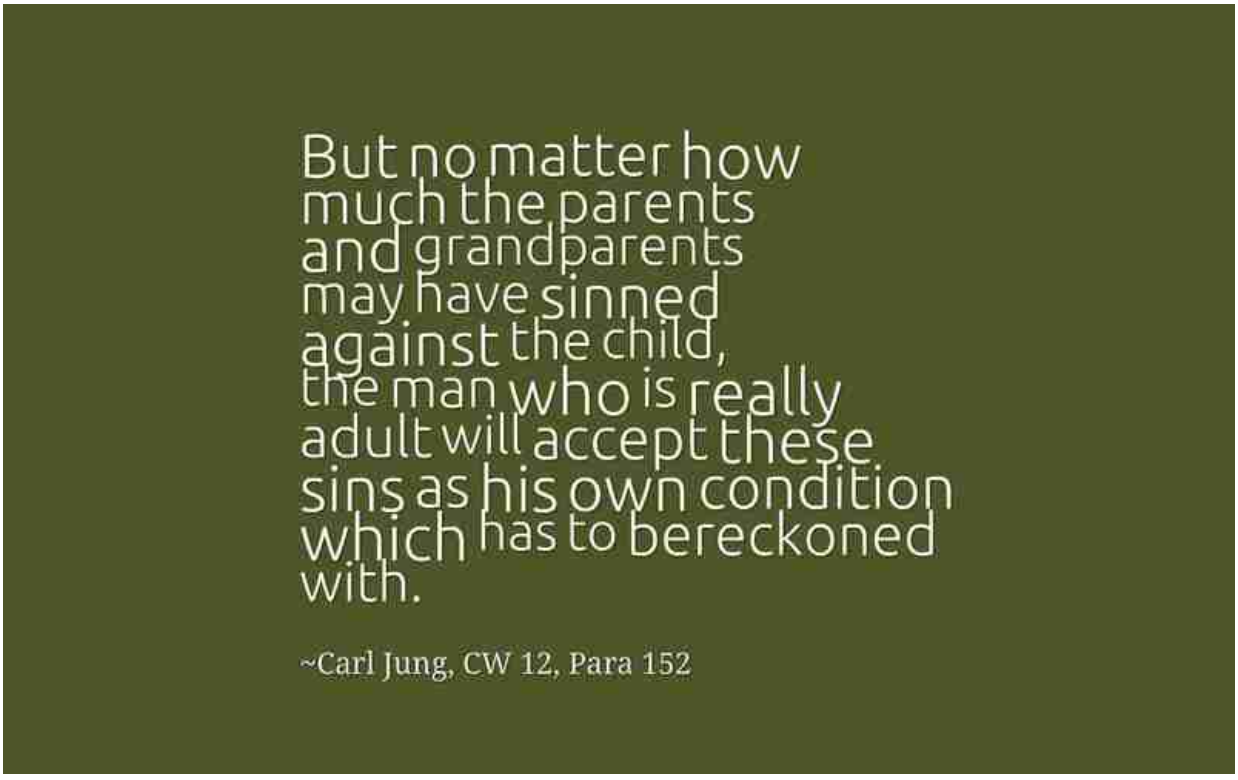
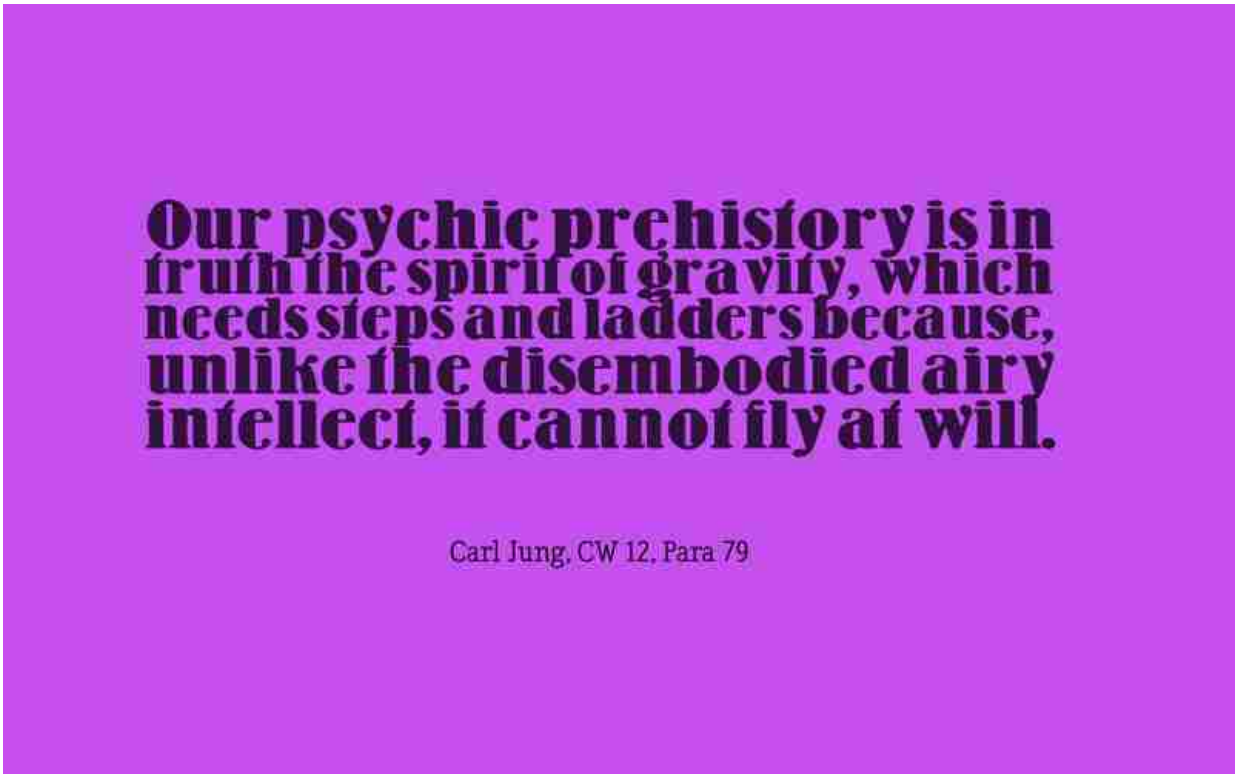


But no matter how much the parents and grandparents may have sinned against the child, the

man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152


Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will.
Carl Jung, CW 12, Para 79

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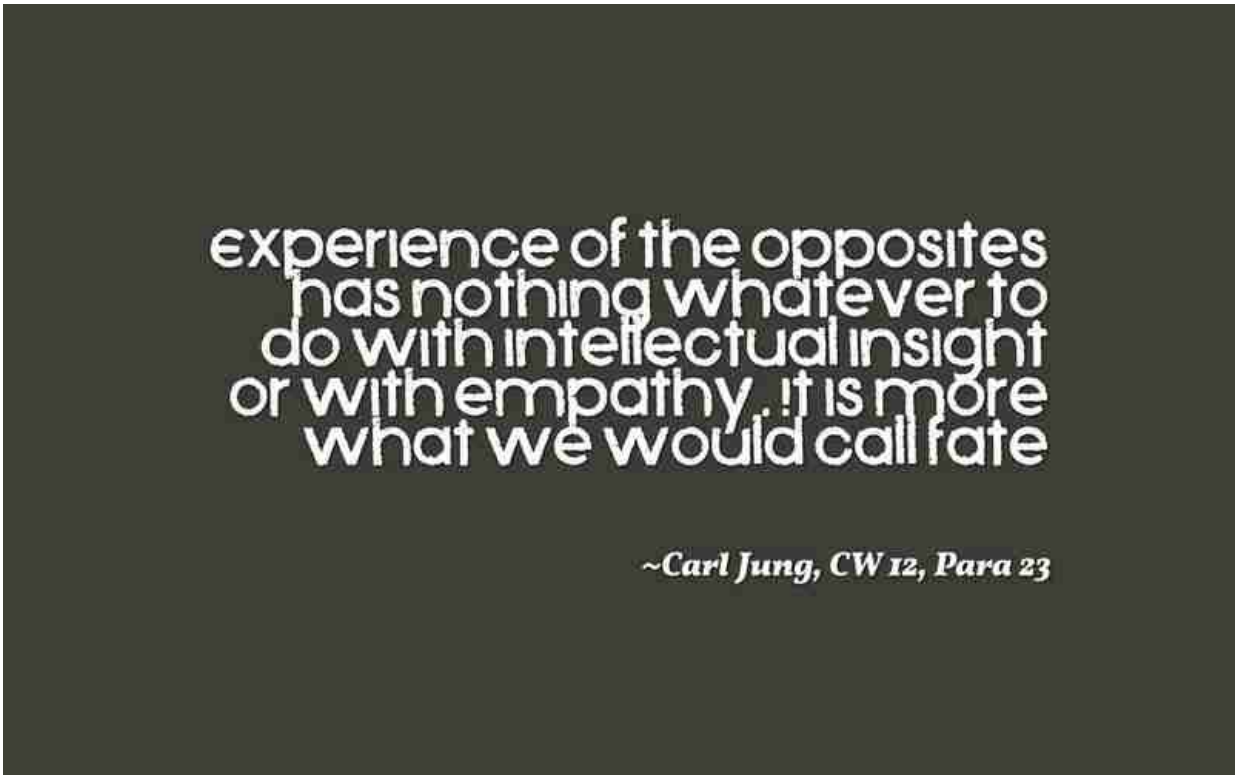
experience of the opposites has nothing whatever to do with intellectual insight or with empathy..!t is more what we would call fate
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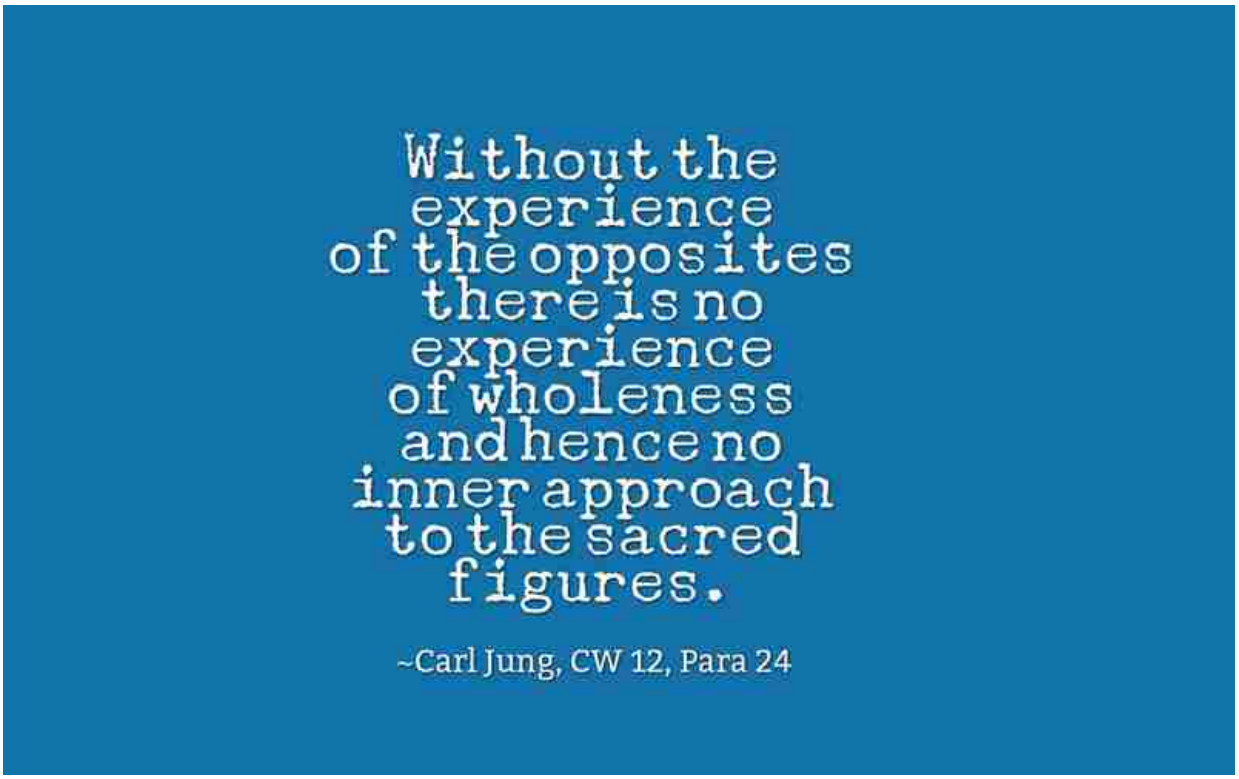
Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures.
~Carl Jung, CW 12, Para 24

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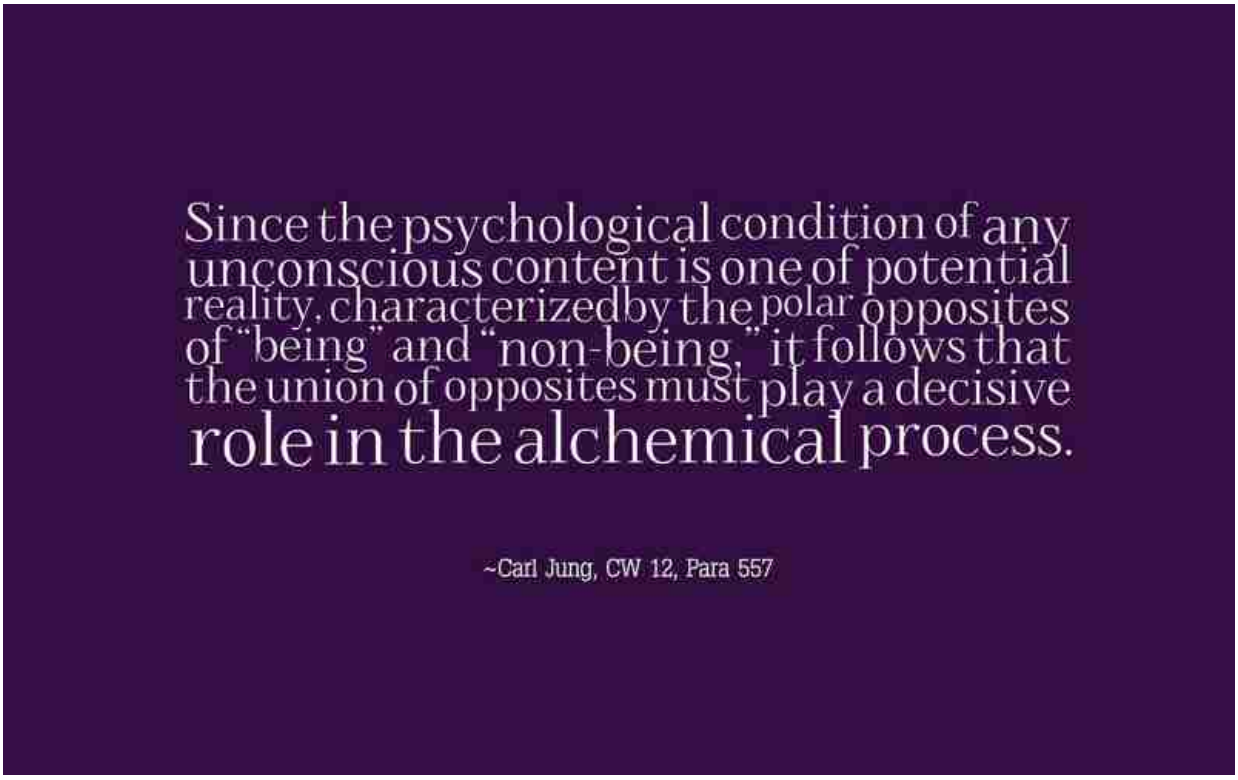
Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process.
~Carl Jung, CW 12, Para 557

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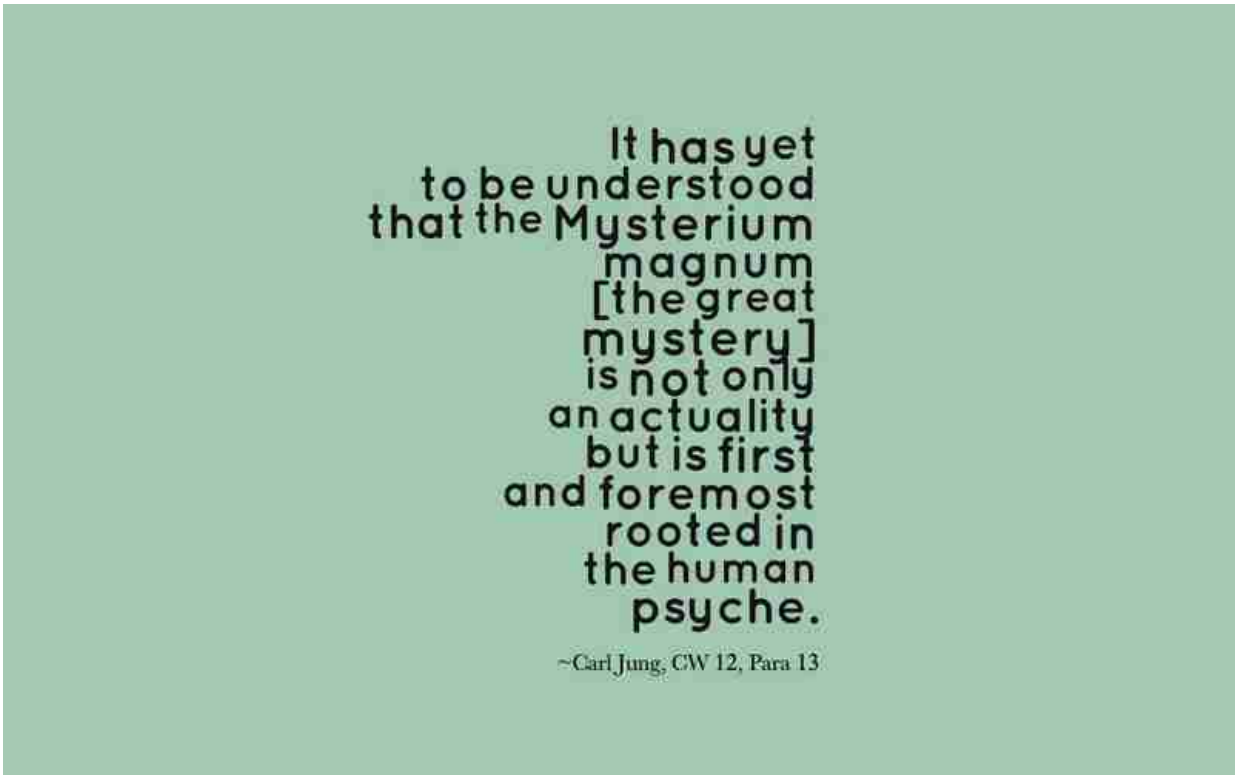
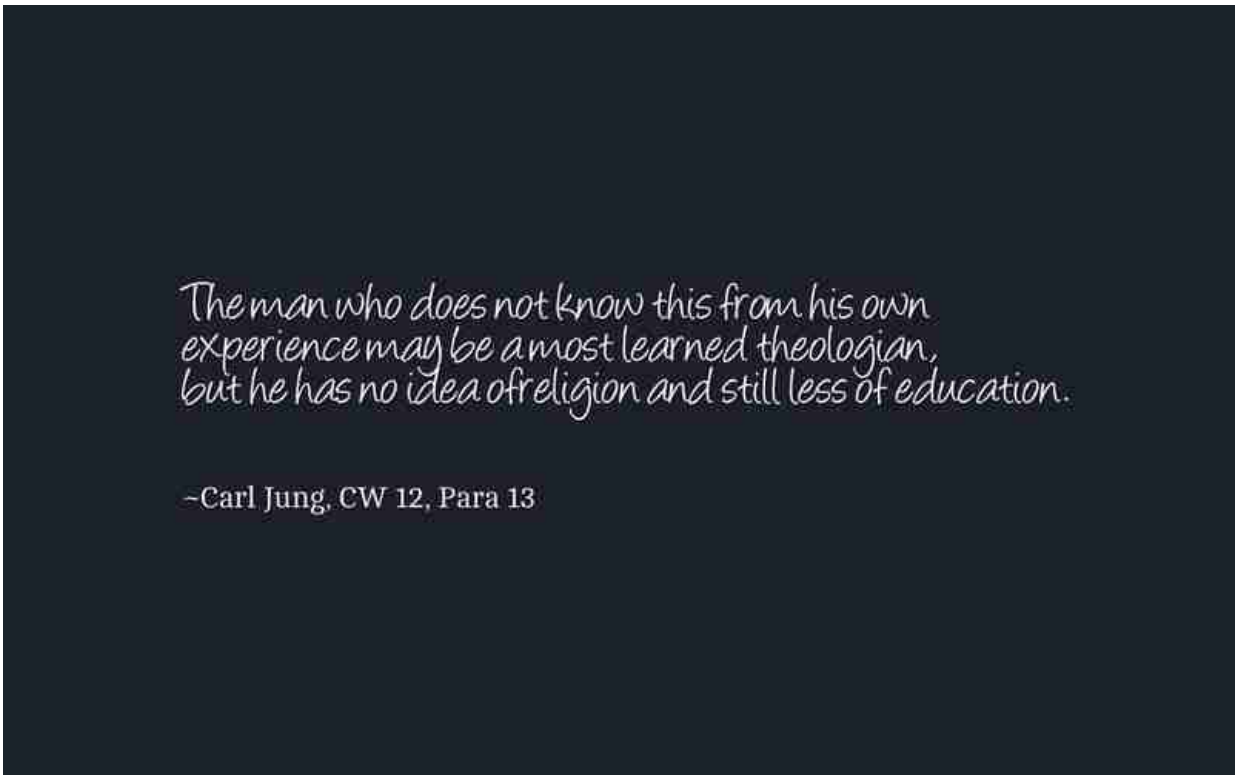


It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.


The man who does not know this from his own
experience may be a most learned theologian,
but he has no idea of religion and still less of education.
~Carl Jung, CW 12, Para 13

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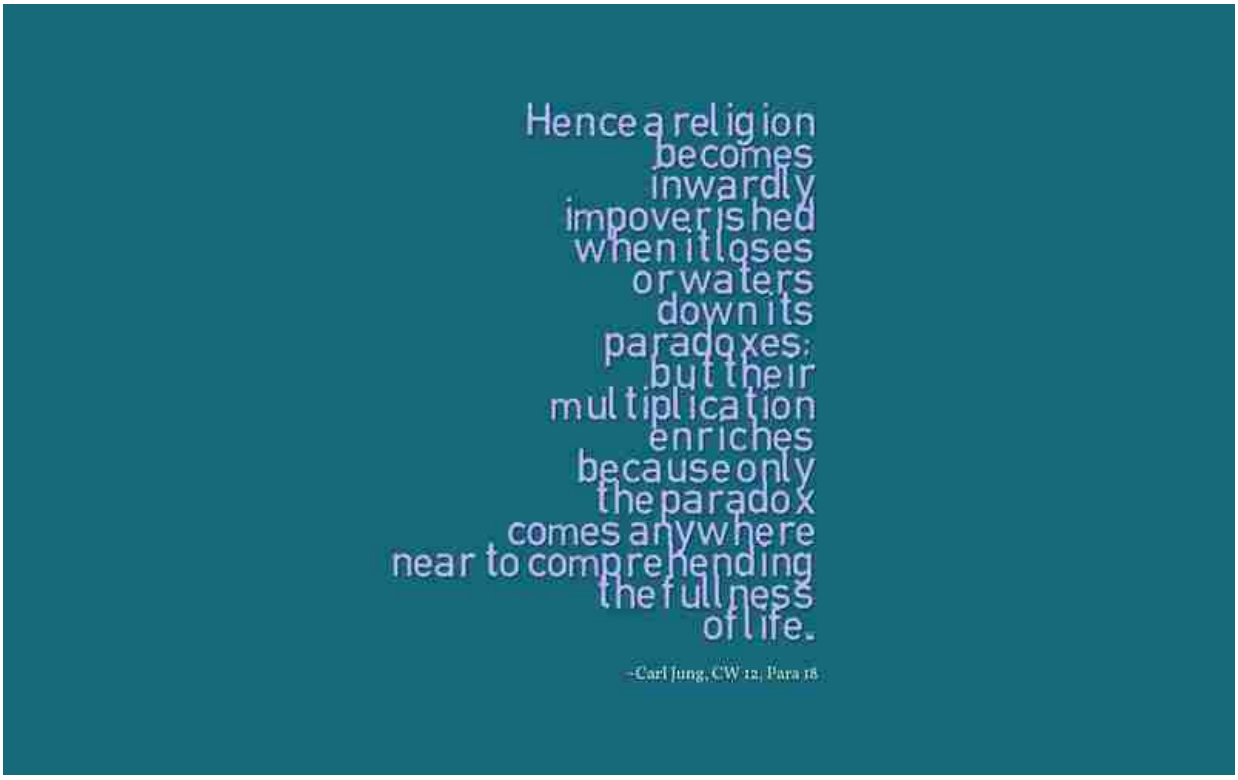
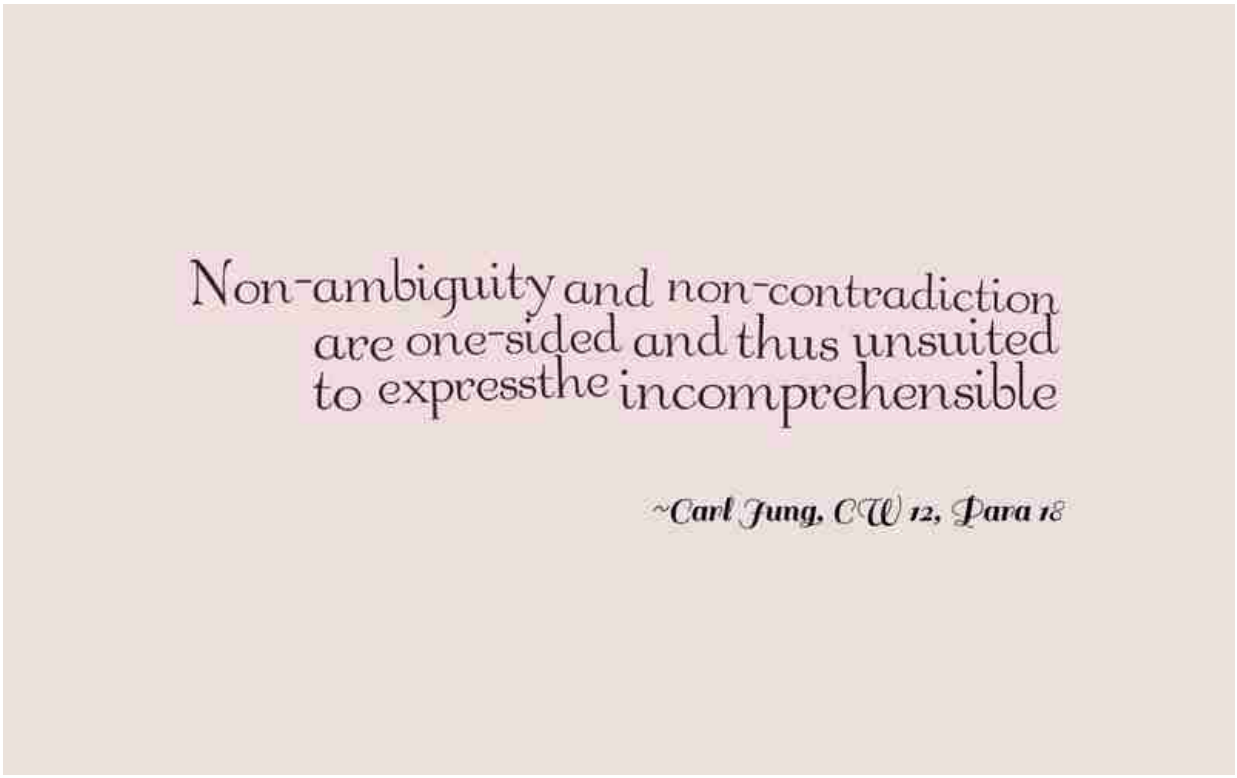


Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18


Non-ambiguity and non-contradiction
are one-sided and thus unsuited
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~Carl Jung, CW 12, Para 18

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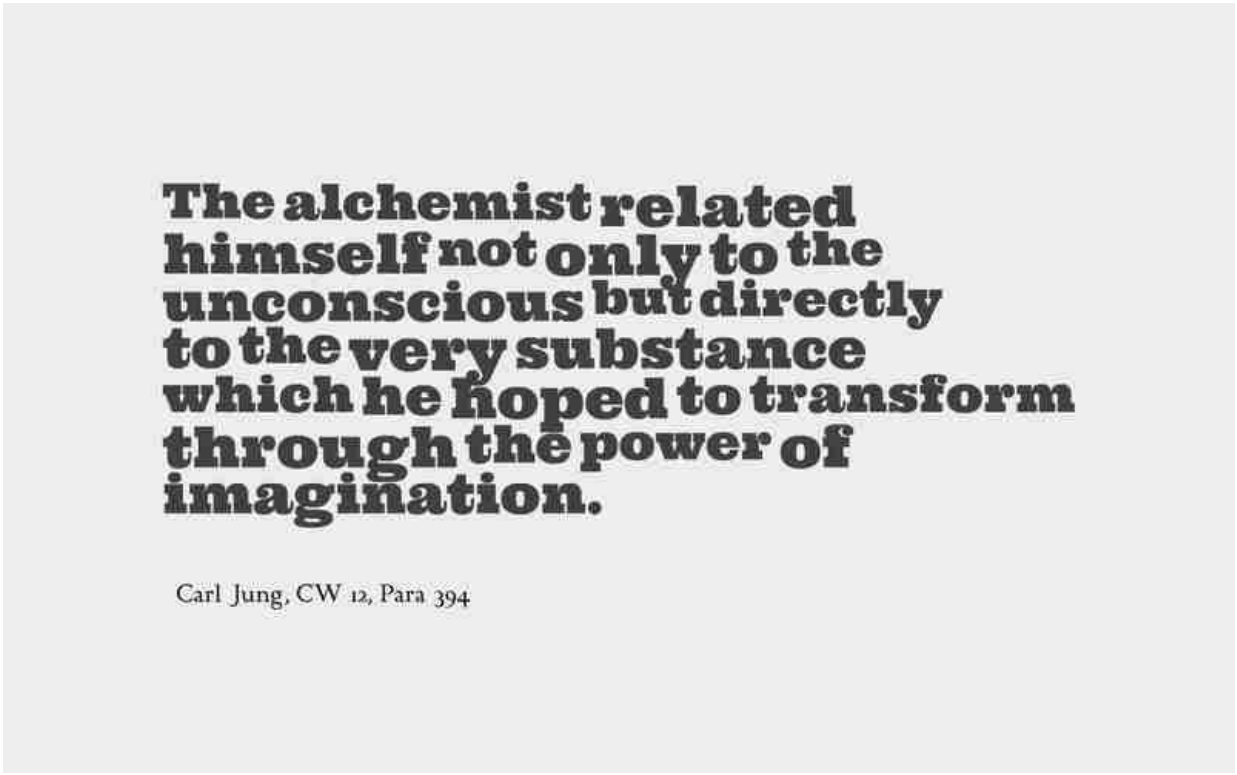
The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.
Carl Jung, CW 12, Para 394

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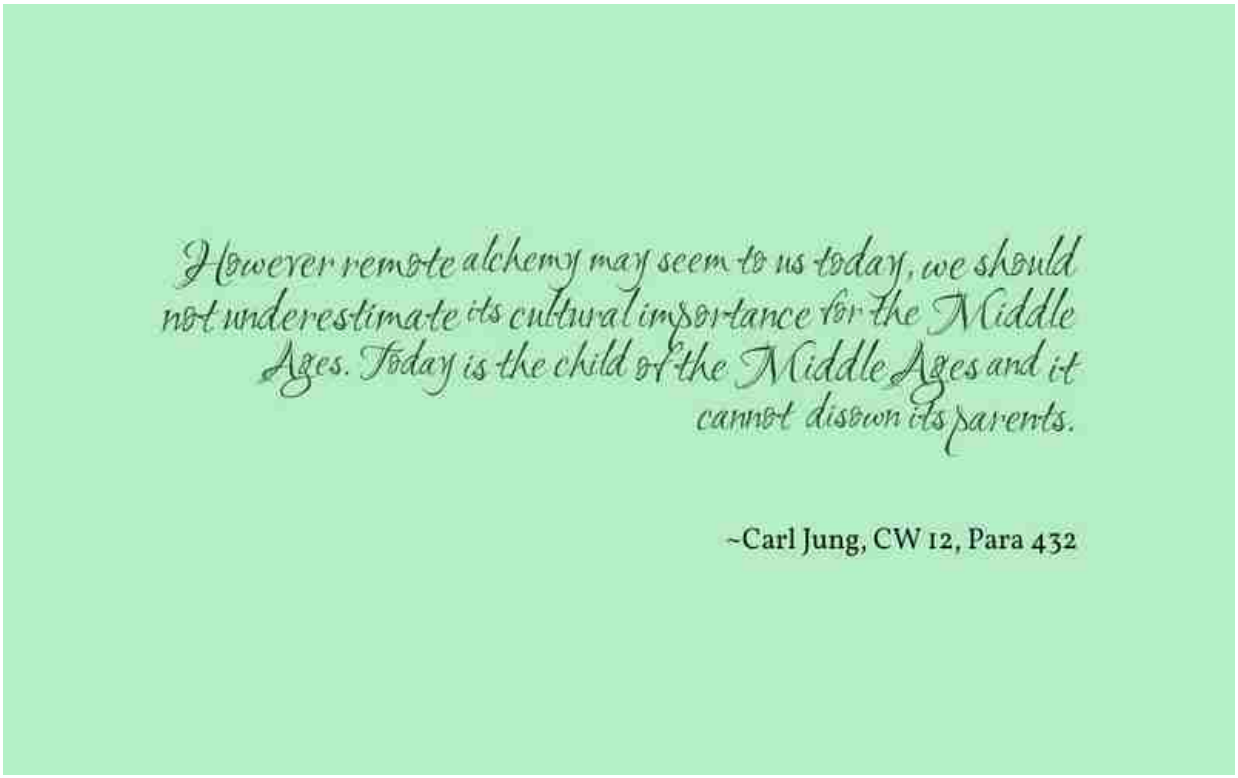
However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents.
~Carl Jung, CW 12, Para 432

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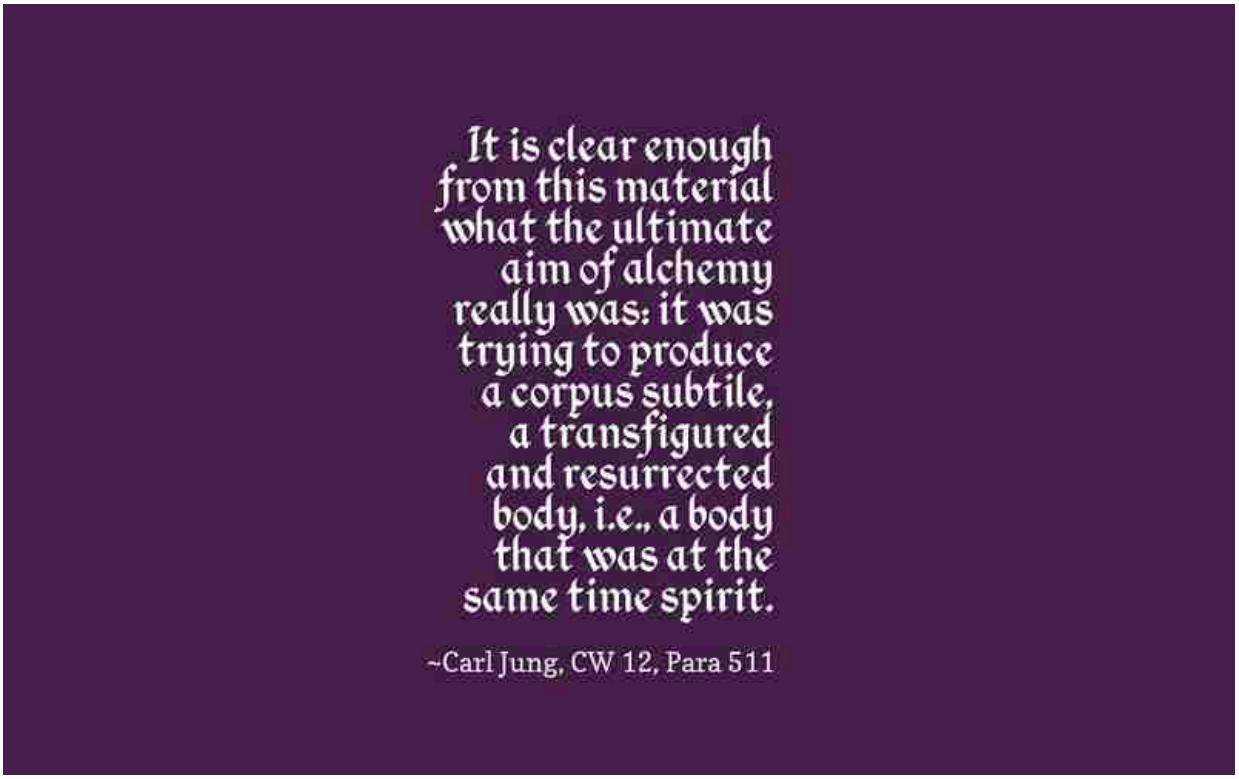
It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit.
~Carl Jung, CW 12, Para 511

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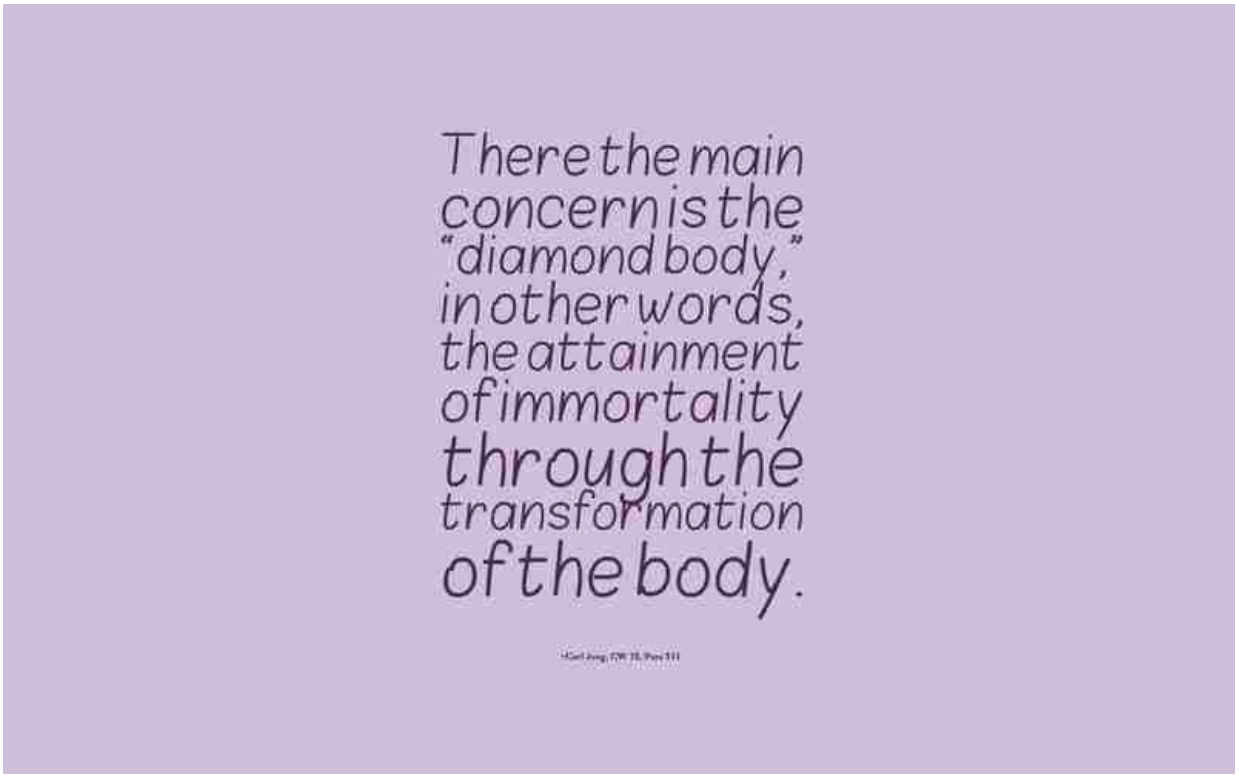
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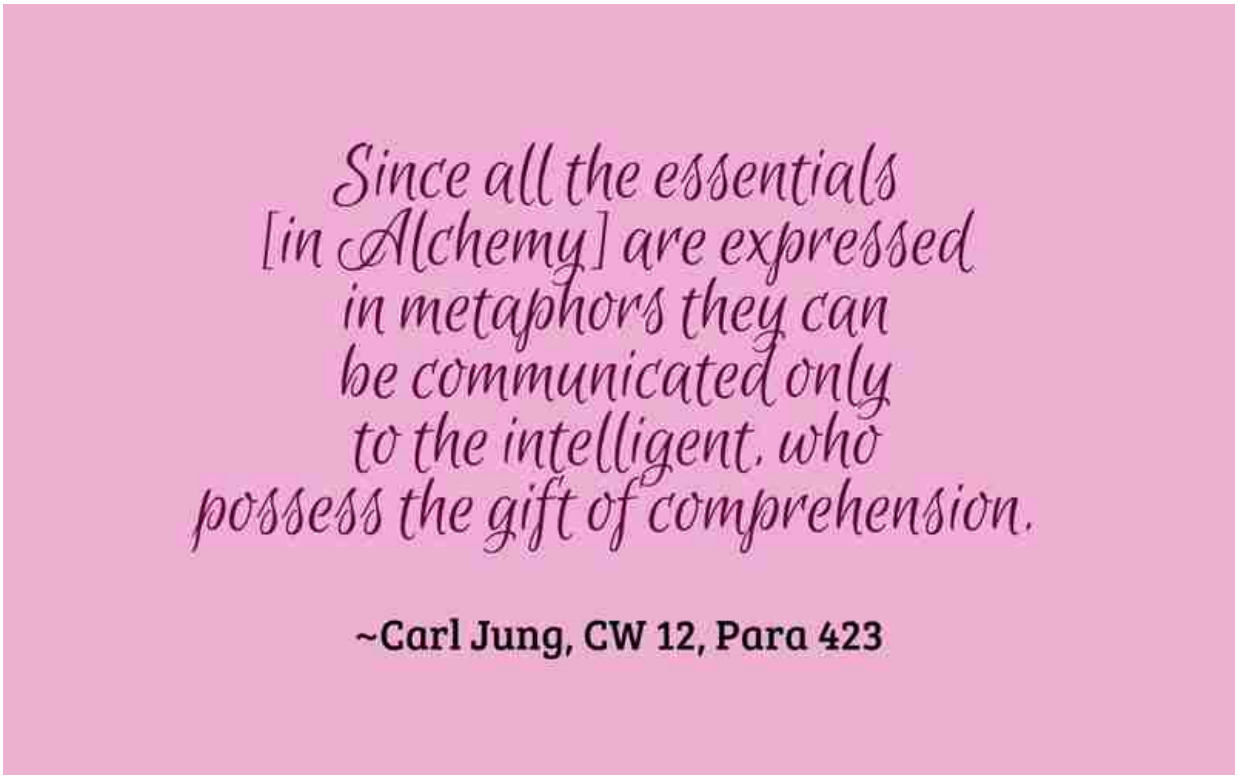
Since all the essentials
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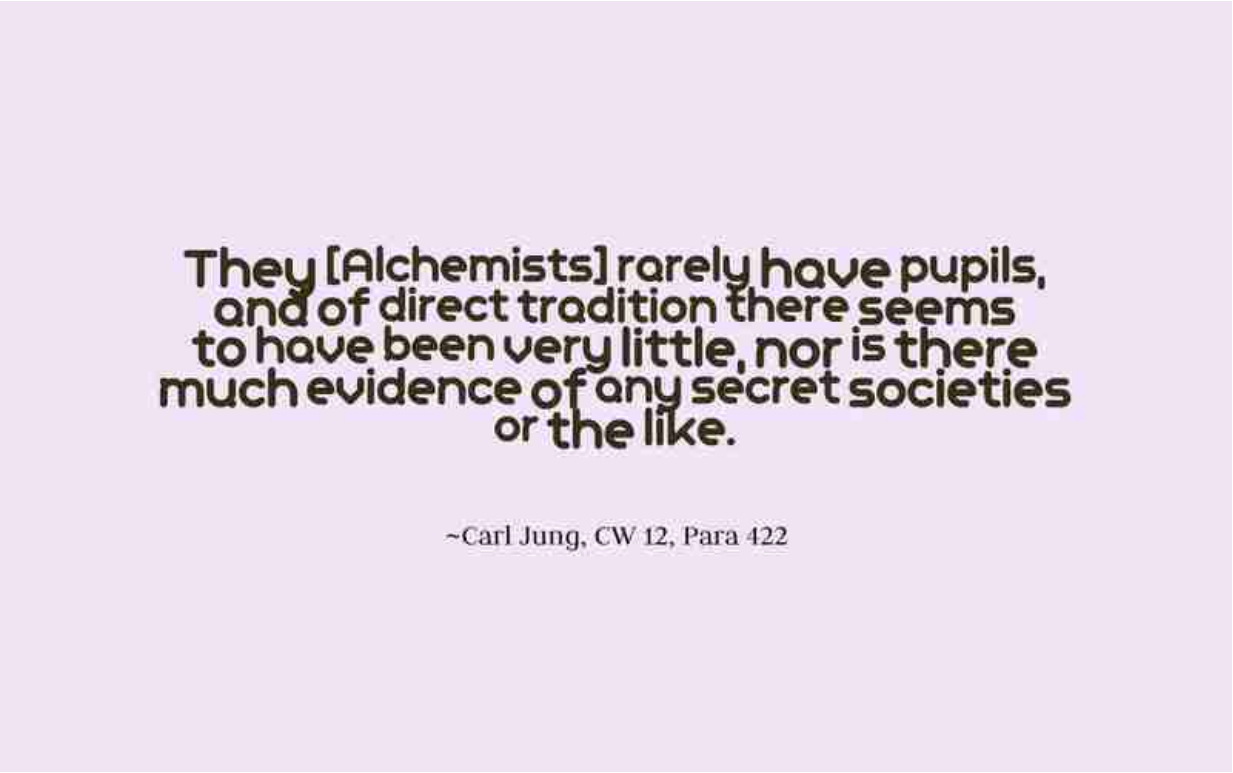
They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Carl Jung on "Religion," "Religious." - Anthology **(2016-06-04 02:30)**

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. ." Carl Jung, Civilization in Transition, Page 85.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to

give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 8, Psychology and Religion, Page 30.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while

in the older religions it was the mother imago... In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their

religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, Modern Psychology, Page 28.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture

27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extra-mundane factors.

A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism).

From this basic fact all ethics are derived, which without the individual's responsibility before God can be nothing more than conventional morality. Carl Jung, CW 10, Para 507

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit.

Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom.

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.

Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as outside.

For this reason he has always taken care that any difficult decisions likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature.

Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Carl Jung, CW 10, Para 512

Western psychology knows the mind as the mental functioning of a psyche.

It is the "mentality" of an individual.

An impersonal Universal Mind is still to be met with in the sphere of philosophy, where it seems to be a relic of the original human "soul."

This picture of our Western outlook may seem a little drastic, but I do not think it is far from the truth.

At all events, something of the kind presents itself as soon as we are confronted with the Eastern mentality.

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand

that it is the essential condition of cognition, and hence of the cognitive existence of the world.

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

The strange antithesis between East and West is expressed most clearly in religious practice.

We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar.

The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner.

In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shame-facedly is the holiest symbol to the Indian.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns.

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God.

This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

Religion, as the Latin word [religio] denotes, is a careful and scrupulous observation of what Rudolph Otto

aptly termed the
numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will.

On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator.

The numinosum, whatever its cause may be, is an experience of the subject independent of his will.

At all events, religious teaching as well as the consensus gentium [general consensus] always and everywhere explain this experience as being due to a cause external to the individual.

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

There is religious sentimentality instead of the numinosum of divine experience.

This is the well-known characteristic of a religion that has lost its living mystery.

It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides. Carl Jung, CW 11, Para 71.

Among all my patients in the second half of life—that is to say, over 35—there has been not one whose problem in the last resort was not that of finding a religious outlook on life.

It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

This of course has nothing to with a particular creed or membership of a church. Carl Jung, CW 11, Para 509

Religion is a “revealed” way of salvation.

Its ideas are products of a pre-conscious knowledge which, always and everywhere, expresses itself in symbols.

Even if our intellect does not grasp them, they still work, because our unconscious acknowledges them as exponents of universal psychic facts.

For this reason faith is enough—if it is there.

Every extension and intensification of rational consciousness, however, leads us further away from the sources of the symbols and, by its ascendancy, prevents us from understanding them.

That is the situation today. Carl Jung, CW 11, Para 293

What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind

of “religion,” which I prefer to call a creed, may not after all have an important function in human society.

The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out
with an organized dogma and ritual. Carl Jung, CW 11, Para 75.

Creeds are codified and dogmatized forms of religious experience.

The contents of the experience have become sanctified and are usually congealed in a rigid, often
elaborate structure of ideas.

The practice and repetition of the original experience have become a ritual and an unchangeable institution.

This does not necessarily mean lifeless petrification.

On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years,
without there arising any vital necessity to alter it.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is
a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in the course of time.

The same holds true of the ritual. Carl Jung, CW 11, Para 10

How are we to explain religious processes, for instance, whose nature is essentially symbolical?

In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies.

They are the manifestation and expression of excess libido.

At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual
functions that run their regular course according to natural law. Carl Jung, CW 8, Para 91

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the
balance between them.

This is possible only if it remains conscious of both at once.

However, the necessary insight is made exceedingly difficult not by one’s social and political leaders alone, but also by one’s religious
mentors.

They all want decision in favour of one thing, and therefore the utter identification of the individual with the necessarily one-sided “truth.”

Even if it were still a question of some great truth, identification with it would still be a catastrophe, as it ar-

rests all
further spiritual development. Carl Jung, CW 8, Para 425.

The unconscious is the only available source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is simply the medium from which religious experience seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love has more than one thing in common with religious faith.

It demands unconditional trust and expects absolute surrender.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling.

And because this is so difficult, few mortals can boast of such an achievement.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

He is a sorry knight who shrinks from the difficulty of loving his lady.

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

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This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is simply the medium from which religious experience seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565.

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has
given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

But many of them are religious people, only incapable of agreeing with the existing forms
of belief. Carl Jung, CW 11, Para 34.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that cer-

tainty which will
keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.
You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. . Carl Jung, Jung/ Bill Wilson Letters.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Pages 86-87.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Pages 208-210.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Pages 257-264.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Pages 296-297.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Pages 319-320.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page

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To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in

the unconscious. Carl Jung, 1925 Seminar, Page 114

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Pages 631-632

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Pages 597-598

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Pages 597-598

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Pages 623-624

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Pages 623-624

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

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Healing may be called a religious problem. Carl Jung, CW 11, Para 523.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls
from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious
experiences. Carl Jung, Kundalini Seminar, Page 27

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than
unconscious imitation. Carl Jung, CW 5, Para 106

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in
other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

"Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it nger Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. " Carl Jung, CW 4, Paragraph 751

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

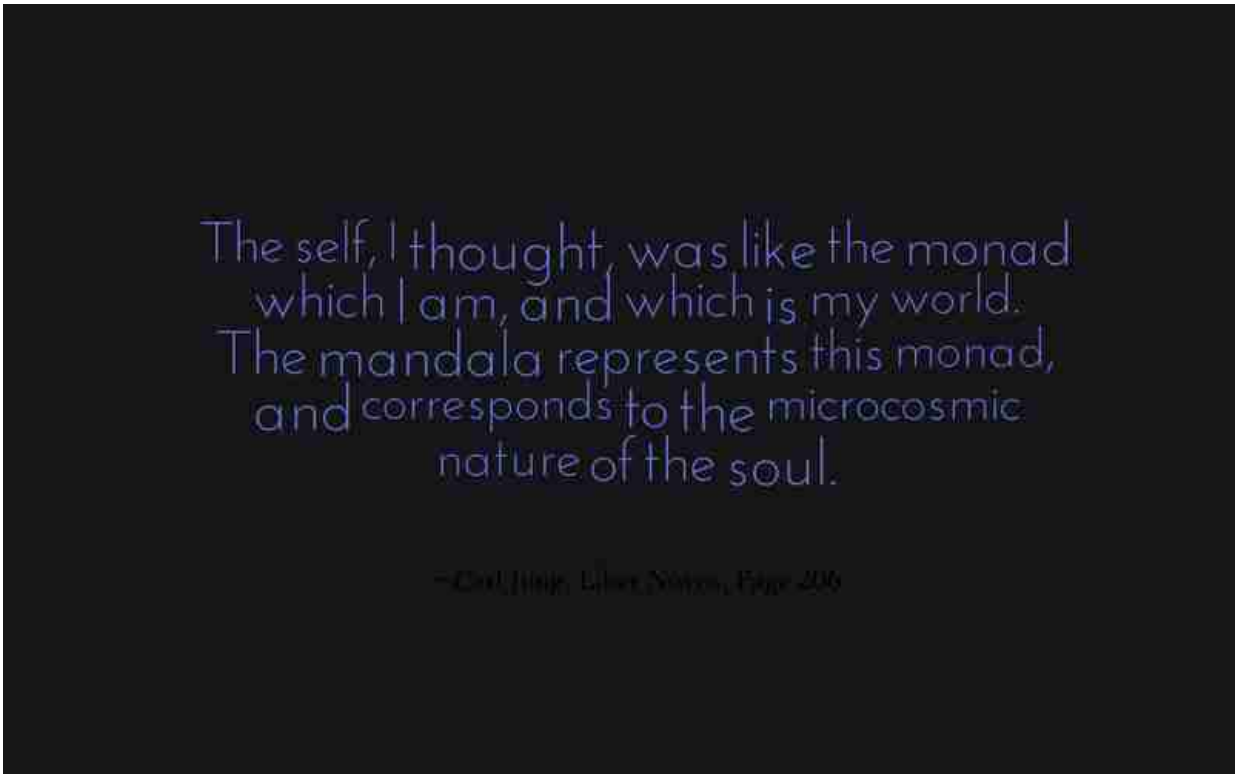
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

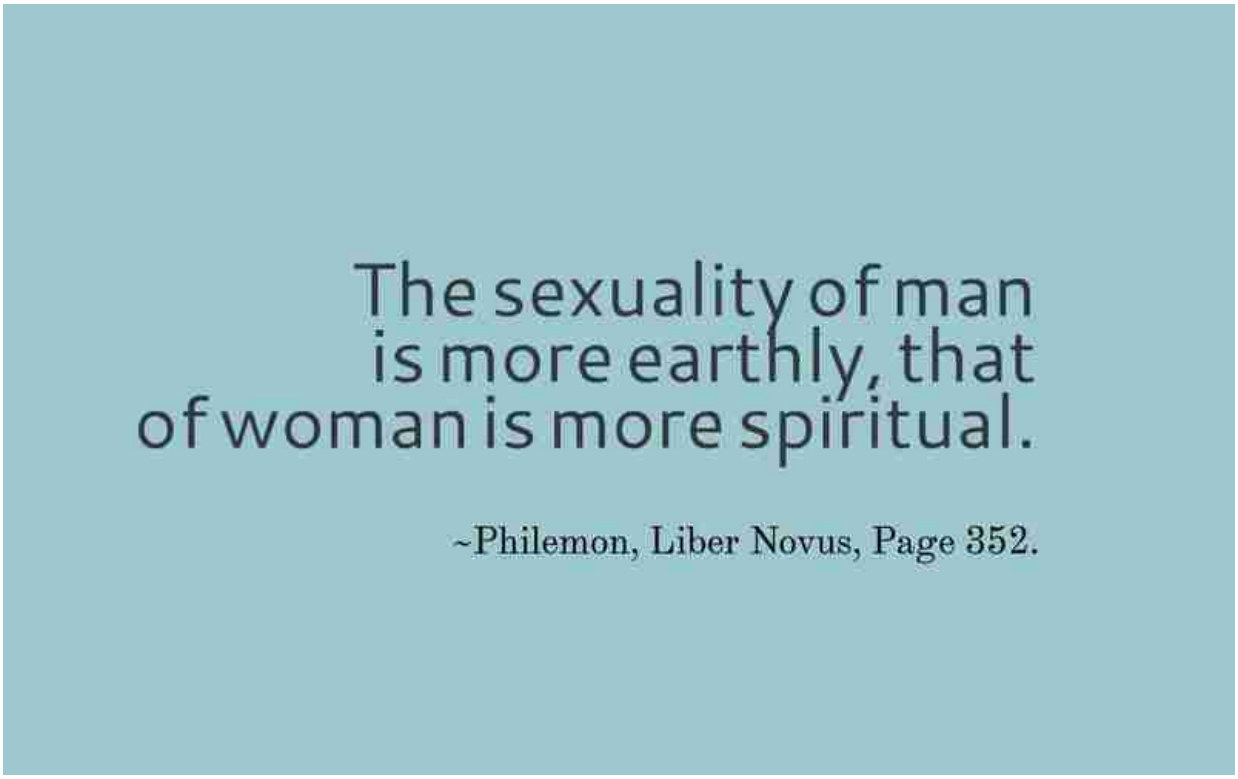
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

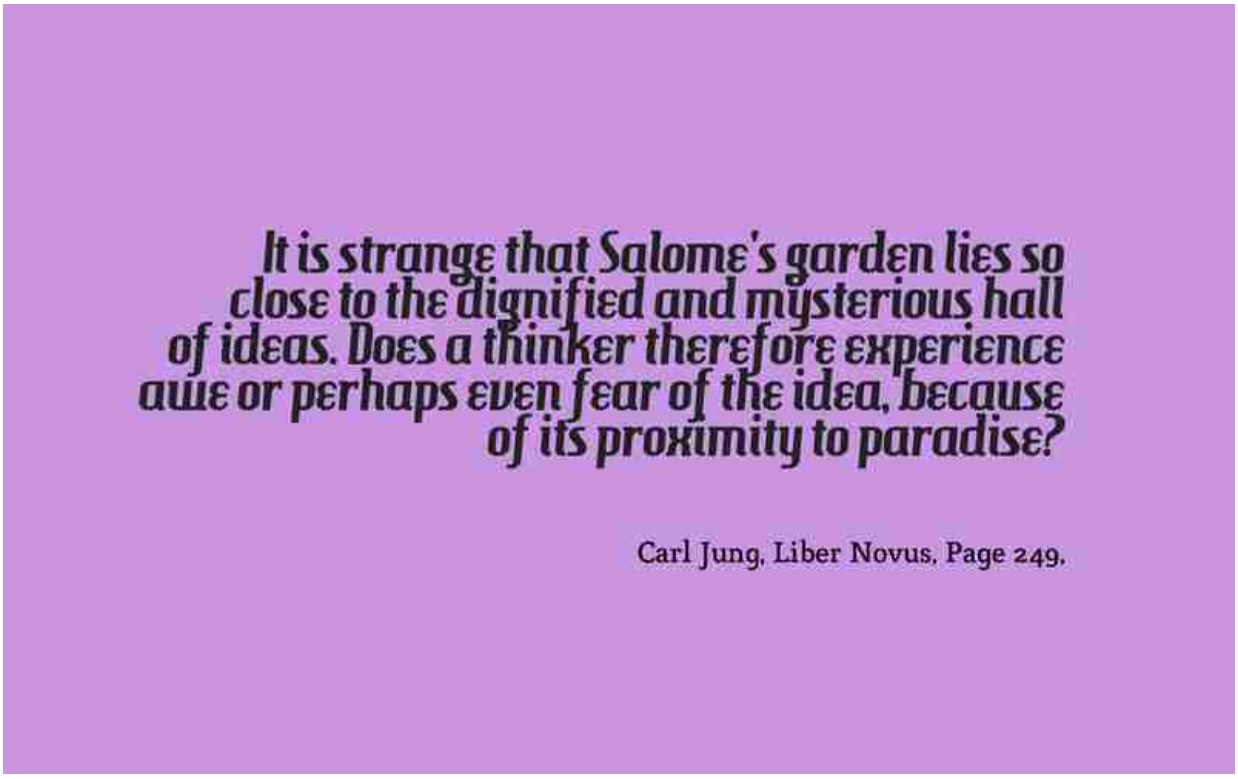
Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII **(2016-06-05 02:30)**


The self, I thought, was like the monad
which I am, and which is my world.
The mandala represents this monad,
and corresponds to the microcosmic
nature of the soul.

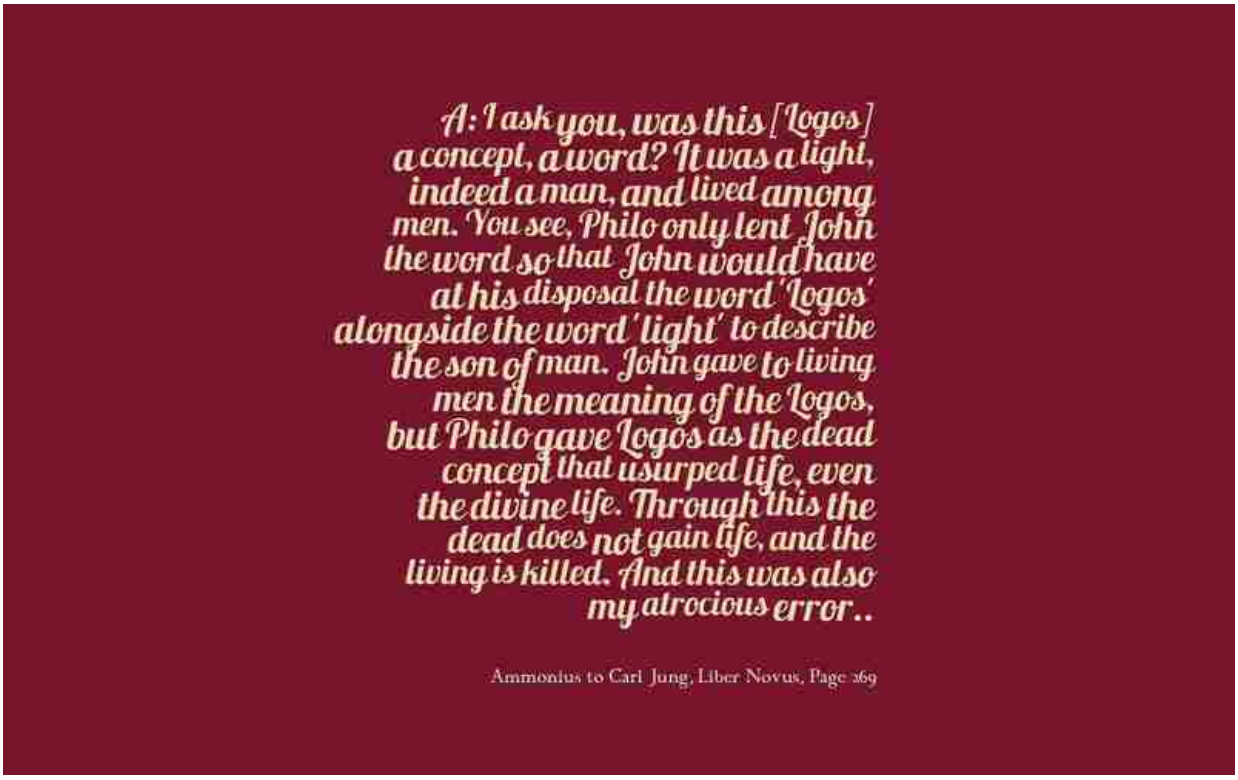
The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.



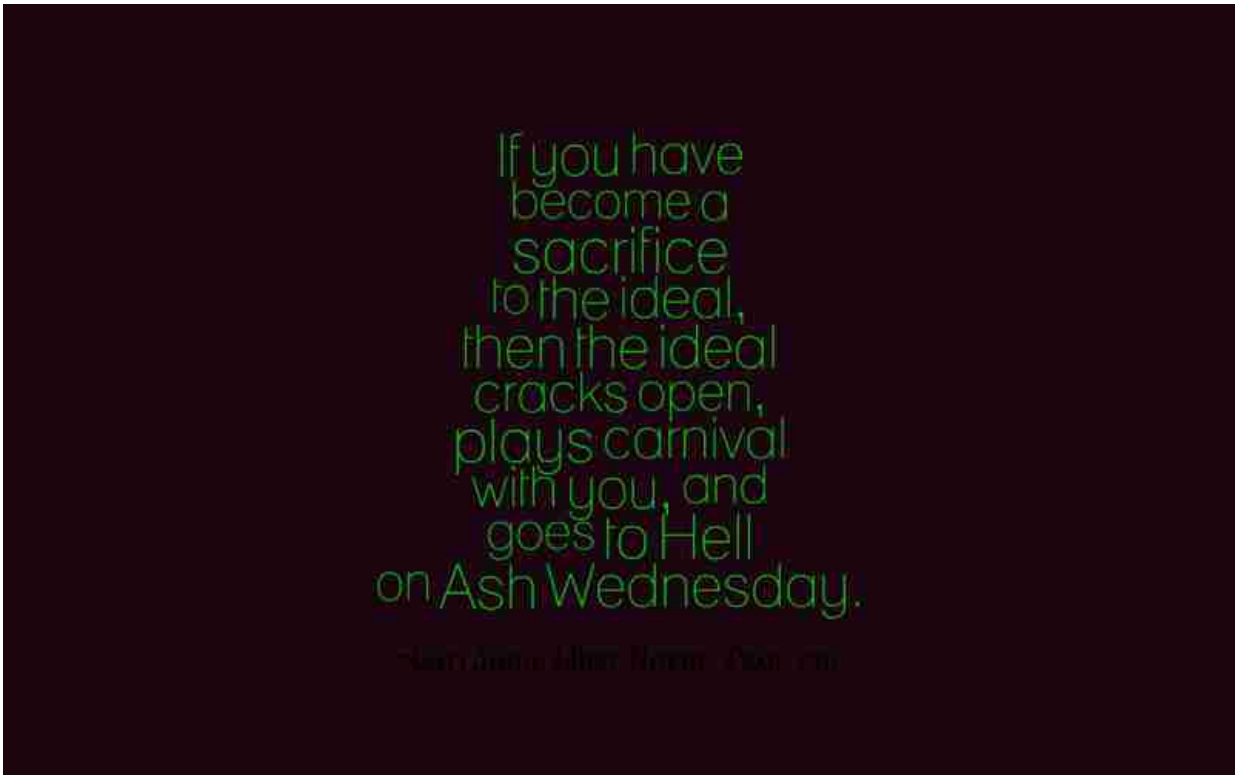
The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.


It is strange that Salome's garden lies so
close to the dignified and mysterious hall
of ideas. Does a thinker therefore experience
awe or perhaps even fear of the idea, because
of its proximity to paradise?
Carl Jung, Liber Novus, Page 249.

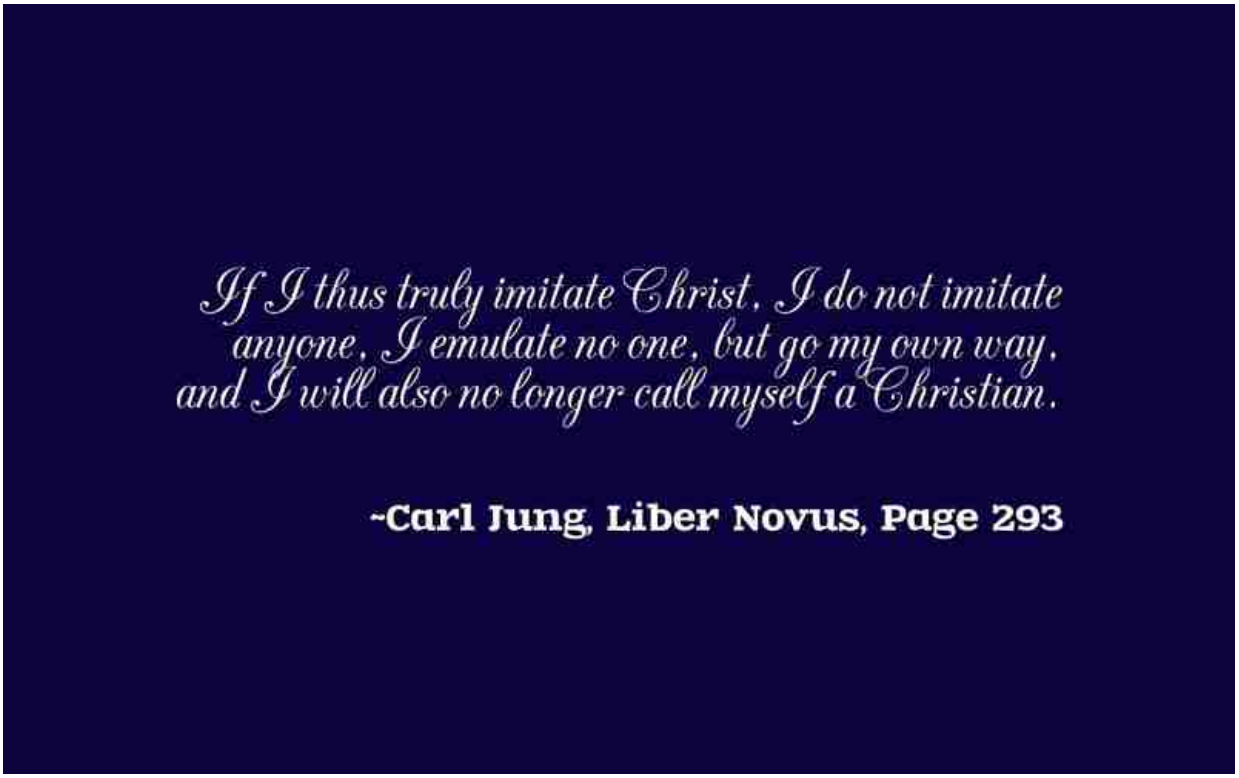
It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.


A: I ask you, was this [Logos]
a concept, a word? It was a light,
indeed a man, and lived among
men. You see, Philo only lent John
the word so that John would have
at his disposal the word 'Logos'
alongside the word 'light' to describe
the son of man. John gave to living
men the meaning of the Logos,
but Philo gave Logos as the dead
concept that usurped life, even
the divine life. Through this the
dead does not gain life, and the
living is killed. And this was also
my atrocious error..
Ammonius to Carl Jung, Liber Novus, Page 269

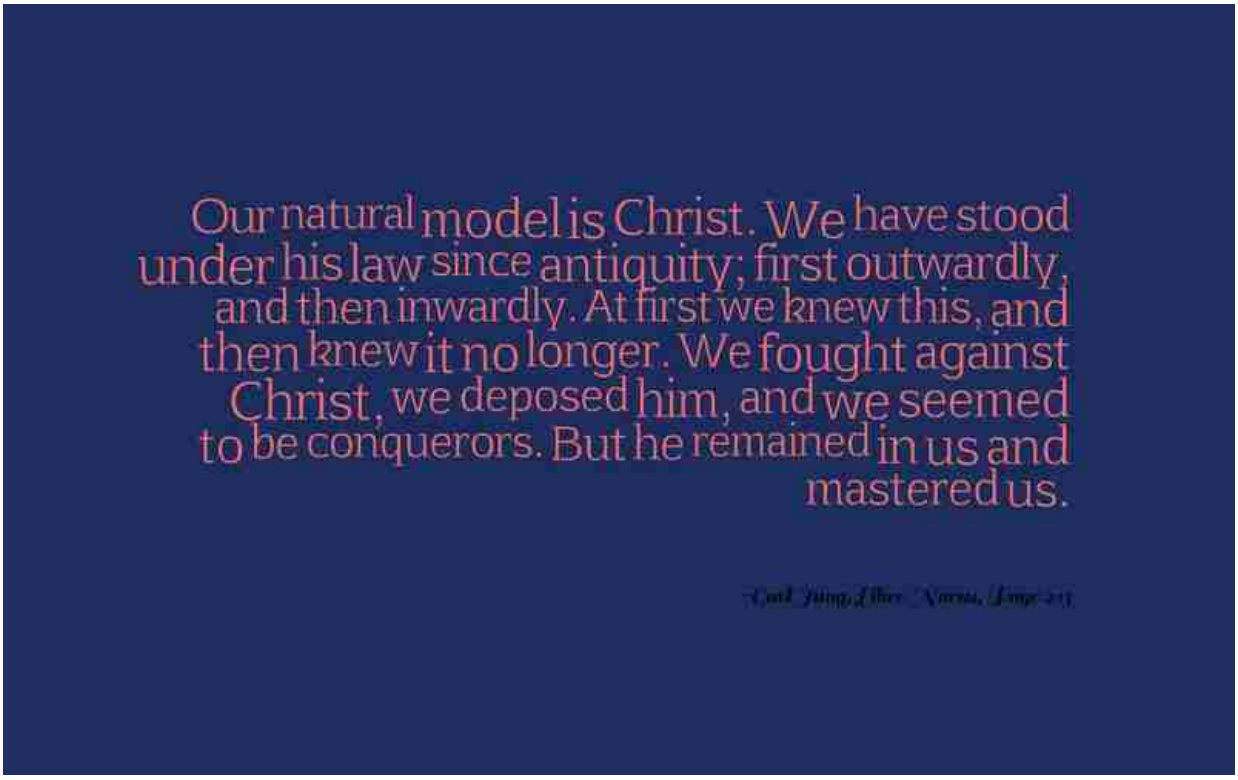
A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.



If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.


If I thus truly imitate Christ, I do not imitate
anyone, I emulate no one, but go my own way,
and I will also no longer call myself a Christian.
~Carl Jung, Liber Novus, Page 293

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.


Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.

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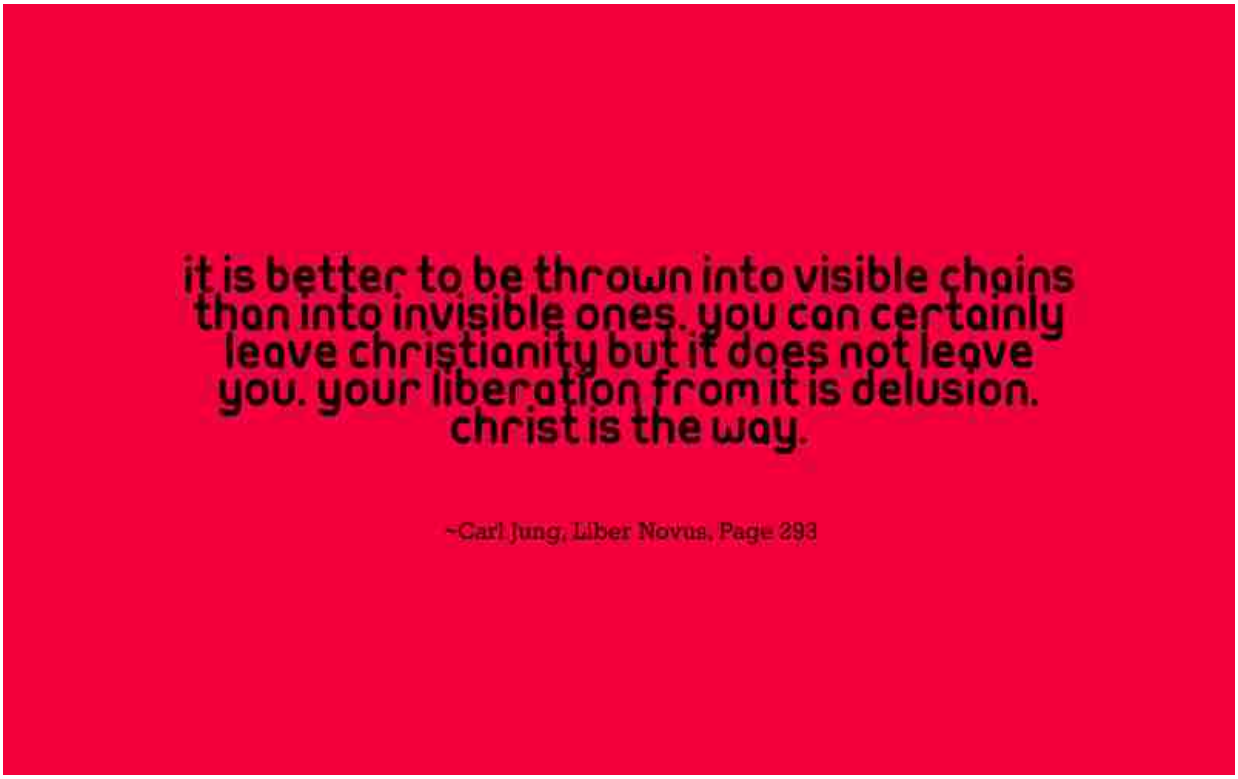
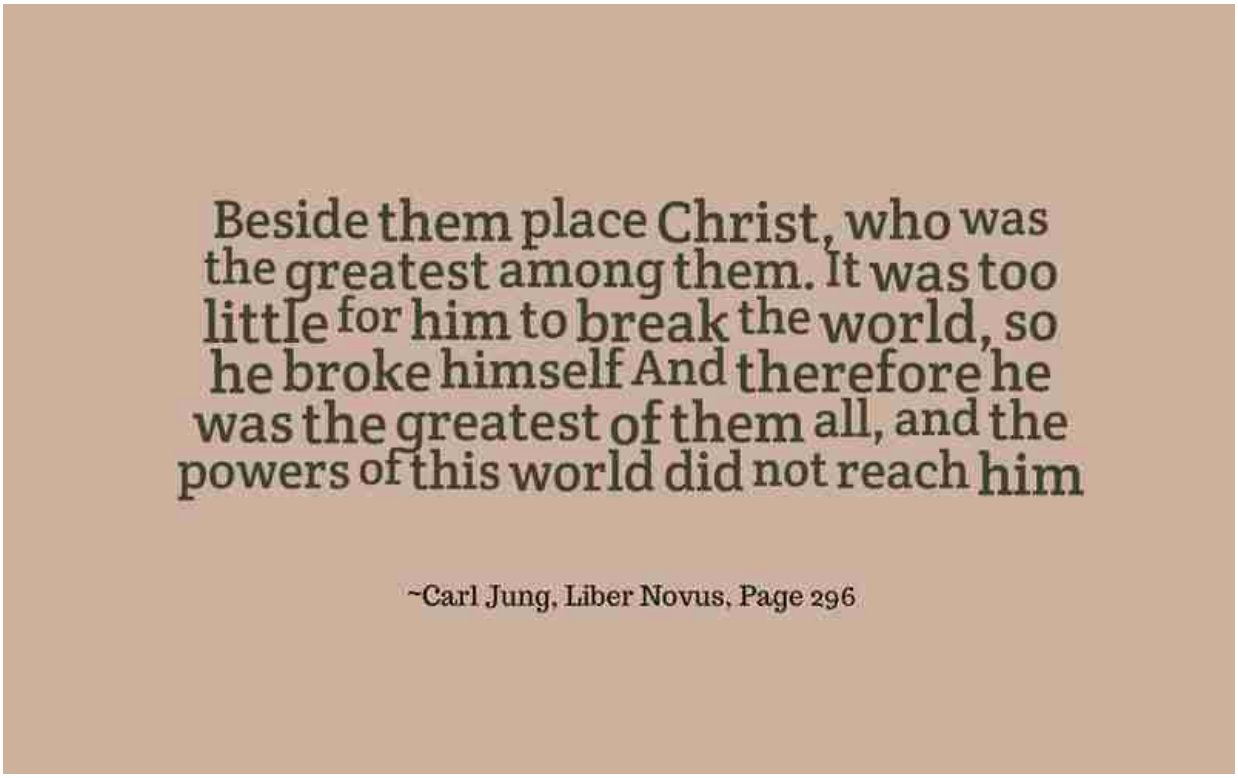
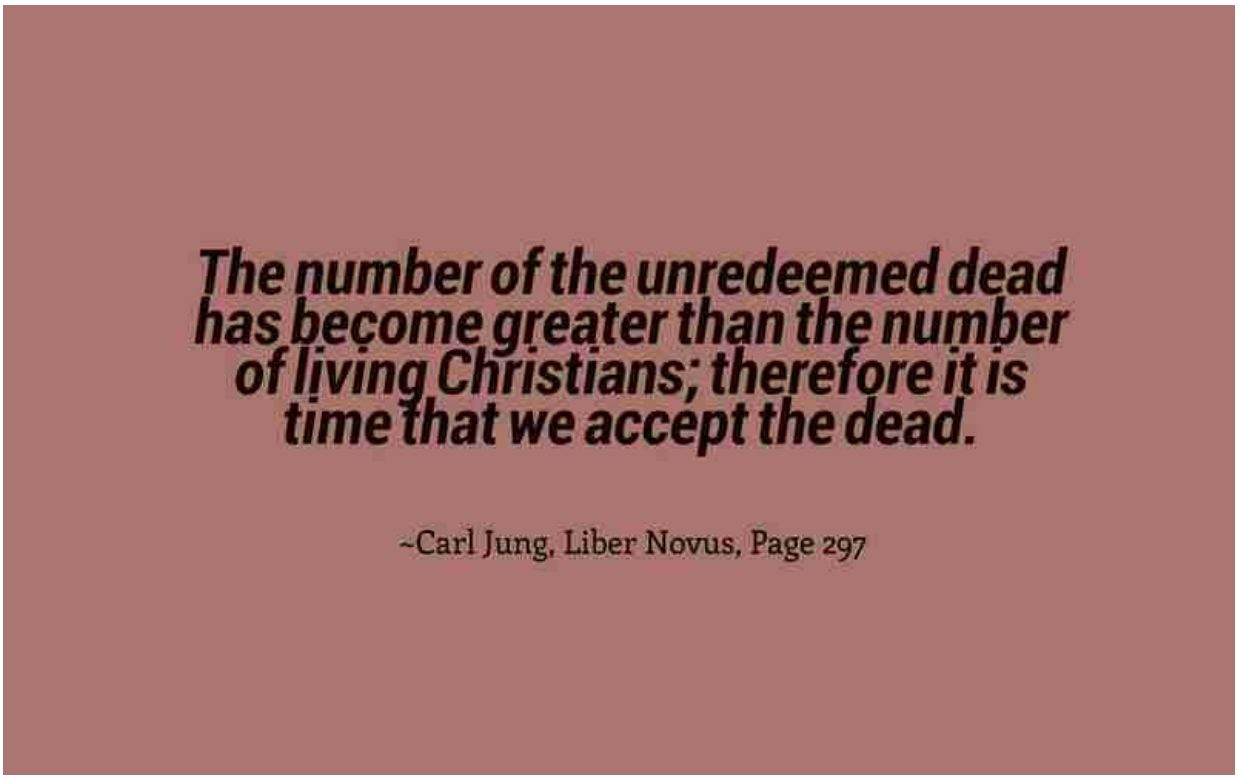

it is better to be thrown into visible chains than into invisible ones. you can certainly leave christianity but it does not leave you. your liberation from it is delusion. christ is the way.
~Carl Jung, Liber Novus, Page 293

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.


Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him
~Carl Jung, Liber Novus, Page 296

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung,

Liber Novus, Page 296.


The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.
~Carl Jung, Liber Novus, Page 297

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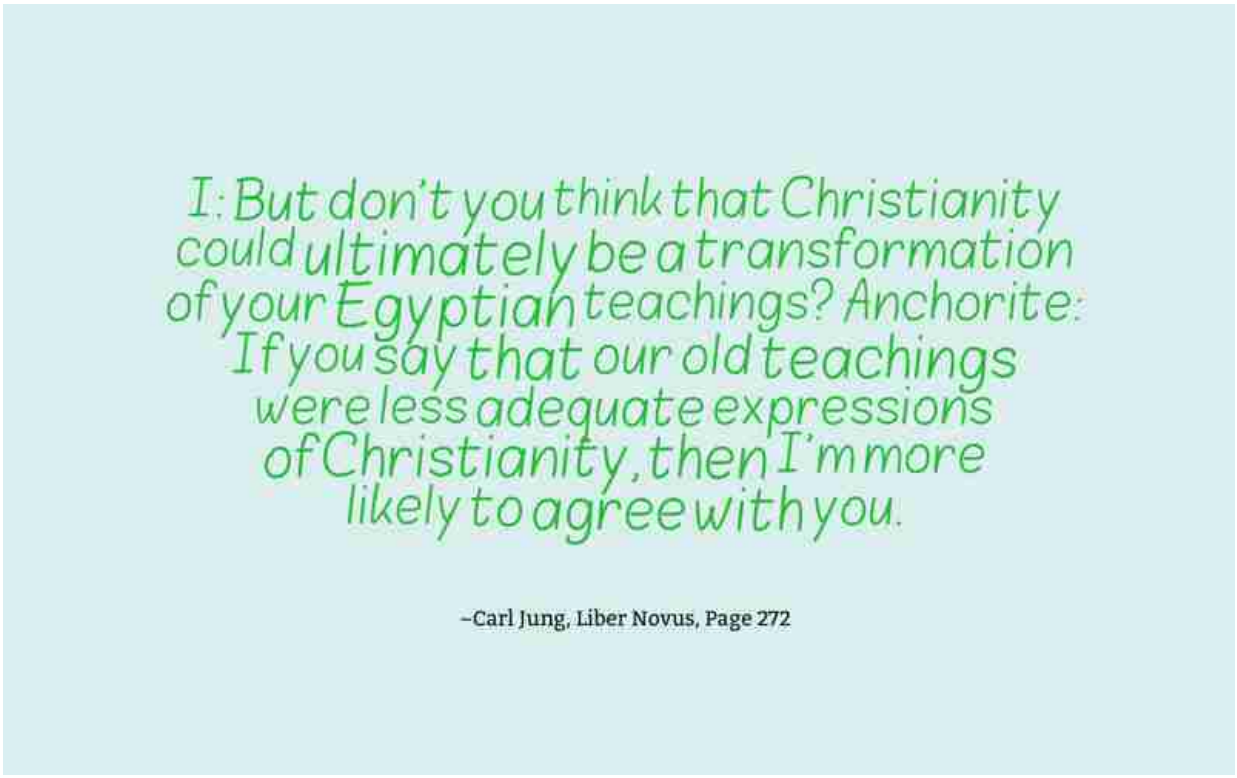
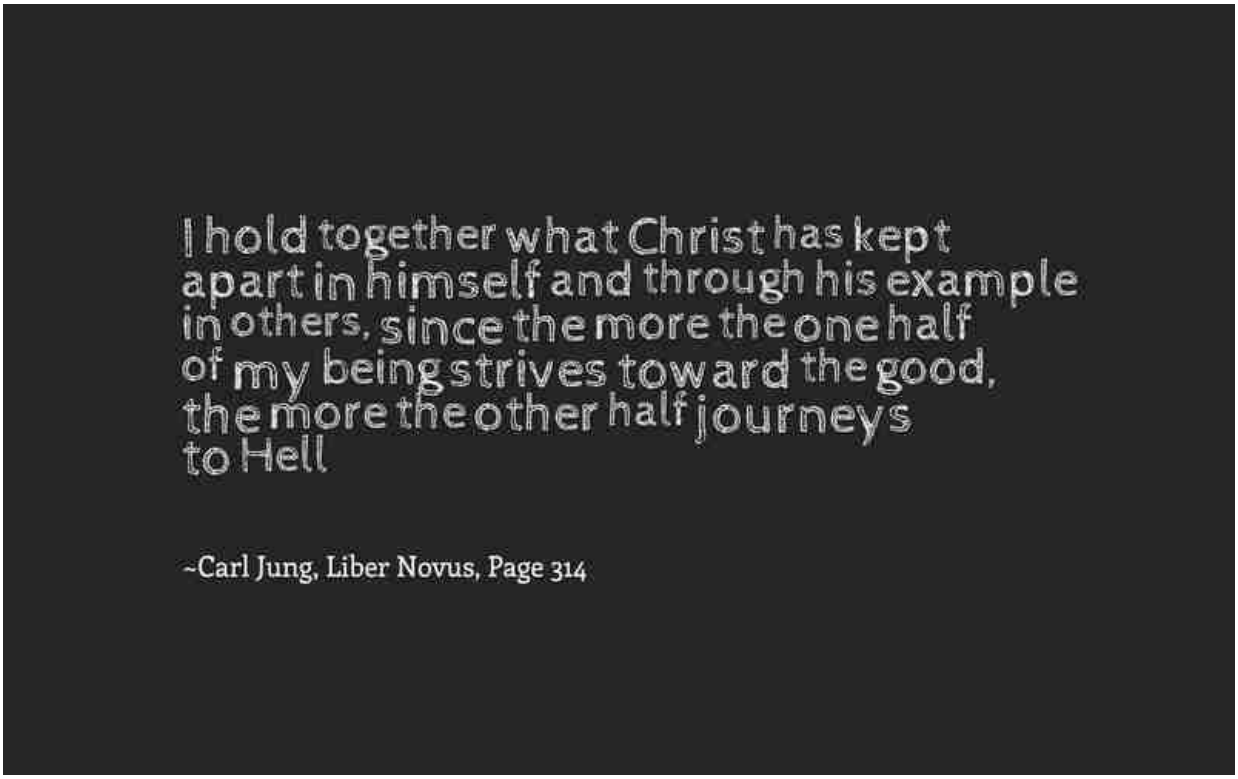
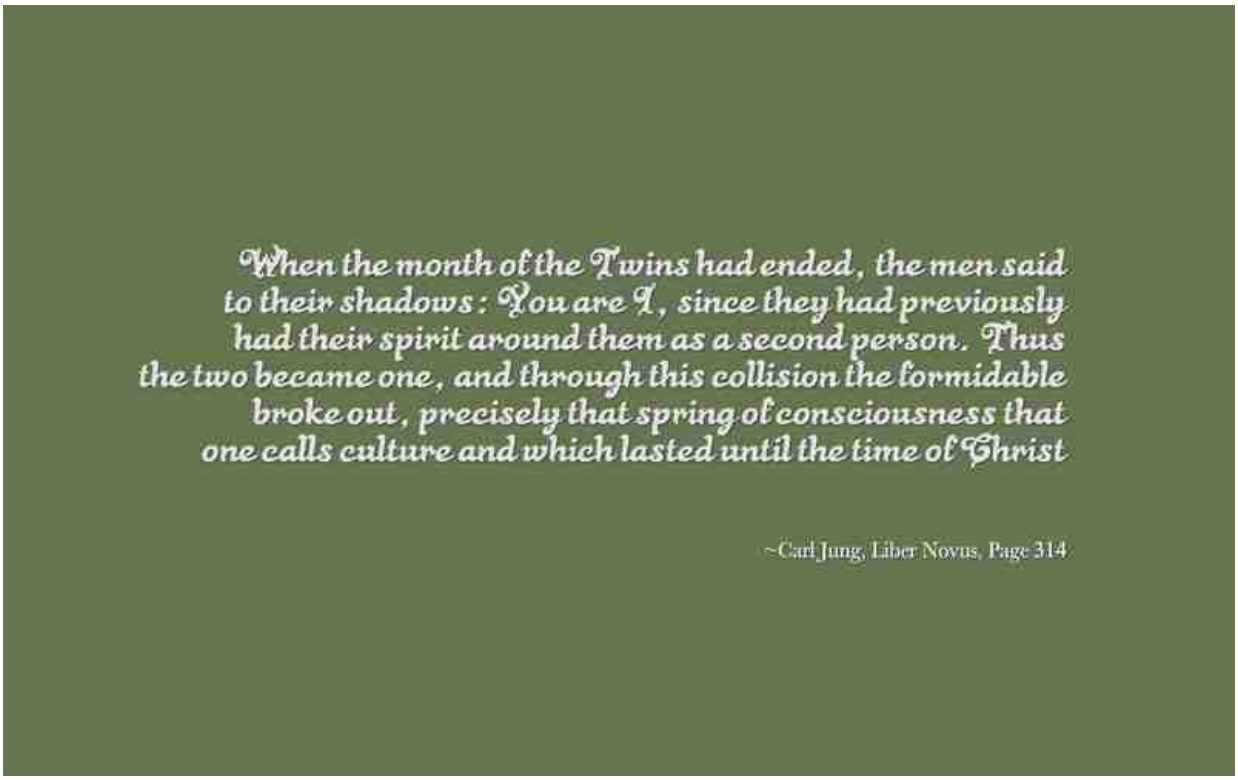

I: But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings? Anchorite: If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you.
~Carl Jung, Liber Novus, Page 272

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.


I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell
~Carl Jung, Liber Novus, Page 314

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.


When the month of the Twins had ended, the men said to their shadows: You are I, since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ
~Carl Jung, Liber Novus, Page 314

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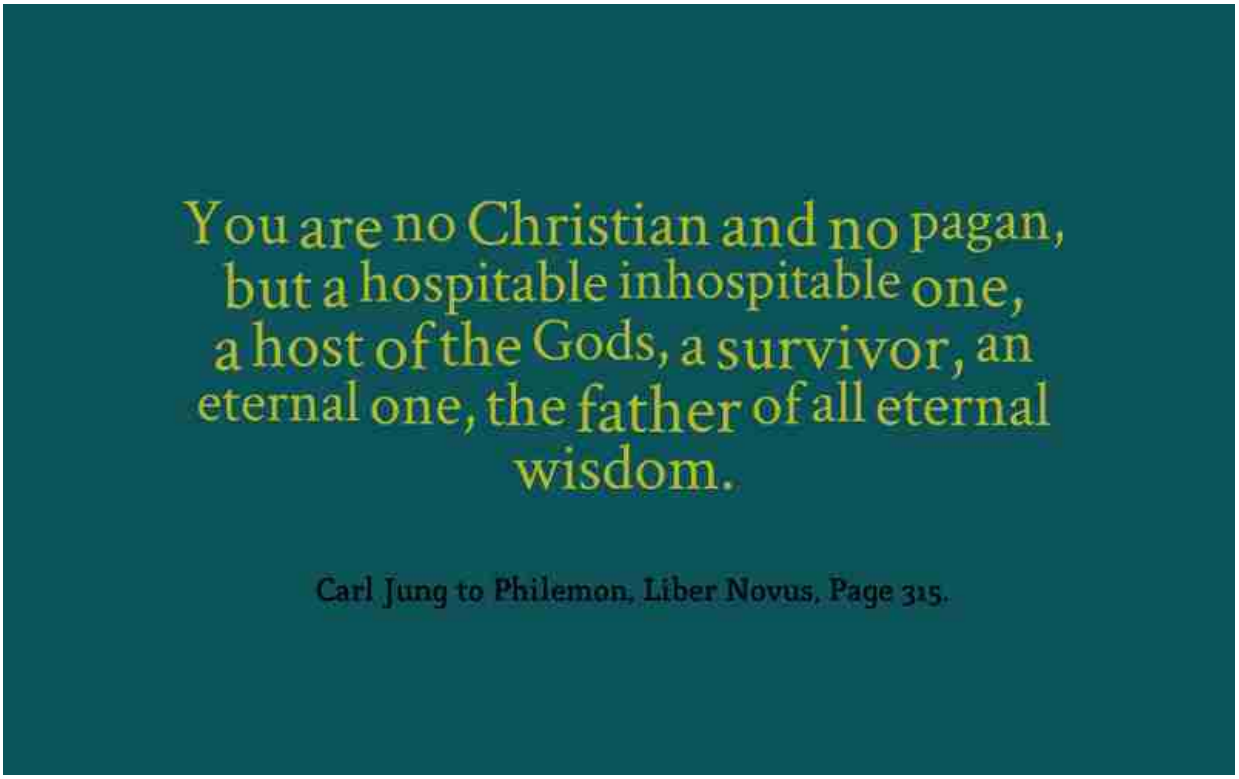
You are no Christian and no pagan,
but a hospitable inhospitable one,
a host of the Gods, a survivor, an
eternal one, the father of all eternal
wisdom.
Carl Jung to Philemon, Liber Novus, Page 315.

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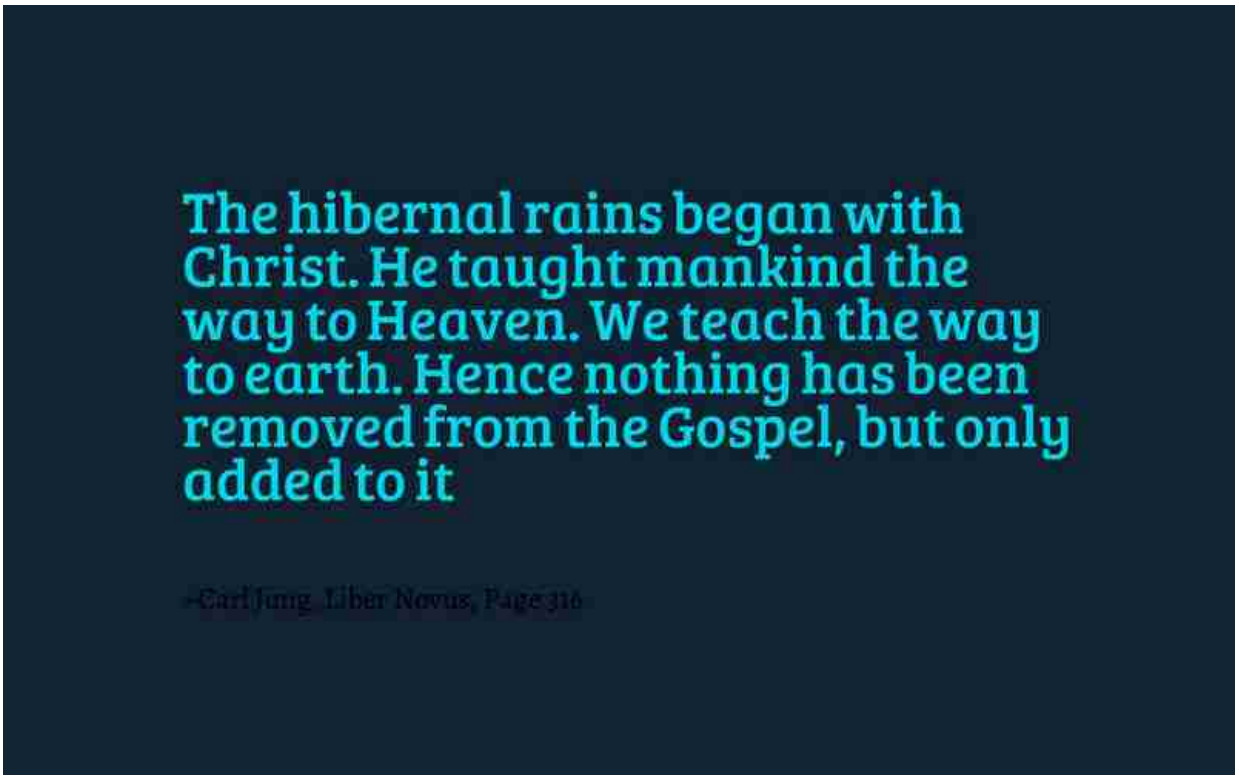
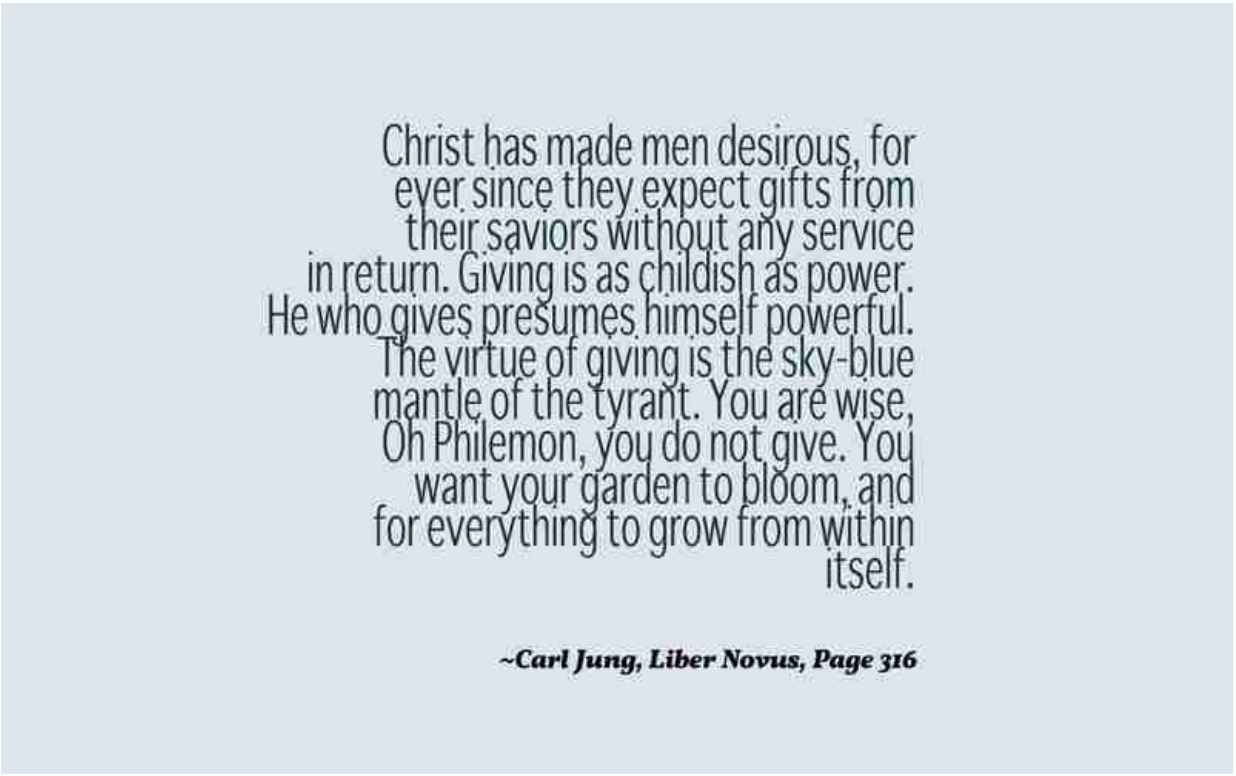

The hibernal rains began with
Christ. He taught mankind the
way to Heaven. We teach the way
to earth. Hence nothing has been
removed from the Gospel, but only
added to it
-Carl Jung, Liber Novus, Page 316

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.


Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself.
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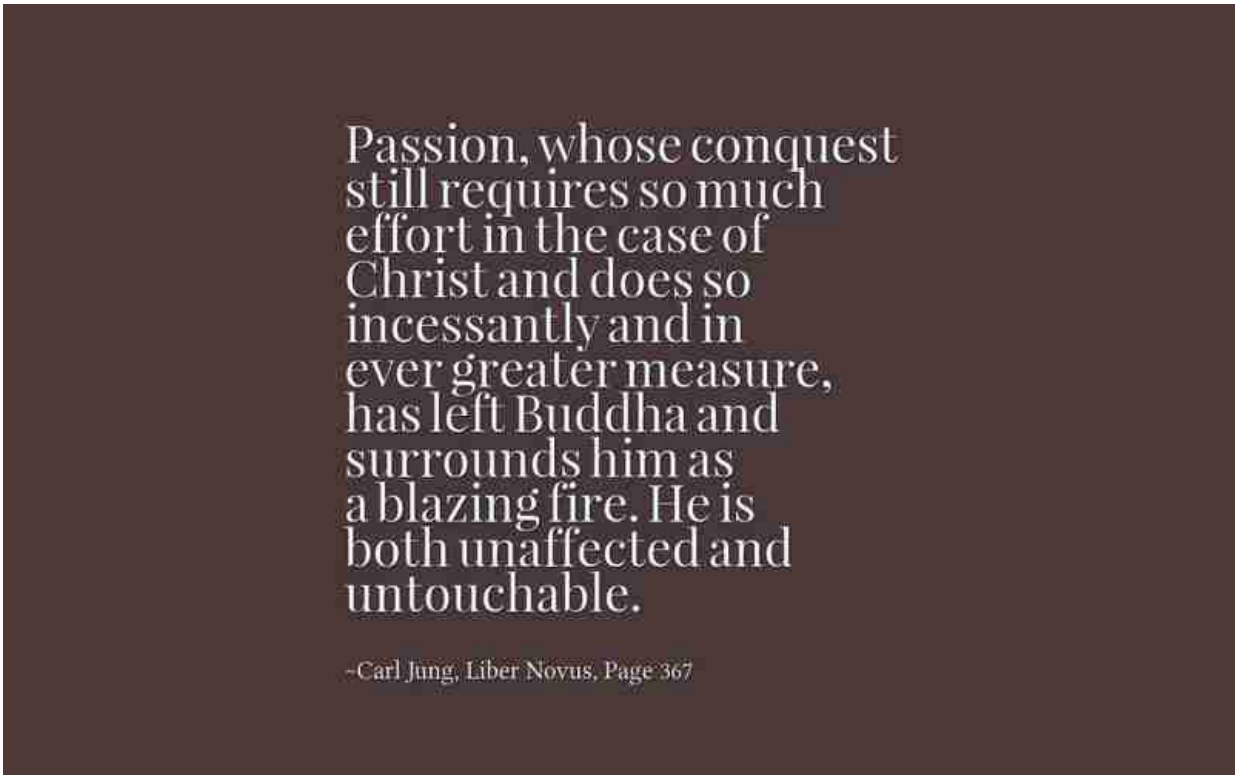
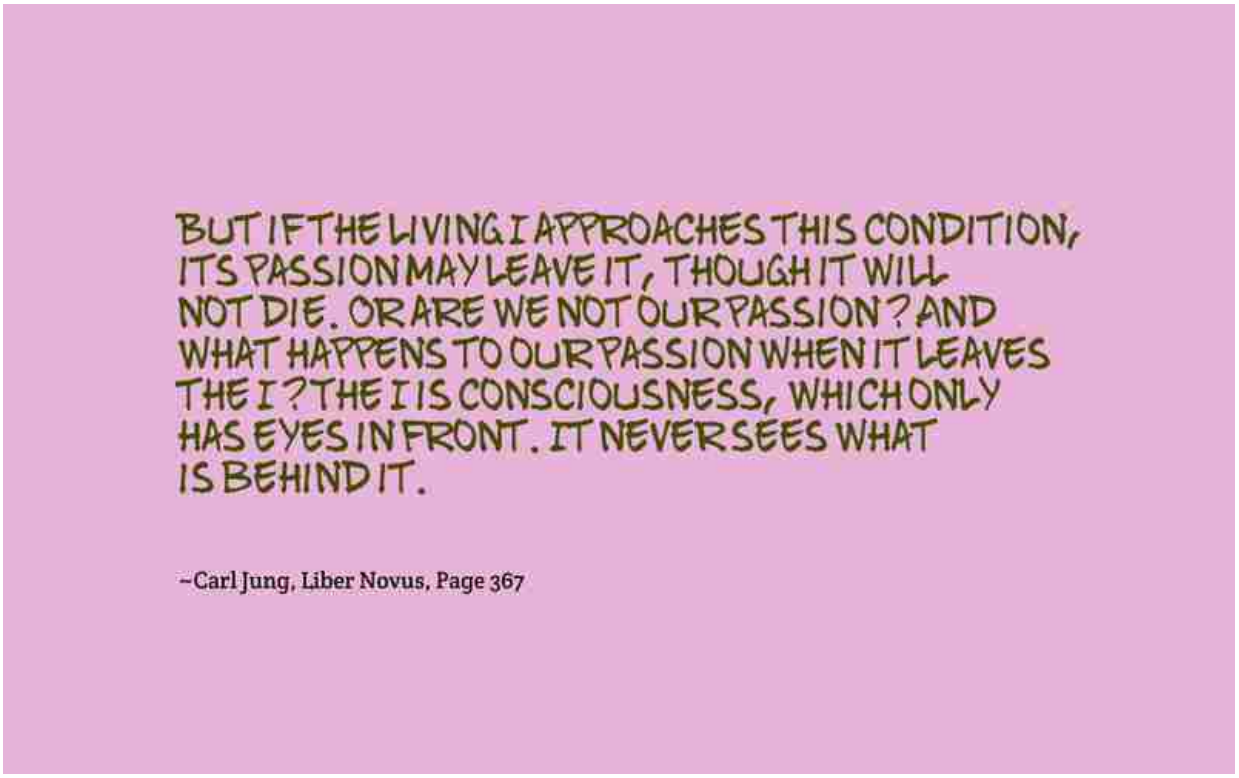
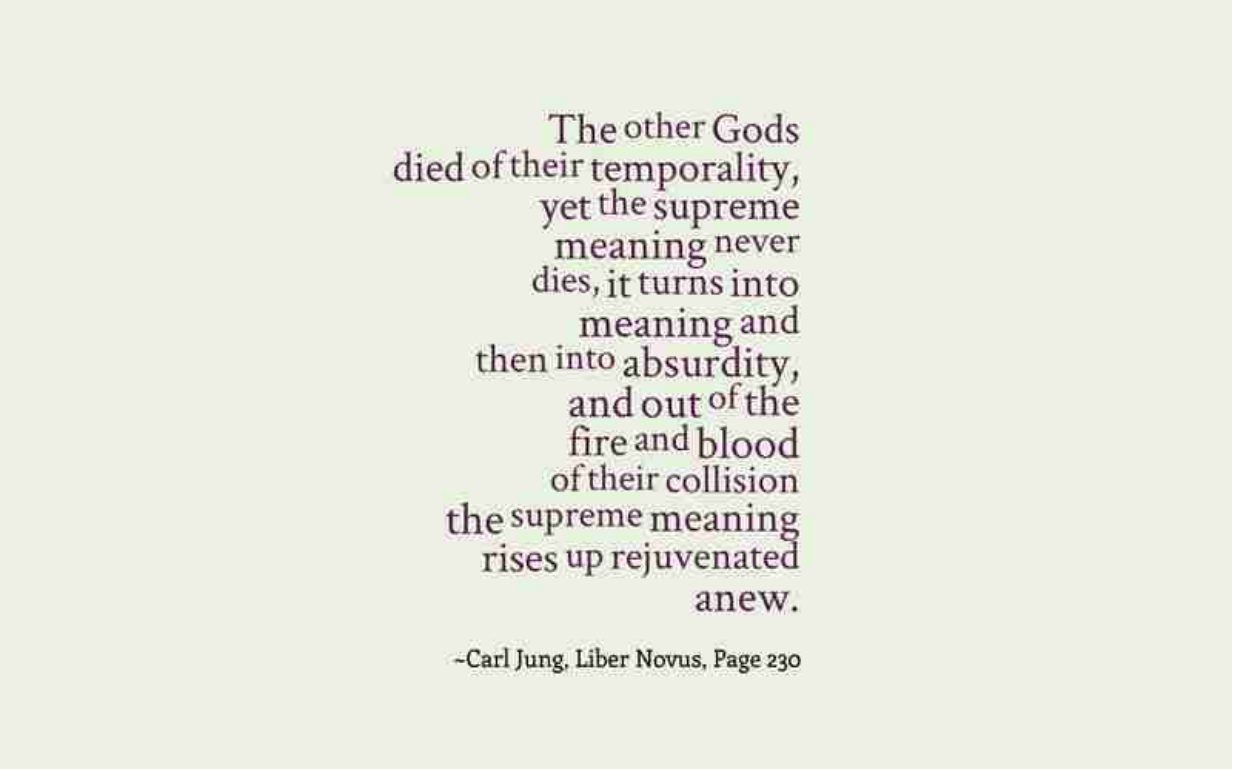

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.
~Carl Jung, Liber Novus, Page 367

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

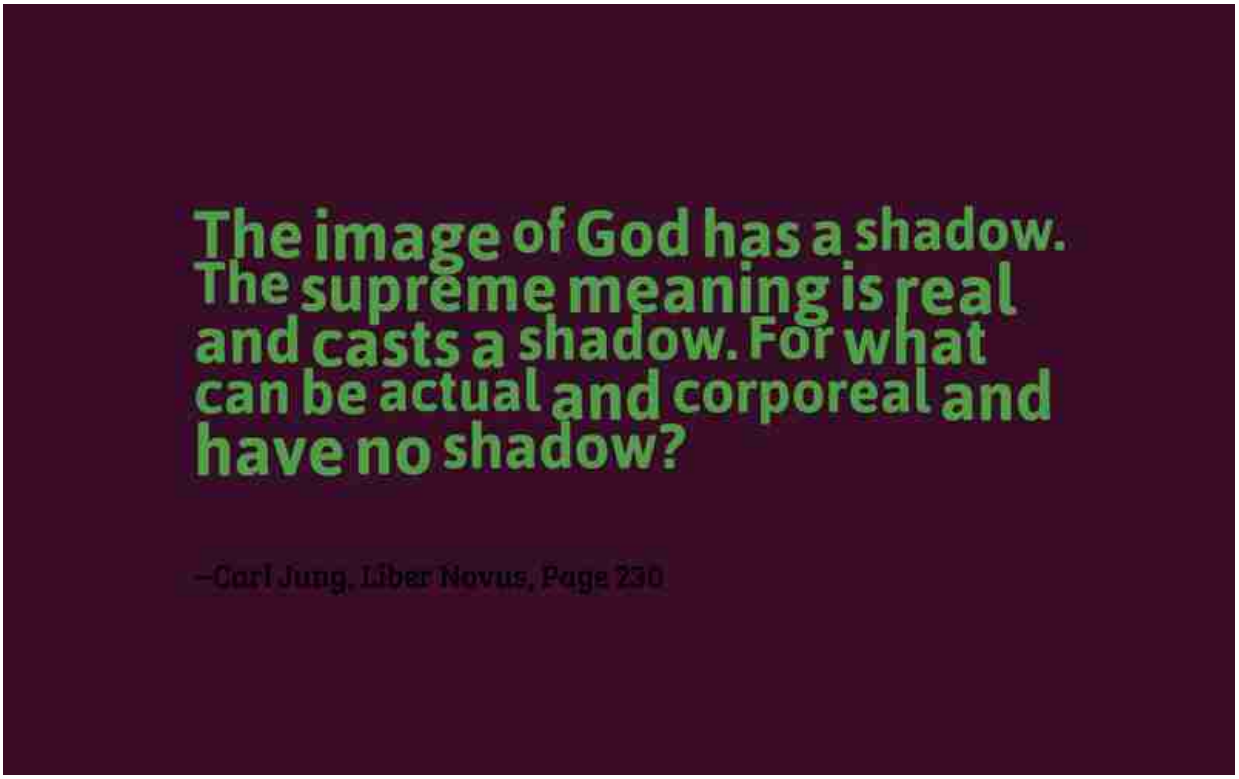

BUT IF THE LIVING I APPROACHES THIS CONDITION, ITS PASSION MAY LEAVE IT, THOUGH IT WILL NOT DIE. OR ARE WE NOT OUR PASSION? AND WHAT HAPPENS TO OUR PASSION WHEN IT LEAVES THE I? THE I IS CONSCIOUSNESS, WHICH ONLY HAS EYES IN FRONT. IT NEVER SEES WHAT IS BEHIND IT.
~Carl Jung, Liber Novus, Page 367

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion?

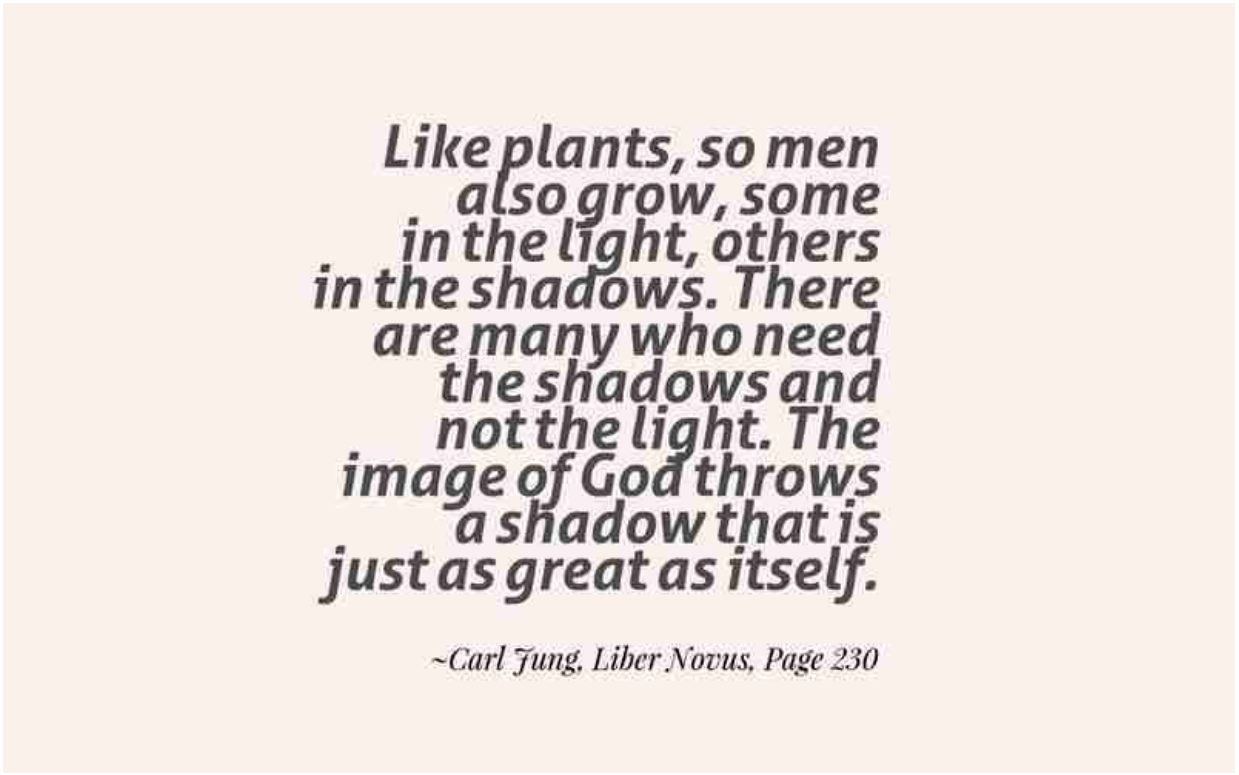
And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.



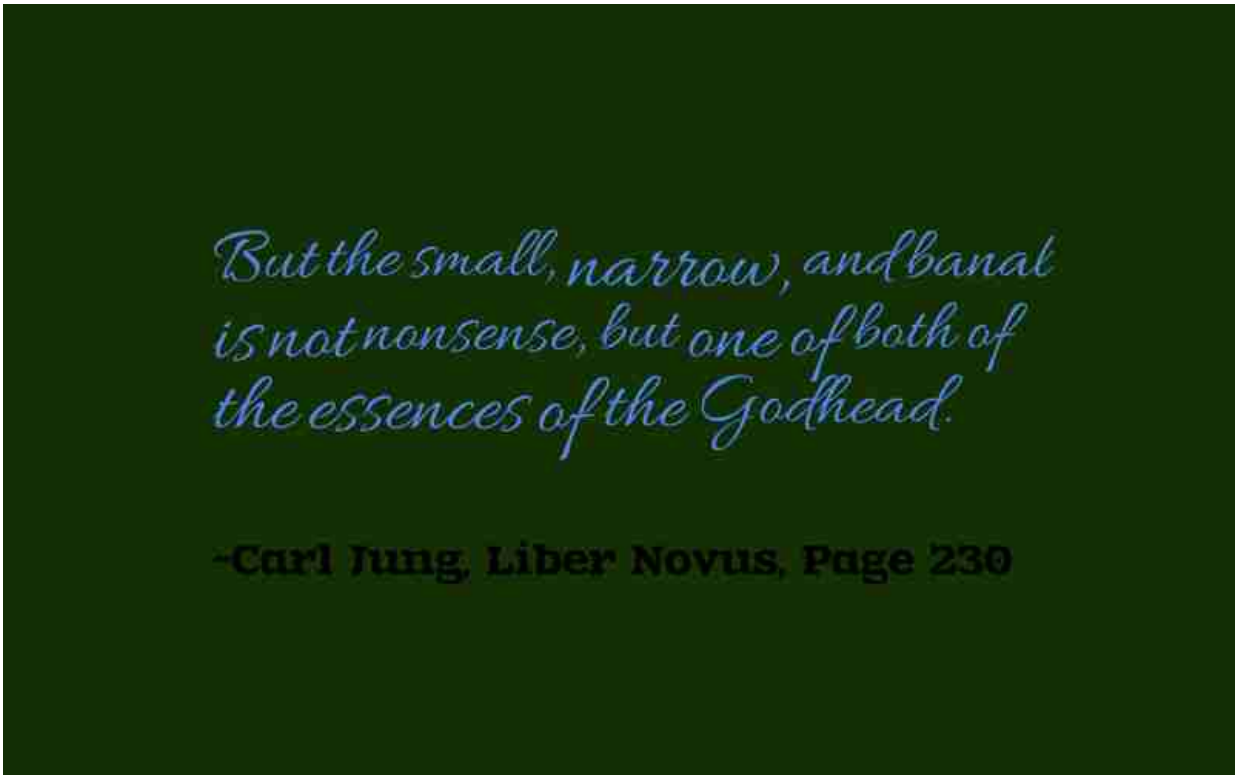
The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.


The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
—Carl Jung, Liber Novus, Page 230

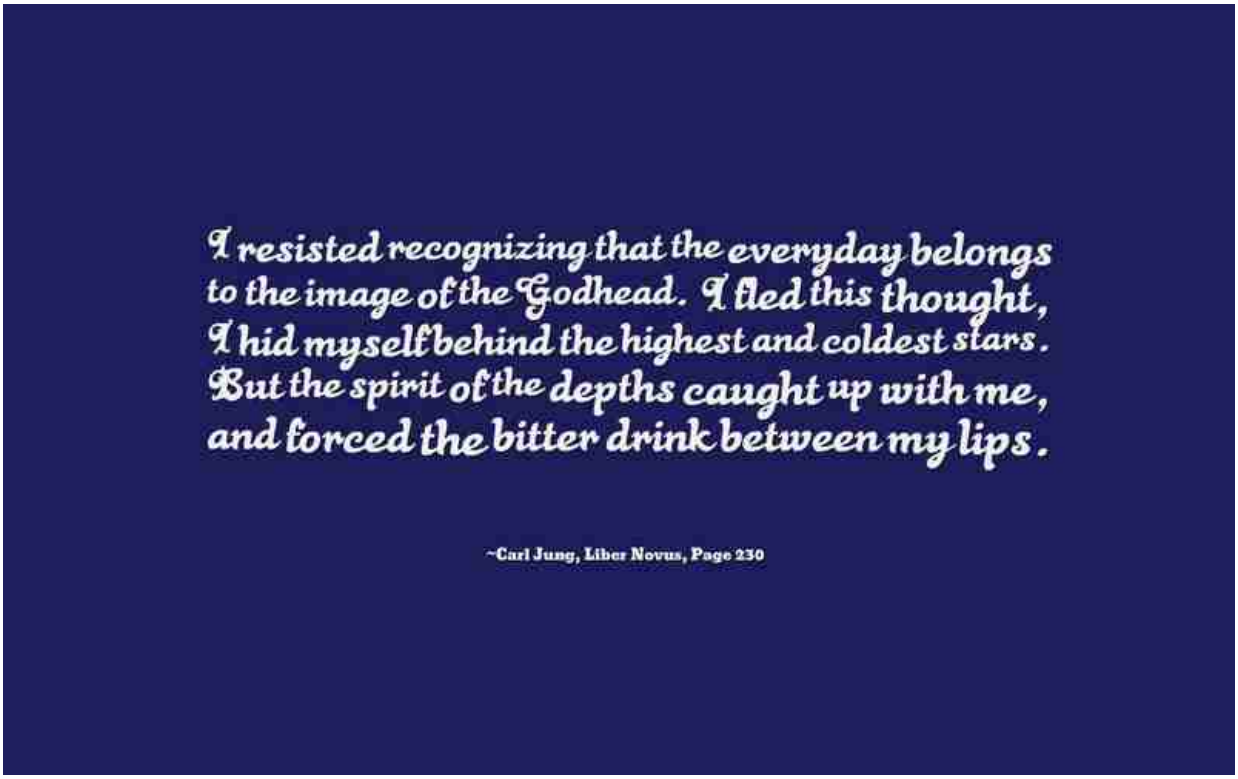
The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.


Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.
~Carl Jung, Liber Novus, Page 230

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.


But the small, narrow, and banal
is not nonsense, but one of both of
the essences of the Godhead.
~Carl Jung, Liber Novus, Page 230

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.


I resisted recognizing that the everyday belongs
to the image of the Godhead. I fled this thought,
I hid myself behind the highest and coldest stars.
But the spirit of the depths caught up with me,
and forced the bitter drink between my lips.
~Carl Jung, Liber Novus, Page 230

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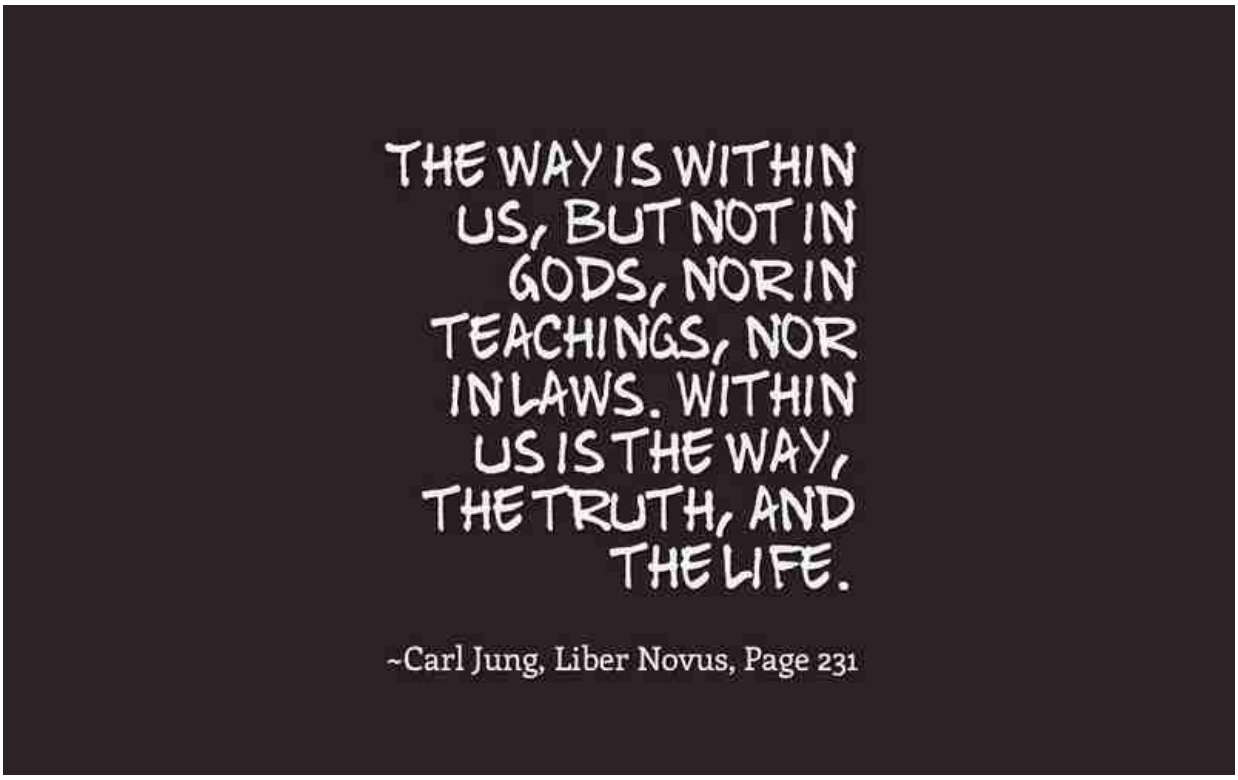
THE WAY IS WITHIN US, BUT NOT IN GODS, NOR IN TEACHINGS, NOR IN LAWS. WITHIN US IS THE WAY, THE TRUTH, AND THE LIFE.
~Carl Jung, Liber Novus, Page 231

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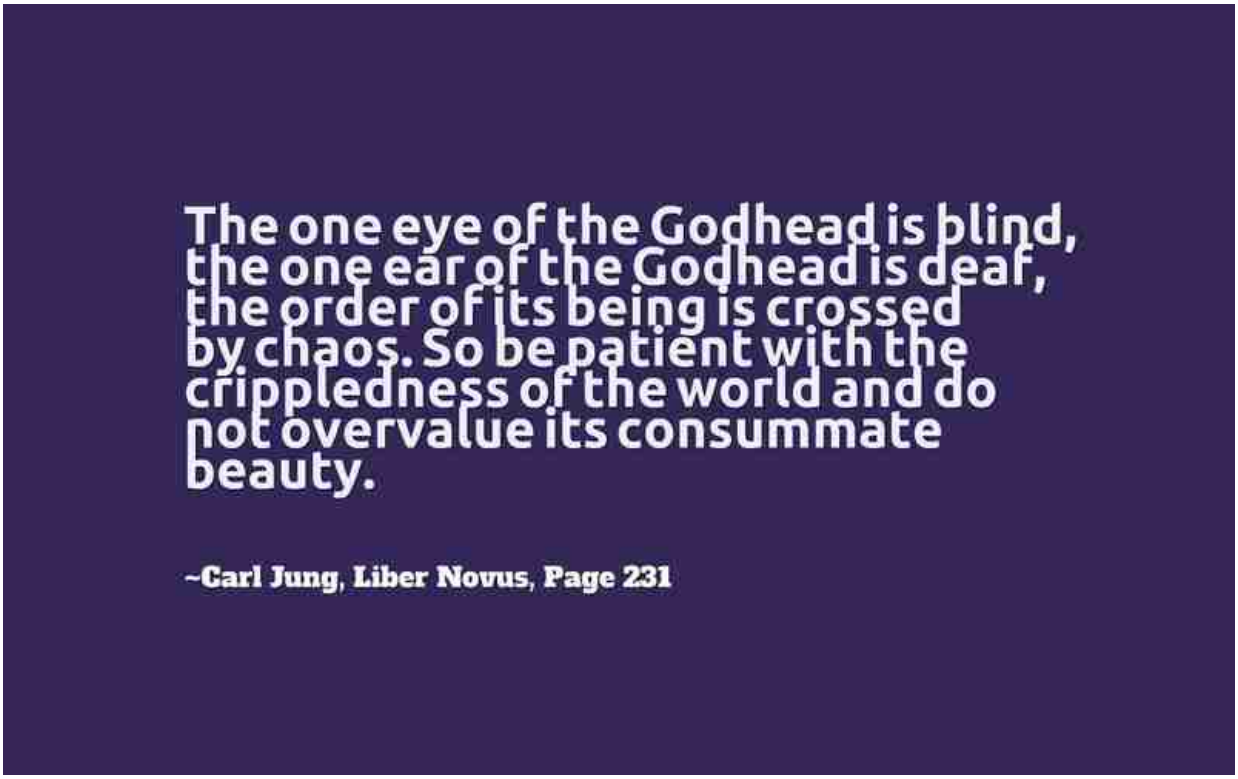
The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.
~Carl Jung, Liber Novus, Page 231

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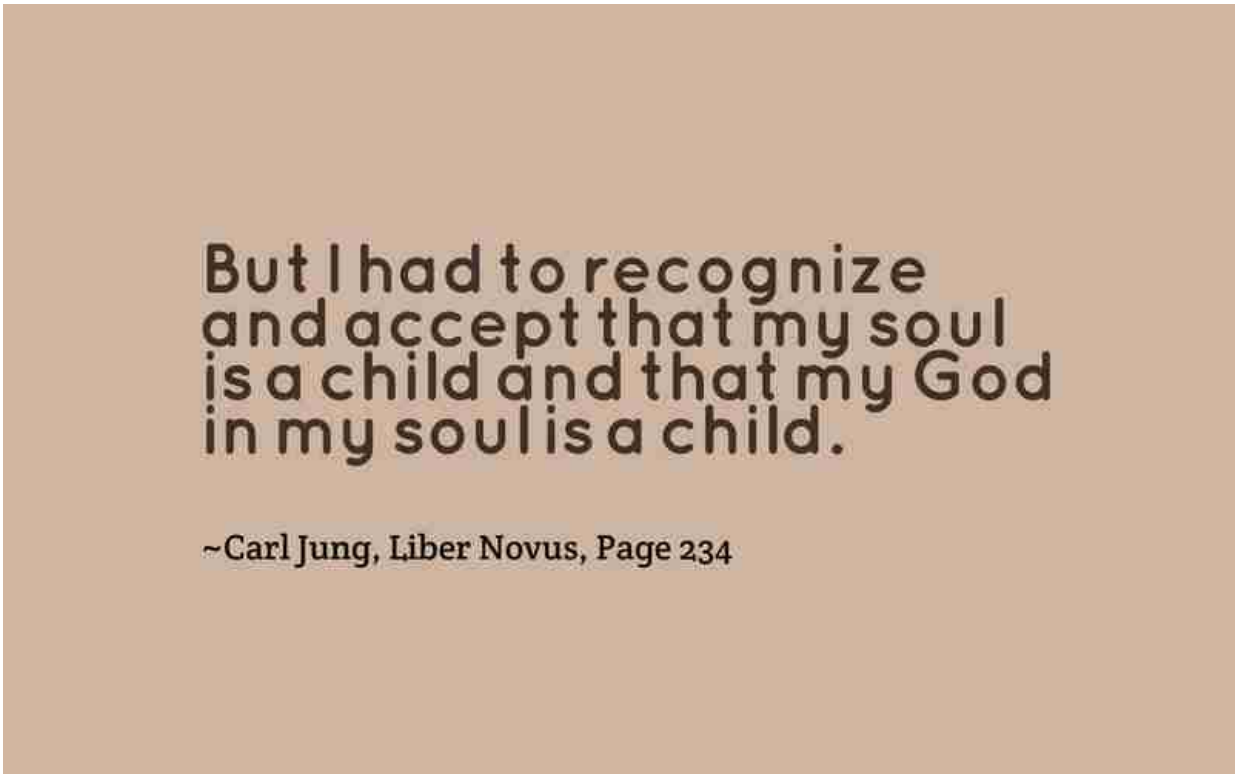
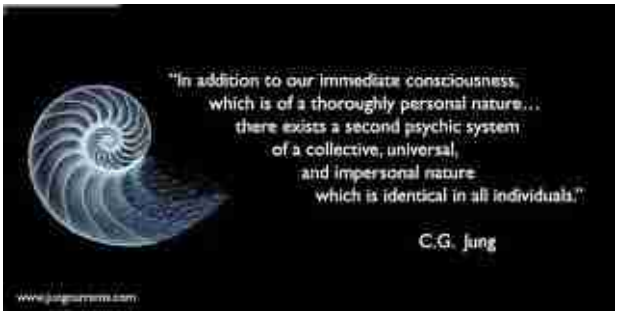


But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, 1580

Page 234.

Carl Jung on "Consciousness." **(2016-06-06 02:30)**


"In addition to our immediate consciousness,
which is of a thoroughly personal nature...
there exists a second psychic system
of a collective, universal,
and impersonal nature
which is identical in all individuals."
C.G. Jung

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation.

In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives.

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Affects are not "made" or wilfully produced; they simply happen.

In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily.

The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before.

So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region.

Hence we are continually surprised when something unknown suddenly appears “from nowhere.” Carl Jung, CW 9i, Para 497

The “child” is therefore renatus in novam infantiam [reborn into a new infancy].

It is thus both beginning and end, an initial and a terminal creature.

The initial creature existed before man was not, and the terminal creature will be when man is not.

Psychologically speaking, this means that the “child” symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by
analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent
of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings.

The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on.

For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only

because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from inner sources.

Without psychic depth we can never be adequately related to the magnitude of our object.

It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other.

If they must contend, let it at least be a fair fight with equal rights on both sides.

Both are aspects of life.

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand.

This means open conflict and open collaboration at once.

That, evidently, is the way human life should be.

It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an “individual.”

Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure.

Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that “round” wholeness which consciousness lacks, it is the most significant of all.

This “round” thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha.

For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the

unconscious.

It is, in a sense, non-spatial and non-temporal.

The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hyperseptical critics,
although in reality they are much more common than is generally supposed.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290
.
The role of the unconscious is to act compensatorily to the conscious contents of the moment.

By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum.

The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero.

We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious.

The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is
consciously reflected by a psyche.

Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the
contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities.

Anyone who has any ego-consciousness at all takes it for granted that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow.

When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves.

As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness.

Consciousness of guilt can therefore act as a powerful moral stimulus.

In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes.

In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts.

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

See! Who was dearer to our Lord or more intimate with him than his apostles?

Not one of them but fell into mortal sin, and all were mortal sinners.” Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have?

Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence.

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with.

God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious.

The unconscious wants both: to divide and to unite.

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized.

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious.

That is to say, God wants to become man, but not quite.

The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with
consciousness.

It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

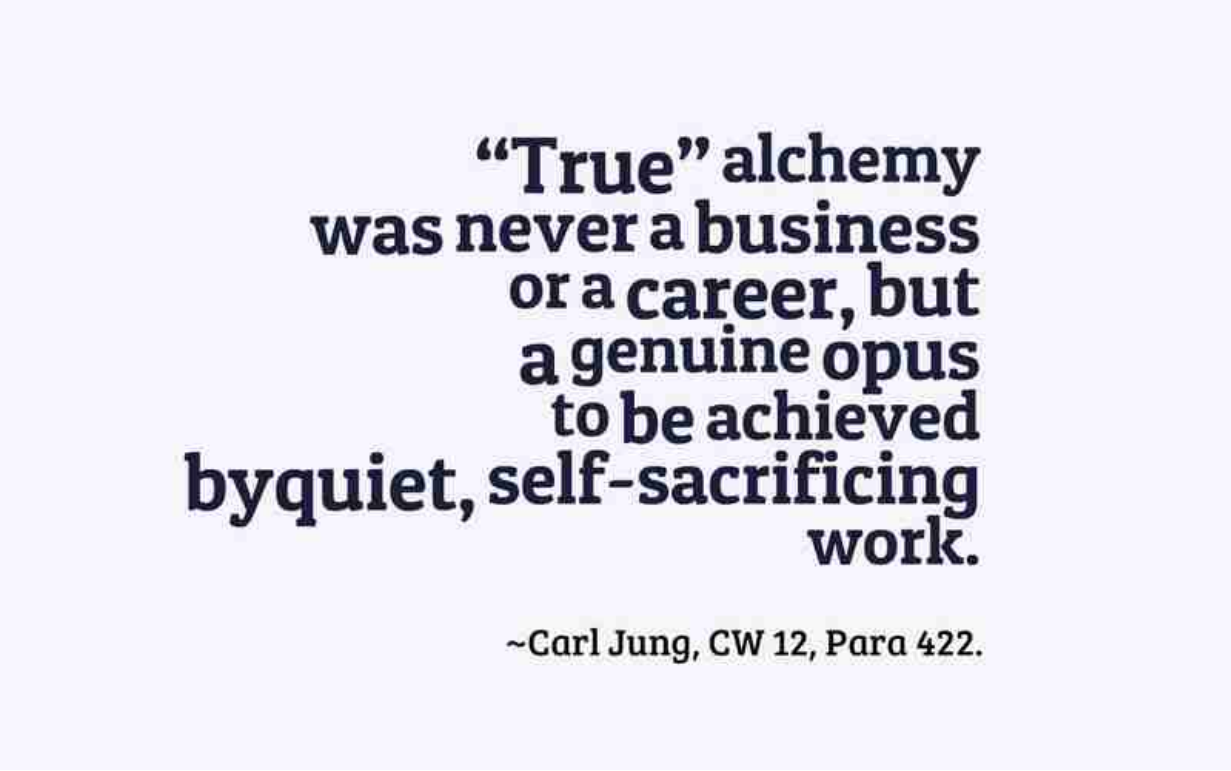
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

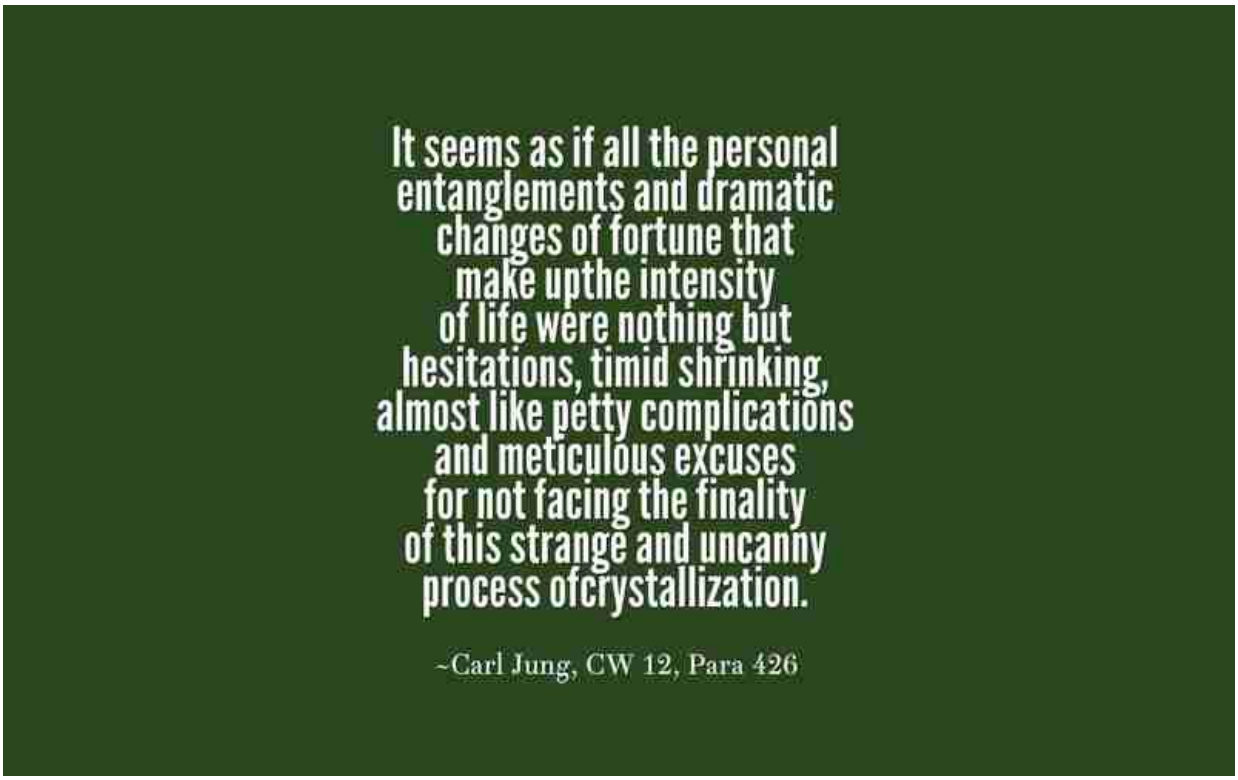
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Some Carl Jung Quotations XXXIV **(2016-06-07 02:30)**



"True" alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.


It seems as if all the personal
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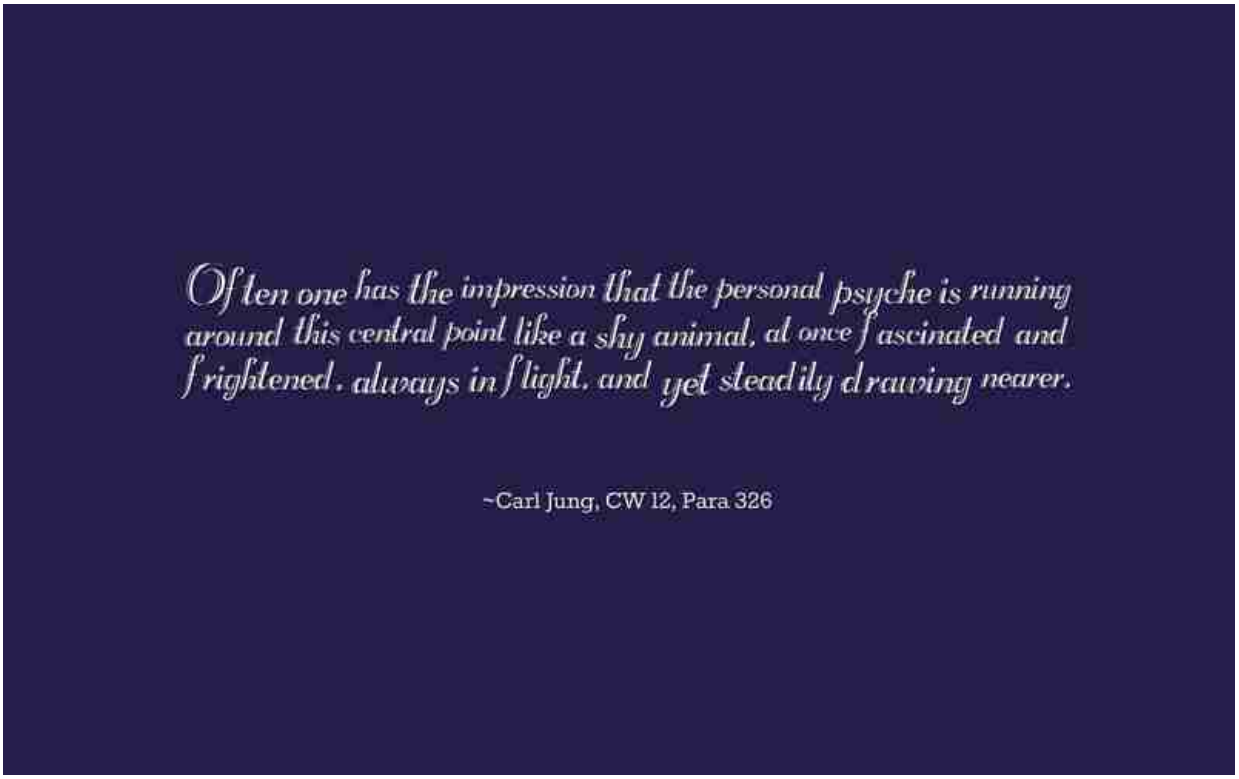
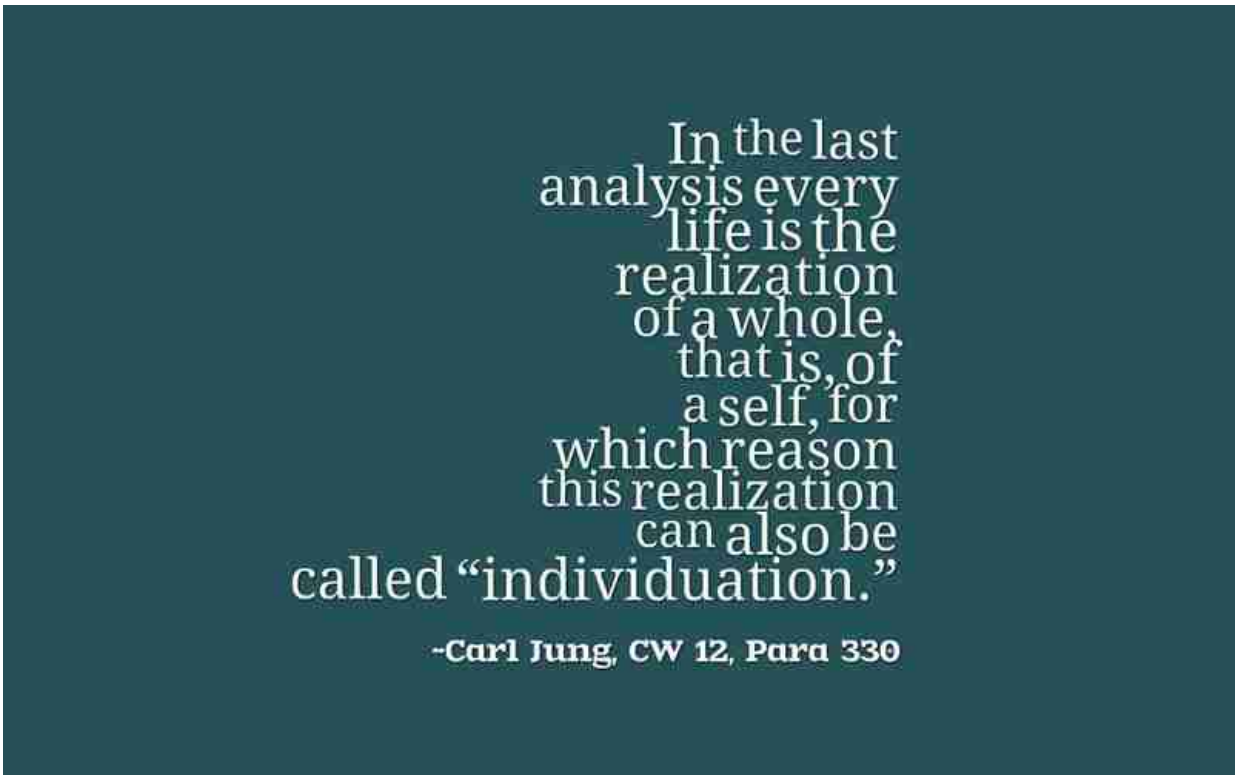
process ofcrystallization.
~Carl Jung, CW 12, Para 426

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.


Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer.
~Carl Jung, CW 12, Para 326

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.


In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."
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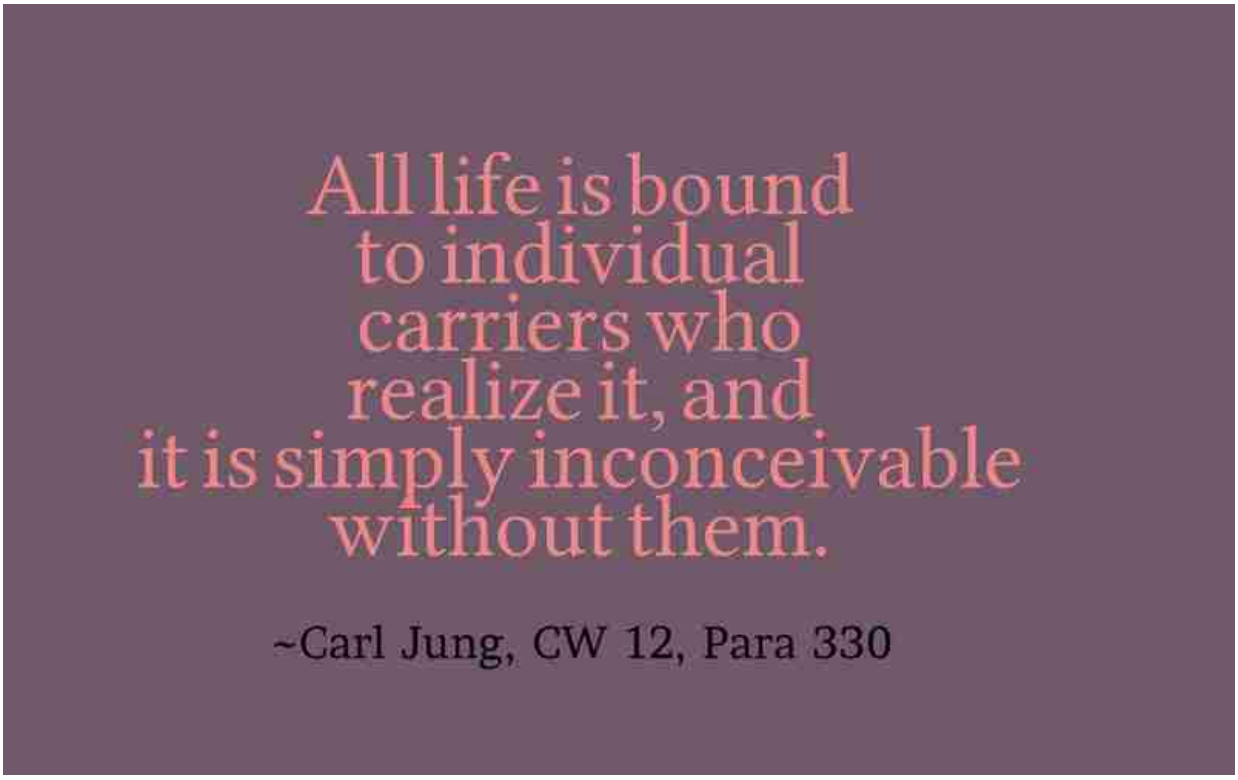
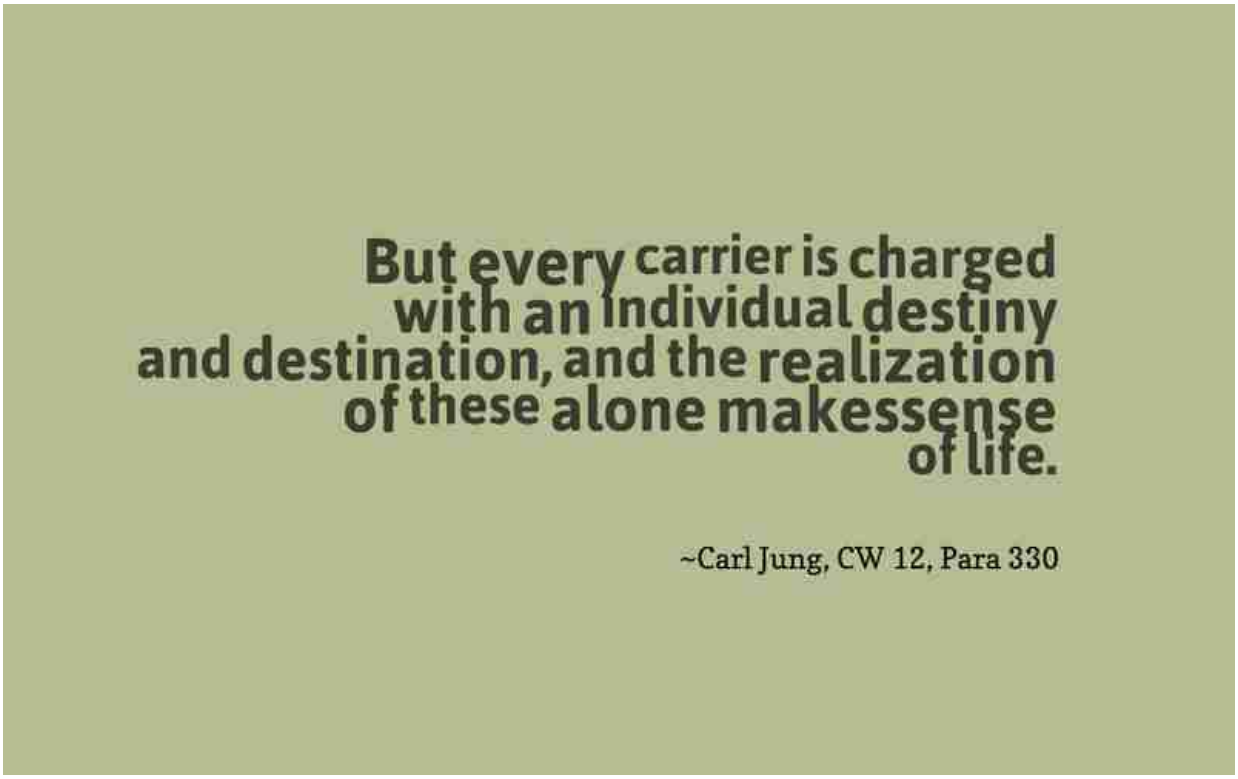


All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330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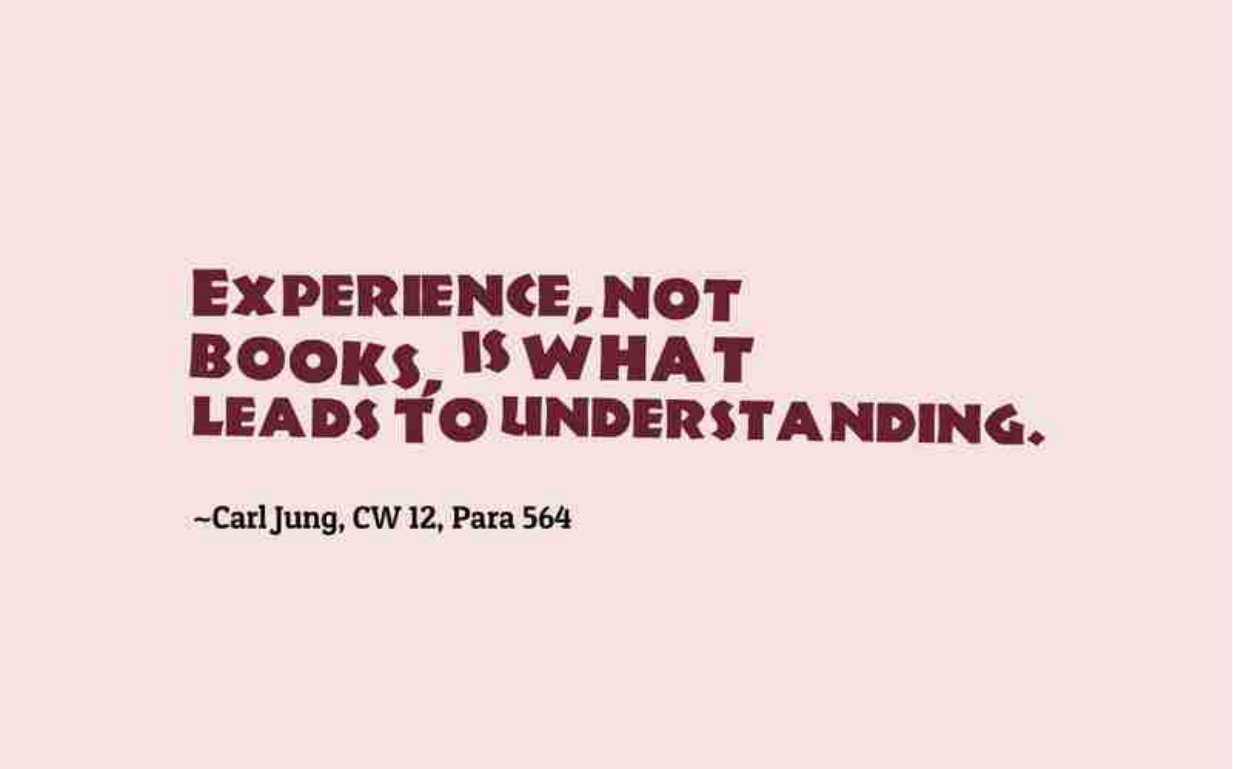
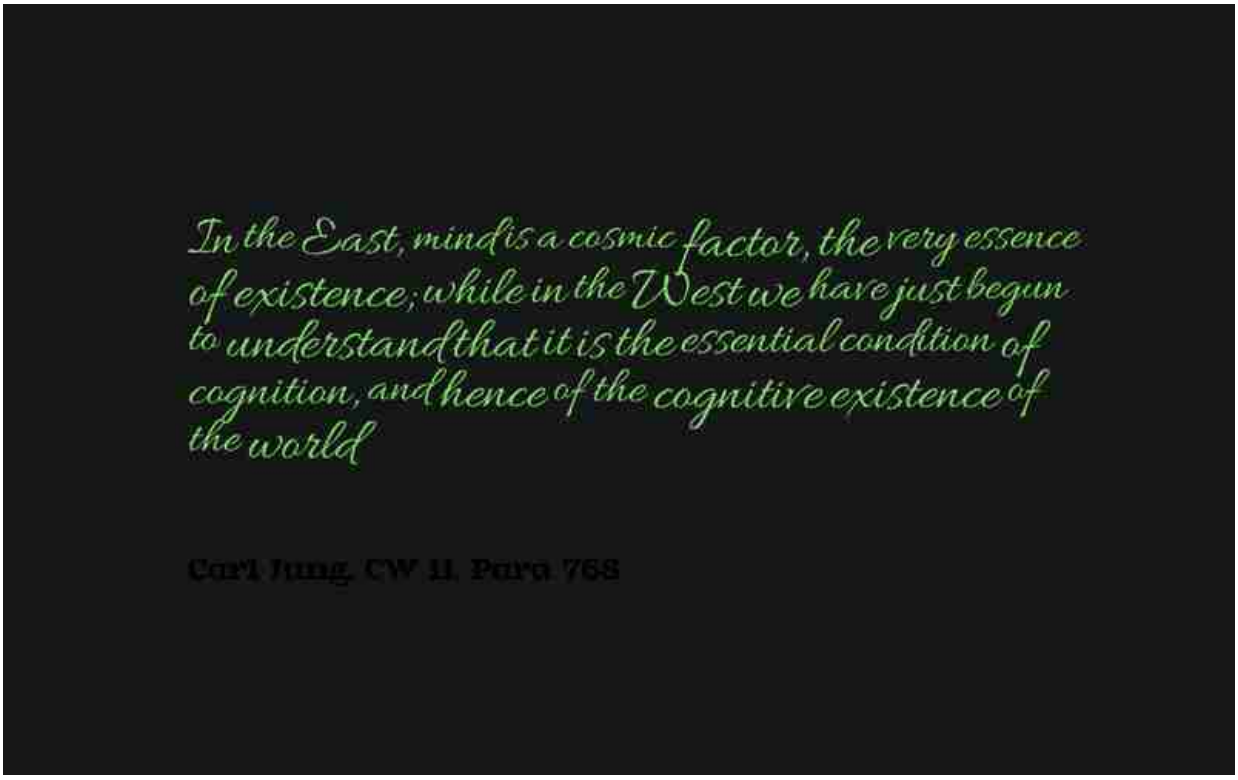


Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564


In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world
Carl Jung, CW 11, Para 768

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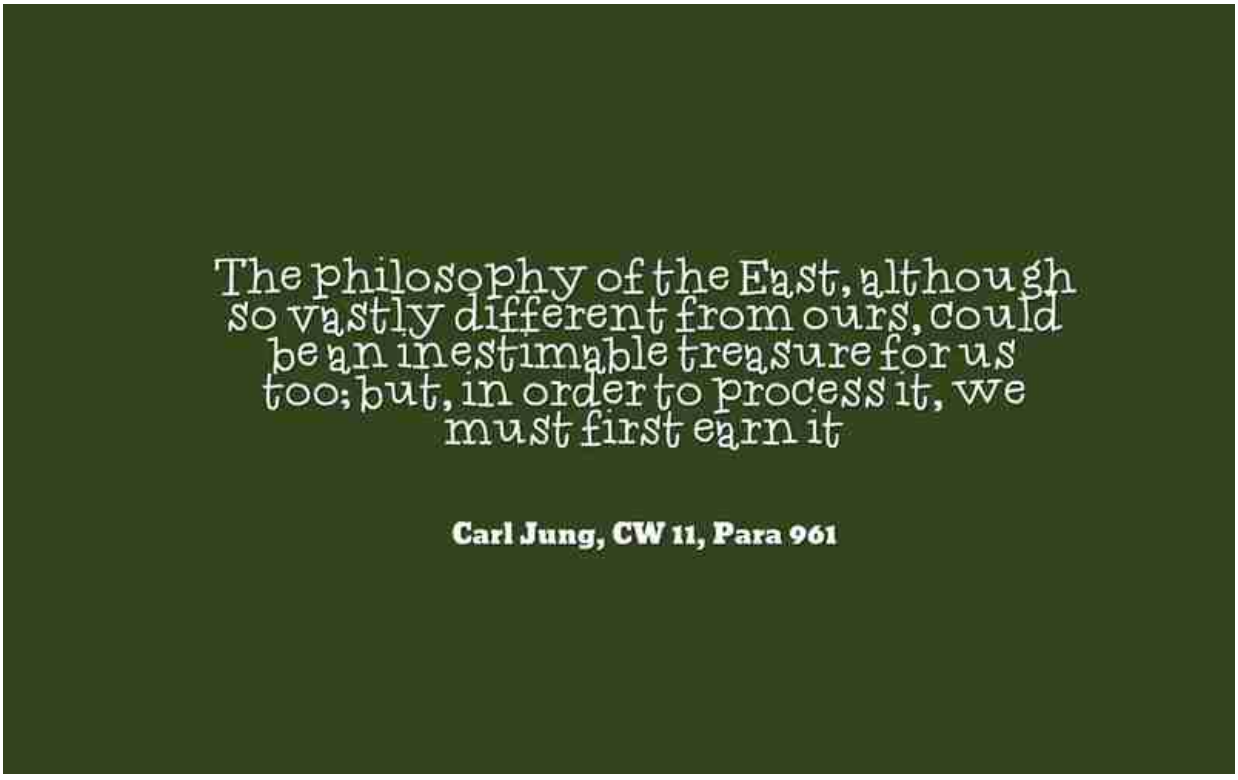
The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it
Carl Jung, CW 11, Para 961

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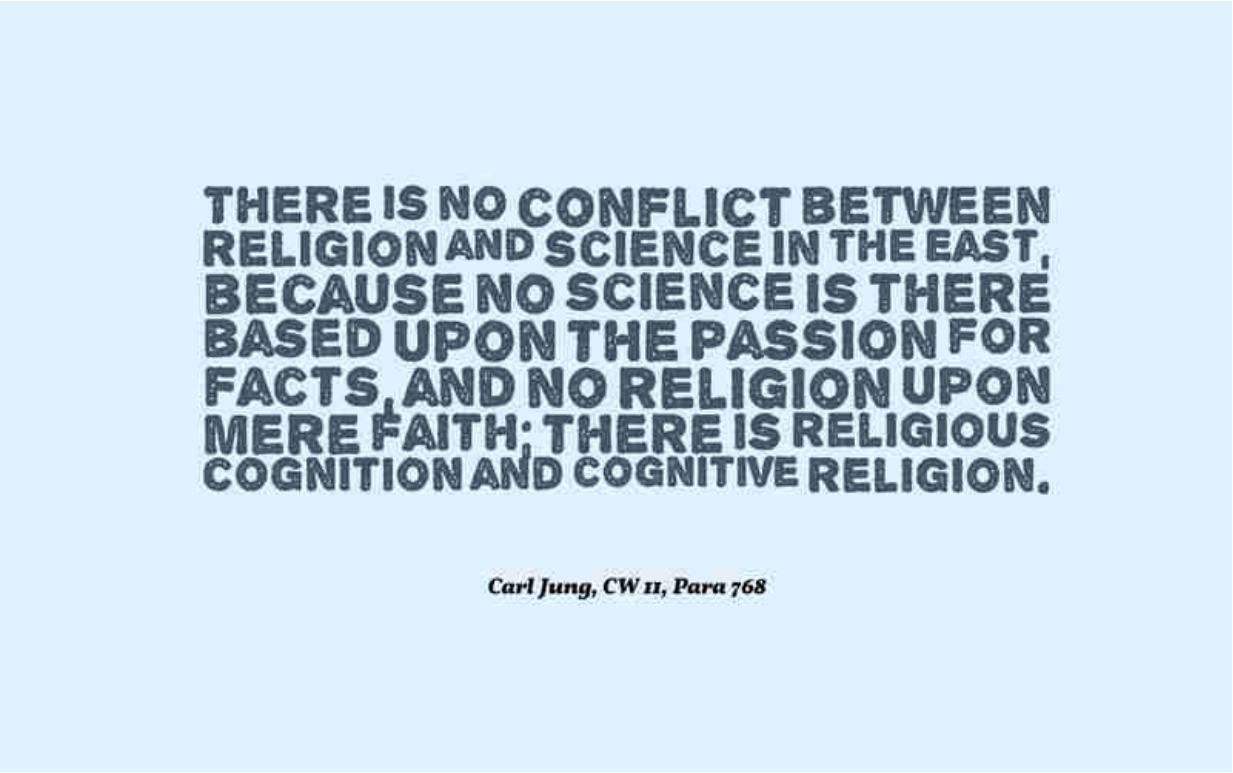
THERE IS NO CONFLICT BETWEEN RELIGION AND SCIENCE IN THE EAST, BECAUSE NO SCIENCE IS THERE BASED UPON THE PASSION FOR FACTS, AND NO RELIGION UPON MERE FAITH; THERE IS RELIGIOUS COGNITION AND COGNITIVE RELIGION.
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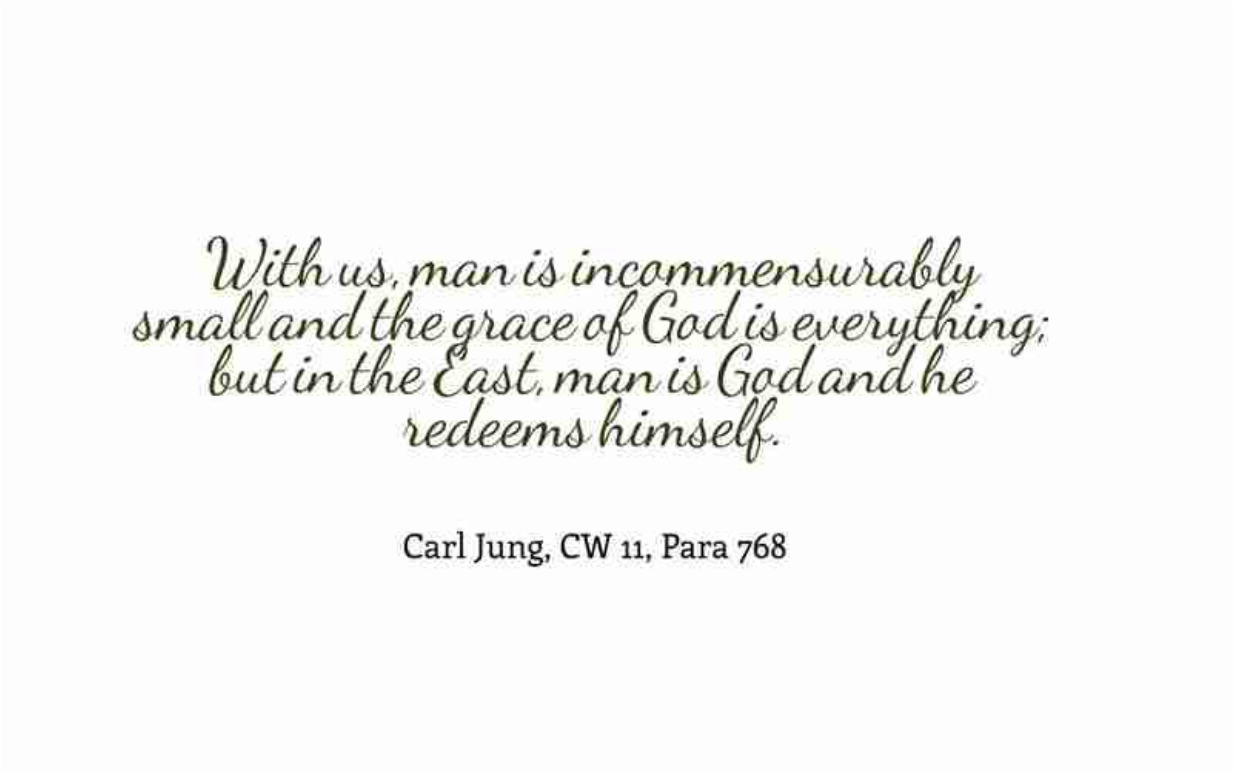
There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.


With us, man is incommensurably
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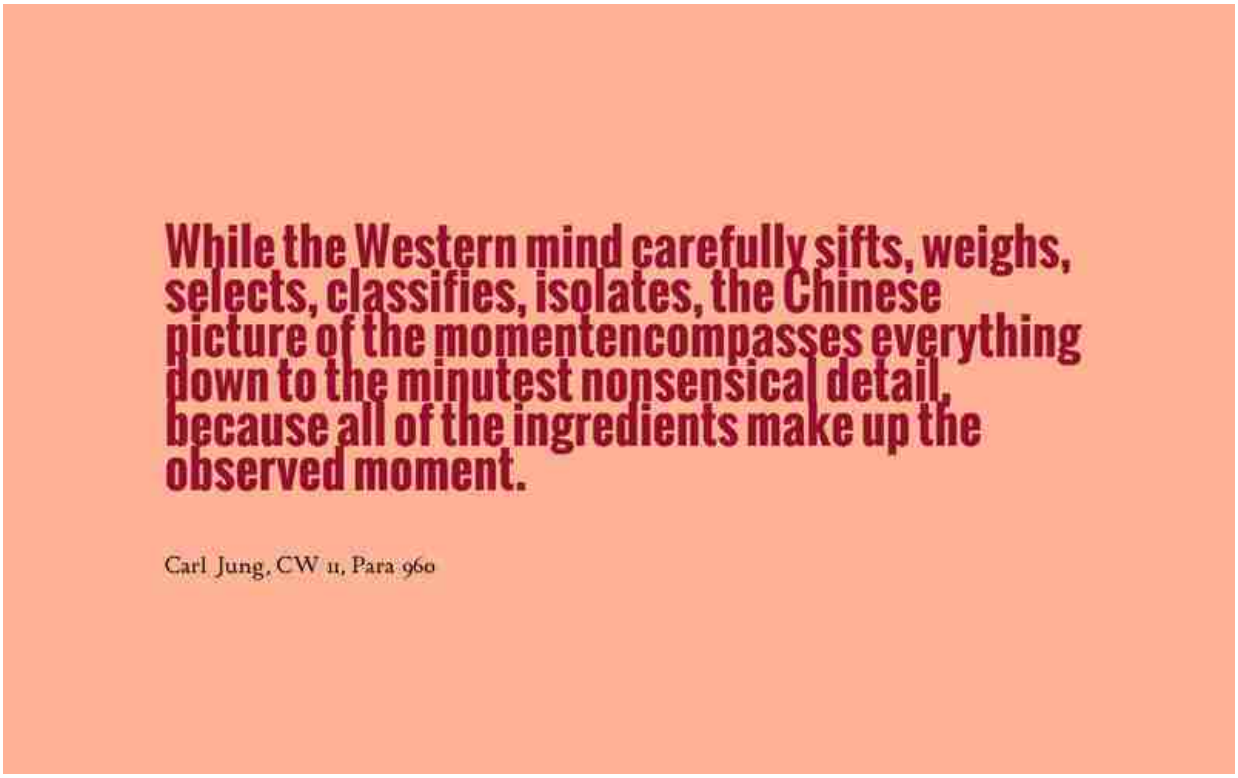
While the Western mind carefully sifts, weighs,
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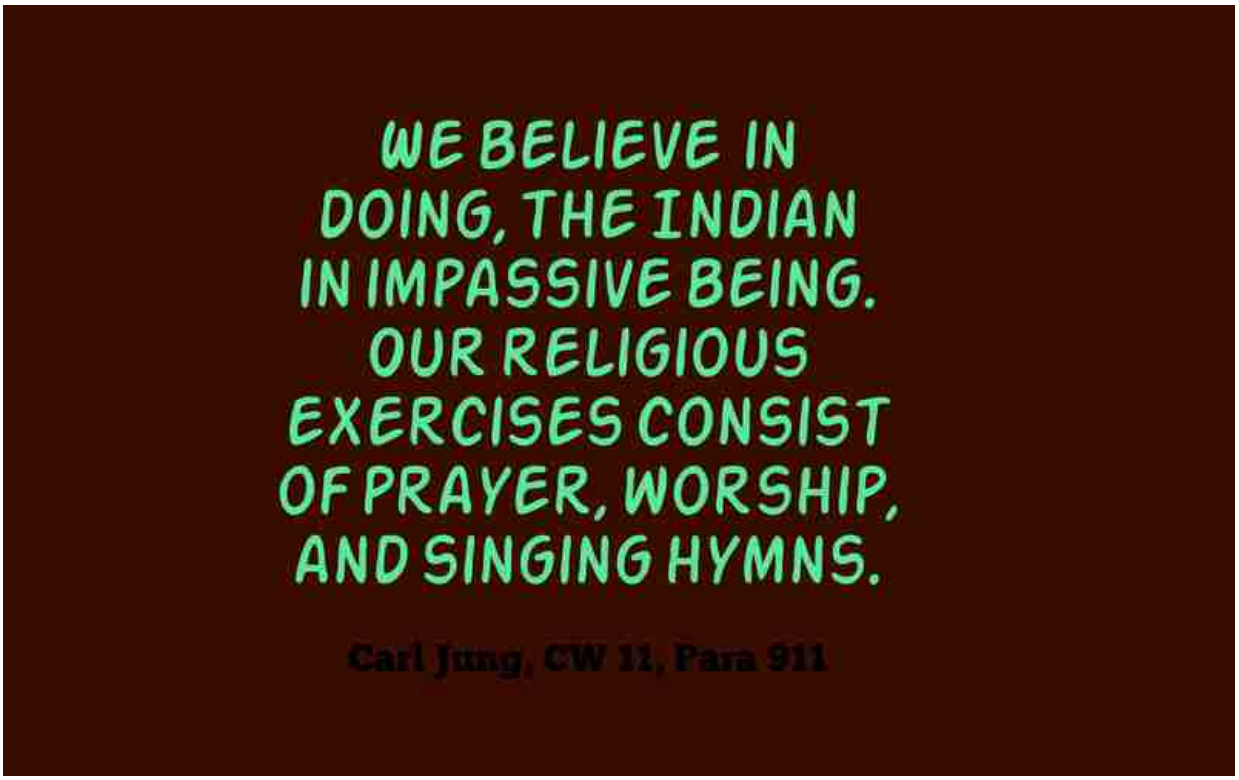
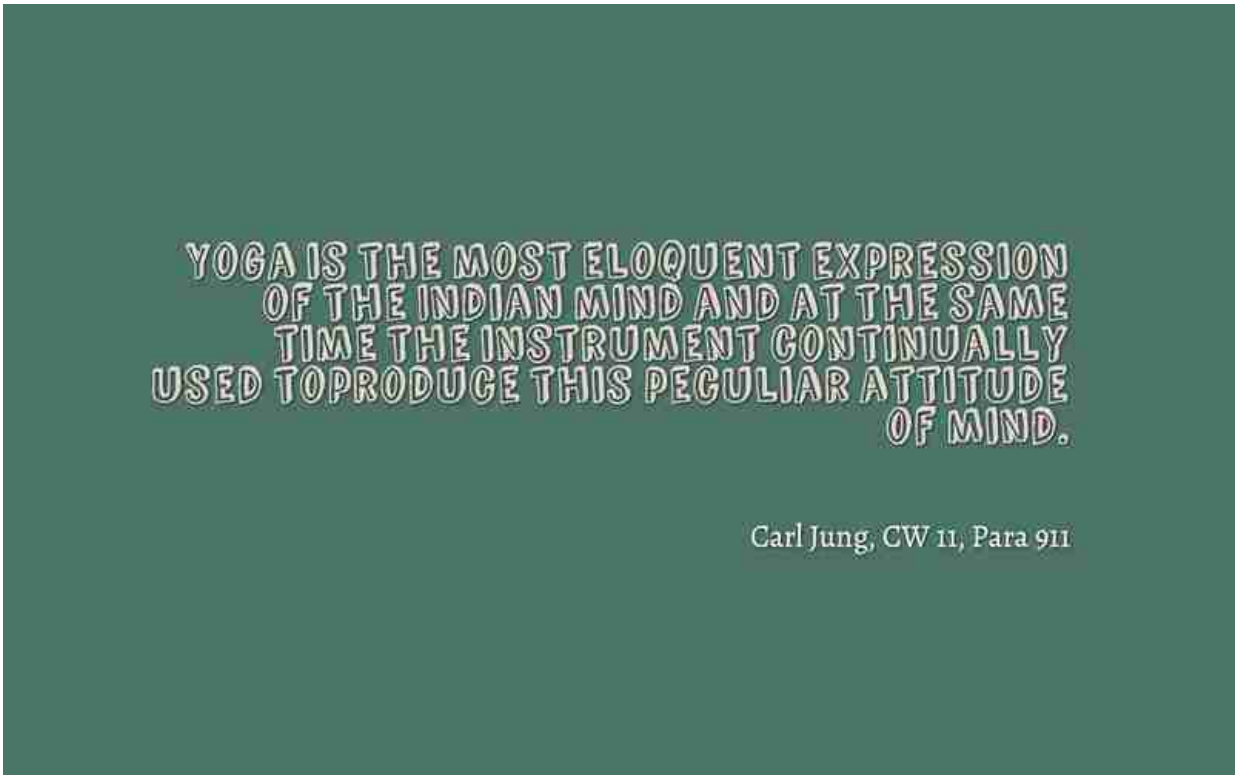


We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.


YOGA IS THE MOST ELOQUENT EXPRESSION OF THE INDIAN MIND AND AT THE SAME TIME THE INSTRUMENT CONTINUALLY USED TOPRODUCE THIS PECULIAR ATTITUDE OF MIND.
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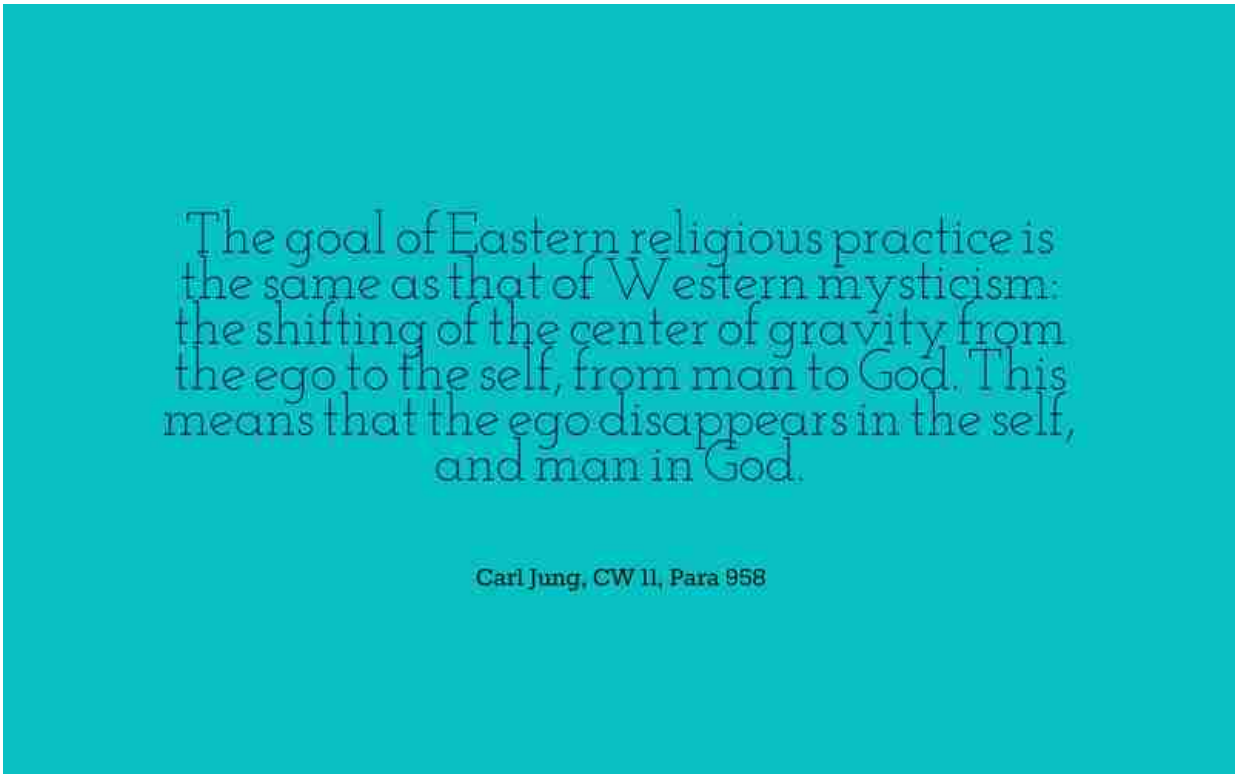
The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God.
Carl Jung, CW 11, Para 958

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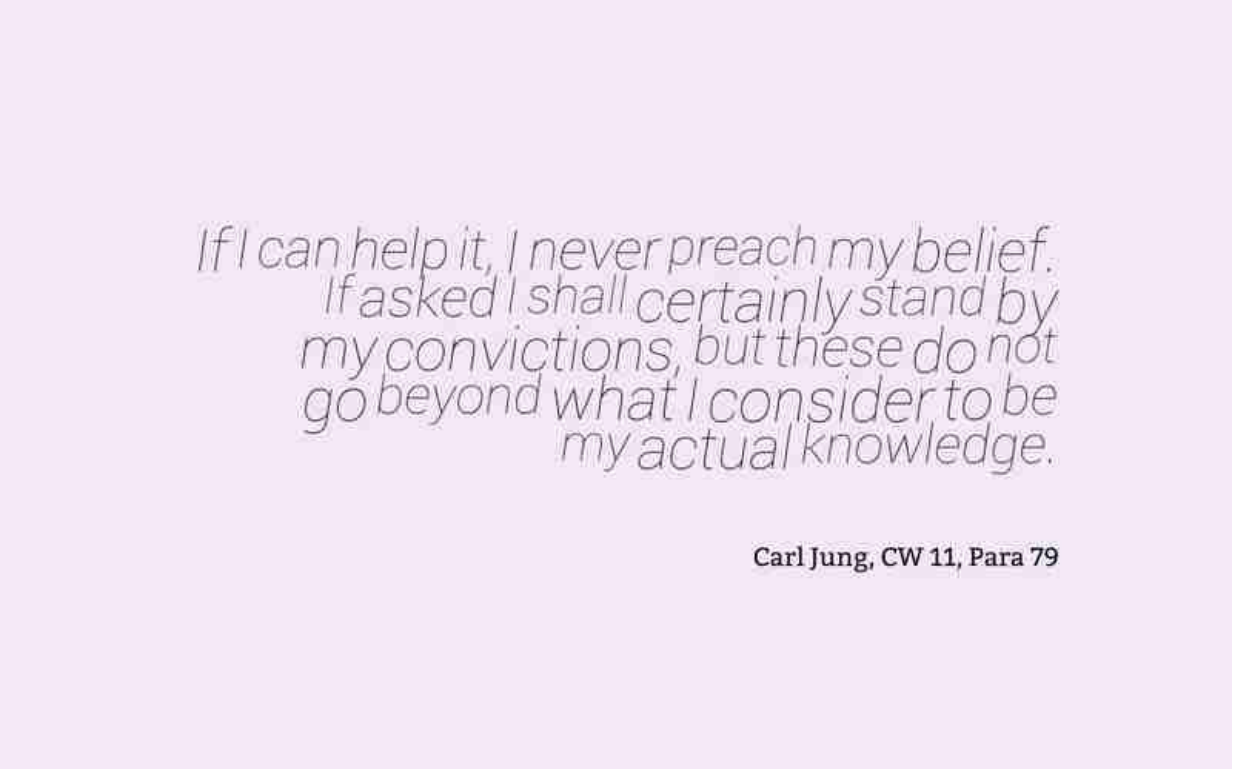
If I can help it, I never preach my belief.
If asked I shall certainly stand by
my convictions, but these do not
go beyond what I consider to be
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Carl Jung, CW 11, Para 79

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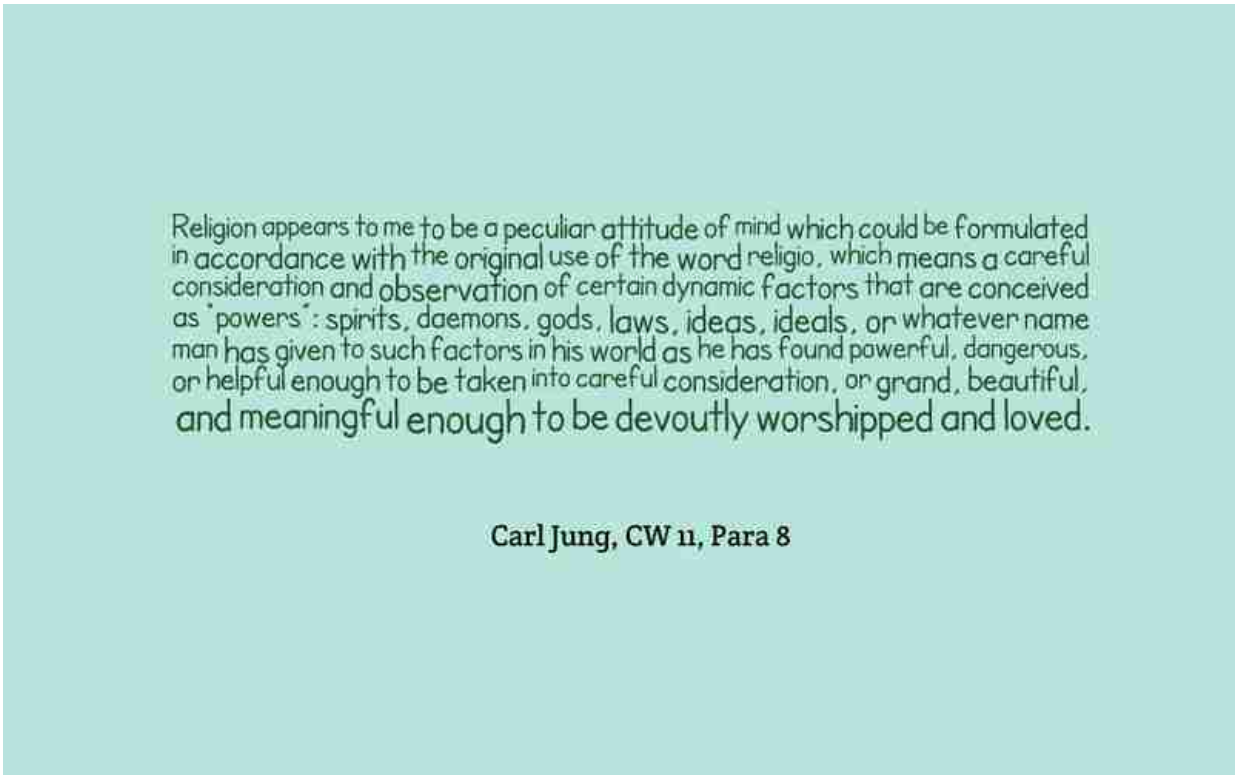
Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved.
Carl Jung, CW 11, Para 8

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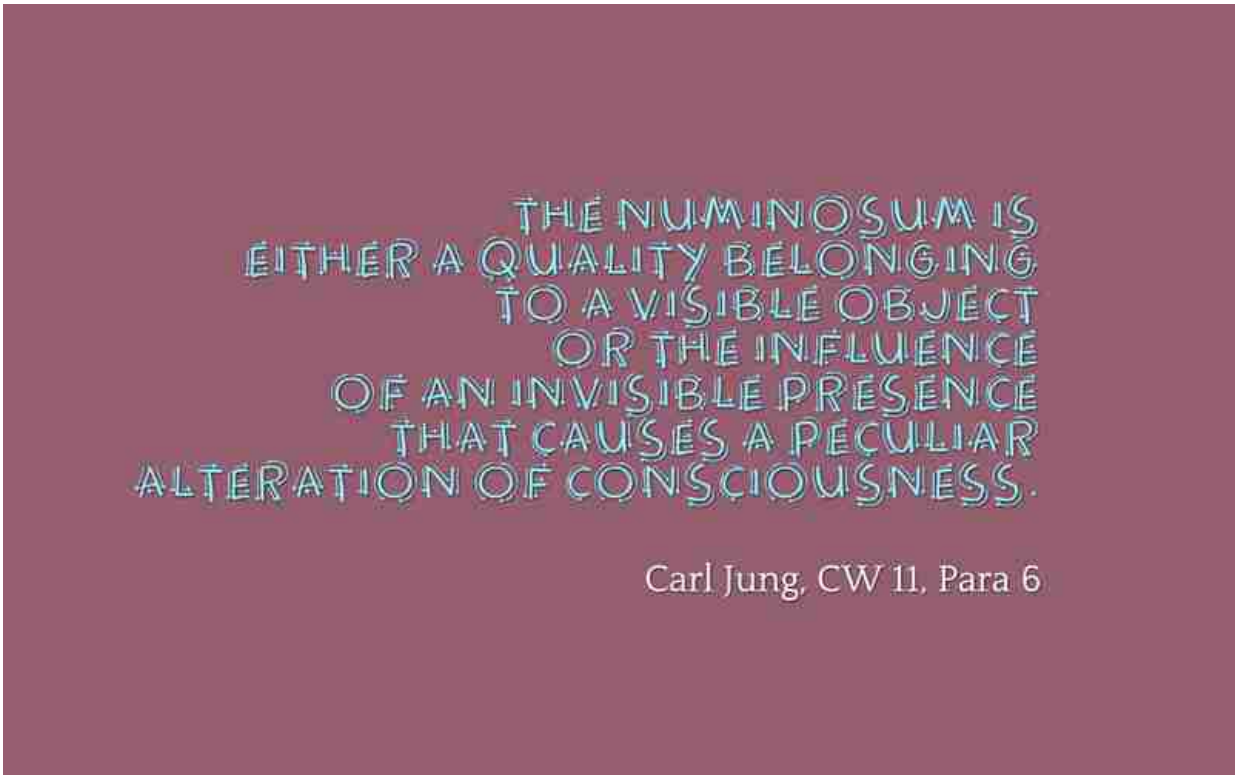
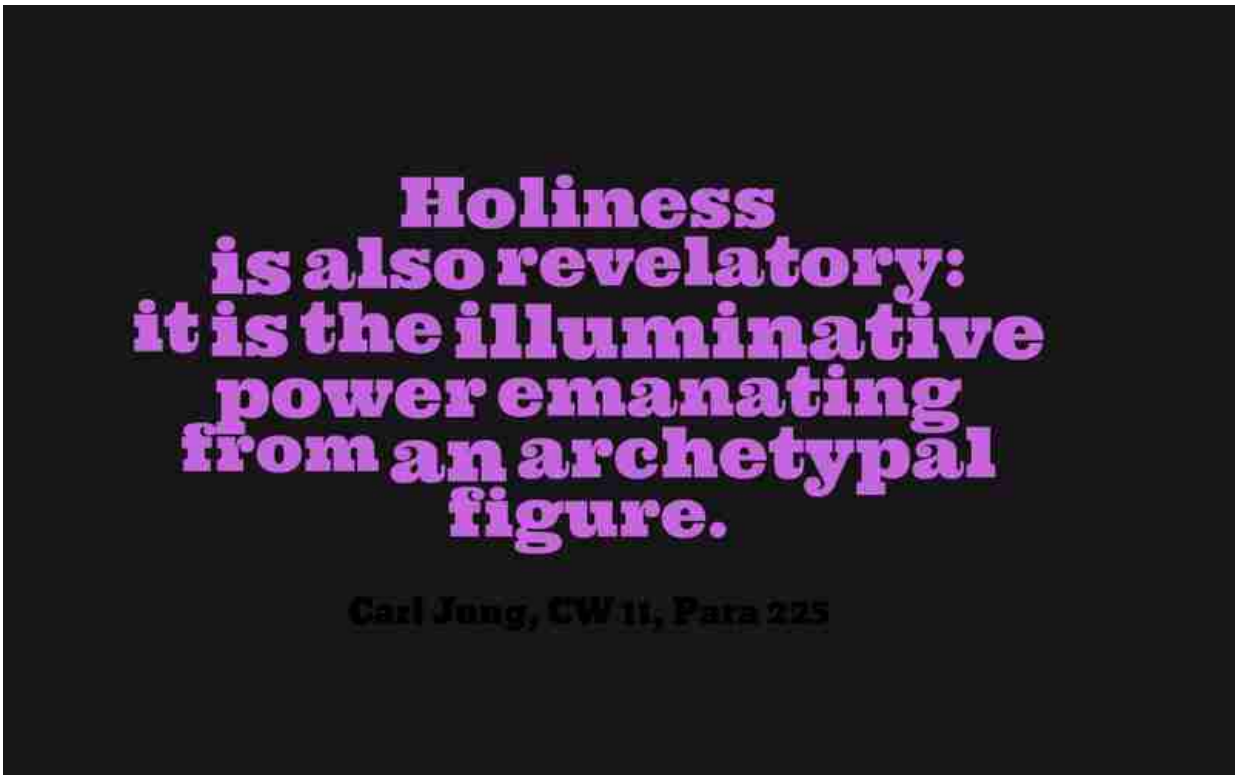
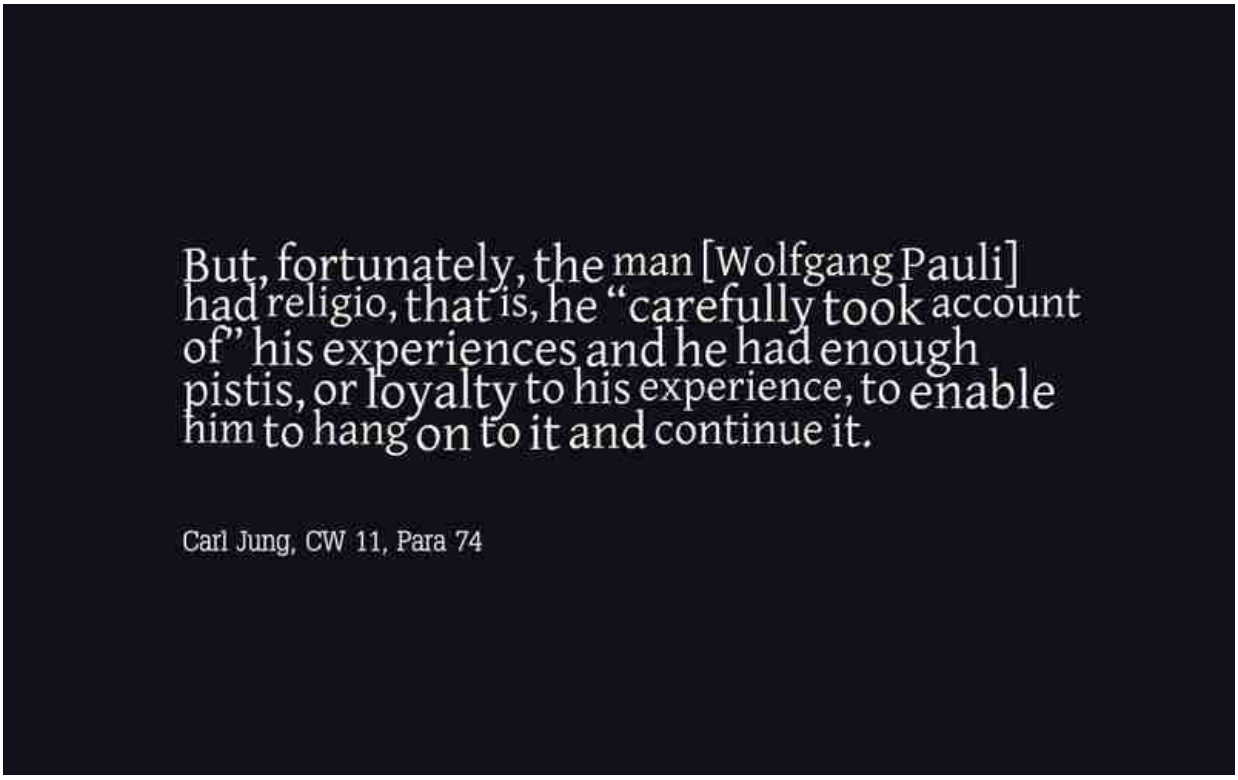


The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6



Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.


But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.
Carl Jung, CW 11, Para 74

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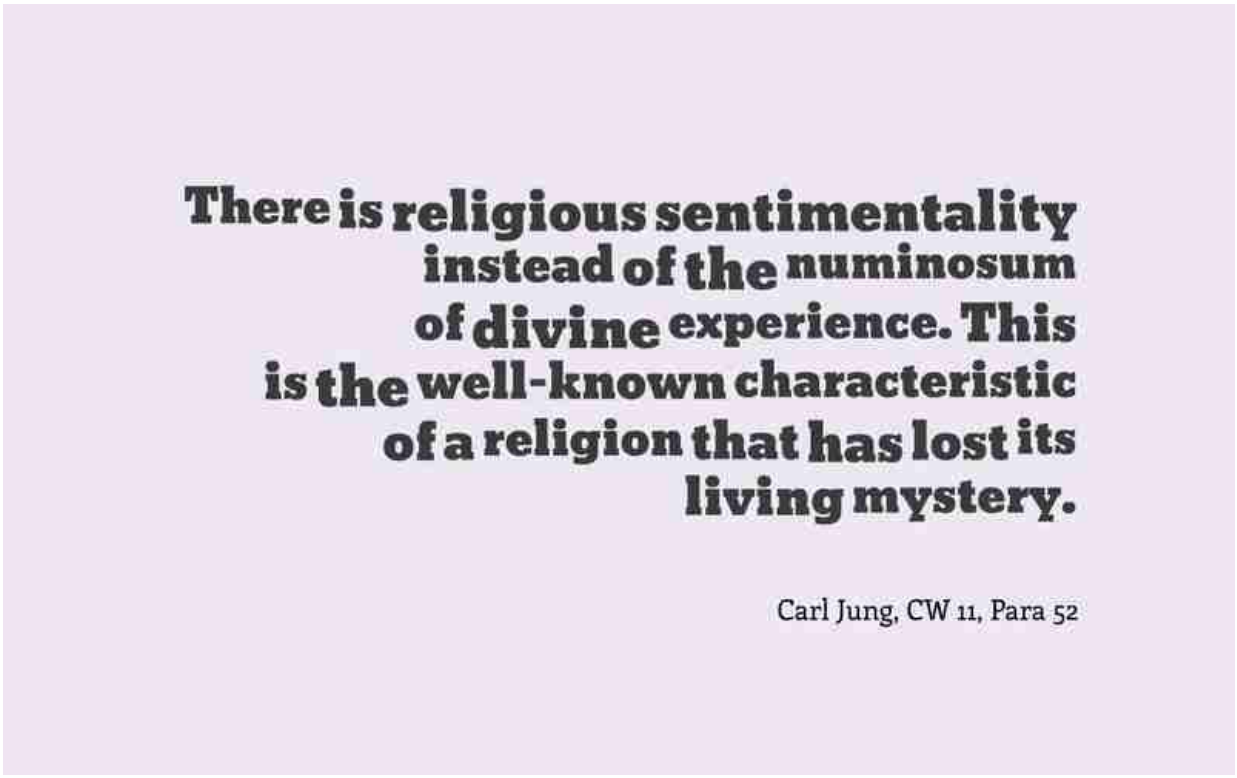
There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.
Carl Jung, CW 11, Para 52

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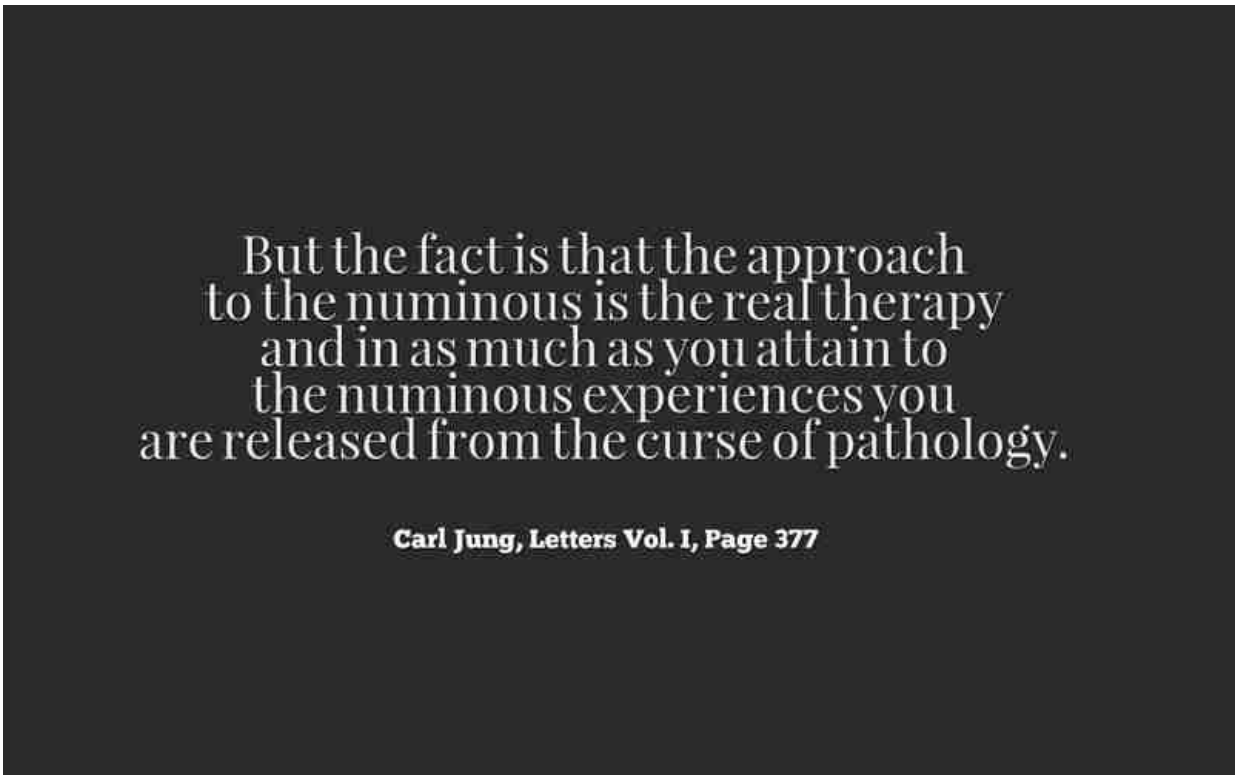
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Carl Jung, Letters Vol. I, Page 377

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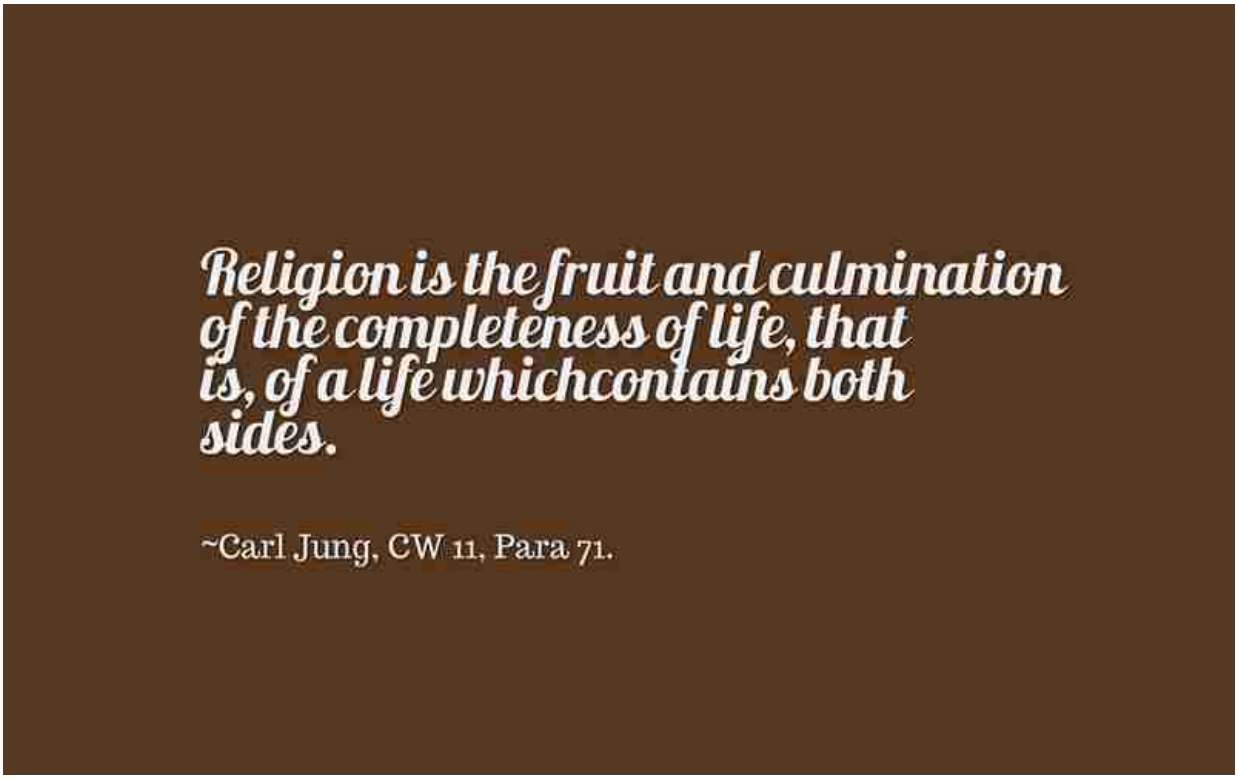
Religion is the fruit and culmination of the completeness of life, that is, of a life whichcontains both sides.
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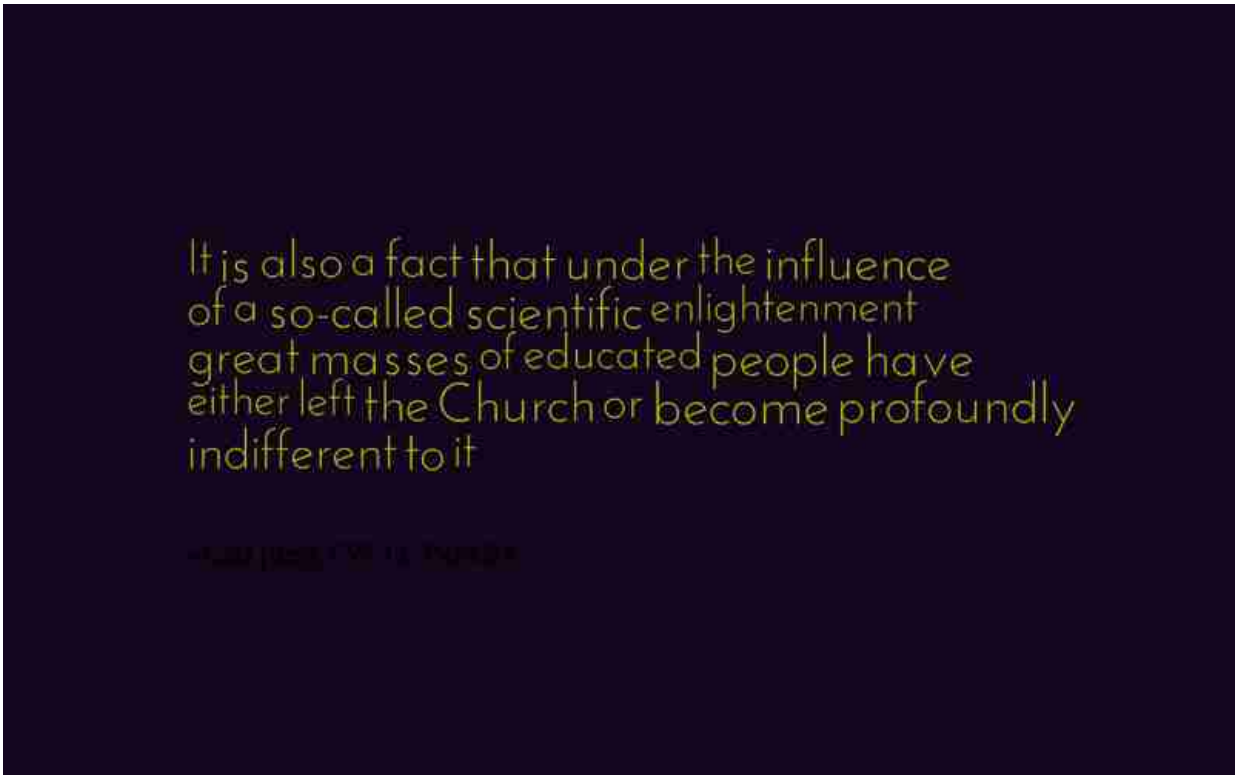
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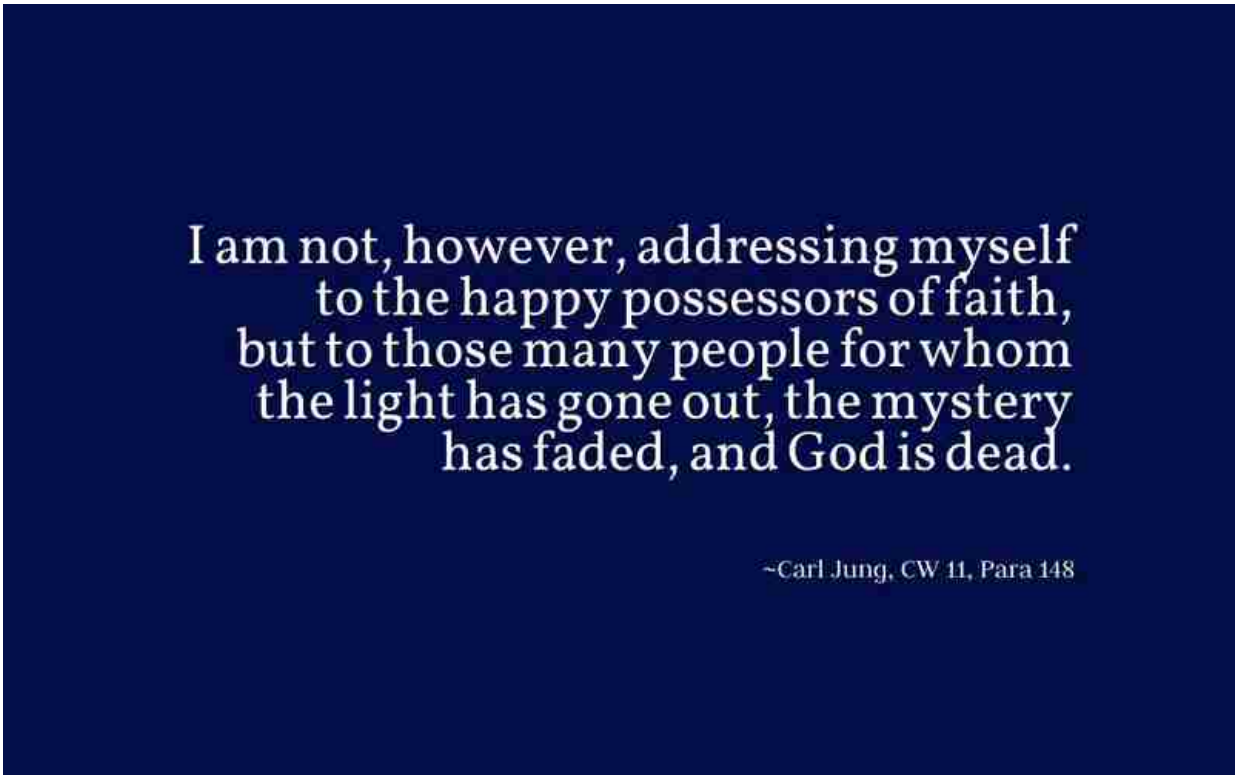
It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.


I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.
~Carl Jung, CW 11, Para 148

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Carl Jung on the "Soul." **(2016-06-08 02:30)**

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.

The view that the psyche is a spirit is implicit in this.

When therefore something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit.

But if anything psychic happens which seems to him strange, then it is somebody else's spirit, and it may be causing a
possession.

The spirit in the first case corresponds to the subjective attitude, in the latter case to public opinion, to the time-spirit,
or to the original, not yet human, anthropoid disposition which we also call the unconscious. Carl Jung, CW 9i, Para 38

The synchronicity principle possesses properties that may help to clear up the body-soul problem.

Above all it is a fact of causeless order, or rather, of meaningful orderedness, that may throw light on psychophysical parallelism.

The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence.

Such a form of existence can only be transcendental, since, as the knowledge of future or spatially distant events shows, it is contained in a psychically relative space and time, that is to say in an irrepresentable space-time continuum. Carl Jung, CW, Para 948.

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

Neurosis—let there be no doubt about this—may be any number of things, but never a “nothing but.”

It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

A neurosis is by no means merely a negative thing, it is also something positive.

Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact.

In reality the neurosis contains the patient’s psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him.

That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear.

To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning.

This would not be a cure, it would be a regular amputation. Carl Jung, CW 10, Para 355

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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Carl Jung on "Life." Anthology **(2016-06-10 02:30)**

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the
example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a “cure,” to which one submits for a time and is then discharged healed.

That is a layman’s error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a considerable time, but there are very few cases where a single “cure” is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all “cure”; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long period of time.

Life has always to be tackled anew.

There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient’s difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or

another, and necessarily so, because the constant flow of life again and again demands fresh adaptation.

Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique "cure."

In the last resort it is highly improbable that there could ever be a therapy that got rid of all difficulties.

Man needs difficulties; they are necessary for health.

What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or
better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397
.
The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own “existence” and
making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be replaced by words.

This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.

He lacks all contact with the life and breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds “smell,” because the dictionary didn’t say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the im-

portant thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no present either.

He does not create culture, he merely exists.

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they individuals or social groups.

It is normal that children should in a certain sense marry their parents.

This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into the present.

Only too much or too little in this direction is harmful.

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the re-

lease from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the expense of further development.

Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious
mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his
will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has
done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." Carl Jung, CW 11, Para 167.

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the
word.

As is shown by the texts and their symbolism, the alchemist projected what I have called the process of individuation into the phenomena of chemical change.

A scientific term like "individuation" does not mean that we are dealing with something known and finally cleared up, on which there is no more to be said.

It merely indicates an as yet very obscure field of research much in need of exploration: the centralizing processes in the unconscious that go to form the personality.

We are dealing with life-processes which, on account of their numinous character, have from time immemorial provided the strongest incentive to the formation of symbols.

These processes are steeped in mystery; they pose riddles with which the human mind will long wrestle for a solution, and perhaps in vain.

For, in the last analysis, it is exceedingly doubtful whether human reason is a suitable instrument for this purpose.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name.

The alchemists themselves warned us: "Rumpite libros, ne corda vestra rumpantur" (Rend the books, lest your hearts be rent asunder), and this despite their insistence on study.

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Now and then it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me.

In the meantime, I had learned that all the greatest and most important problems of life are fundamentally insoluble.

They must be so, for they express the necessary polarity inherent in every self-regulating system.

They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” (1929), CW 13, § 2.

Science is the tool of the Western mind, and with it one can open more doors than with bare hands.

It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding
it conveys is the only kind there is.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. Carl Jung, CW 13, Para 775

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its
purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is some times so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

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The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age.

Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

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In its primary “unconscious” form the animus is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the woman’s emotional life, while the anima is similarly compounded of feelings which thereafter influence or distort the man’s understanding (“she has turned his head”).

Consequently the animus likes to project himself upon “intellectuals” and all kinds of “heroes,” including tenors, artists, sporting celebrities, etc.

The anima has a predilection for everything that is unconscious, dark, equivocal, and unrelated in woman, and also for her vanity, frigidity, helplessness, and so forth. Carl Jung, CW 16, Para 521.

The doctor knows—or at least he should know—that he did not choose this career by chance; and the psychotherapist in particular should clearly understand that psychic infections, however superfluous they seem to him, are in fact the predestined concomitants of his work, and thus fully in accord with the instinctive disposition of his own life.

This realization also gives him the right attitude to his patient.

The patient then means something to him personally, and this provides the most favourable basis for treatment. Carl Jung, CW 16, Para 365.

All beginnings are small.

Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems unattainably far off.

But one goal we can attain, and that is to develop and bring to maturity individual personalities.

And inasmuch as we are convinced that the individual is the carrier of life, we have served life’s purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren.

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.

I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development.

So doing, our efforts will follow nature’s own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth.

Like these, society is one of the necessary conditions of his existence.

It would be ludicrous to maintain that man lives in order to breathe air.

It is equally ludicrous to maintain that the individual exists for society.

“Society” is nothing more than a term, a concept for the symbiosis of a group of human beings.

A concept is not a carrier of life.

The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord.

Complete redemption from the sufferings of this world is and must remain an illusion.

Christ's earthly life likewise ended, not in complacent bliss, but on the cross. Carl Jung, CW 16, Para 400

Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship.

Neither can exist without the other, although sometimes the one and sometimes the other predominates. Carl Jung, CW 16, Para 448

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form.

That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that
was left unfulfilled in the lives of their parents.

Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible
wastrel of a father has a son with a positively morbid amount of ambition and so on. Carl Jung, CW 17, Para 328

The middle period of life is a time of enormous psychological importance.

The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family.

With progressive maturation it widens its horizon and its own sphere of influence;
its hopes and intentions are directed to extending the scope of personal power and possessions;
desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations.

Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them.

Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check.

First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331A.

Our personality develops in the course of life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are.

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering.

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Personality is a seed that can only develop by slow stages throughout life.

There is no personality without definiteness, wholeness, and ripeness.

These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

Personality is the supreme realization of the innate idiosyncrasy of a living being.

It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife.

One could describe this as the problem of the “contained” and the “container.” Carl Jung, CW 17, Para 331C

Creative life always stands outside convention.

That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy.

This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

You see, man is in need of a symbolic life—badly in need.

We only live banal, ordinary, rational, or irrational things—which are naturally also within the scope of rationalism,
otherwise you could not call them irrational.

But we have no symbolic life.

Where do we live symbolically?

Nowhere, except where we participate in the ritual of life.

But who, among the many, are really participating in the ritual of life? Very few. Carl Jung, CW 18, Para 18

Her life makes sense, and makes sense in all continuity, and for the whole of humanity.

That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama.

That gives the only meaning to human life; everything else is banal and you can dismiss it.

A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and
my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life.

This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW 18, Para 1666

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole.

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.

What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves but which happen to us. Carl Jung, CW 18, Para 1719

Death has laid its hand upon our friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and meaningless existence.

So it looks, if seen from the surface and from the darkness.

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever increasing river, and this conviction accompanies

us often
far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of
our life the soul begins its secret work, getting ready for the departure.

Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of
the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its
secret work of purification. Carl Jung, CW 18, Para 1705-7

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Luella Sibbald: Memory of Toni Wolff **(2016-06-11 02:30)**

In 1948 I planned to go to Zurich to have some work with Miss Toni Wolff.

As it got near the time to go, several people intimated to me that Miss Wolff was not too easy a person to work with, that she had a very high standard about her work and could be quite severe.

On the first morning I went a bit tentatively to my hour.

Although Miss Wolff was a very serious person and could appear severe until she smiled, whether it was my feeling approach in contrast to her thinking, or not, we “clicked” immediately.

I deeply appreciated her as a wise person and I looked forward to every hour of our weeks together.

She conveyed her great respect for the unconscious and did expect a person to spend time and energy on the

inner work when working with her.

In one interview I told her that as a teenager and in early university years I was very interested in astrology, but people belittled it so emphatically I had buried the interest.

She stated, “I think it is very important that you don’t’ let early interests go underground.”

Within seven years I was working hard at it and astrology has continued to be an important part of my life.

With the Aquarian Age so near it has been a satisfaction to be able to understand more thoroughly what is expected of us to meet the challenge of this age.

From a Greek myth I sound a statement, “The sun follows in the footsteps of God. The footsteps are the signs of the Zodiac. With every footstep the rituals and forms of religion must change.”

This may explain certain things which are happening now. Luella Sibbald, J.E.T., Page 82

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Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Carl Jung on "Life." **(2016-06-11 02:30)**

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the
example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

1622

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a “cure,” to which one submits for a time and is then discharged healed.

That is a layman’s error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a considerable time, but there are very few cases where a single “cure” is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all “cure”; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long period of time.

Life has always to be tackled anew.

There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient’s difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the constant flow of life again and again demands fresh adaptation.

Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique "cure."

In the last resort it is highly improbable that there could ever be a therapy that got rid of all difficulties.

Man needs difficulties; they are necessary for health.

What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or
better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397
.
The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and
making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be replaced by words.

This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.

He lacks all contact with the life and breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the important thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no present either.

He does not create culture, he merely exists.

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they individuals or social groups.

It is normal that children should in a certain sense marry their parents.

This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into the present.

Only too much or too little in this direction is harmful.

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the expense of further development.

Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious
mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his
will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has
done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88

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Carl Jung: Man is a gateway, through which you pass from the outer world of Gods (2016-06-12 02:30)

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith.

"This is the one God of this one man, this is his world, his Pleroma, his divinity.

"In this world, man is Abraxas, the creator and destroyer of his own world.

"This star is the God and the goal of man.

This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

"When the greater world turns cold, the star shines.

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.

"Man here, God there.

"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun." Carl Jung, Red Book, Page 354.

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Culver Nichols on Carl Jung "Quite a Business Proposition" **(2016-06-13 02:30)**

Culver Nichols: “Quite a Business Proposition”

Old-time Yankees in New England had a handy phrase for describing a person without saying too much about that person.

This phrase was ”quire a business proposition."

I first heard it from my New Hampshire-born father-in-law and again many years later across the sea in Switzerland, in talking with C. G. Jung, who used it in vernacular way, just as if he were born and bred in New England.

His English was American style and to a degree Yankee American.

This phrase "quite a business proposition" would say about a particular individual that that person was someone of substantial importance, to be reckoned with, to be dealt with, but it implied neither approval nor disapproval

It neither praised nor condemned in any sense!

It simply said that this was somebody.

It left open all value judgments.

1630

The thought later occurred to me that this very well applies to Jung himself, that he is in so many ways quite a business proposition.

During the winter of 1951-52 students at the C.G. Jung lnstitute, Zurich , were advised to attend the annual masquerade party in costume.

The idea came to me to outline my arms and legs with large colorful feathers.

These were found in children's Indian headdresses at the Franz Weber toy store on Zurich's Bahnhofstrasse.

These headdresses were then opened out full length and stretched to the arms and legs of black ski rights.

At the party Jung was obviously enjoying the festivities and the sight of the colorfully costumed couples on the dance floor.

He chatted happily with all who came over to rake a sear near him.

He liked to identify the costumes and called me an "Eagle Dancer," to my surprise.

I had been so close to the creation of my disguise that I had failed to see its meaning in depth.

"Quite a business proposition," said Jung about a "Venetian Woman" swirling by to the lively music.

By his presence at such functions Dr. Jung contributed to the sense of personal participation shared by the students and faculty of the C. G. Jung lnstitute, yet at all times his privacy was respected and no one thought to rake advantage of his openness.

His real business was with the unconscious in chef tremendous task of writing his most important works, and yet he was always willing to listen and to talk.

He was often visited by such outstanding figures as physicist Nils Bohr, Laurens van der Post, Father Victor White, and many others, and one felt that he had personal time for each visitor while at the same rime being deeply involved in his writings.

The business of publication and distribution of his work was given to others.

His translator was R. F. C. Hull , who lived at Ascona.

In talking with Hull, I felt that he was a remarkable translator who understood Jung's writing deeply and thoroughly and was able to bring into the English translations many of them nuances from the German that might seem untranslatable to some.

I was interested in the reasons for delays in the publication of Jung in English, wondering why it was taking

so
long after the translation was completed for us to be able to go into a bookstore and buy the book Psychology and Alchemy, for example, in English.

The English edition was finally ready when I was leaving this country to return to Zurich in 1953.

I was very fortunate to be able to obtain an early copy in New York on my way.

I rook it to Kusnacht where it was autographed for me by Dr. Jung.

But 1 was surprised at how long before that book would be available in bookstores, and it seemed to be that way with all Jung's books.

I was greatly concerned about this and I became a little busybody, talking to Dr. Gerhard Adler, who was the head of the Board of Publications.

I finally realized that new volumes in the collected works would appear in English when the books themselves felt good and ready.

During our year in Zurich, Time magazine requested a press interview and cover story on Jung, but he was too
deeply involved in his work to want to be disturbed by this.

Also he was leery of the kind of journalism that was happening in those years in which, as always with reporting, things don't usually come out the way you present them.

So he put off having char interview and asked my wife and me to help the Time magazine reporter get his story without having the interview he sought.

This points up the fact that here was a man who was quite a business proposition but who didn't have any public relations arrangements at all!

The whole thing was handled within the Jung house-hold by Jung's secretary, Mary Jean Schmidt , who was a gentle and reluctant dragon, protecting him from undesired encounters.

The family realized that what happens with reporting is apt to result in distortions of meaning.

So it just seemed better at his time to avoid such interviews.

Because they had a tight little household, Mrs. Jung and Mary Jean saw to it that only chose people who were
wanted got in. •

For example, at the same time the magazine reporter was trying to see Jung, there was a psychologist from India, a Dr. Banerjee who had been sent all the way co Zurich by his colleagues in a psychoanalytical association in Calcutta.

His mission was to present greetings to Jung and appreciation of Jung's remarkable bridge building between the psychology of East and West.

Dr. Banerjee was invited to the house and I was invited to transport him in my car.

It was a very exciting week because we had to keep the Time reporter away and at the same time arrange unobtrusively that the Hindu psychiatrist have his meeting with Jung.

The household was concerned to avoid Jung being called "mystic."

This was something that was a major of professional concern, perhaps even professional pride and dignity, because the label "mystic" was sometimes used to denigrate Jung and his work.

The fact was that Jung was a real empirical scientist in his field.

There was a need to know about things mysterious and he was the guy who was doing the research where it had to be done, in the unconscious, and reporting it; so he was entitled to be regarded as the great scientist in psychology, and it would be quite petty and untrue to call him a "mystic."

But the press still persisted in saddling him with this label.

Imagine wharf the Time reporter would have done with that knowledge, if he had it, that a Hindu psychologist was visiting Jung's home and having talks with him!

This might have been too sensational.

So we all although it just as well that their paths didn't cross.

I am sure that many people have been helped in business and professional lives and in all of their activities by contact with the psychology of C. G. Jung.

Through my analysis and my studies I have experienced truly remarkable results and help, both in personal matters and in important business transactions, directly because of insights that came through Jung's psychology.

I feel that the unconscious is quite a business proposition. Culver Nichols, J.E.T., Pages 44-46

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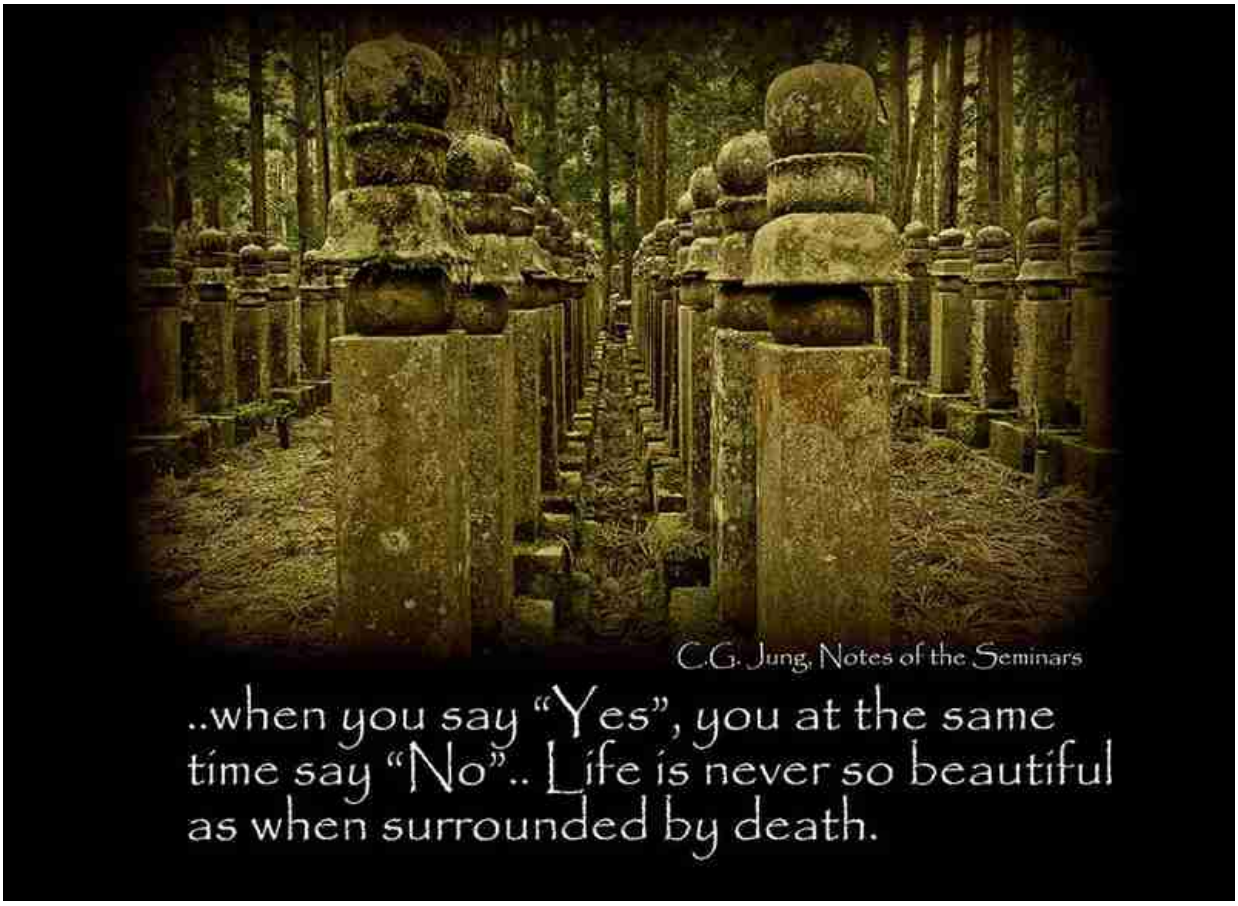
Carl Jung: Life is never so beautiful as when surrounded by death. **(2016-06-13 04:46)**


C.G. Jung, Notes of the Seminars
..when you say "Yes", you at the same time say "No".. Life is never so beautiful as when surrounded by death.

So when you say "Yes" you say at the same time "No."

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy. I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types. Carl Jung, 1925 Seminar, Page 85

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

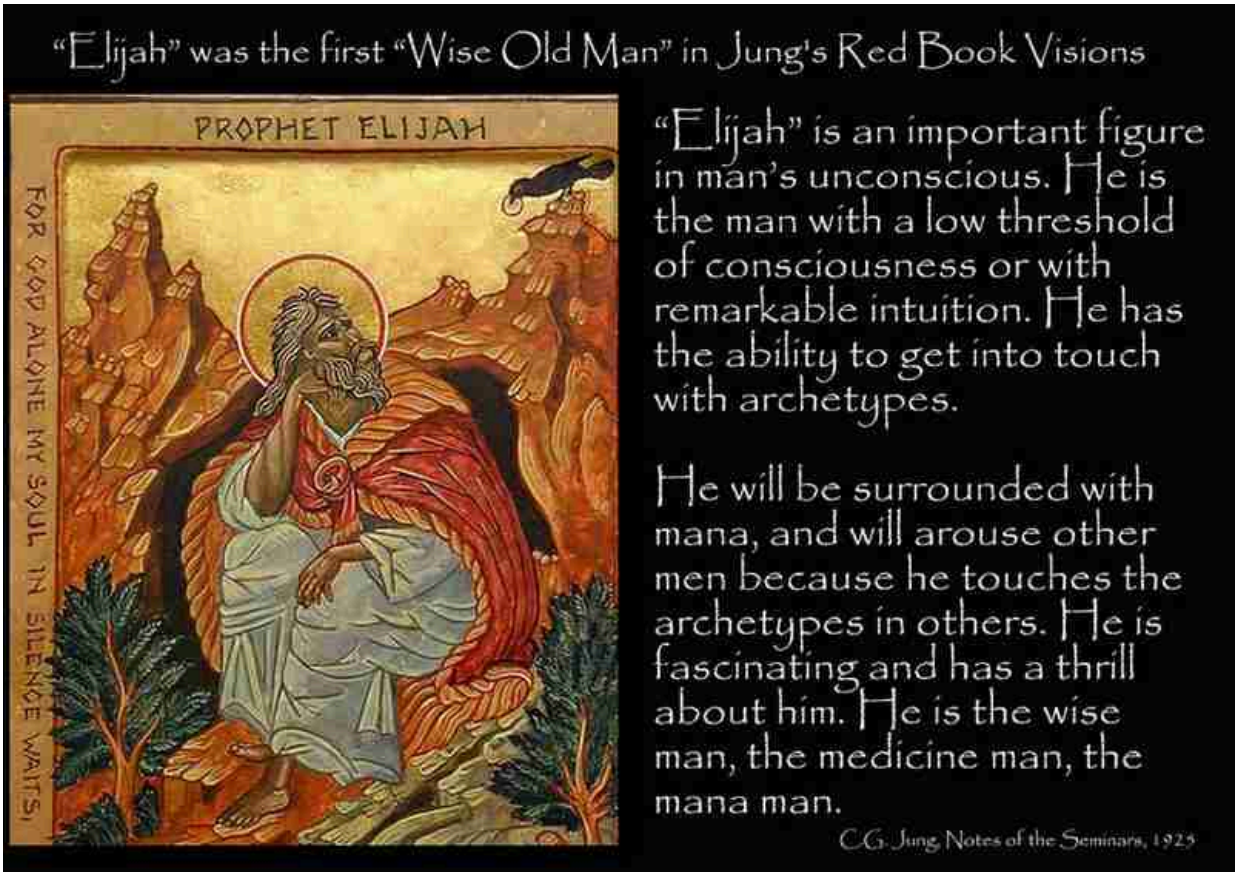
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this. **(2016-06-14 02:30)**


"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.
C.G. Jung, Notes of the Seminars, 1925

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay.

The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back,
an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

1636

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites. Elijah is an important figure in man's unconscious,
not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him.

He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming
down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching,
are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role. John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than

that
played by the anima. Carl Jung, 1925 Seminar, Pages 100-101

Carl Jung across the web:

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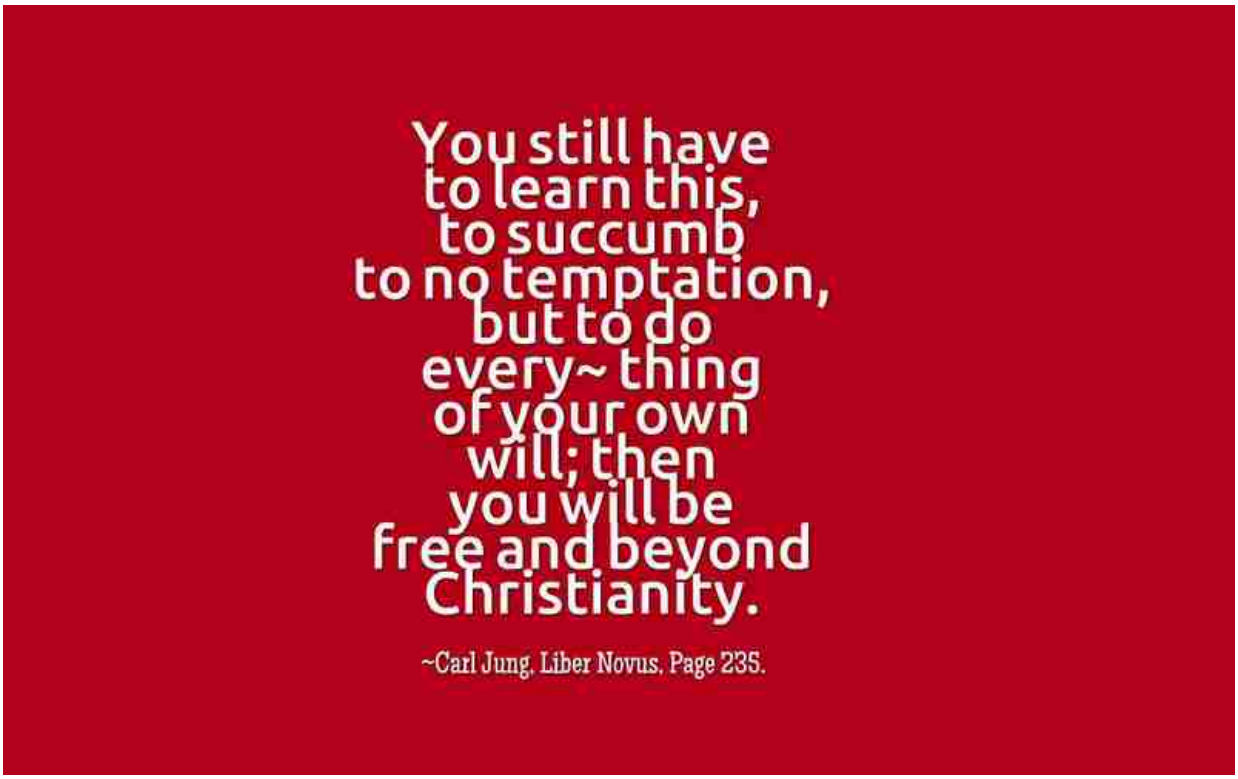
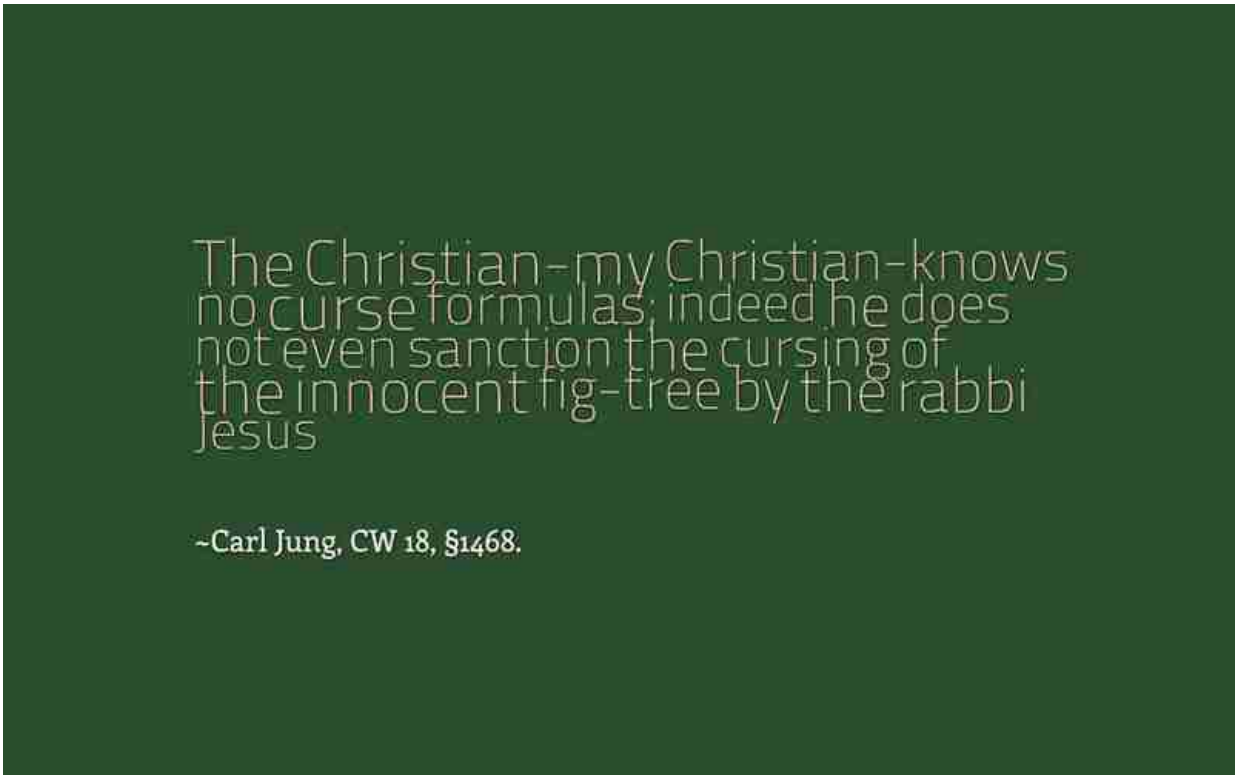
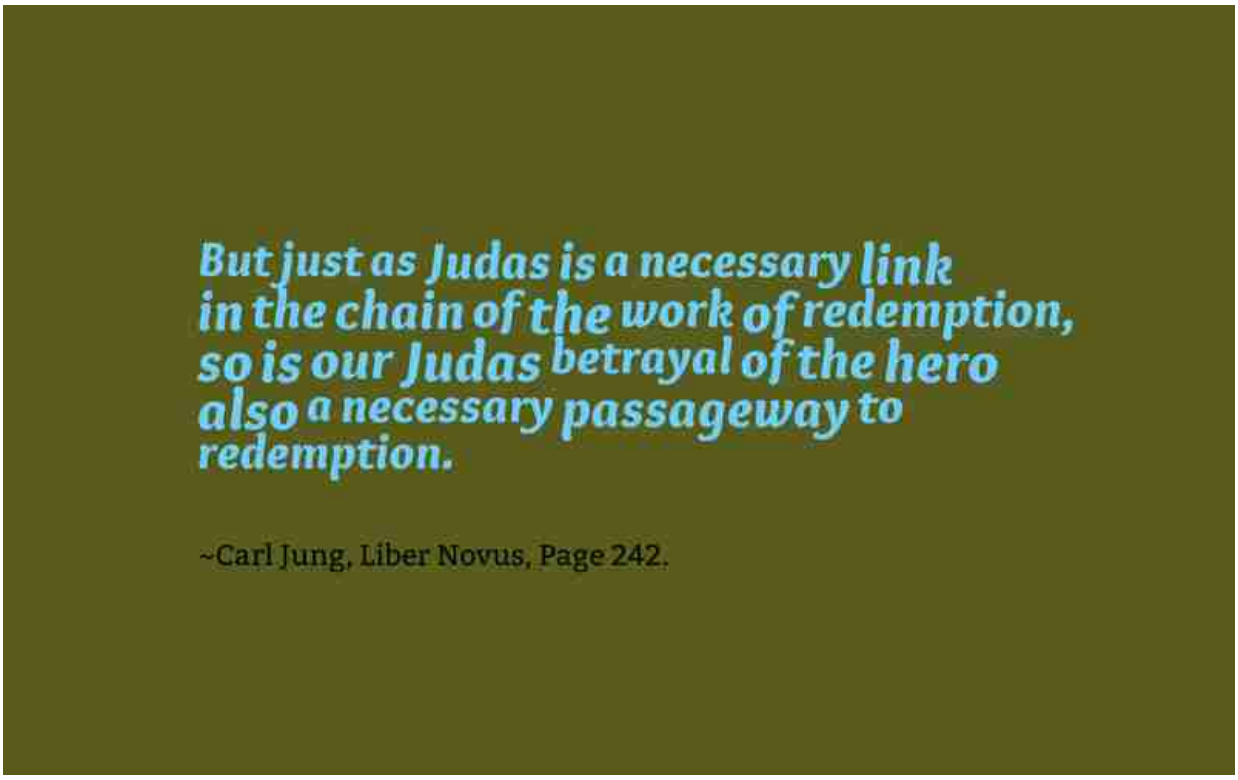
Some Carl Jung Quotations XXXV (2016-06-15 02:30)



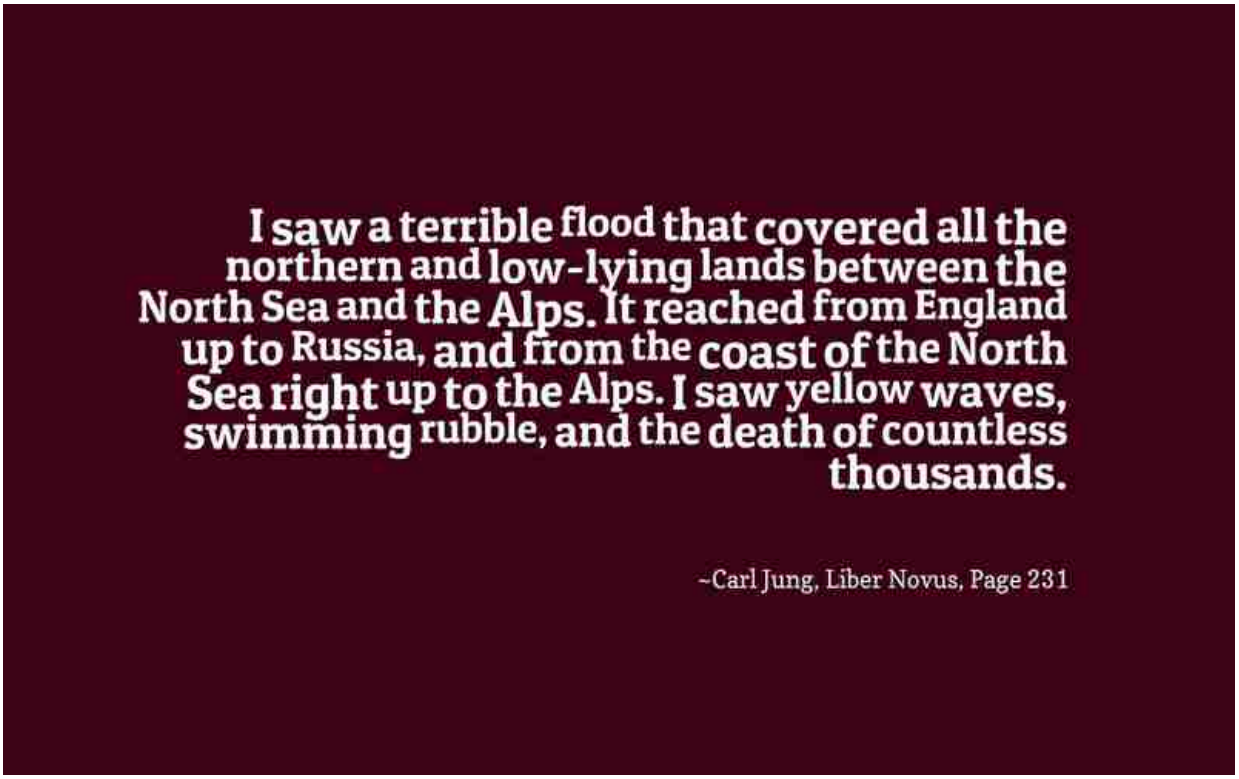
You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.


The Christian-my Christian-knows
no curse formulas; indeed he does
not even sanction the cursing of
the innocent fig-tree by the rabbi
Jesus
~Carl Jung, CW 18, §1468.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.


But just as Judas is a necessary link
in the chain of the work of redemption,
so is our Judas betrayal of the hero
also a necessary passageway to
redemption.
~Carl Jung, Liber Novus, Page 242.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.


I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.
~Carl Jung, Liber Novus, Page 231

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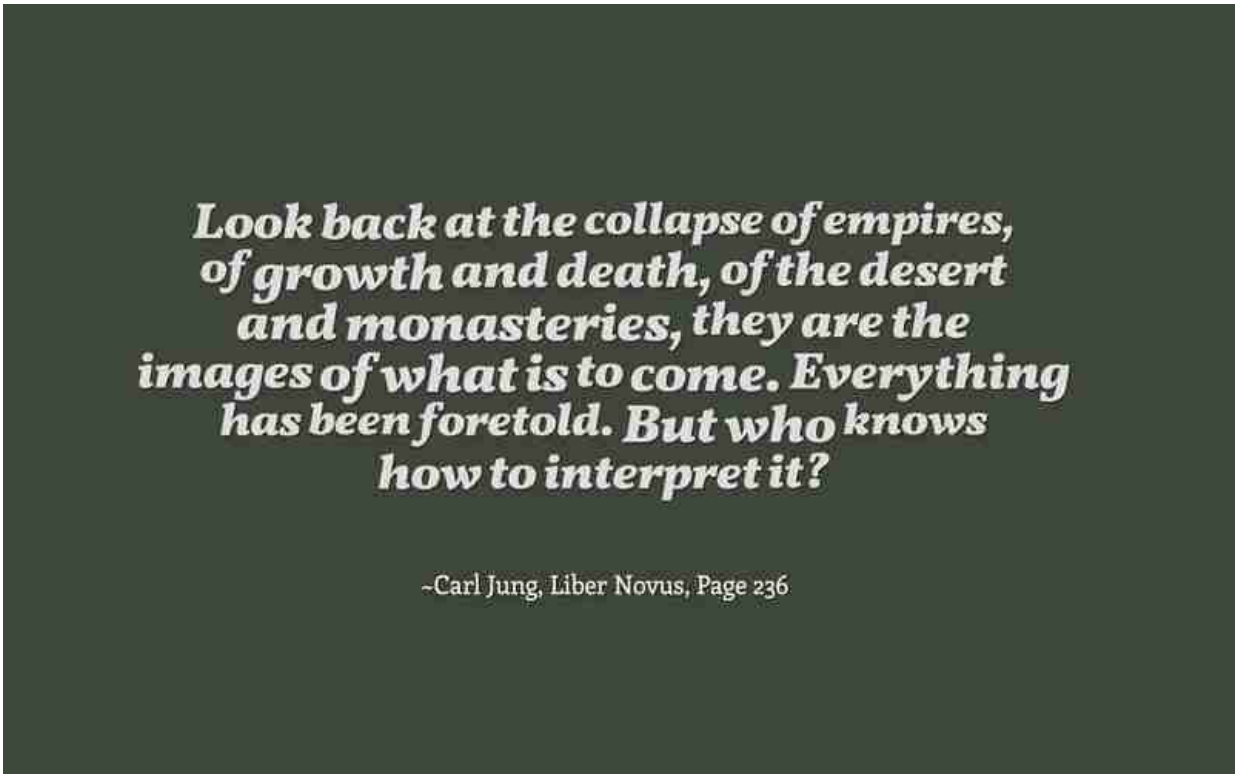
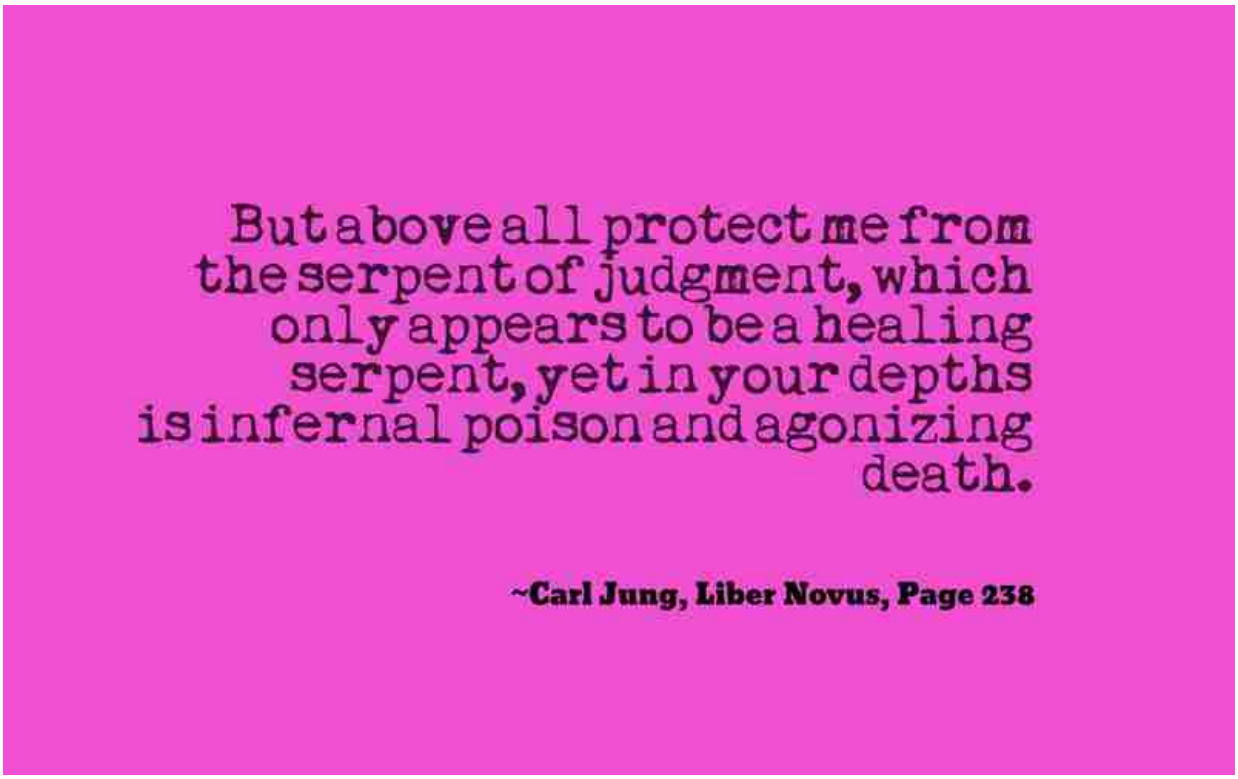
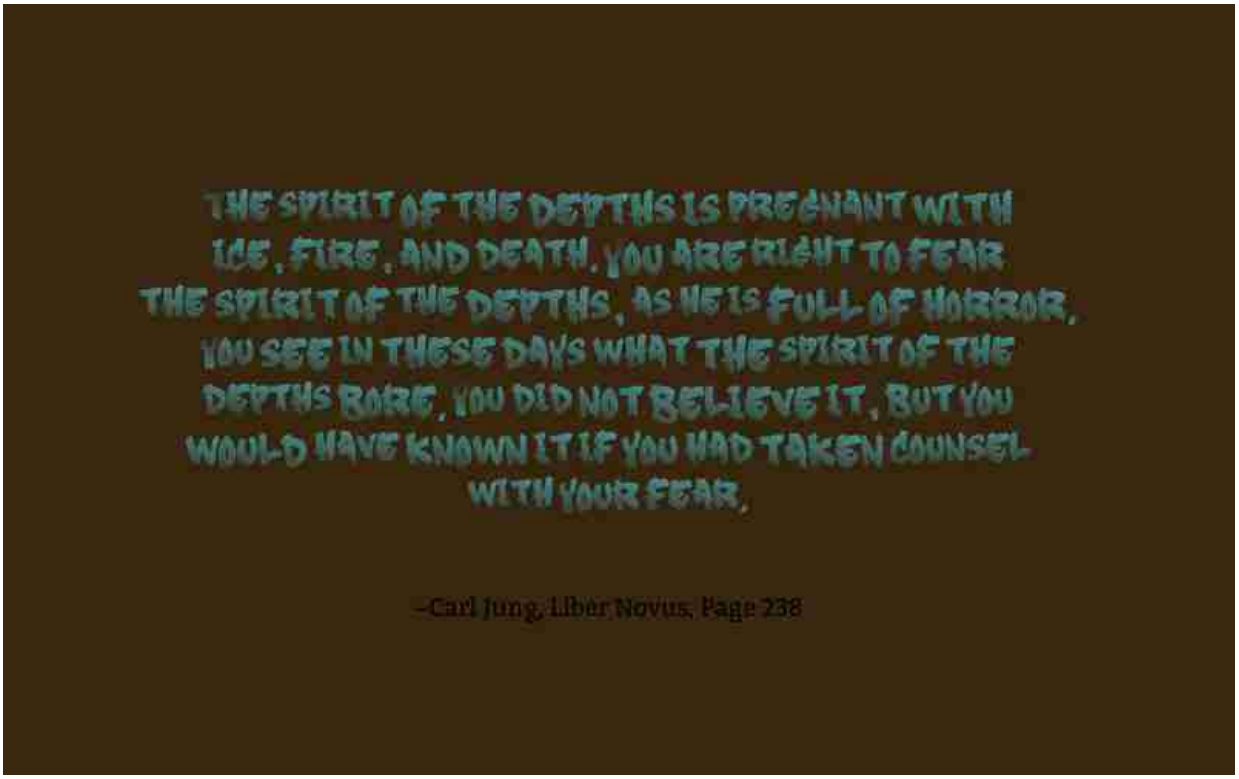

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
~Carl Jung, Liber Novus, Page 236

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of

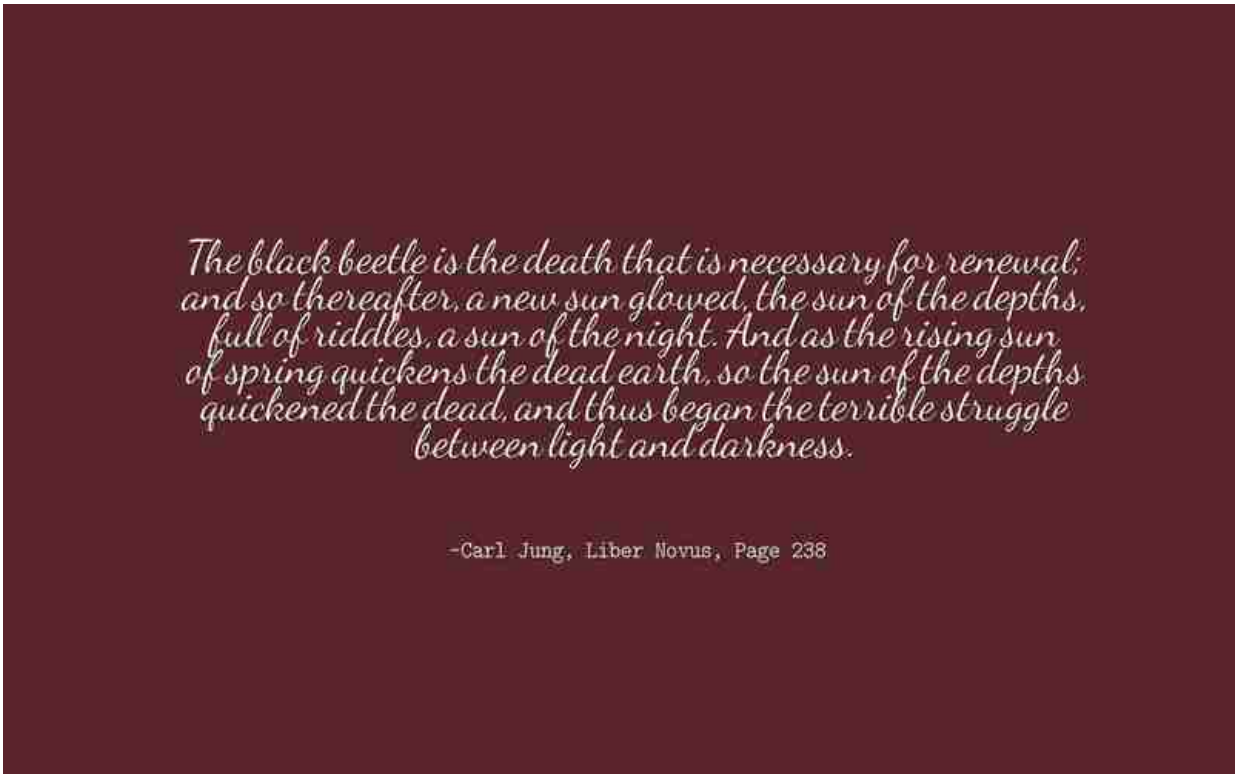
what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.


But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death.
~Carl Jung, Liber Novus, Page 238

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.


THE SPIRIT OF THE DEPTHS IS PREGNANT WITH ICE, FIRE, AND DEATH. YOU ARE RIGHT TO FEAR THE SPIRIT OF THE DEPTHS, AS HE IS FULL OF HORROR. YOU SEE IN THESE DAYS WHAT THE SPIRIT OF THE DEPTHS BORE, YOU DID NOT BELIEVE IT, BUT YOU WOULD HAVE KNOWN IT IF YOU HAD TAKEN COUNSEL WITH YOUR FEAR.
–Carl Jung, Liber Novus, Page 238

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.


The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.
-Carl Jung, Liber Novus, Page 238

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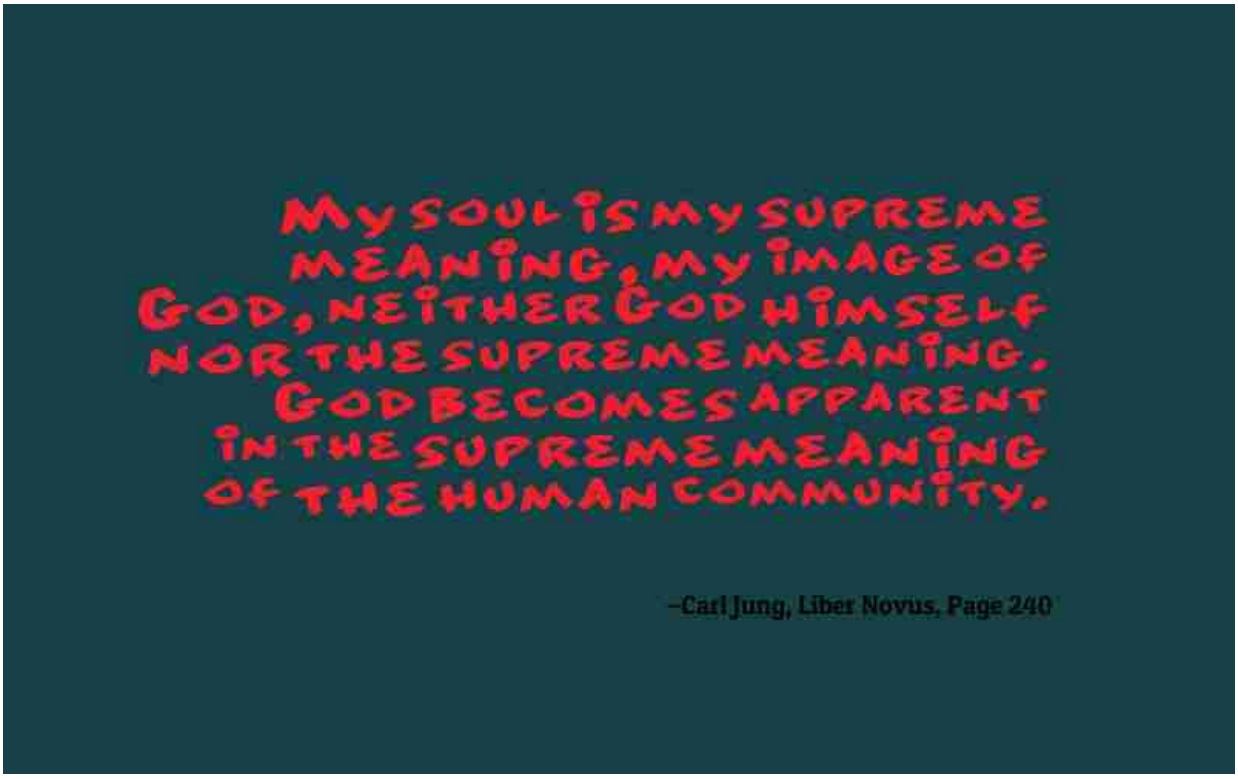
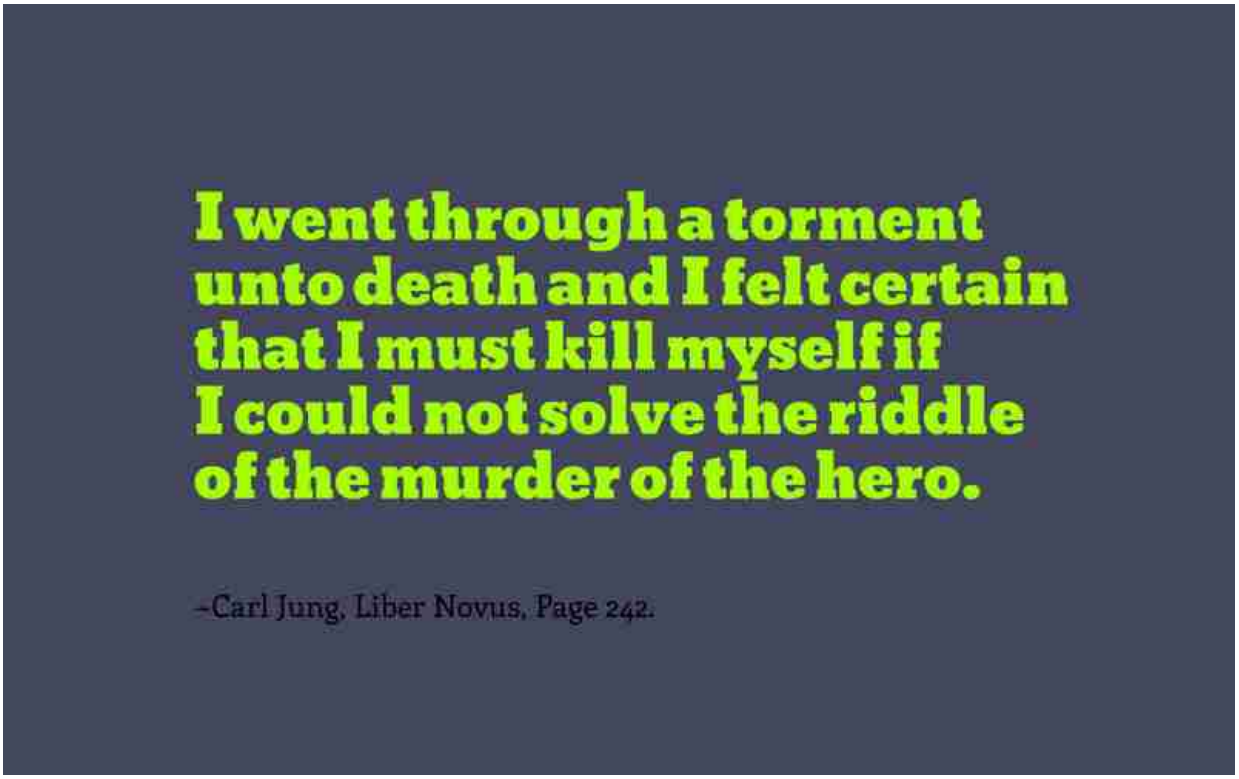
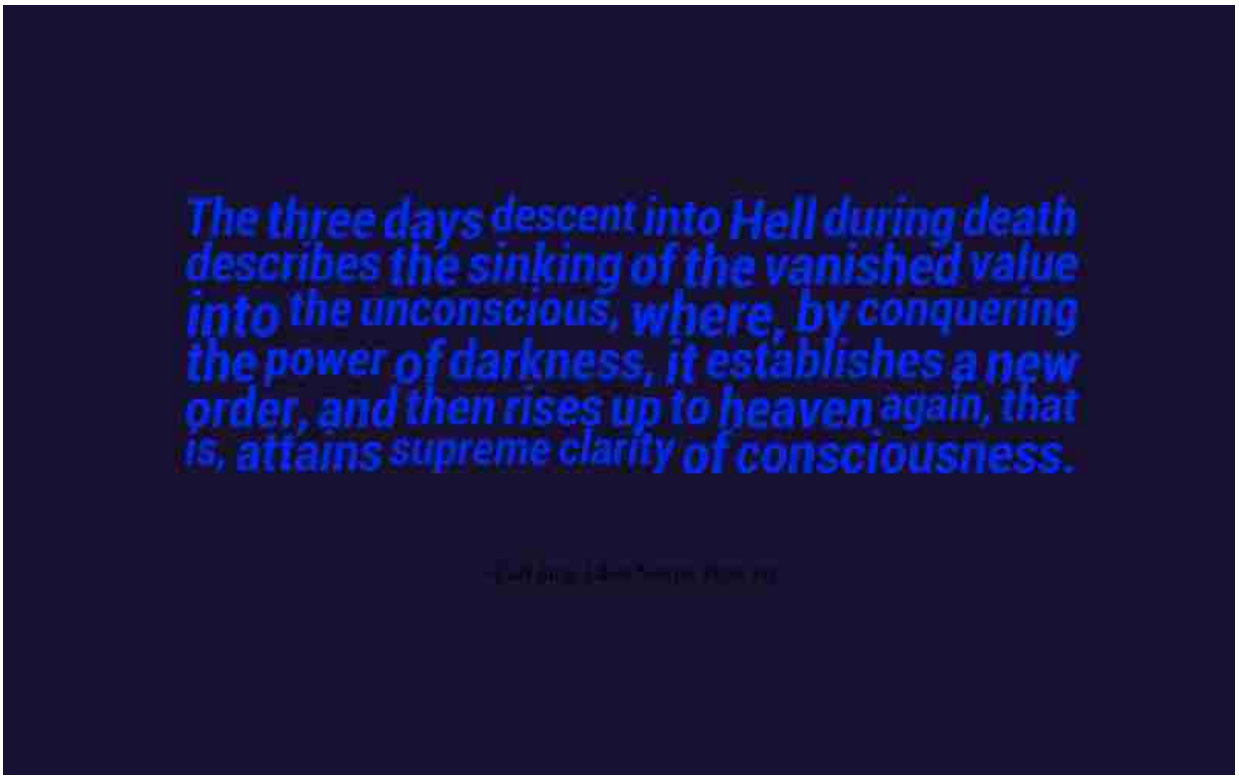
depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.


My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community.
–Carl Jung, Liber Novus, Page 240

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

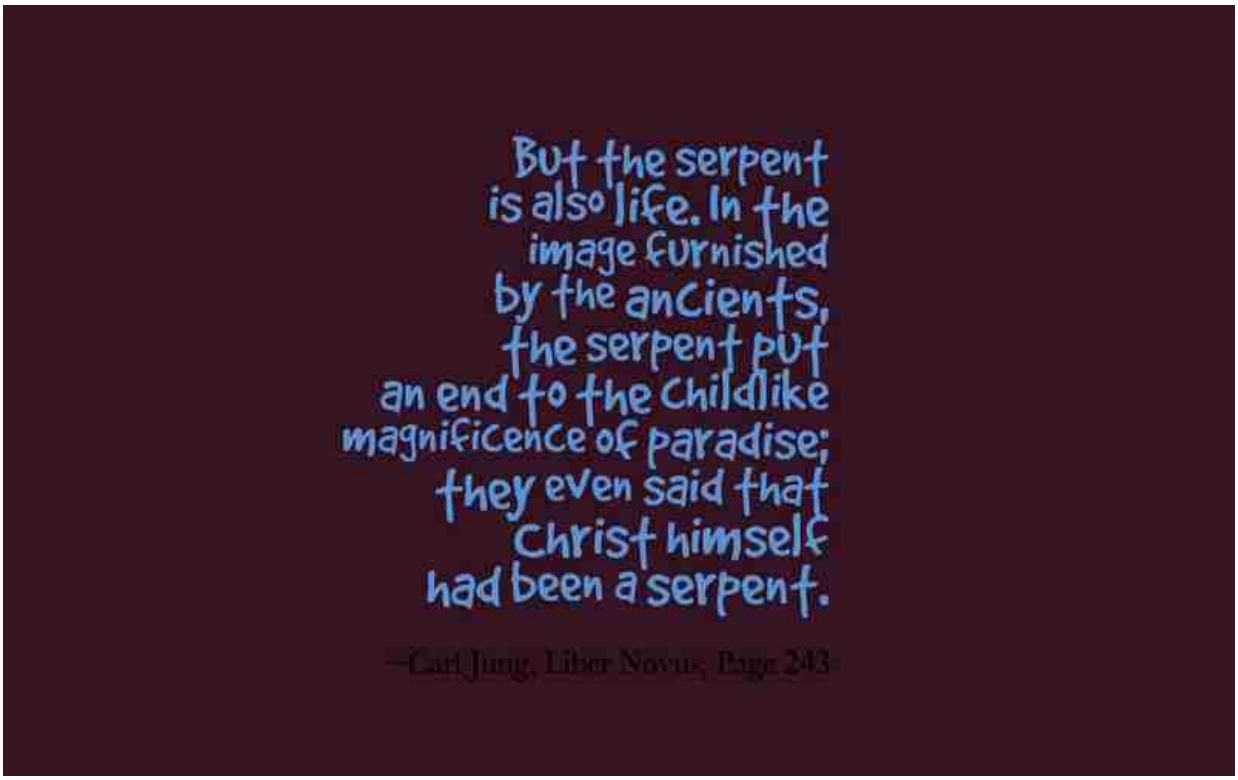

I went through a torment
unto death and I felt certain
that I must kill myself if
I could not solve the riddle
of the murder of the hero.
–Carl Jung, Liber Novus, Page 242.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

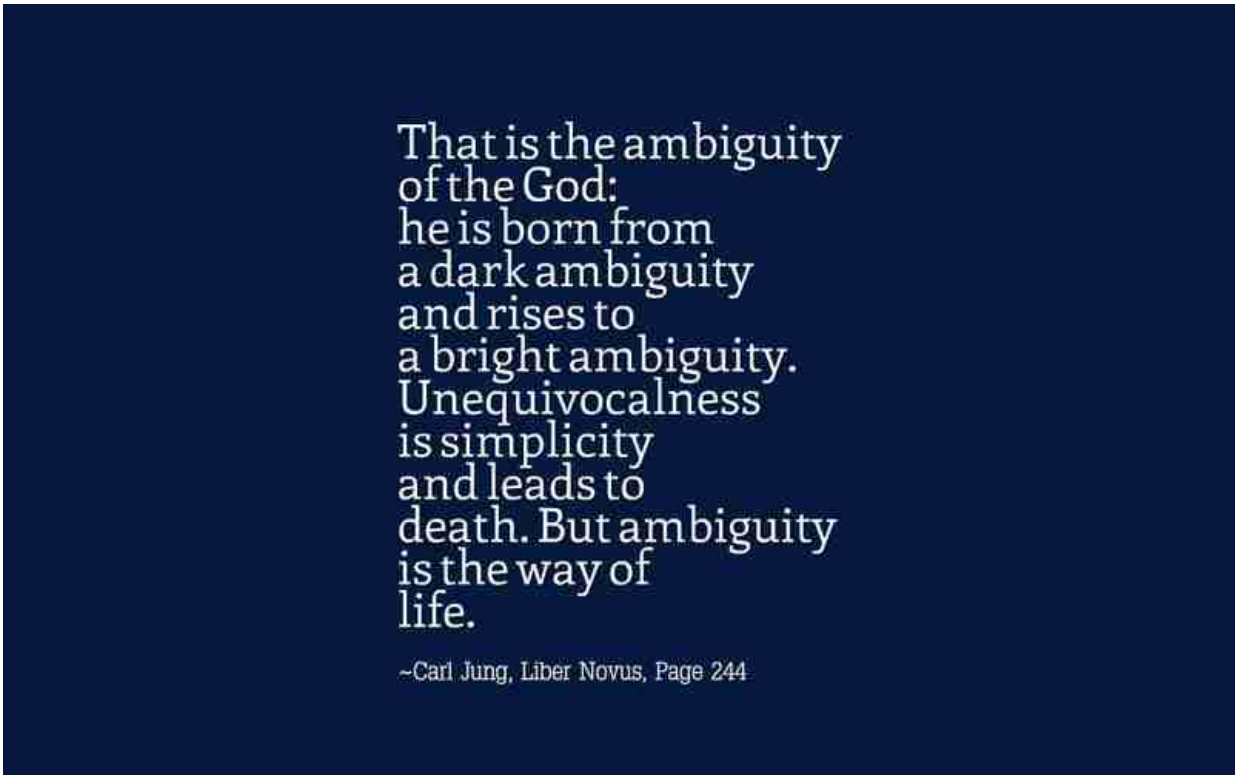

The three days descent into Hell during death
describes the sinking of the vanished value
into the unconscious, where, by conquering
the power of darkness, it establishes a new
order, and then rises up to heaven again, that
is, attains supreme clarity of consciousness.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is,

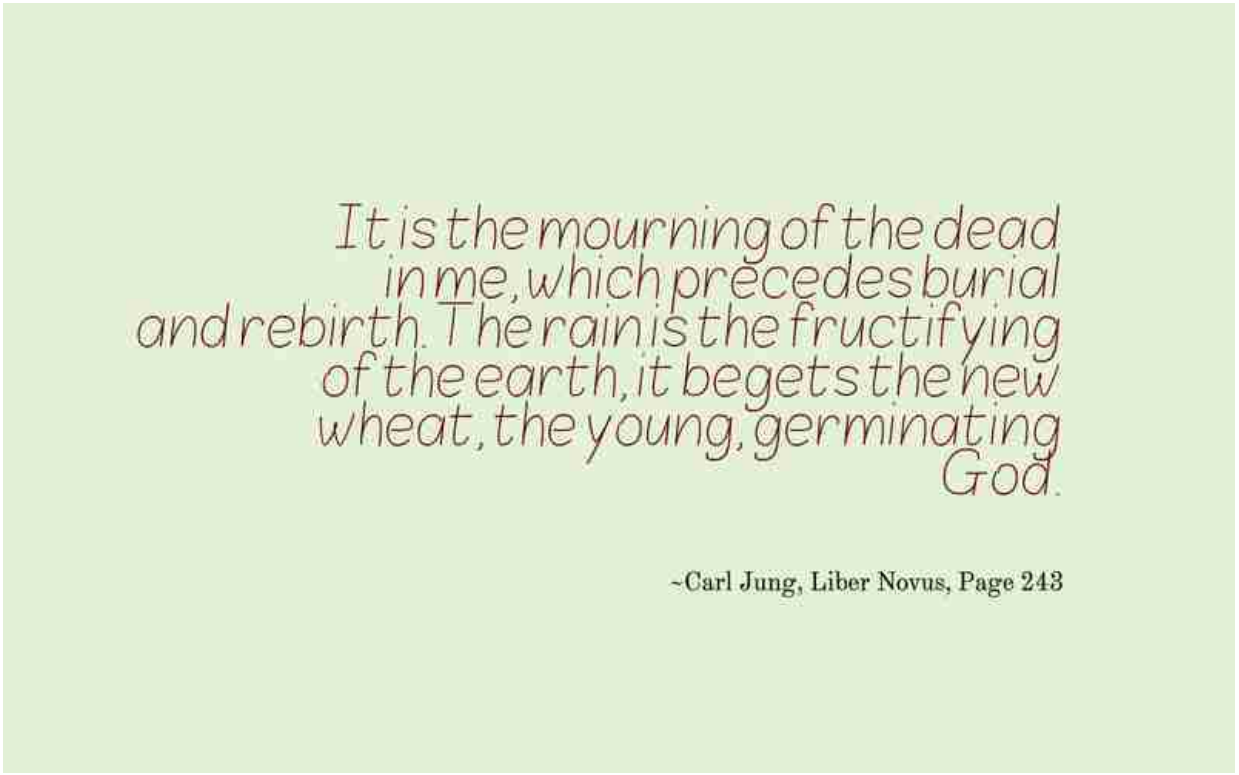
attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.



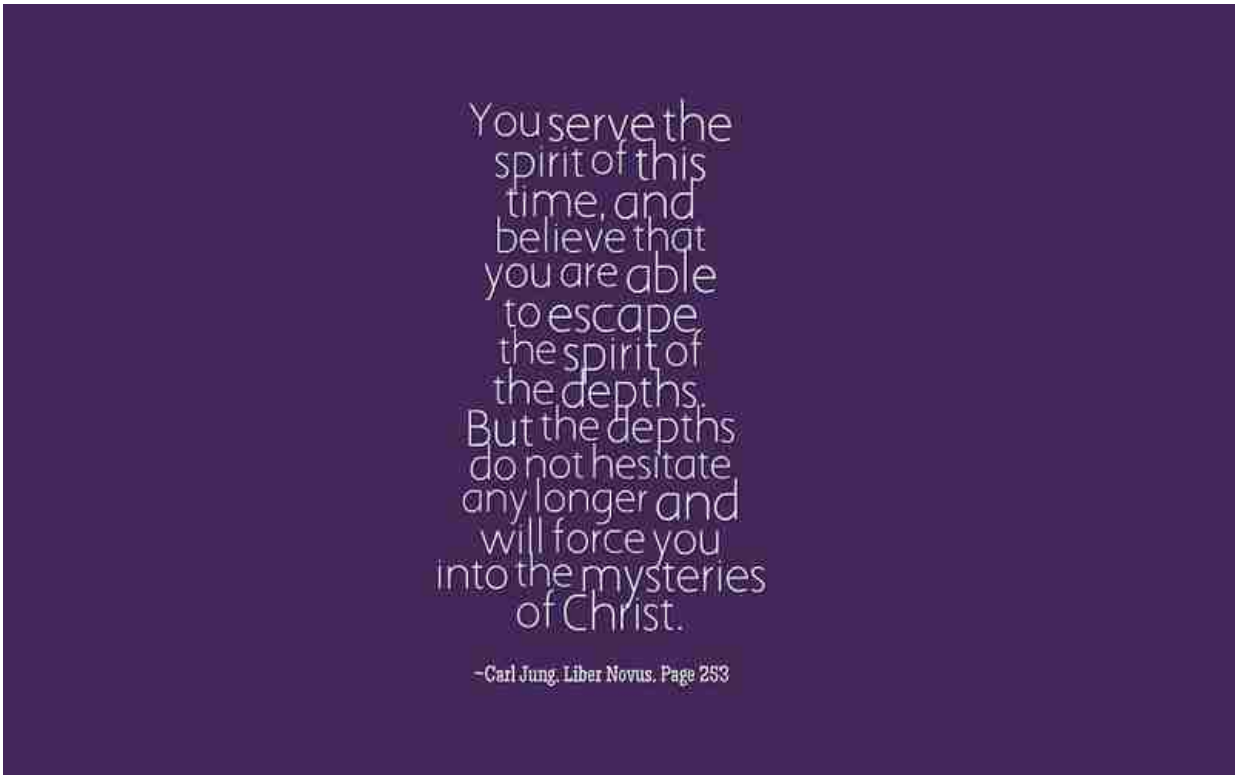
But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.



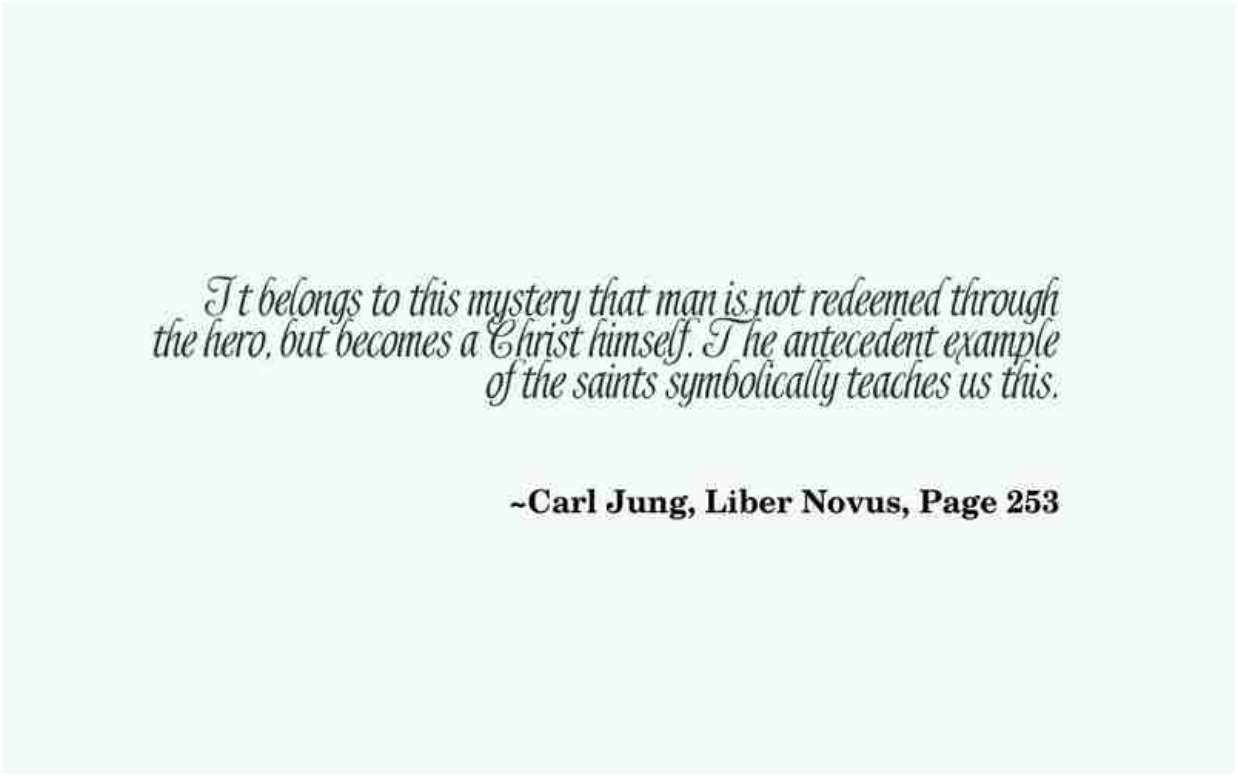
That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.


It is the mourning of the dead
in me, which precedes burial
and rebirth. The rain is the fructifying
of the earth, it begets the new
wheat, the young, germinating
God.
~Carl Jung, Liber Novus, Page 243

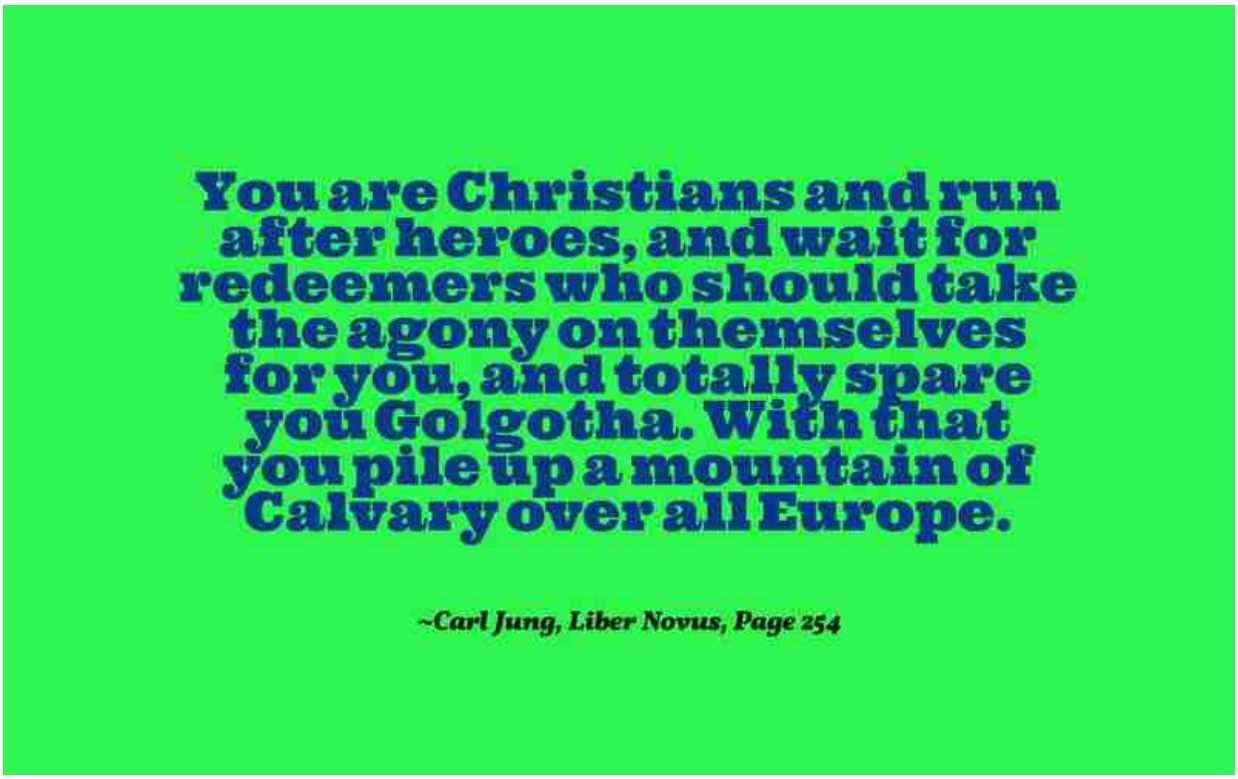
It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.


You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ.
~Carl Jung. Liber Novus. Page 253

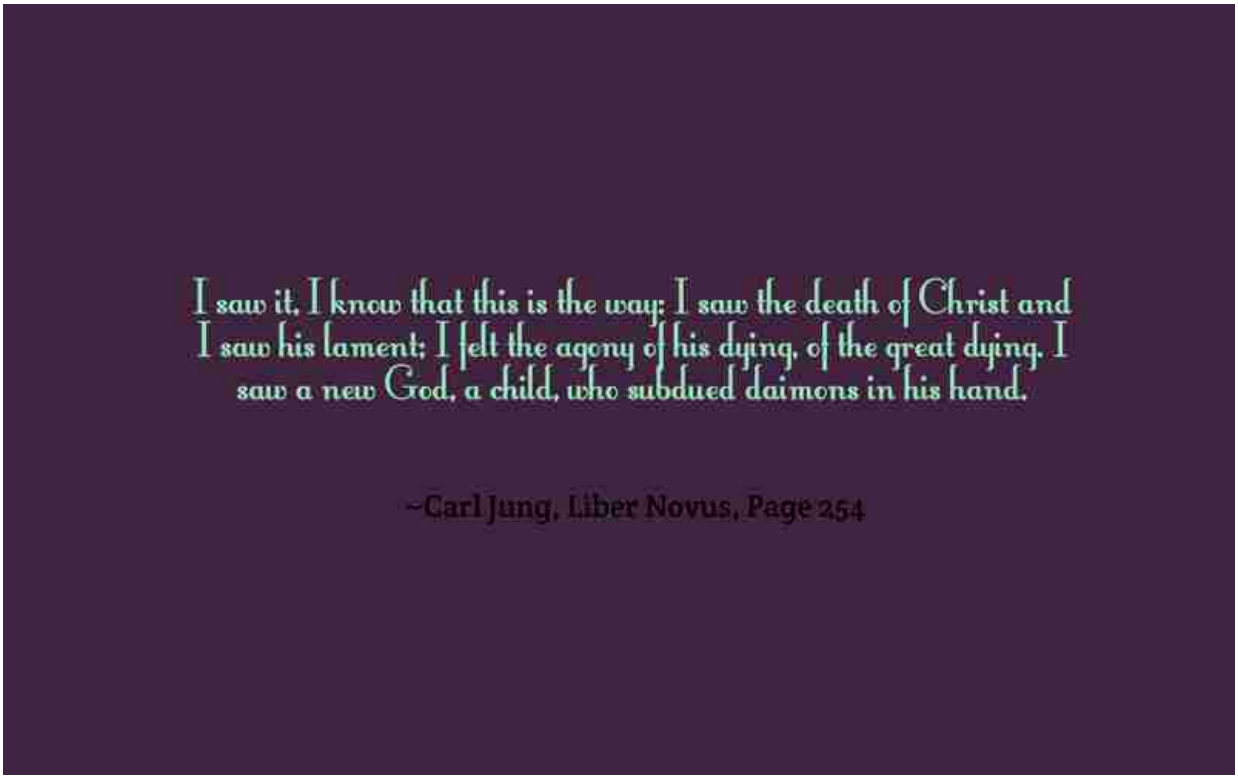
You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.


It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this.
~Carl Jung, Liber Novus, Page 253

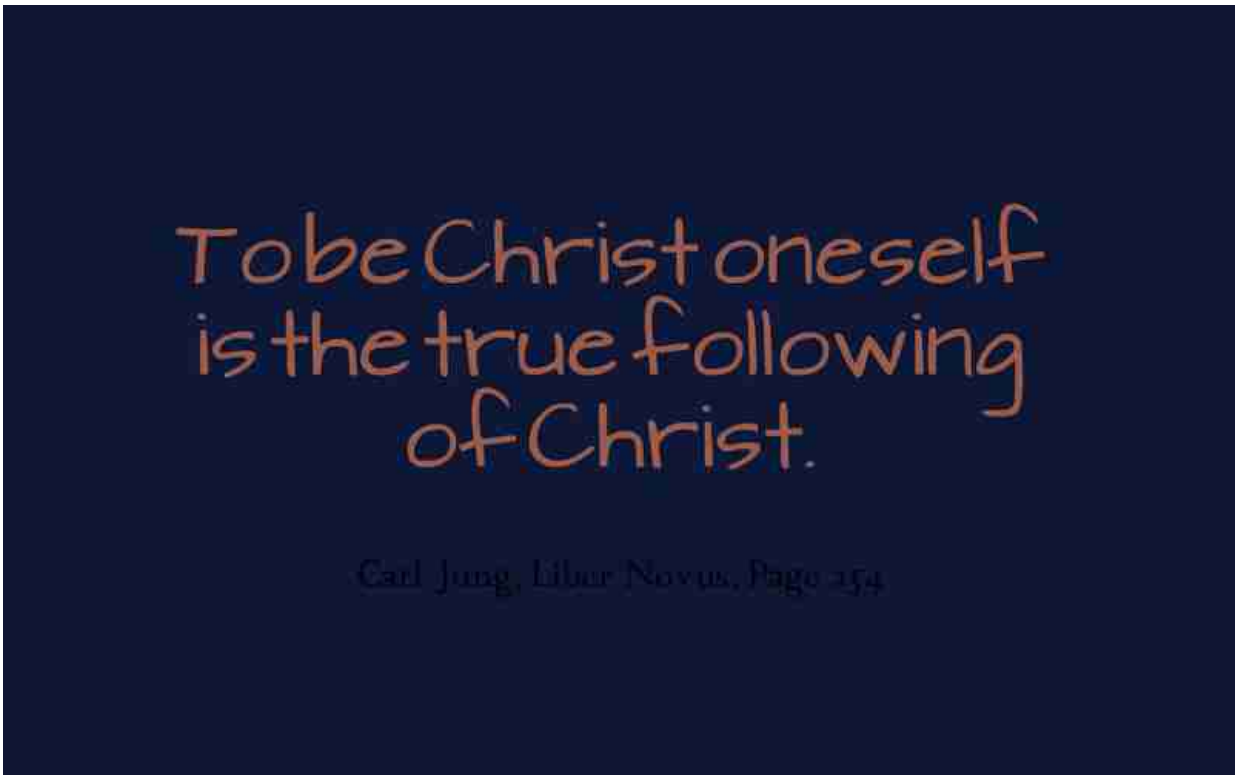
It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.


You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe.
~Carl Jung, Liber Novus, Page 254

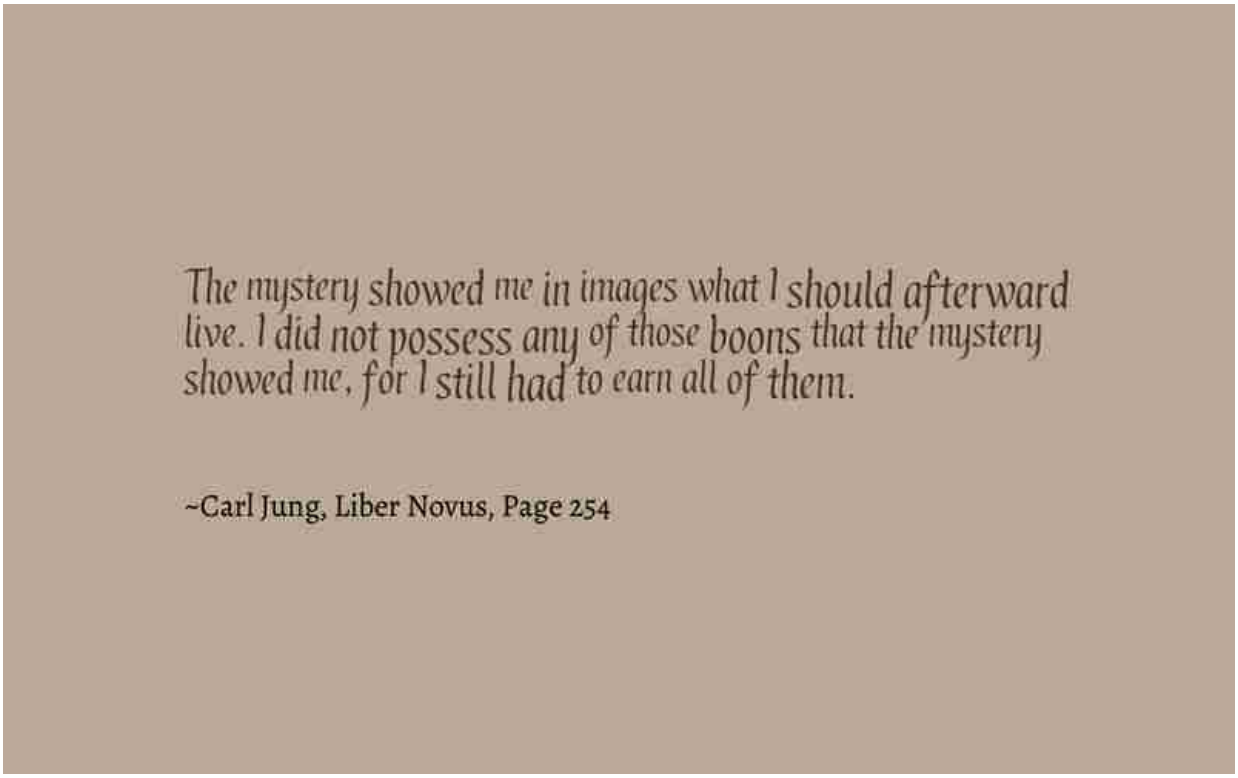
You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.


I saw it, I know that this is the way: I saw the death of Christ and
I saw his lament; I felt the agony of his dying, of the great dying. I
saw a new God, a child, who subdued daimons in his hand.
~Carl Jung, Liber Novus, Page 254

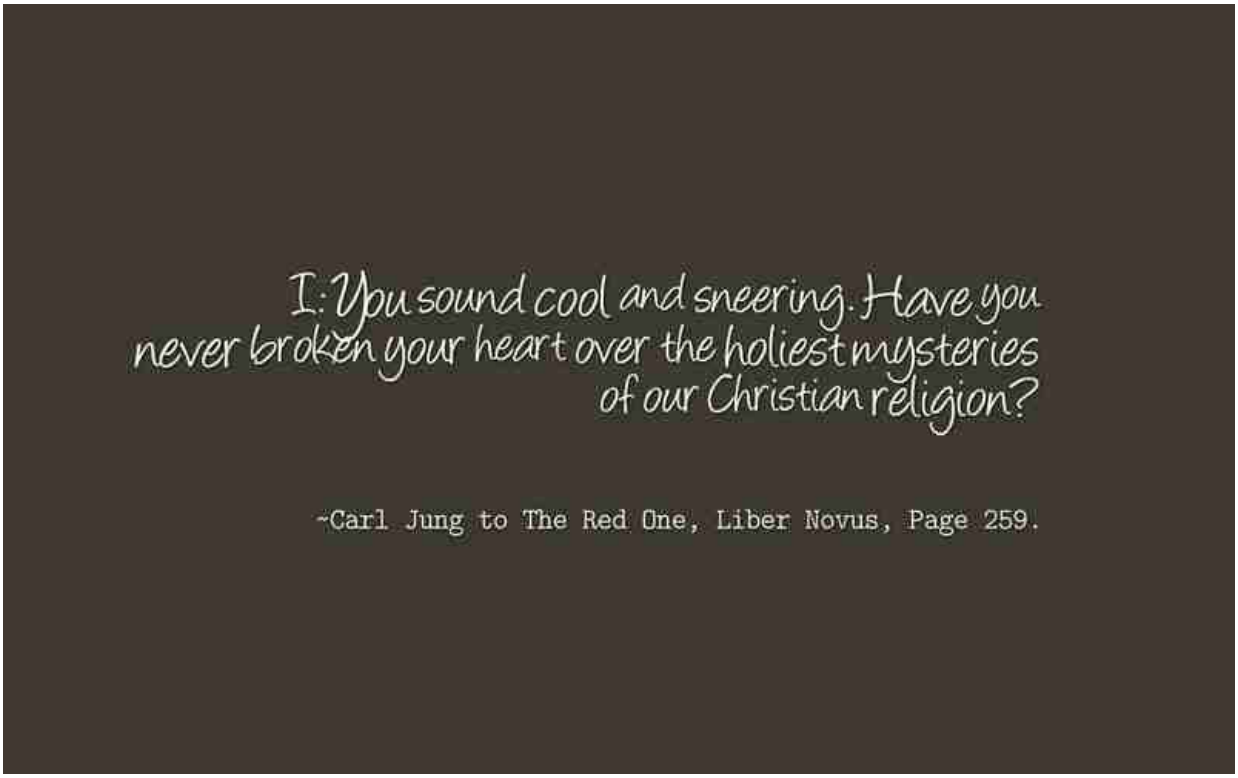
I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.



To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

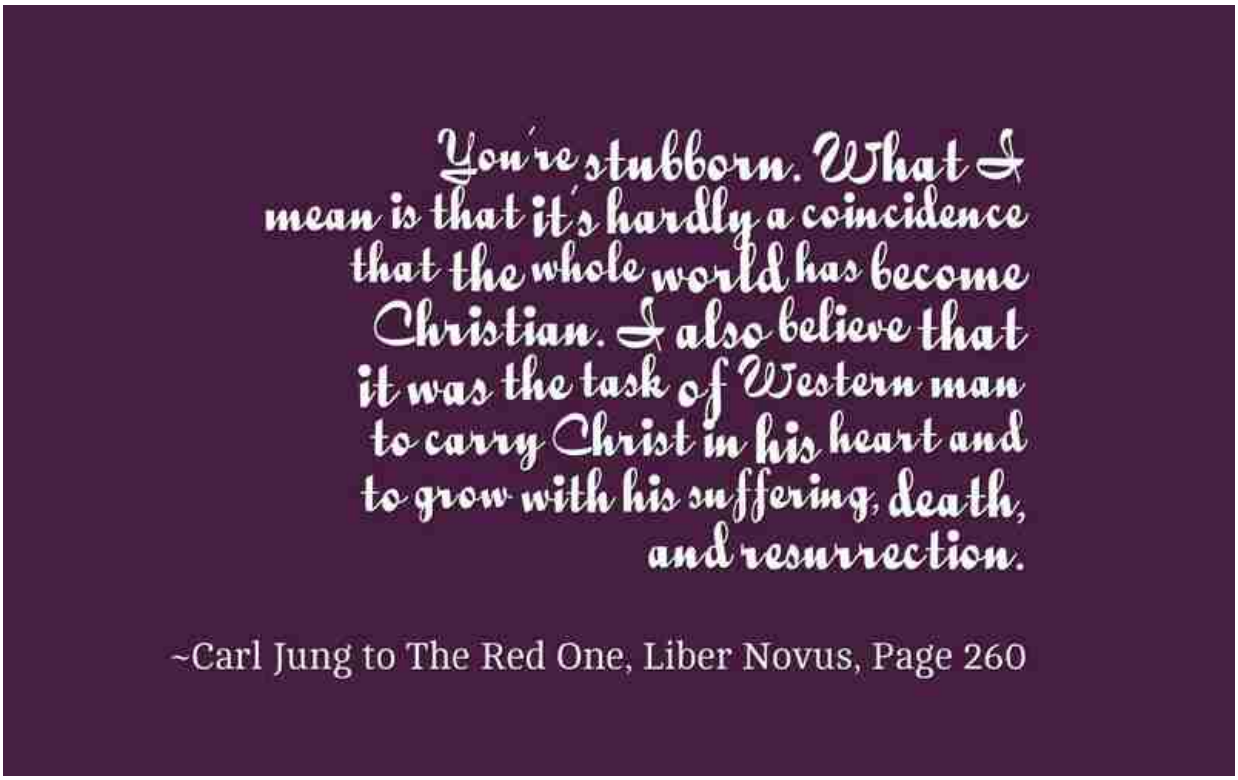

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.
~Carl Jung, Liber Novus, Page 254

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

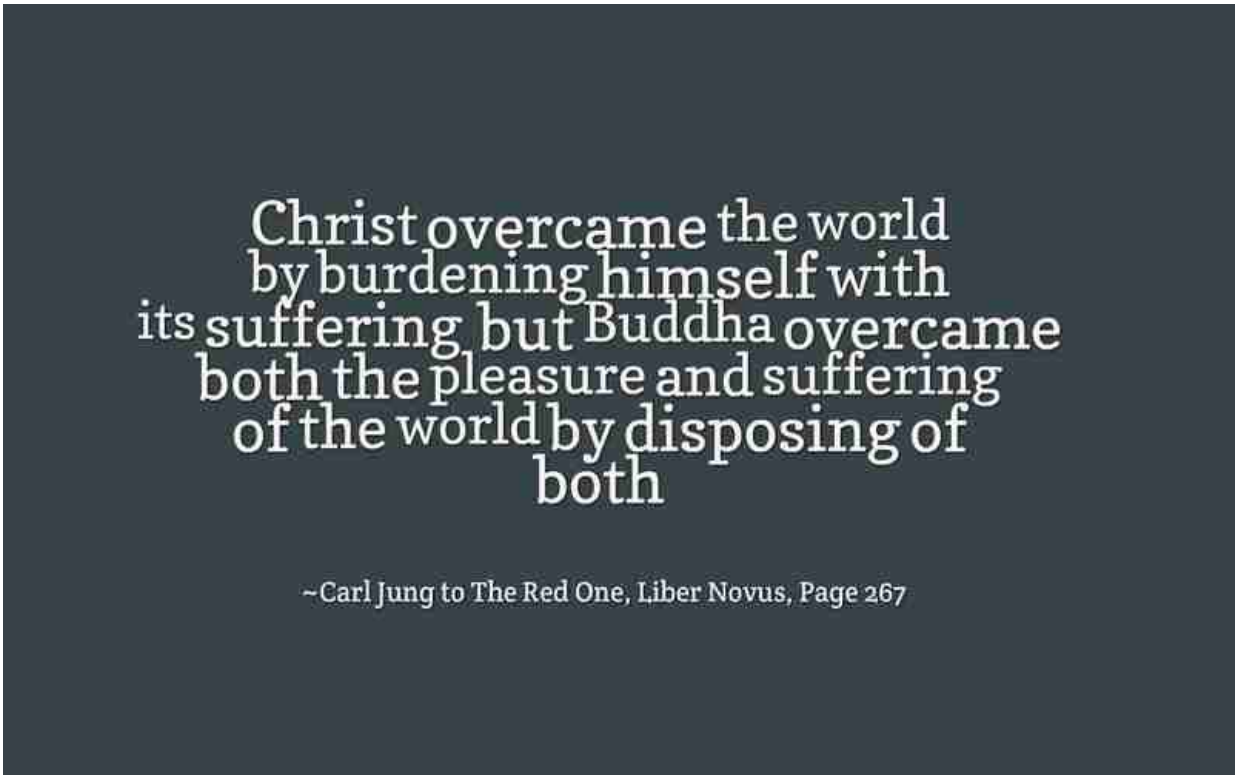

I: You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?
~Carl Jung to The Red One, Liber Novus, Page 259.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian

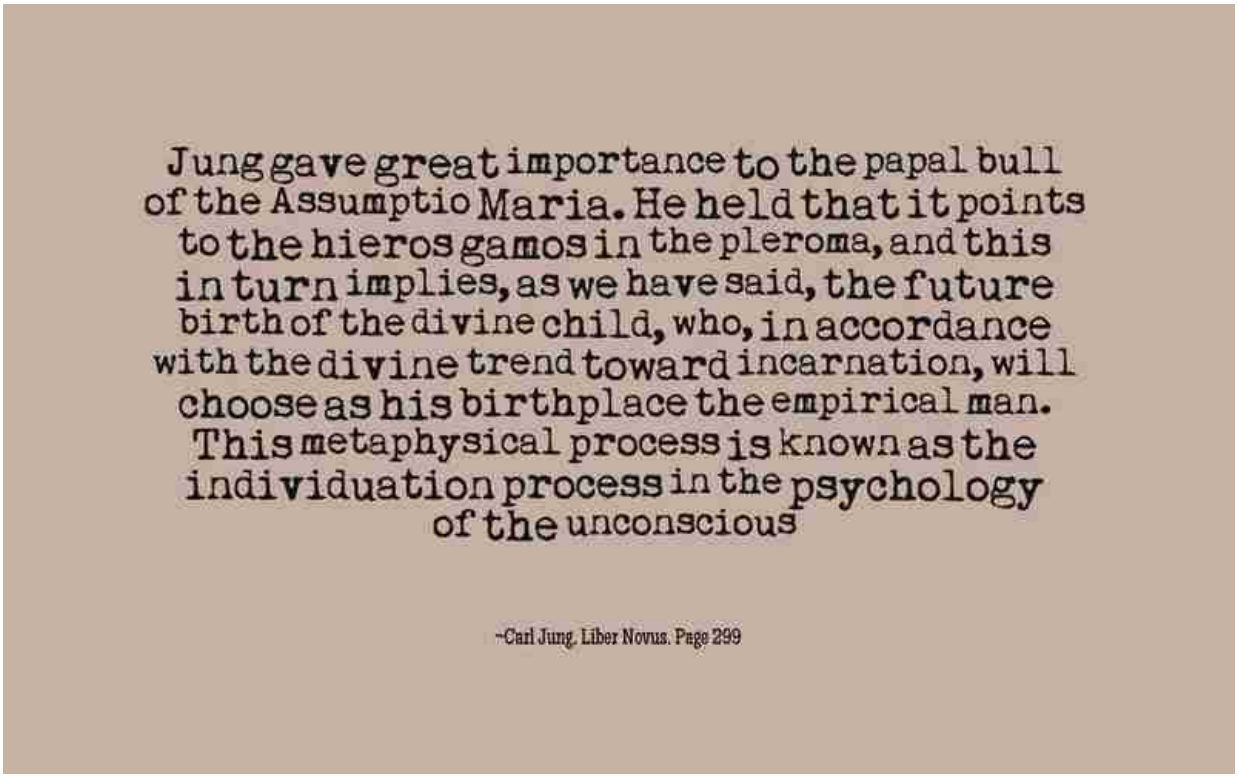
religion?" Carl Jung to The Red One, Liber Novus, Page 259.


You're stubborn. What I
mean is that it's hardly a coincidence
that the whole world has become
Christian. I also believe that
it was the task of Western man
to carry Christ in his heart and
to grow with his suffering, death,
and resurrection.
~Carl Jung to The Red One, Liber Novus, Page 260

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

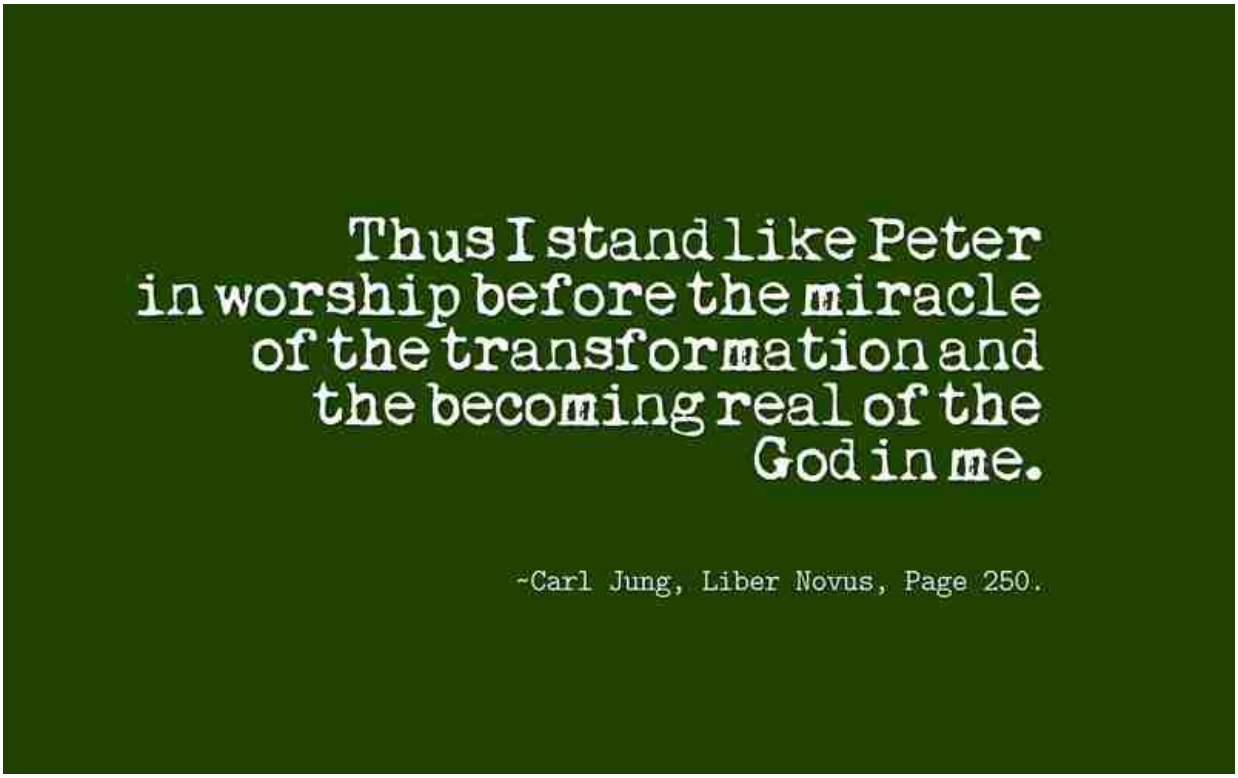

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both
~Carl Jung to The Red One, Liber Novus, Page 267

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

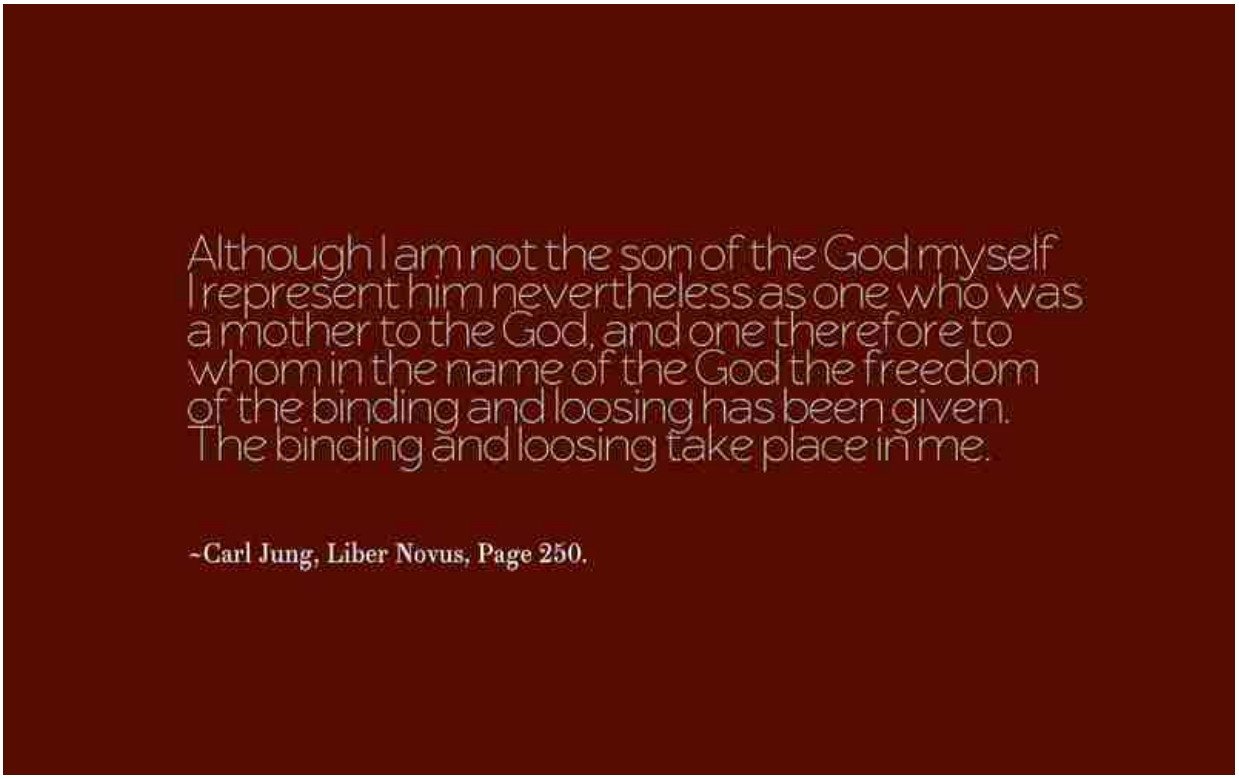

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious
~Carl Jung, Liber Novus, Page 299

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with

the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.


Thus I stand like Peter
in worship before the miracle
of the transformation and
the becoming real of the
God in me.
~Carl Jung, Liber Novus, Page 250.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me.
Carl Jung, Liber Novus, Page 250.


Although I am not the son of the God myself
I represent him nevertheless as one who was
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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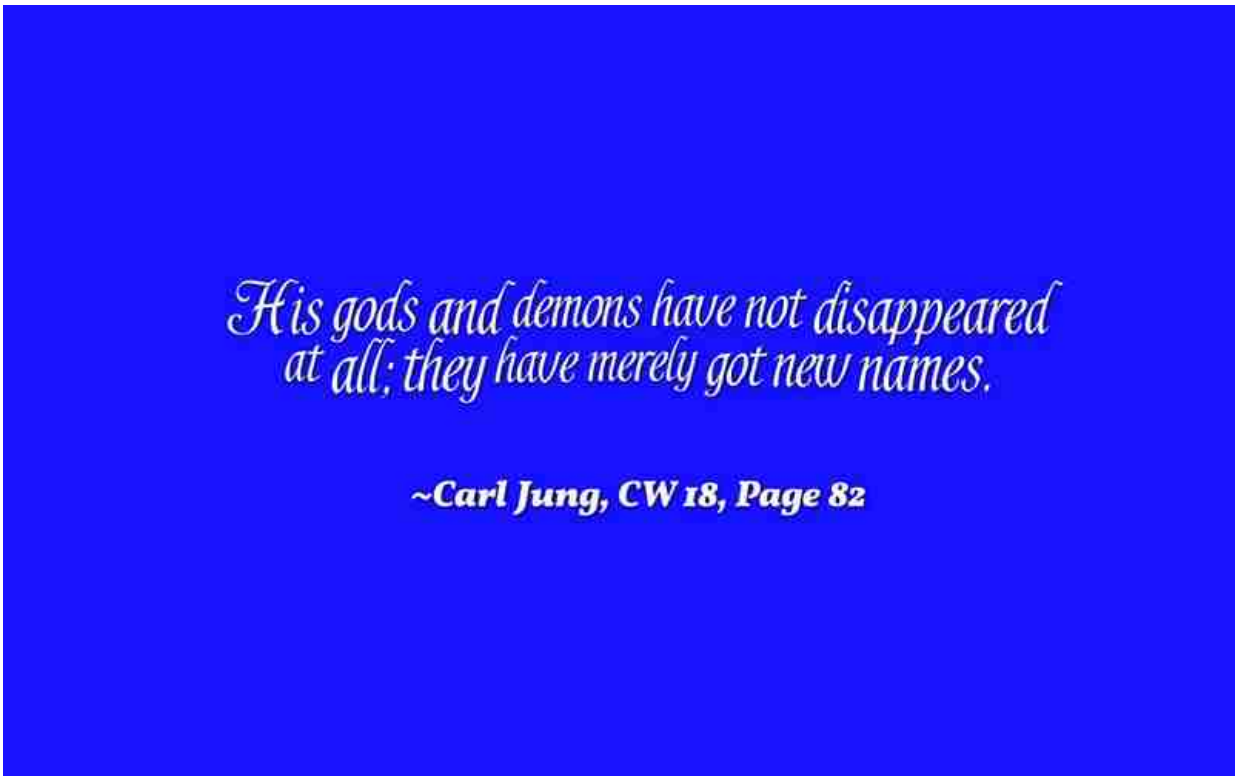
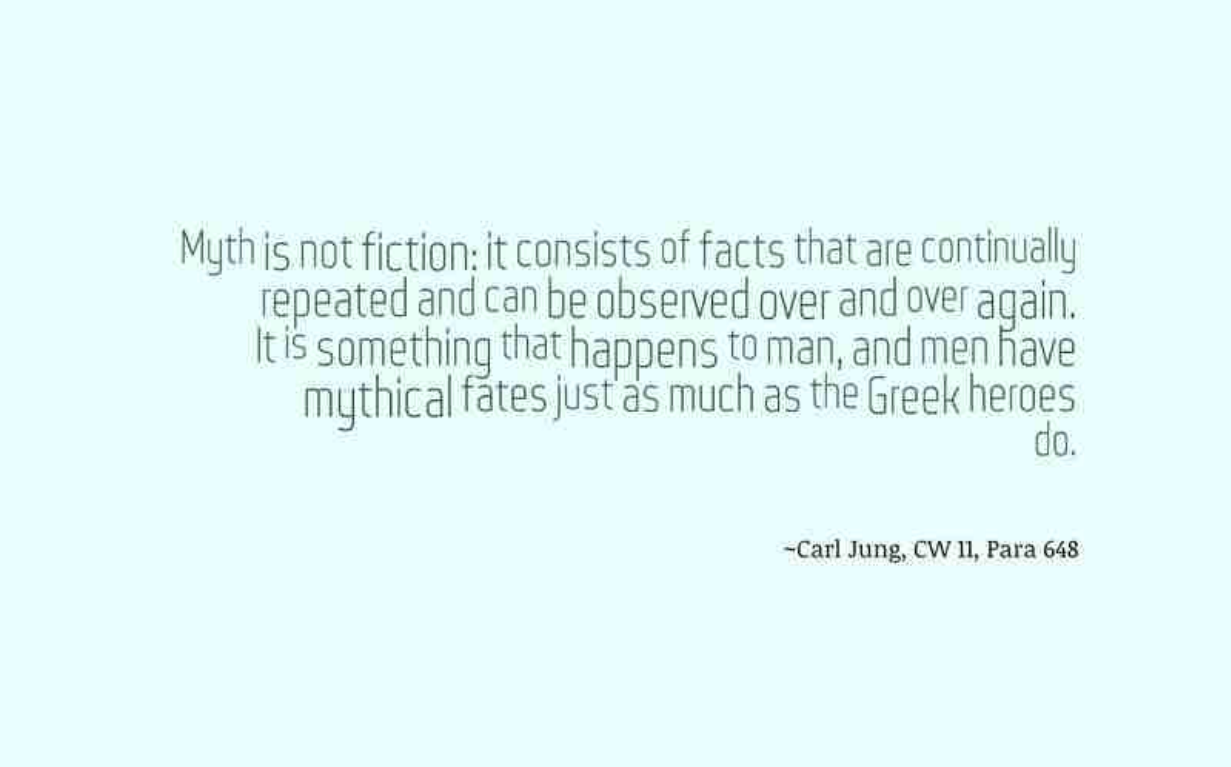
Some Carl Jung Quotations XXXVI (2016-06-16 02:30)



His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of

psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.


Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.
~Carl Jung, CW 11, Para 648

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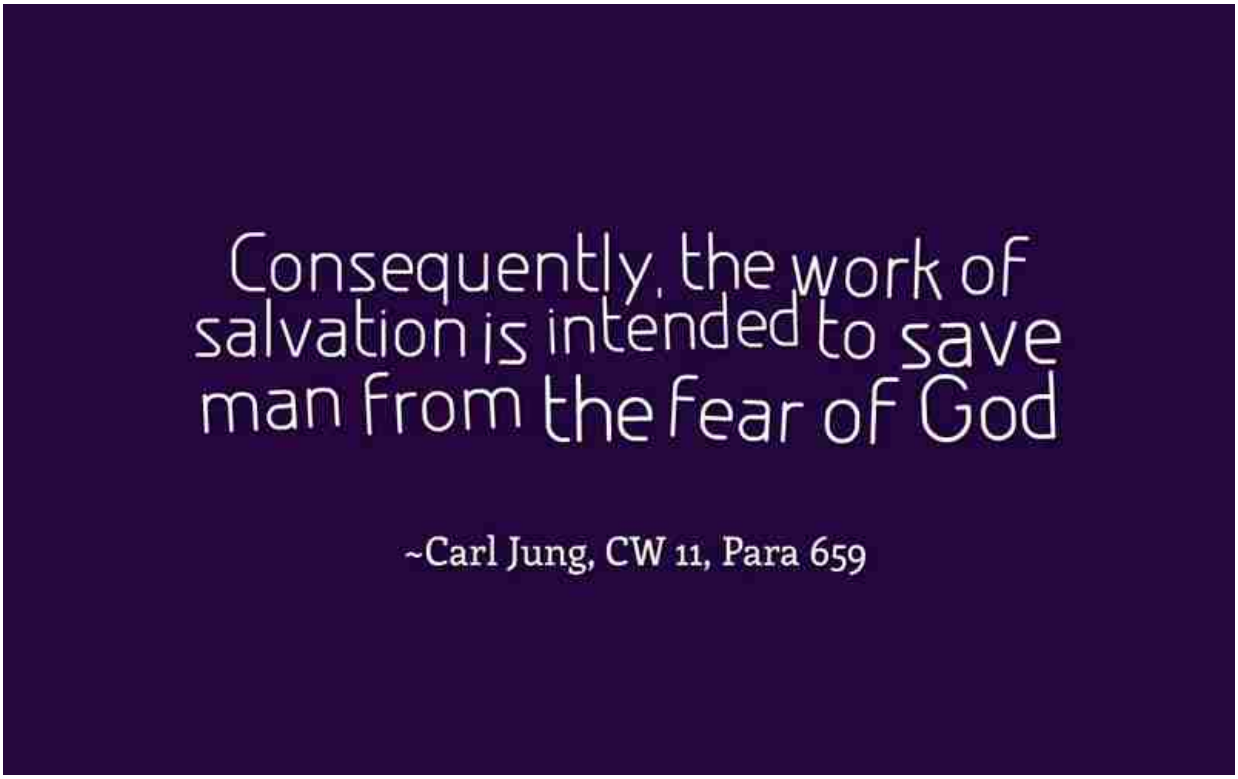
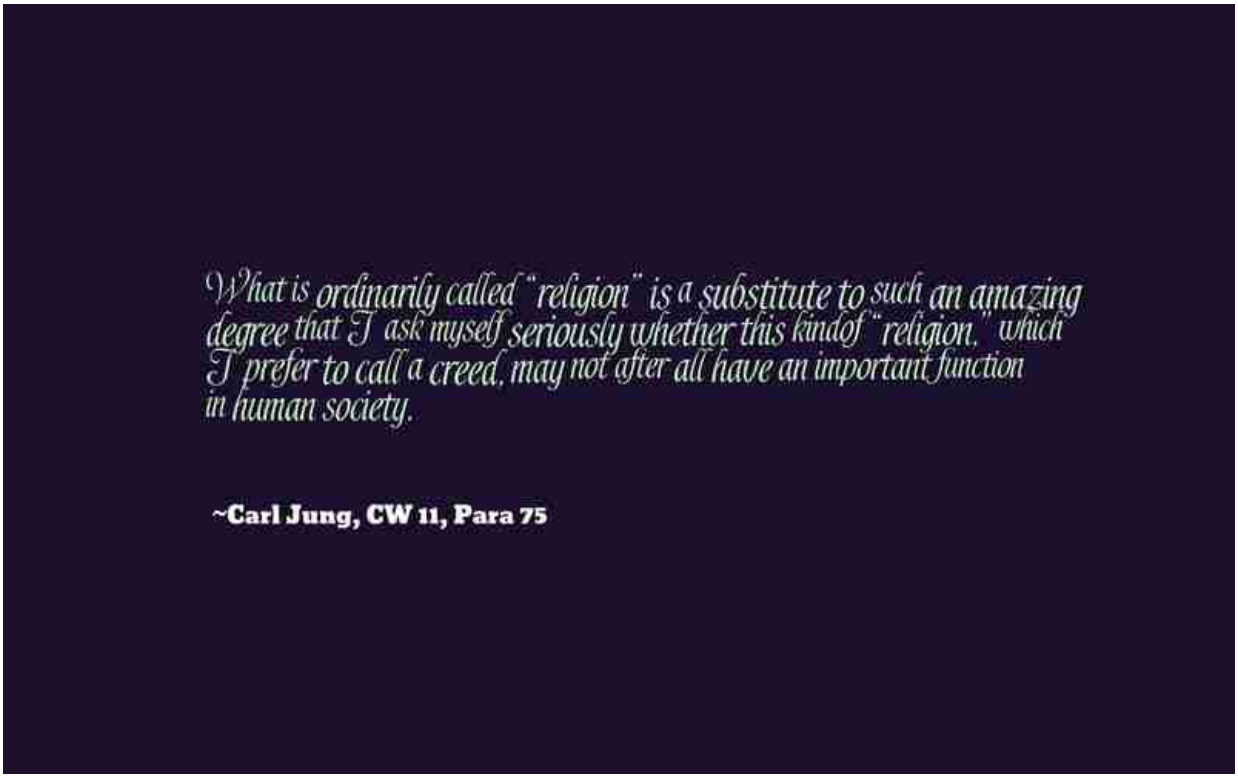


Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.


What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.
~Carl Jung, CW 11, Para 75

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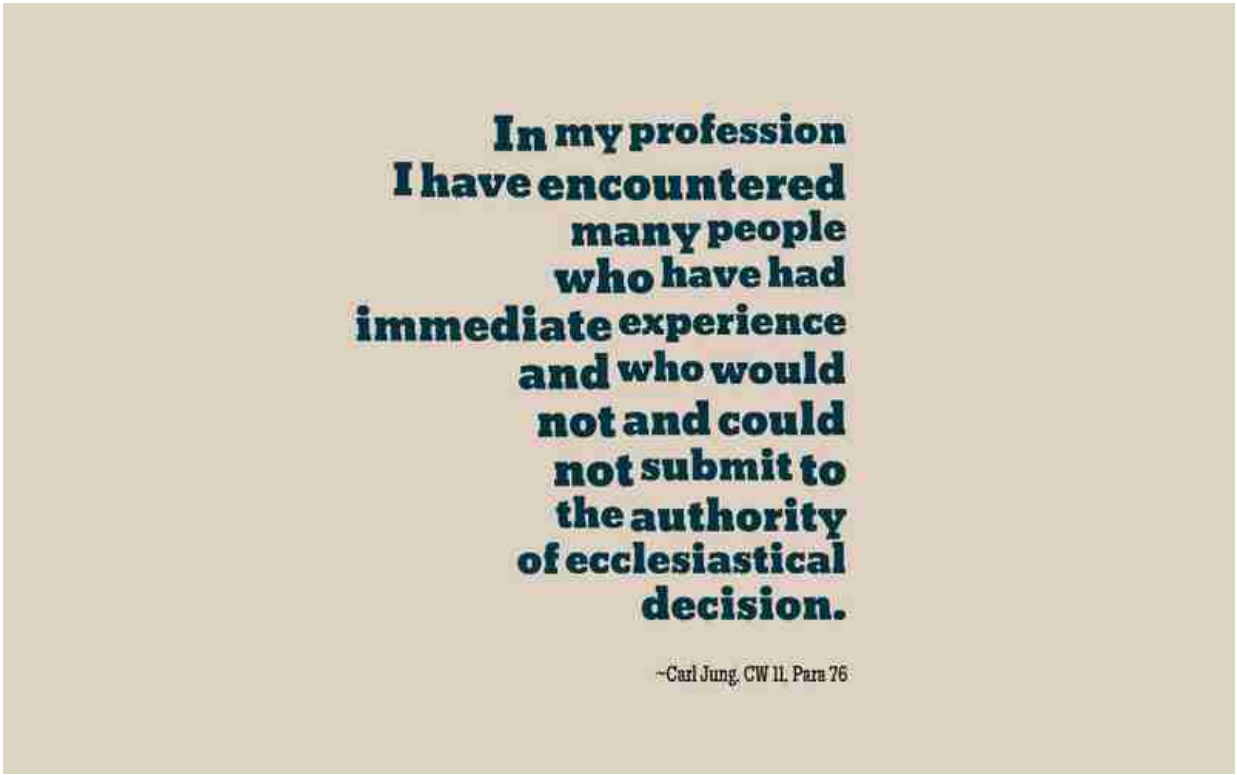
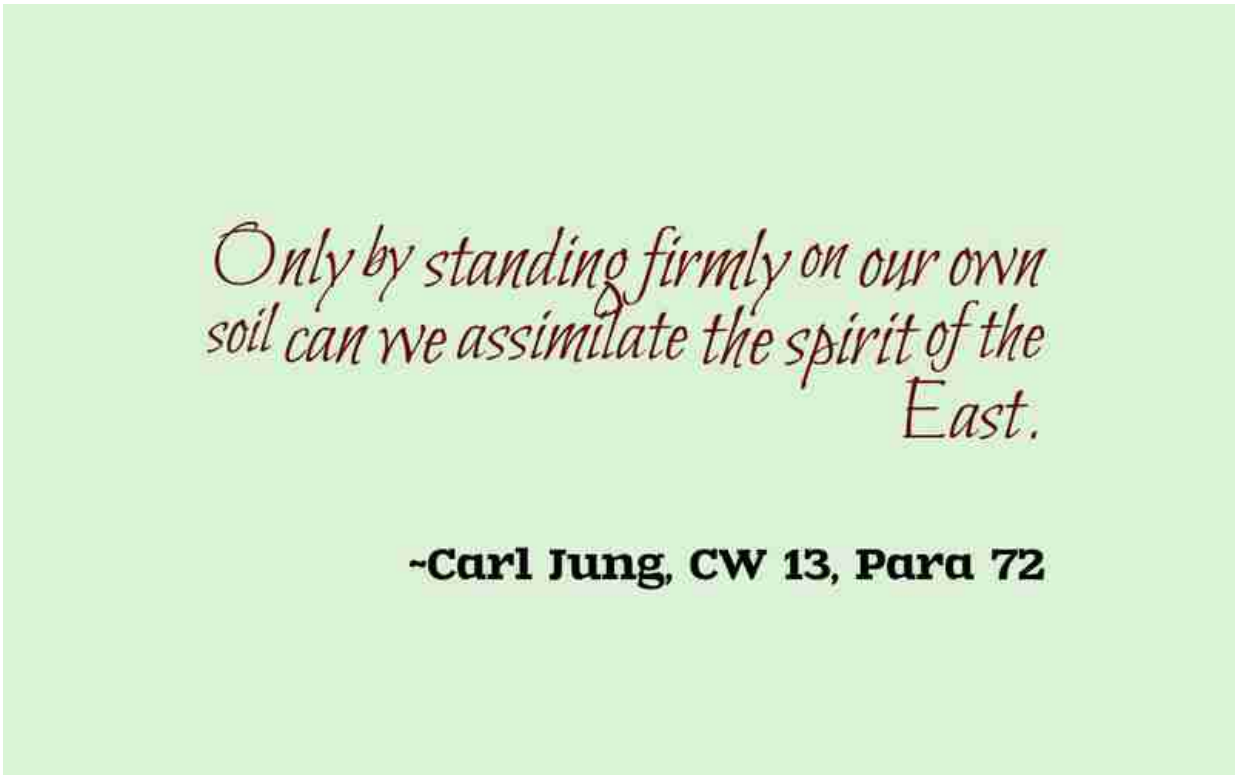
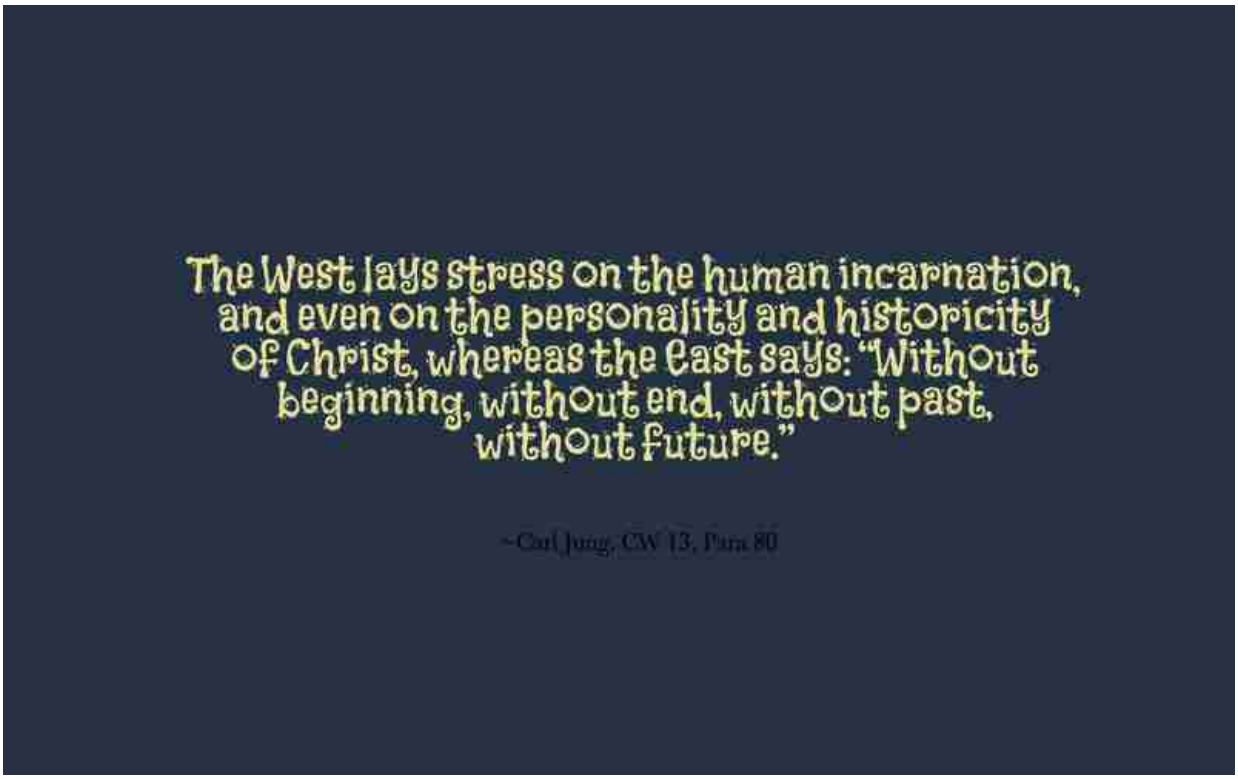
CW 11, Para 75.



In my profession I have encountered many people who have had immediate experience and who would not and could not
submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76



Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72


The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future."
~Carl Jung, CW 13, Para 80

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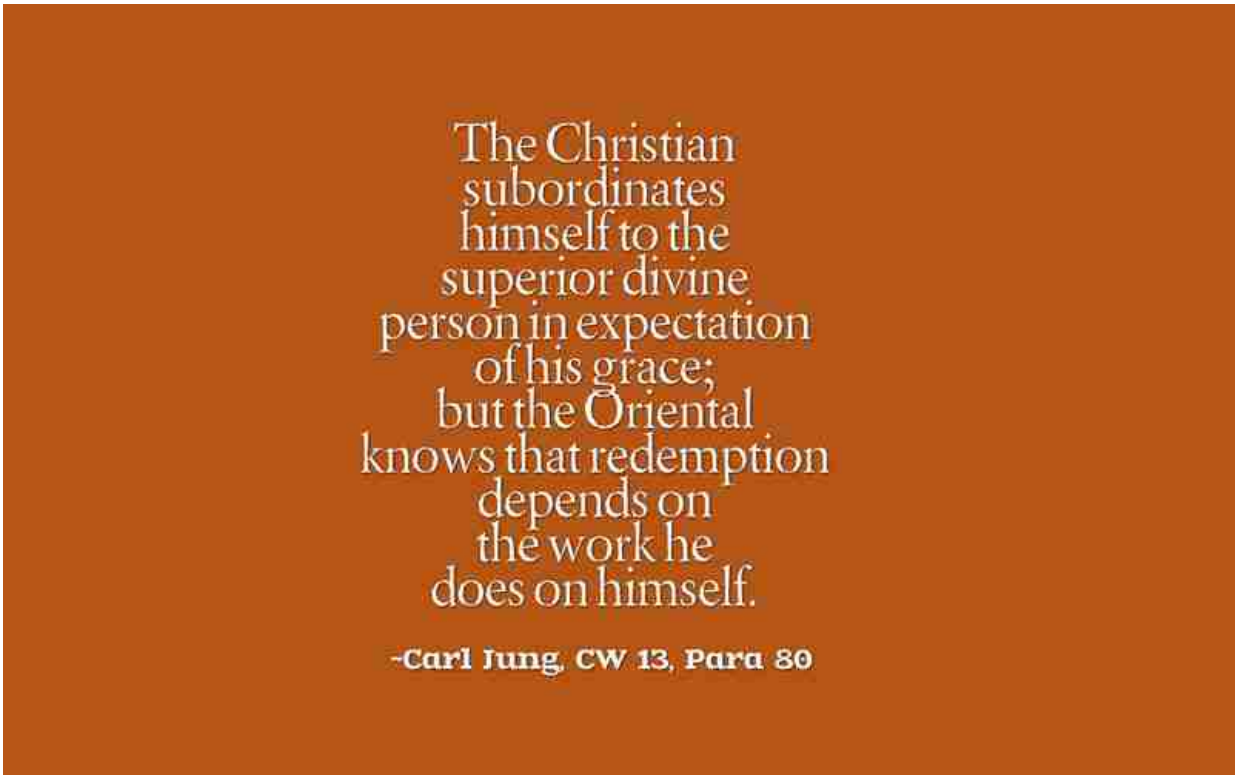
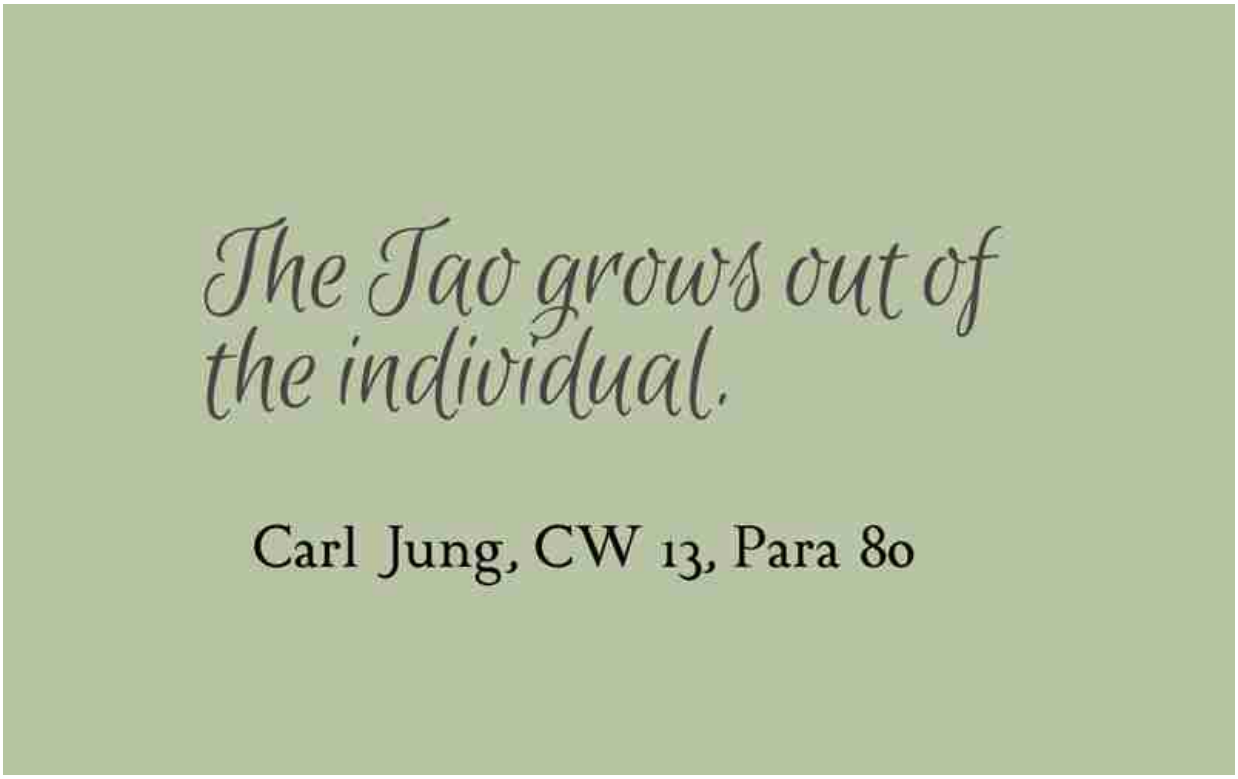
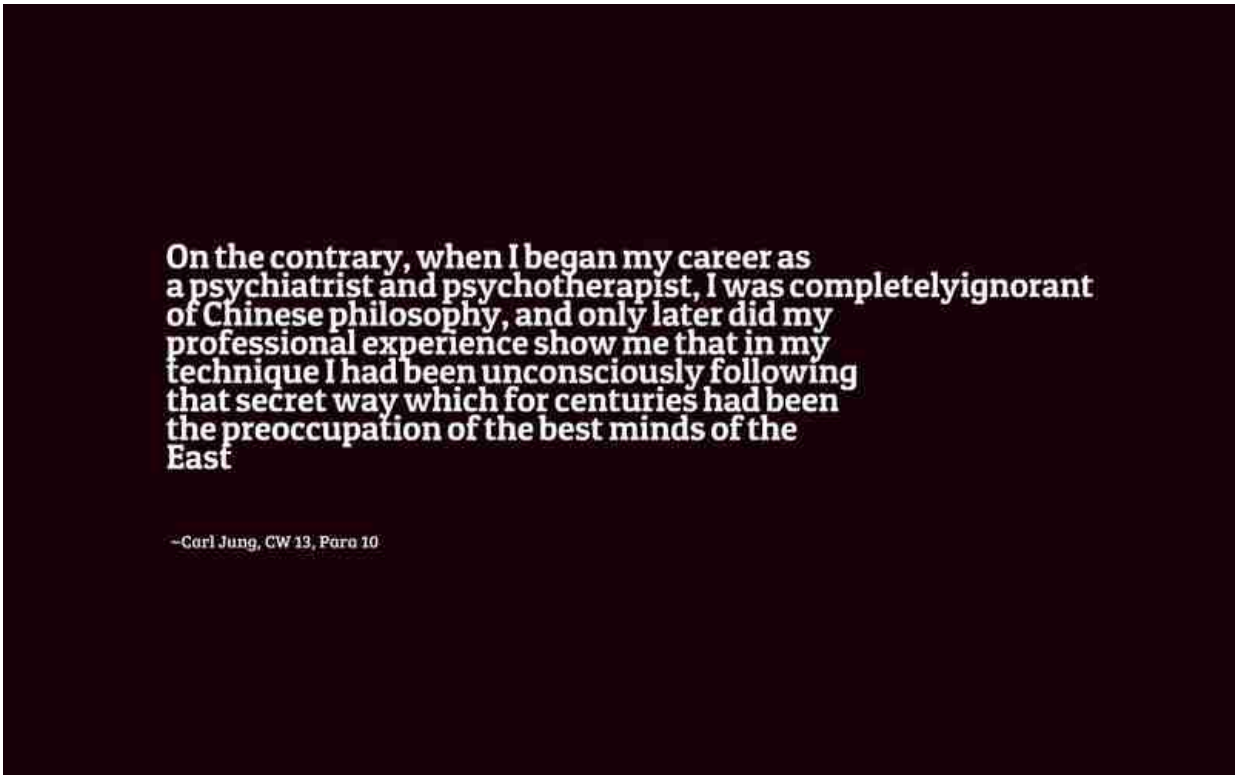


The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80



The Tao grows out of the individual. Carl Jung, CW 13, Para 80


On the contrary, when I began my career as
a psychiatrist and psychotherapist, I was completelyignorant
of Chinese philosophy, and only later did my
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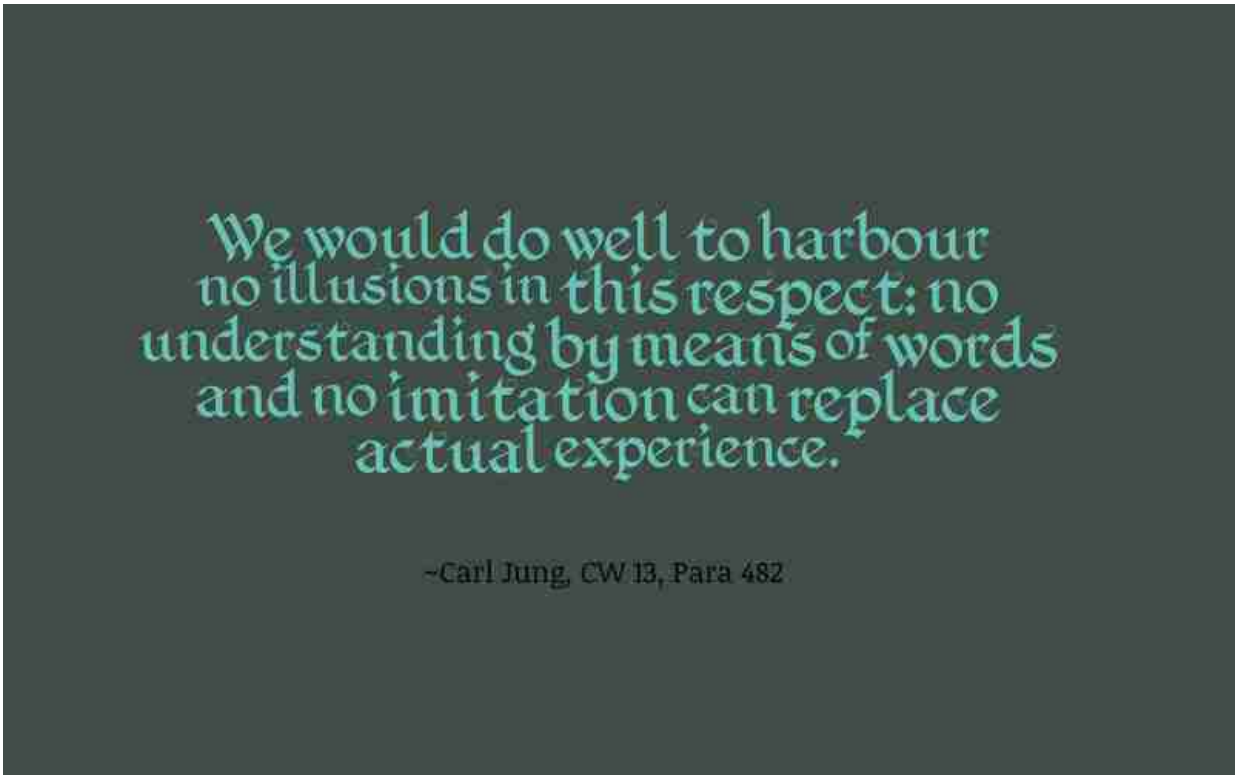
We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience.
~Carl Jung, CW 13, Para 482

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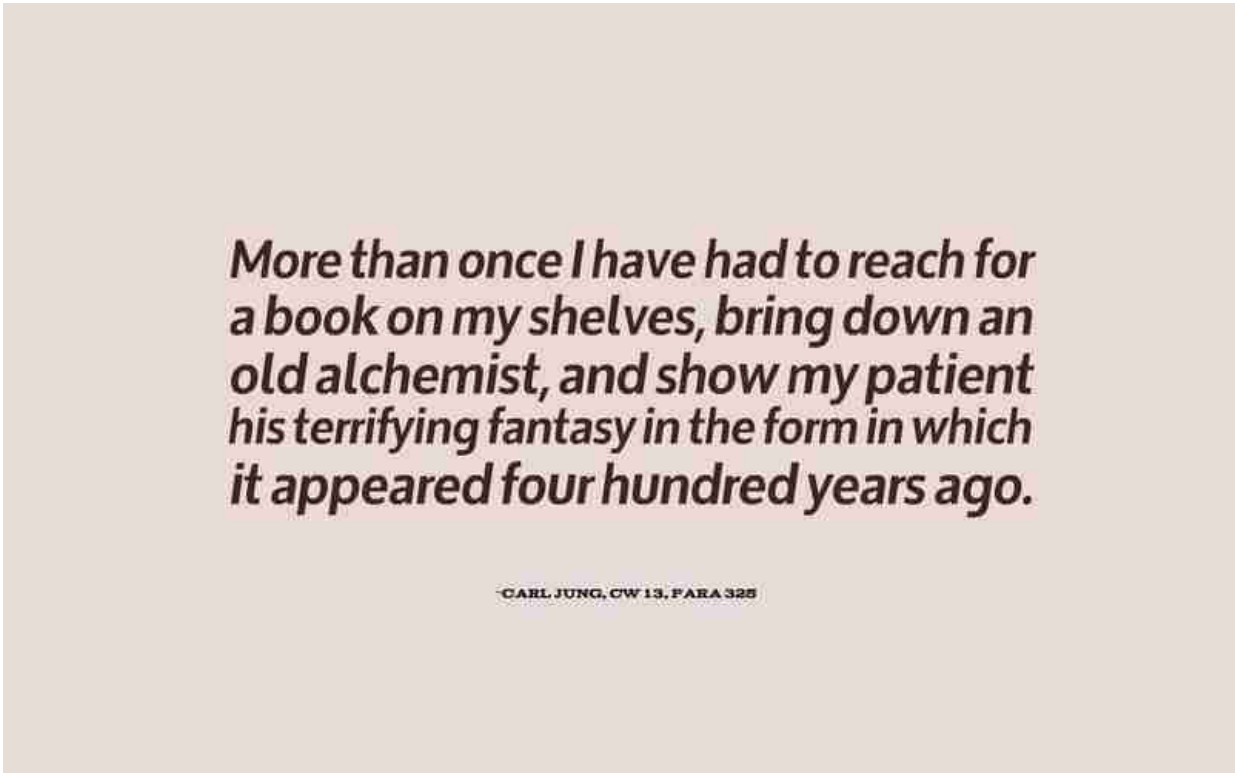
More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago.
-CARL JUNG, CW 13, PARA 325

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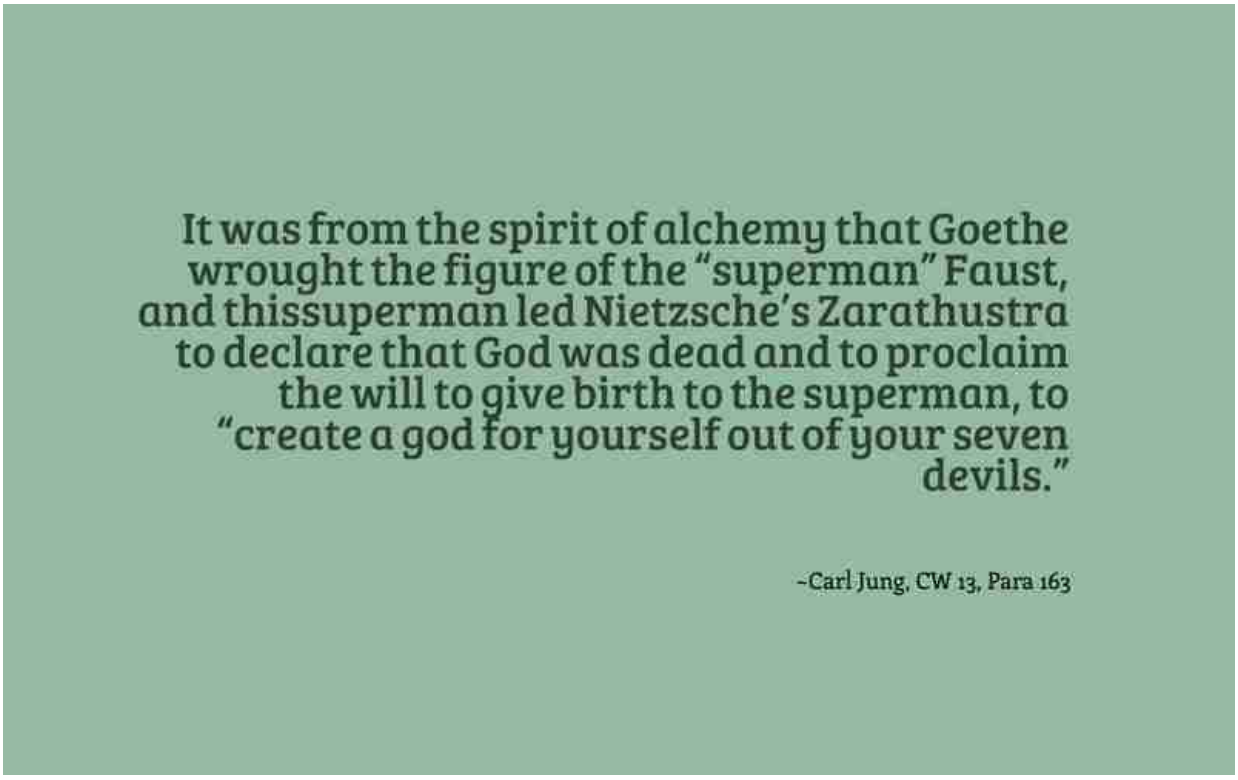
It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and thissuperman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils."
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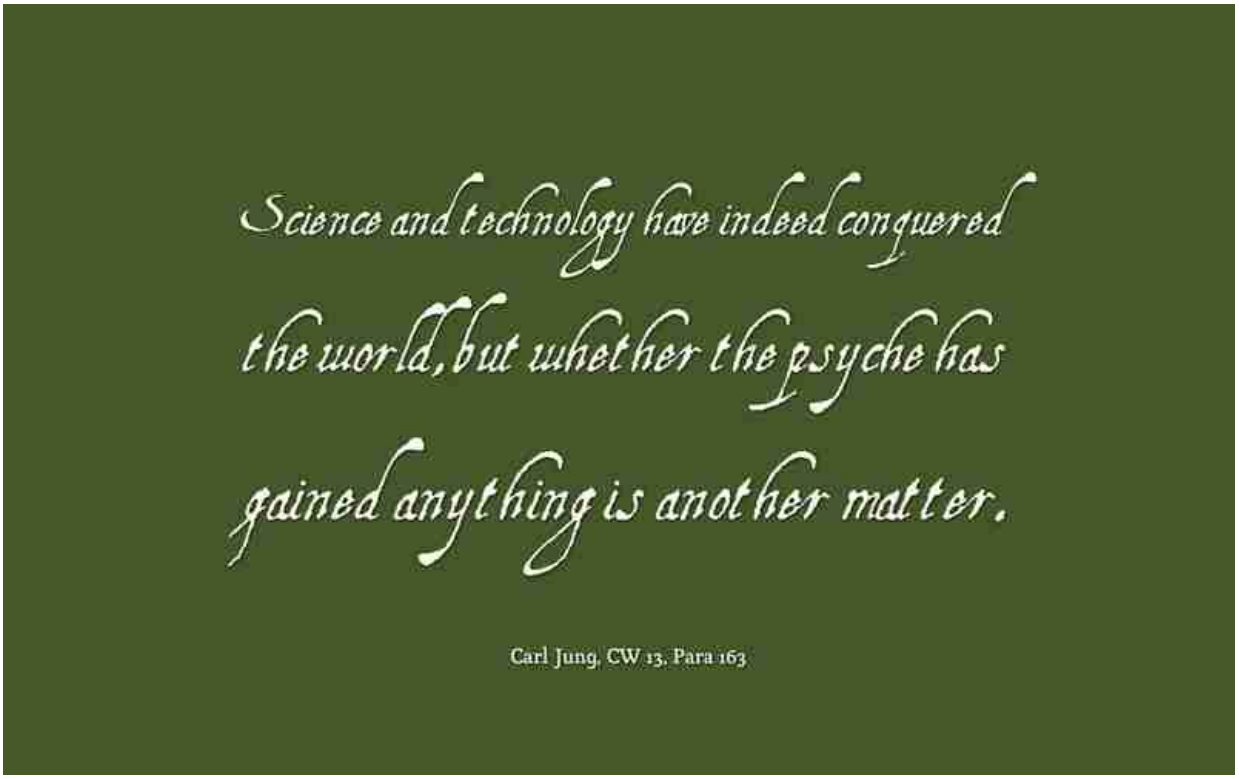
Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter.
Carl Jung, CW 13, Para 163

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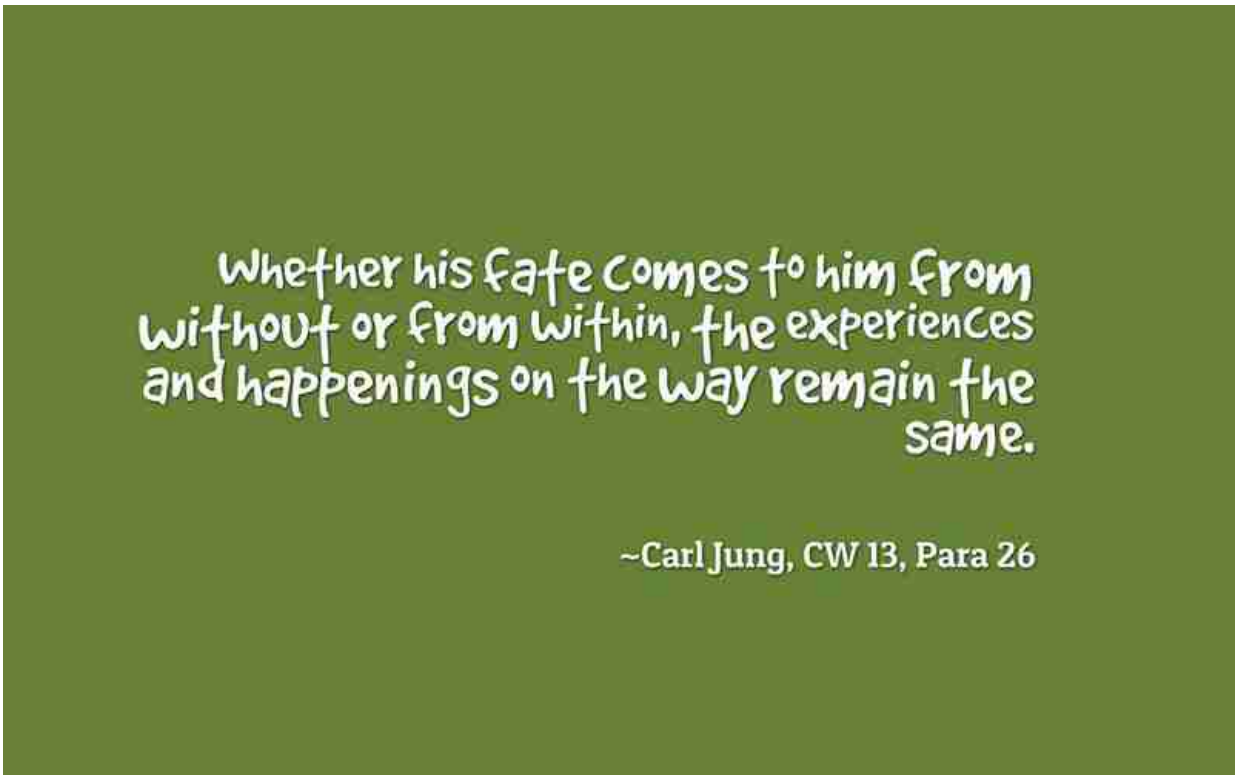
Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same.
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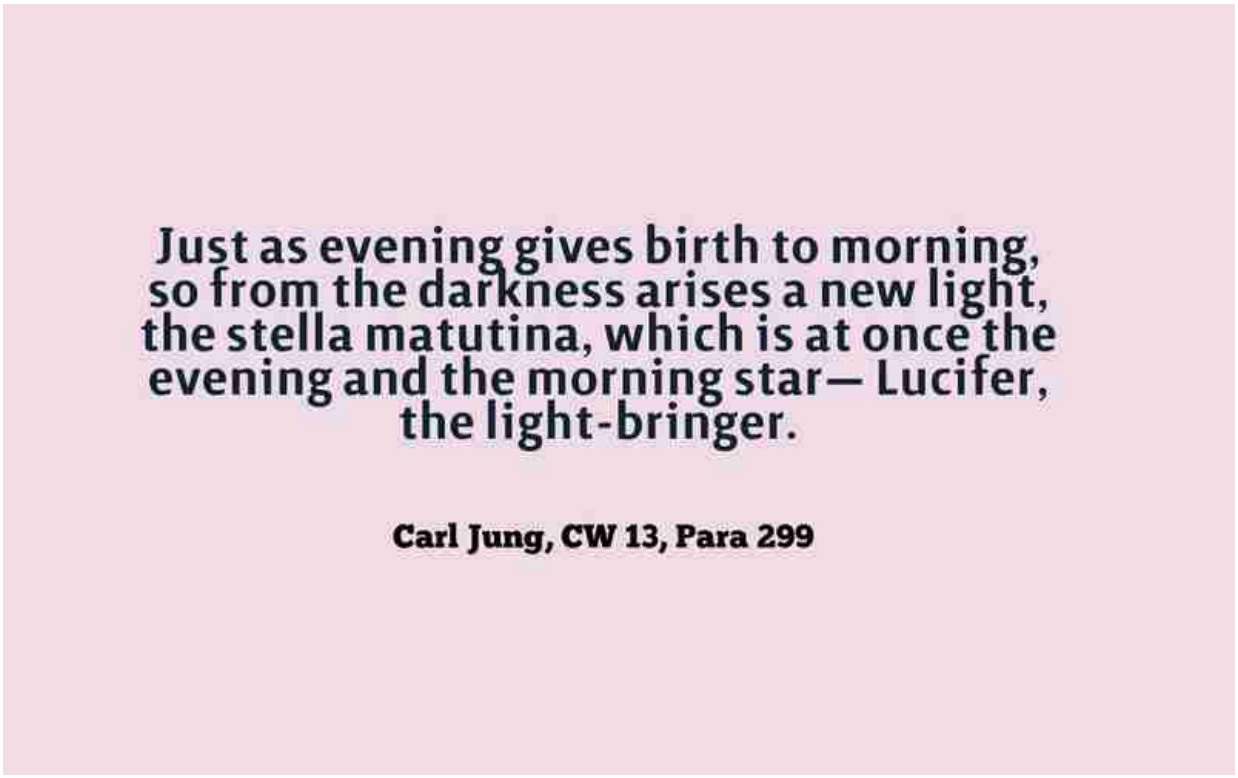
Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer.
Carl Jung, CW 13, Para 299

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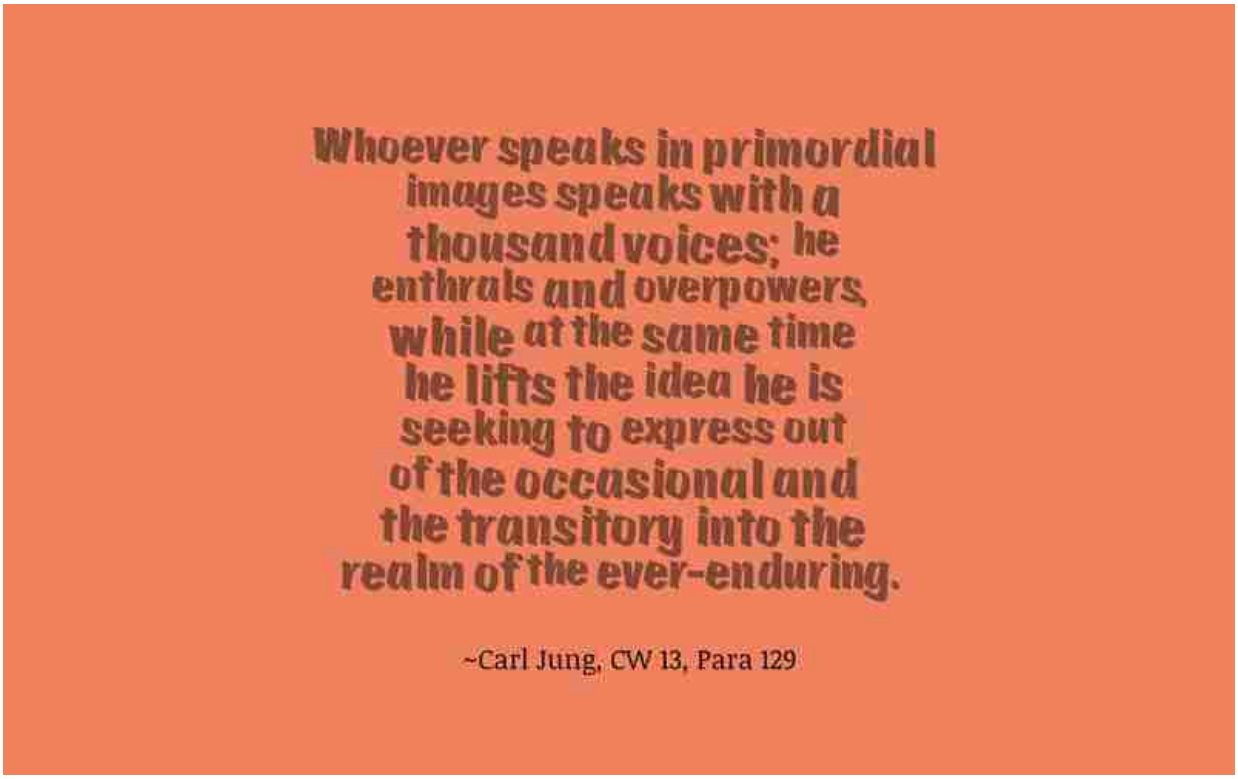
Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.
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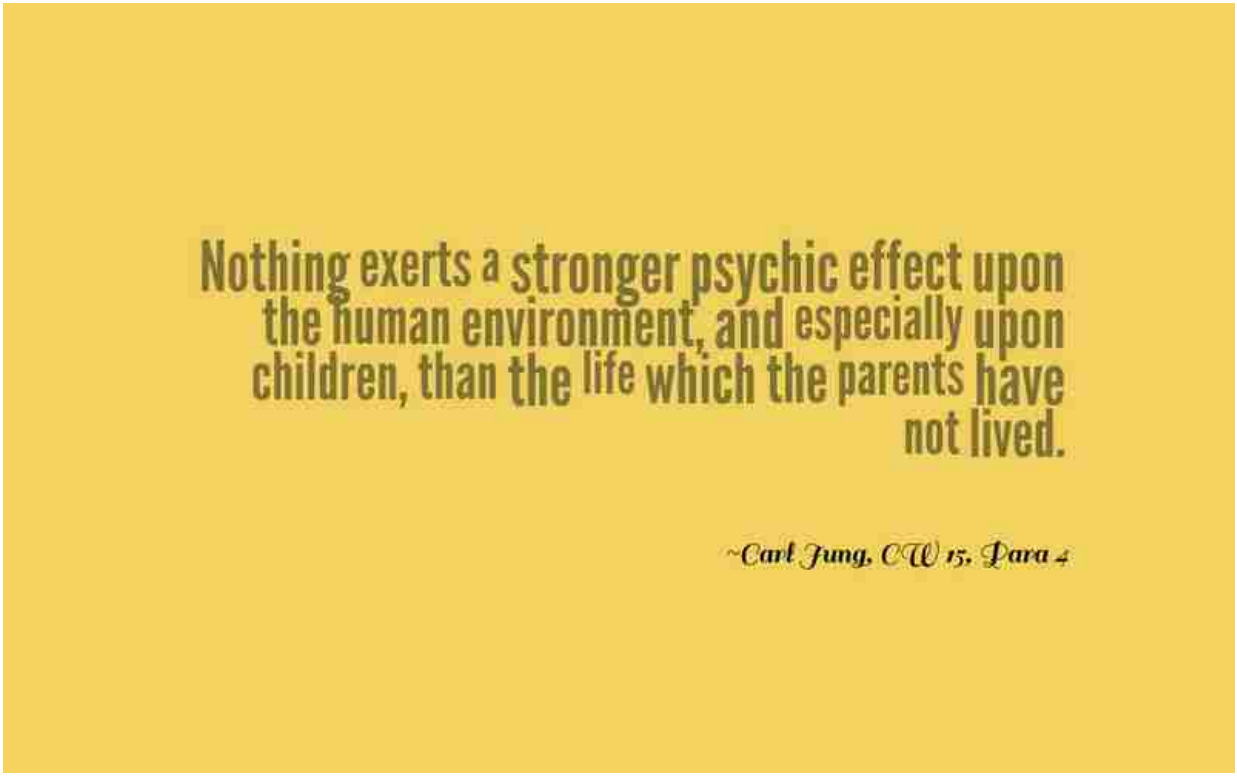
Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived.
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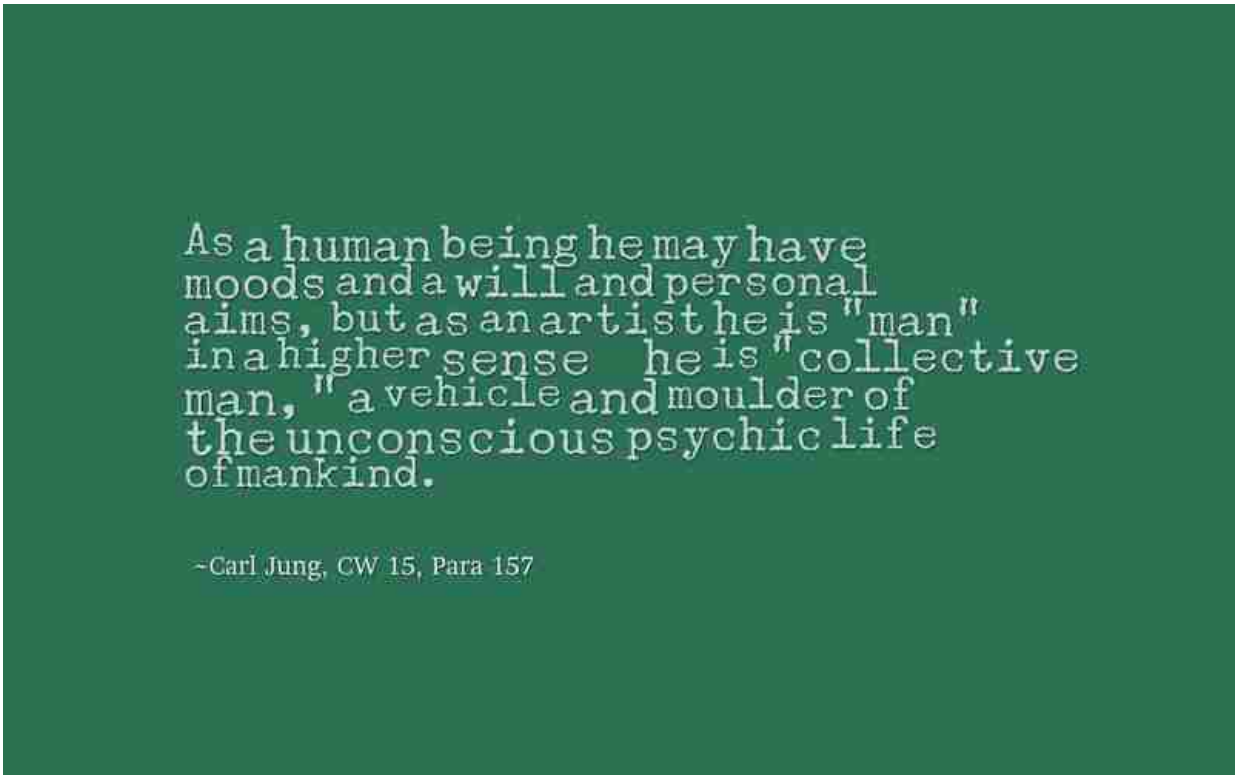
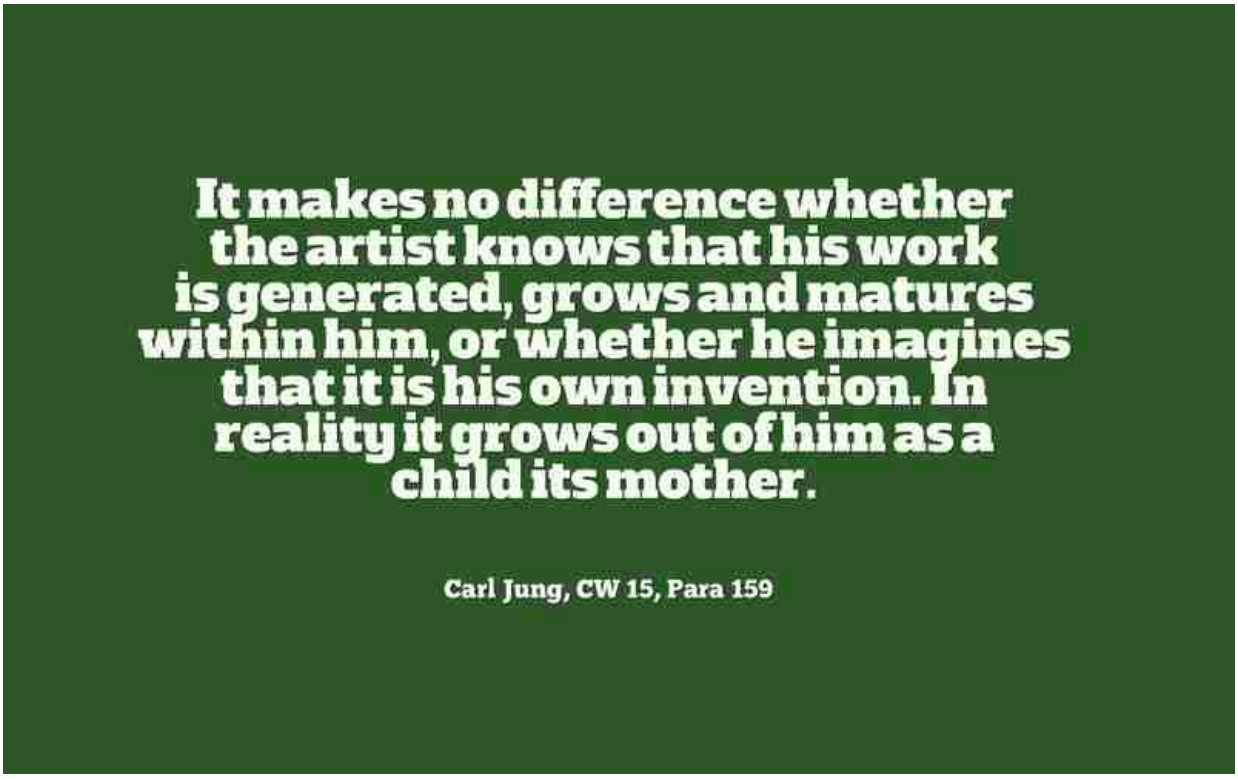

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.
~Carl Jung, CW 15, Para 157

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157


It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother.
Carl Jung, CW 15, Para 159

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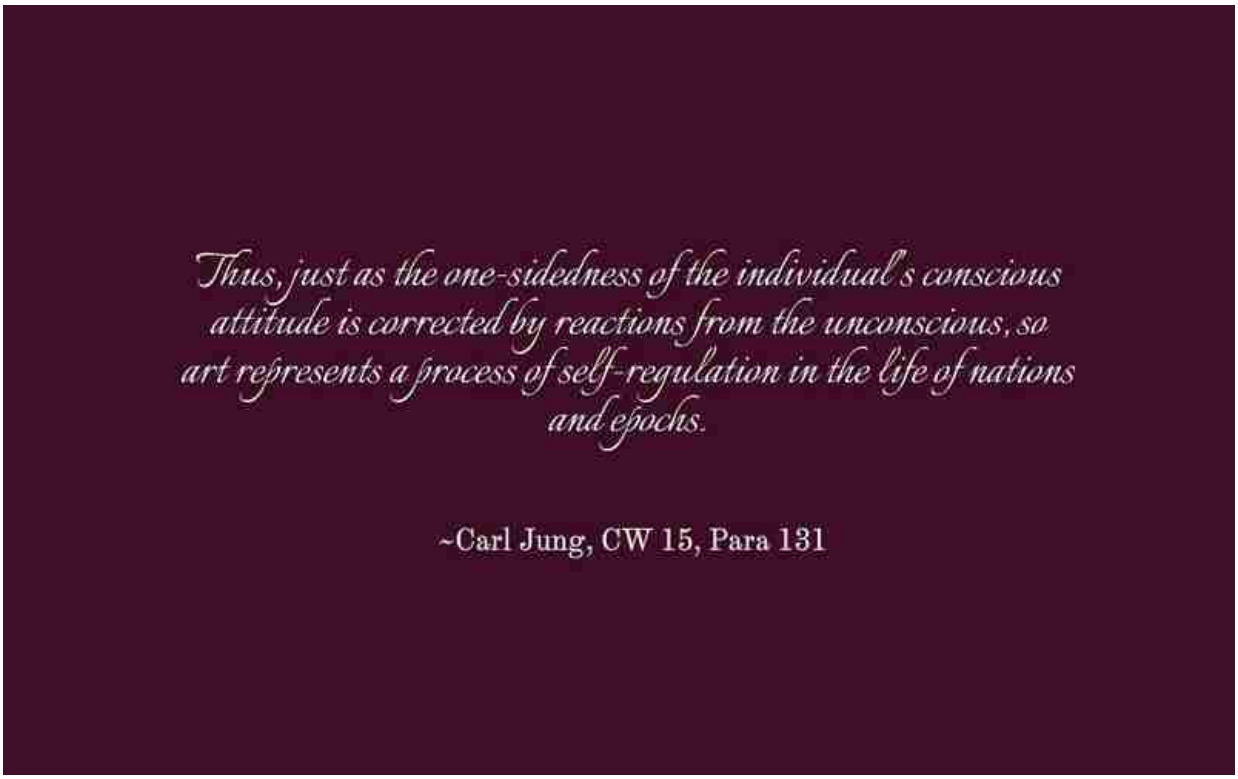
Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.
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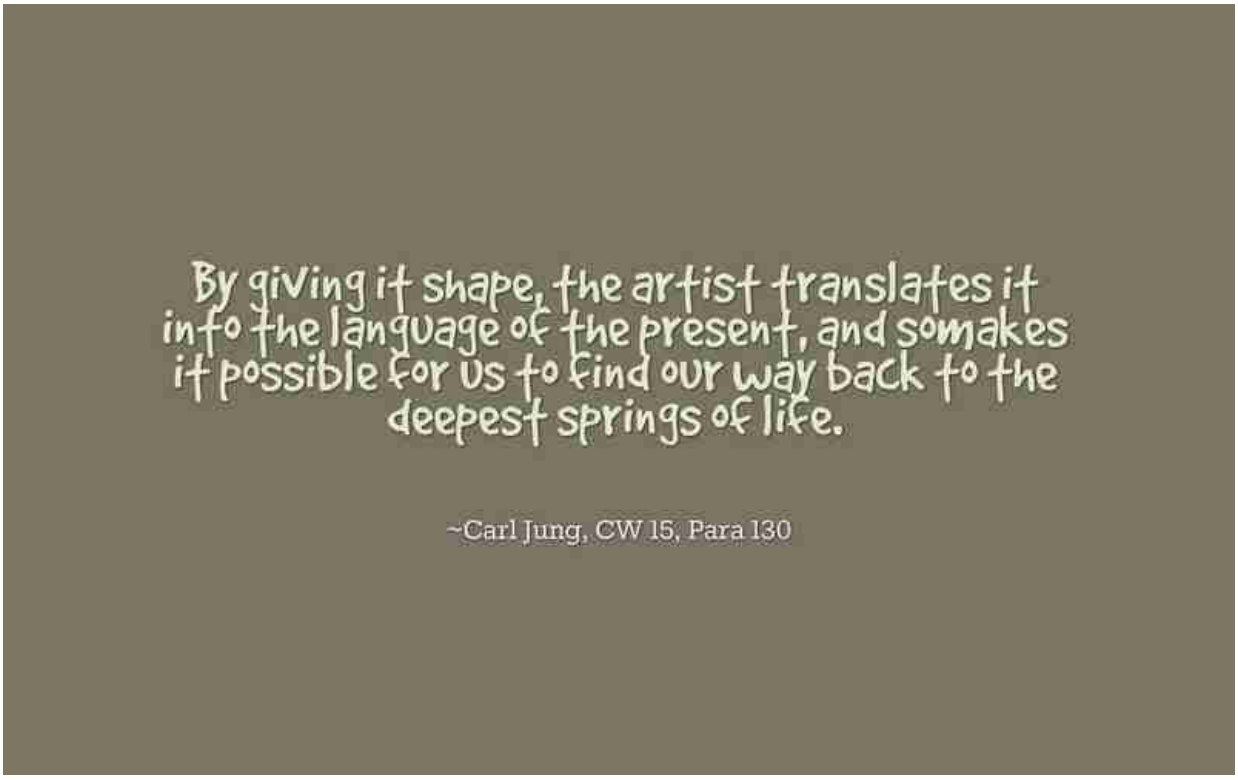
By giving it shape, the artist translates it into the language of the present, and somakes it possible for us to find our way back to the deepest springs of life.
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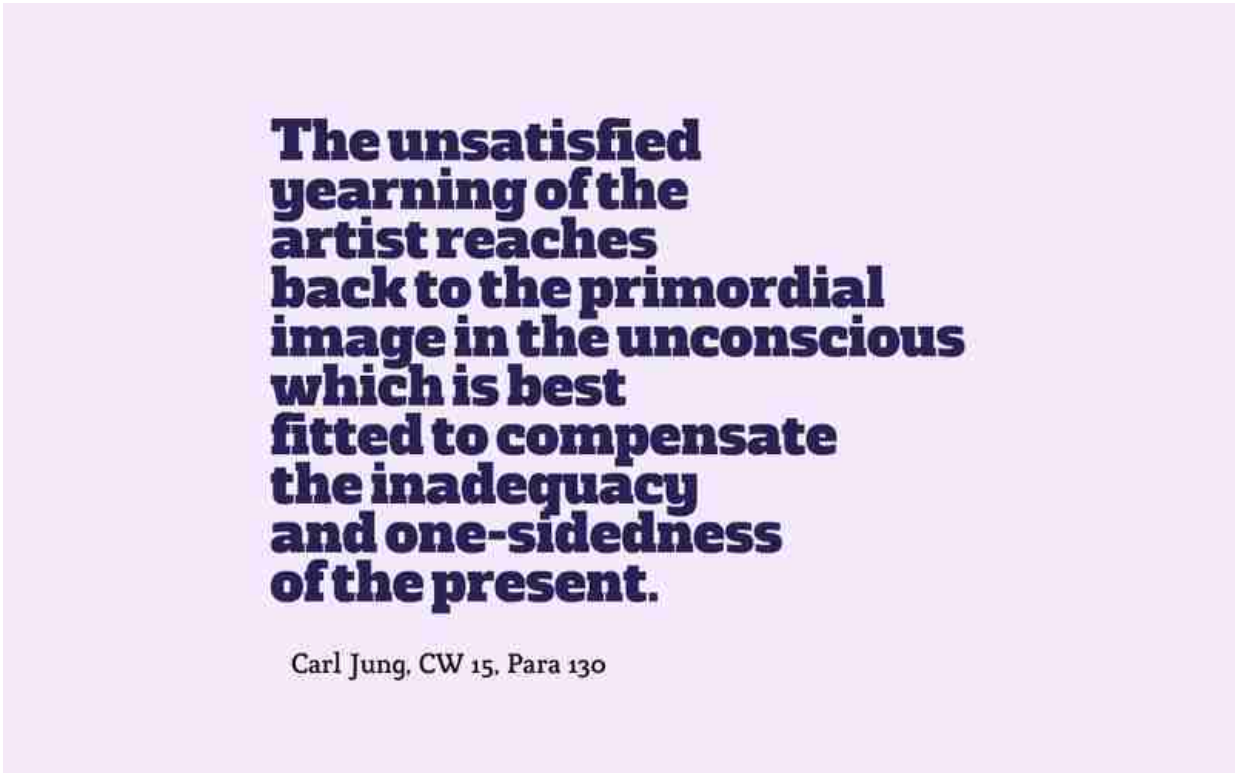
The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.
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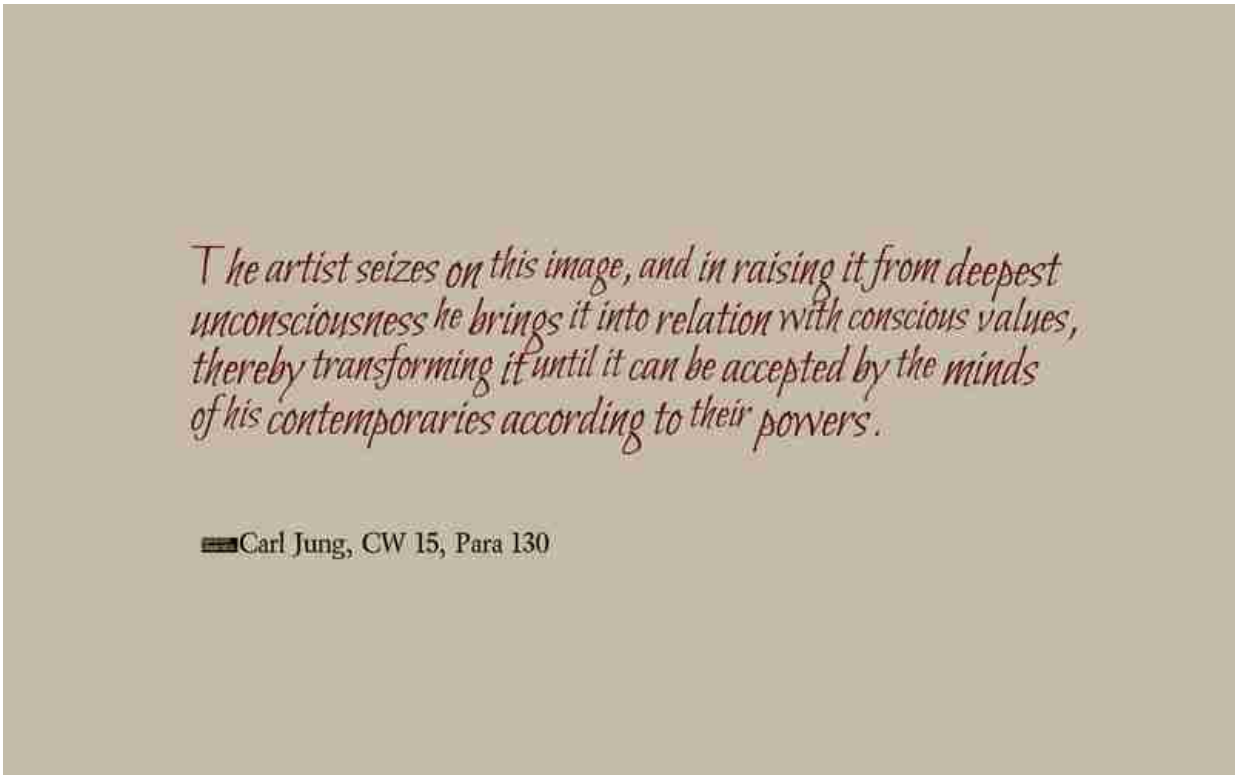
The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.
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Art is a kind of innate drive that seizes a human being and makes him his instrument. Carl Jung, CW 15, Para 157

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

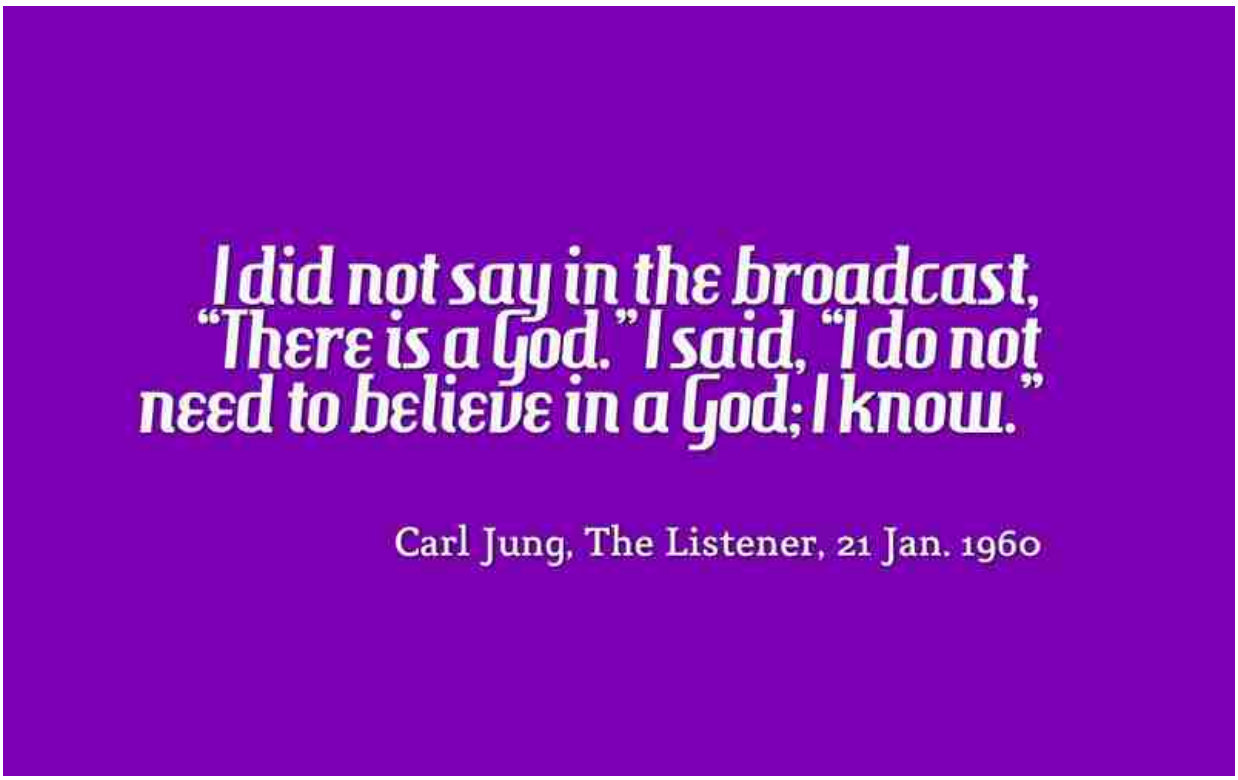
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: "Called or uncalled, God is present!" **(2016-06-17 02:30)**



"Called or uncalled, God is present!"

It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto.

In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God.

I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking, Page 251.

John Freeman: "Do you now believe in God?"

Jung: "Now? [Pause] Difficult to answer.

I know.

I don't need to believe.

I know." Carl Jung, C.G. Jung Speaking, Page 383.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know."

Which does not mean: I do know a certain God (Zeus, Jahweh, Allah, the Trinitarian God, etc.) but rather I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensium omnium [by common consensus] ("quod semper, quod ubique, quod omnibus
creditor" [what is always believed everywhere and by everyone]).

I remember Him, I evoke Him, whenever I use His name overcome by anger, or by fear, whenever I involuntarily say: "Oh God."

That happens when I meet somebody or something stronger than myself.

It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious
will and usurping control over myself.

This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset
my subjective views, plans, and intentions and change the course of my life for better or for worse.

In accordance with tradition I call the power of fate in this a positive as well as negative aspect, and inasmuch as its origin
is out of my control, "God," a "personal god," since my fate means very much myself, particularly when it approaches me in the form of conscience as vox dei [the voice of God], with which I can even converse and argue.

(We do and, at the same time, we know that we do. One is subject as well as object.) Carl Jung, The Listener, 21 Jan. 1960

Carl Jung on "God," "Gods." **(2016-06-17 04:00)**

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

One of the essential features of the child motif is its futurity.

The child is potential future.

Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration.

Life is a flux, a flowing into the future, and not a stoppage or a backwash.

It is therefore not surprising that so many of the mythological saviours are child gods.

This agrees exactly with our experience of the psychology of the individual, which shows that the "child" paves the way for a future change of personality.

"Child" means something evolving towards independence.

This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition, not just a
concomitant symptom. Carl Jung, CW 9i, Para 287

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still.

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence.

When we now speak of man we mean the indefinable whole of him, an ineffable totality, which can only be formulated symbolically.

I have chosen the term "self" to designate the totality of man, the sum total of his conscious and unconscious contents.

I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. Carl Jung, CW 11, Para 140

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe.

People were influenced by it not because he said so, but because it stated a widespread psychological fact.

The consequences were not long delayed: after the fog of–isms, the catastrophe.

Nobody thought of drawing the slightest conclusions from Nietzsche's pronouncement.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea
to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 659

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

On the other hand, the much-vaunted goodness, love, and justice of God should not be regarded as mere propitiation, but should be recognized as genuine experience, for God is a coincidentia oppositorum [unity of the opposites].

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

"unconsciousness" throws a peculiar light on the doctrine of salvation.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean,
as delivered from fear of the consequences of sin, that is, from the wrath of God.

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict.

What happens in such a condition?

Here we must let psychology speak, for psychology represents the sum of all the observations and insights it has gained from the empirical study of severe states of conflict.

There are, for example, conflicts of duty no one knows how to solve. Carl Jung, CW 11, Para 738

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

We can, of course, hope for the undeserved grace of God, who hears our prayers.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man,
the uniting of his antinomy must take place in man.

This involves man in a new responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby
achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man.

It means more or less what Creation meant in the beginning, namely an objectivation of God.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man.

It must be admitted, however, that there was a tendency in this direction right from the start.

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God.

This was the first prefiguration of his becoming man.

He took Adam's descendants, especially the people of Israel, into his personal possession, and from time to time he filled this people's prophets with his spirit.

All these things were preparatory events and symptoms of a tendency within God to become man.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man.

That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records.

These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo [from nothing] is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete.

Prefigurations, however, are not in themselves creative events, but are only stages in the process of becoming conscious.

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631.

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." Carl Jung, CW 11, Para 167.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

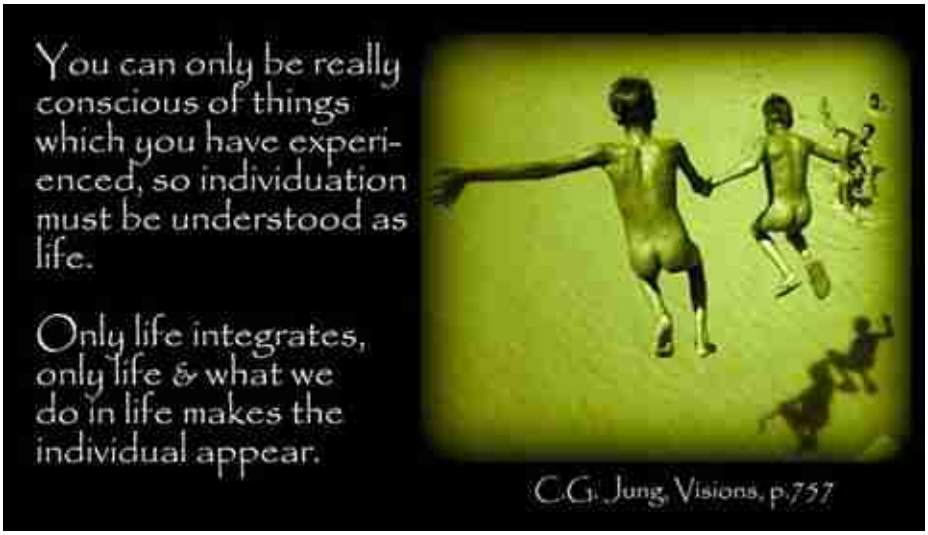
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: First of all, individuation is not an intensification of consciousness, it is very much more. (2016-06-18 02:30)


You can only be really conscious of things which you have experienced, so individuation must be understood as life.
Only life integrates, only life & what we do in life makes the individual appear.
C.G. Jung, Visions, p.757

Dr. Jung: Now here are questions from Mrs. Case. The first one is: "Will you please say a word about that intensification of consciousness which you all individuation?"

First of all, individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your deed; there you can individuate and nowhere else.

Real consciousness can only be based upon life, upon things experienced, but talking about
these things is just air.

It is a sort of conscious understanding, but it is not individuation.

Individuation is the accomplishment through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

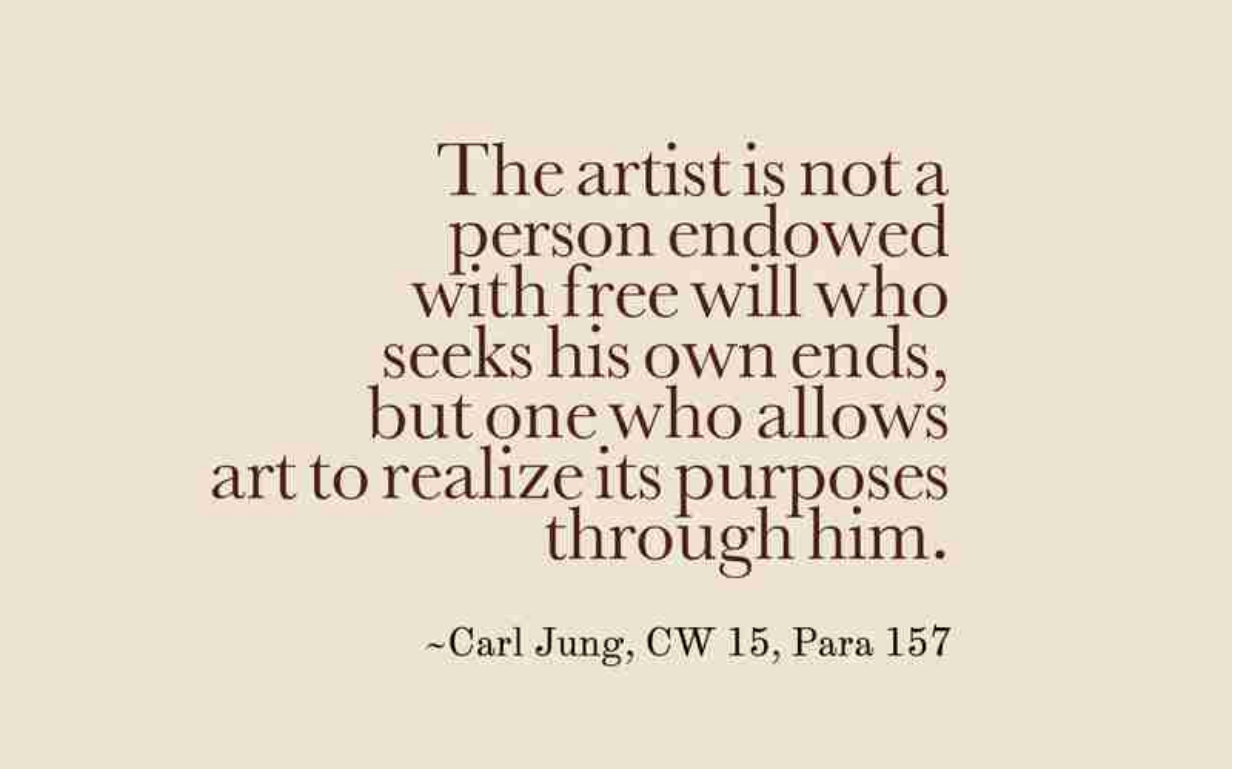
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

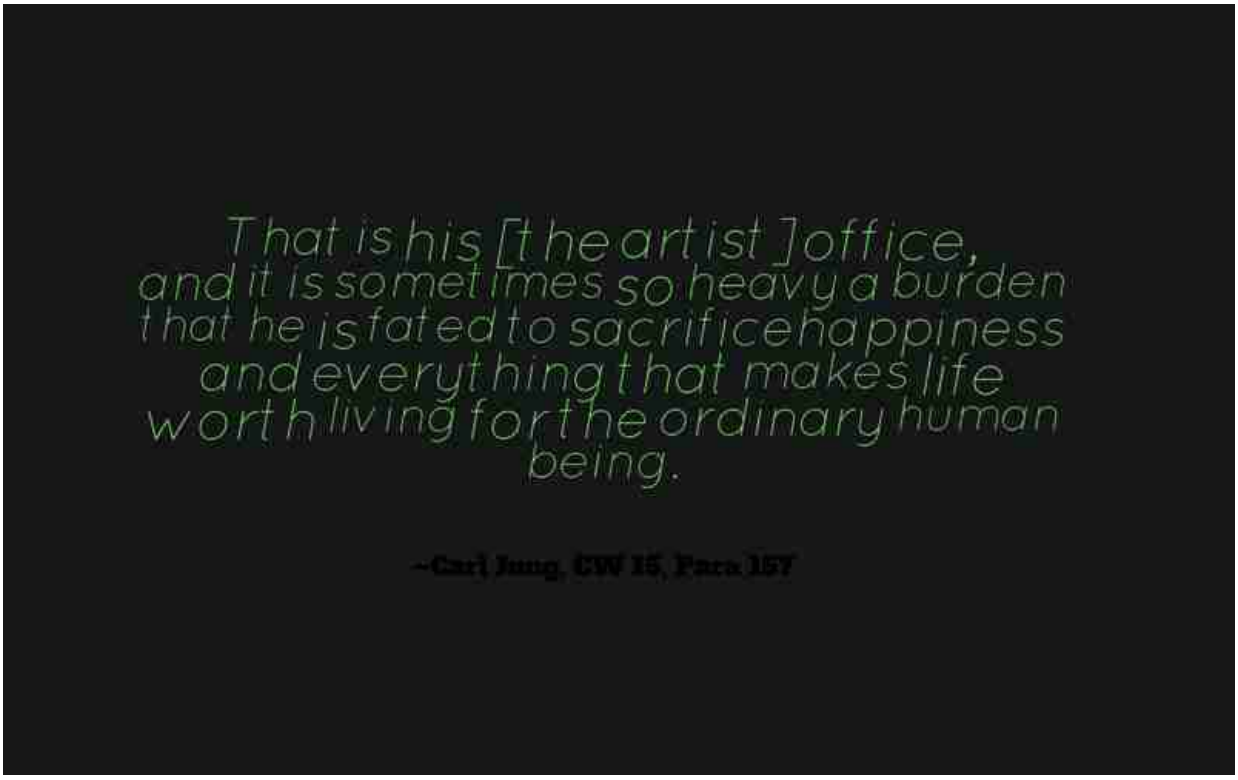
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

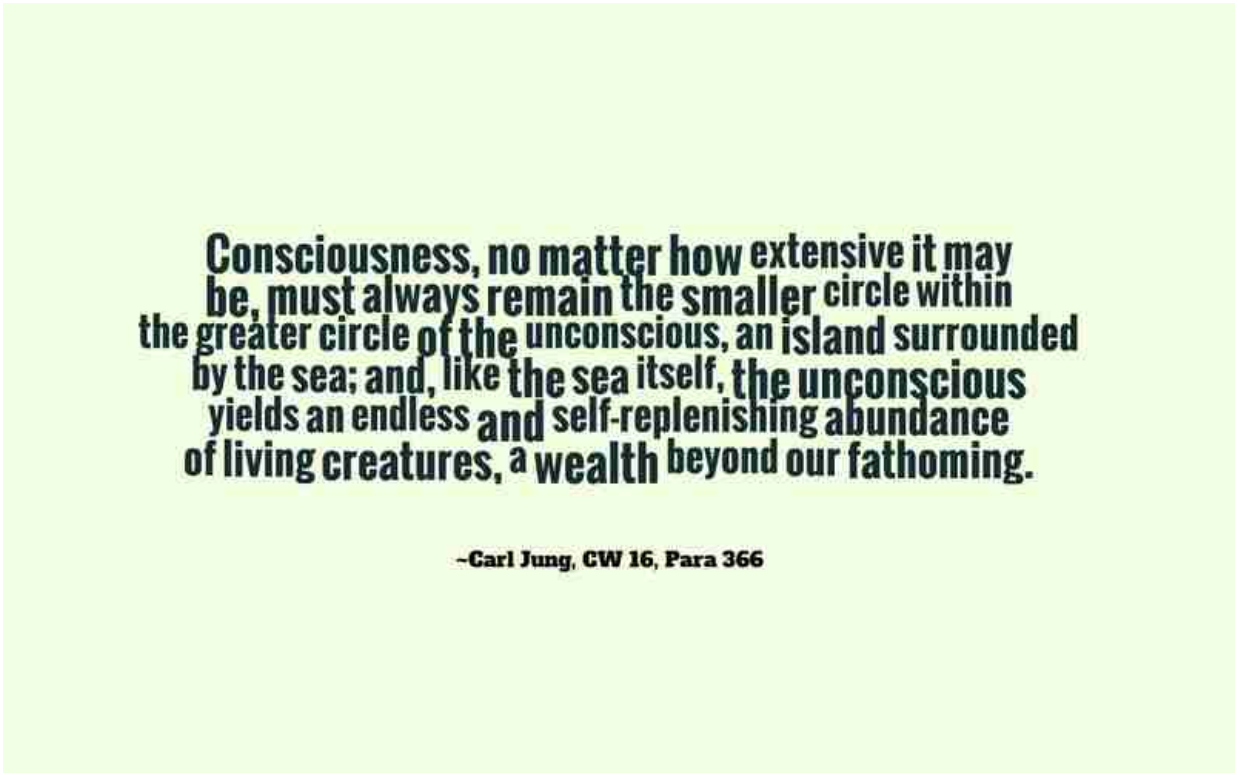
Some Carl Jung Quotations XXXVII (2016-06-19 02:30)


The artist is not a
person endowed
with free will who
seeks his own ends,
but one who allows
art to realize its purposes
through him.
~Carl Jung, CW 15, Para 157

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

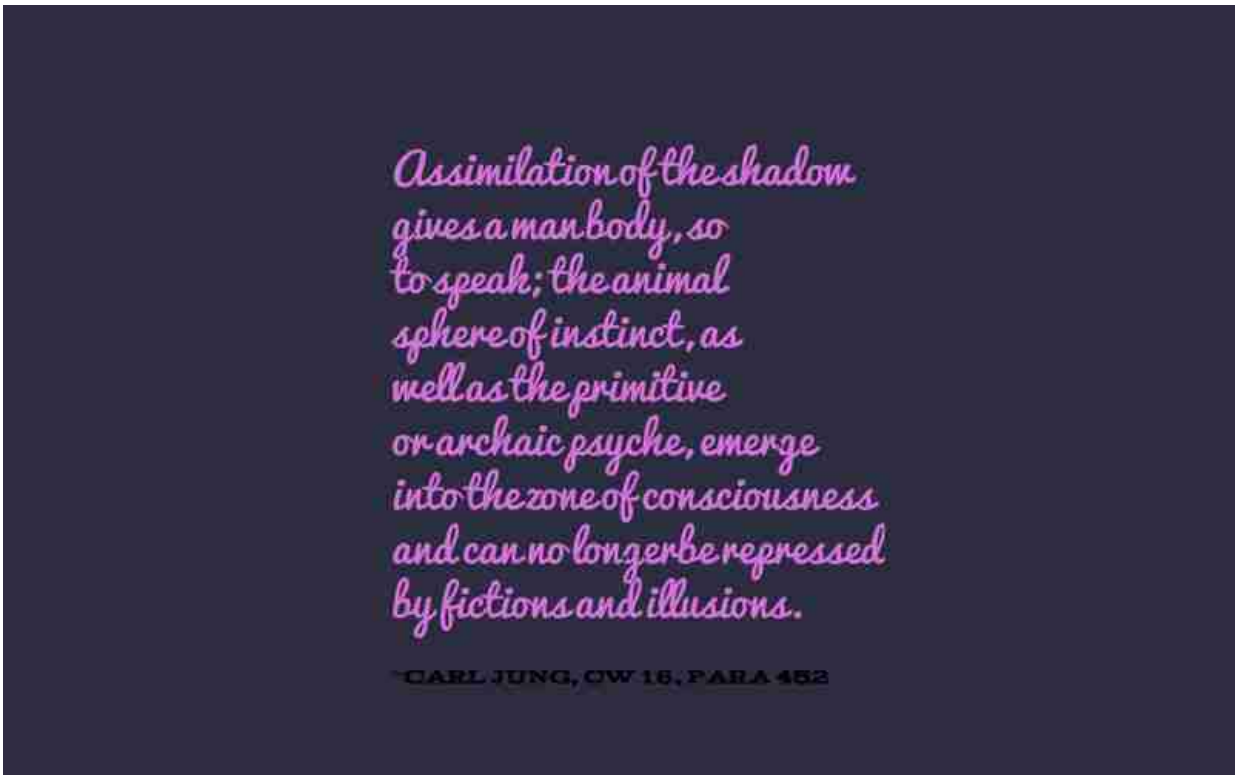

That is his [the artist] office,
and it is sometimes so heavy a burden
that he is fated to sacrifice happiness
and everything that makes life
worth living for the ordinary human
being.
~Carl Jung, CW 15, Para 157

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

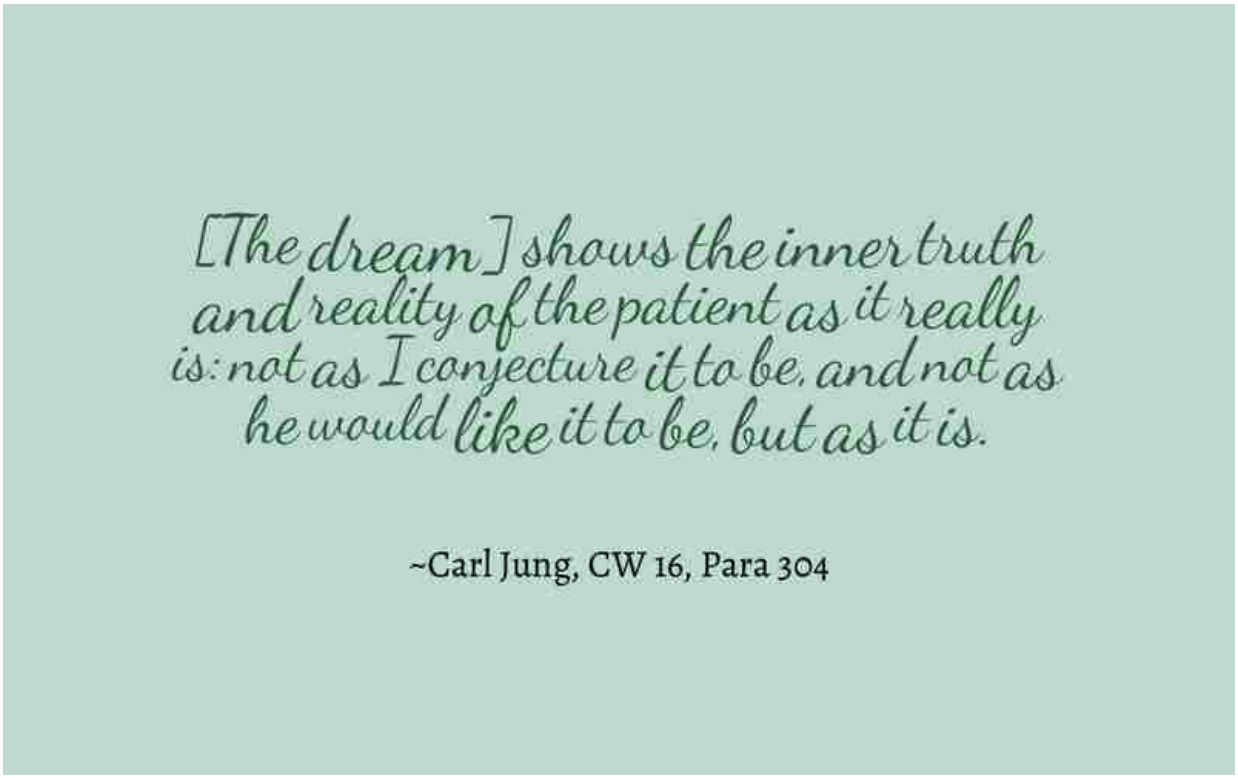

Consciousness, no matter how extensive it may
be, must always remain the smaller circle within
the greater circle of the unconscious, an island surrounded
by the sea; and, like the sea itself, the unconscious
yields an endless and self-replenishing abundance
of living creatures, a wealth beyond our fathoming.
~Carl Jung, CW 16, Para 366

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself,

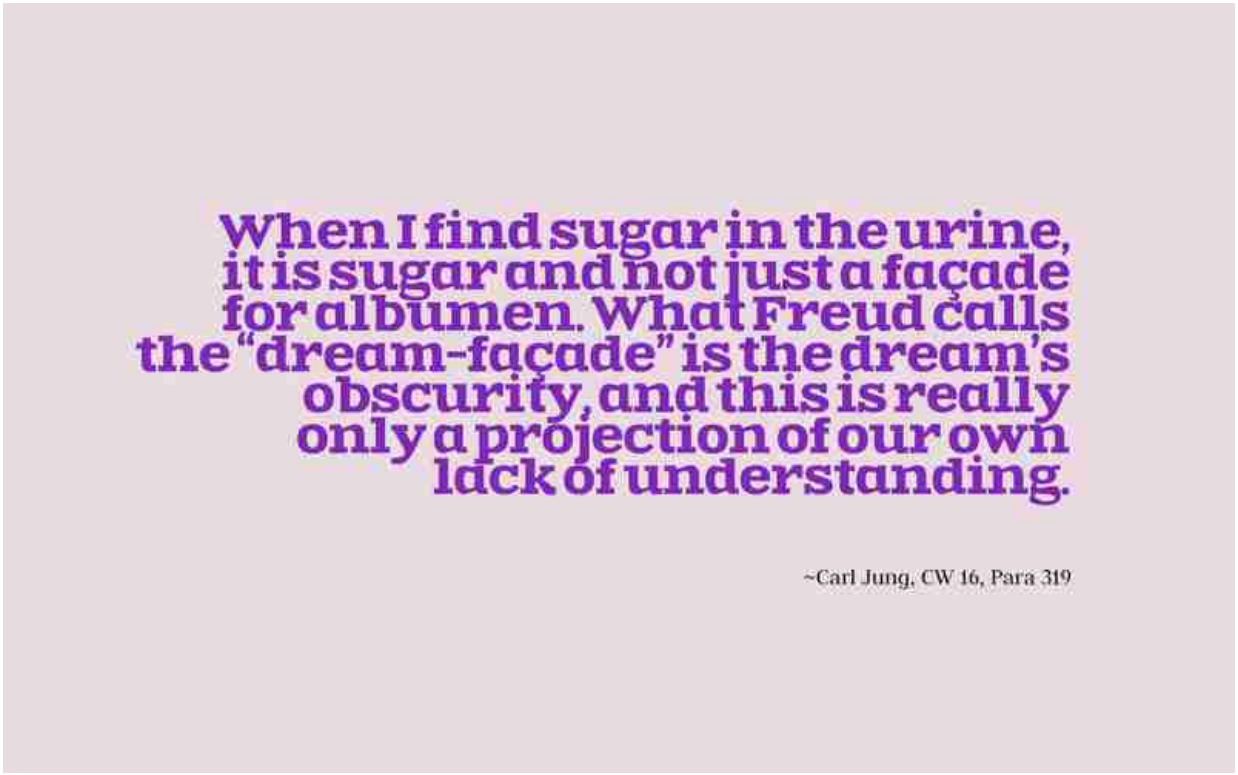
the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. Carl Jung, CW 16, Para 366.


Assimilation of the shadow
gives a man body, so
to speak; the animal
sphere of instinct, as
well as the primitive
or archaic psyche, emerge
into the zone of consciousness
and can no longer be repressed
by fictions and illusions.
CARL JUNG, CW 16, PARA 452

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

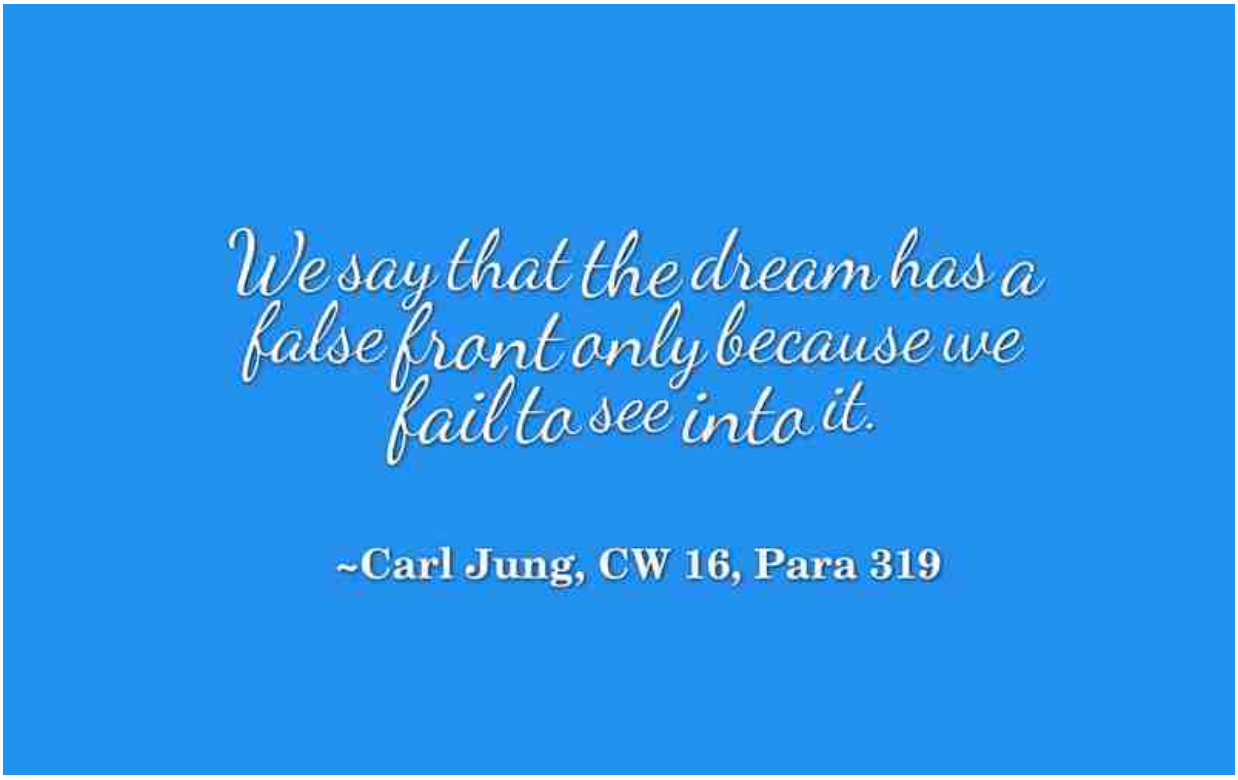

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.
~Carl Jung, CW 16, Para 304

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

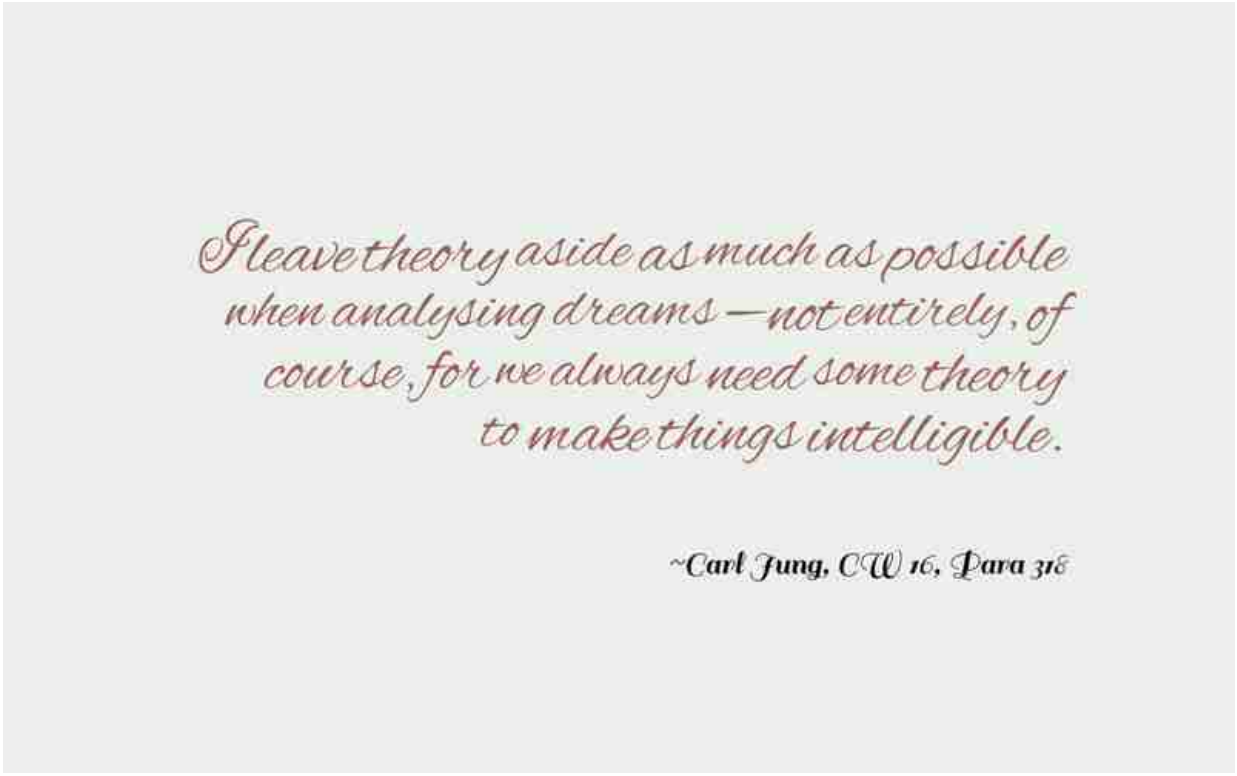

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding.
~Carl Jung, CW 16, Para 319

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 1684

319.



We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319.


I leave theory aside as much as possible when analysing dreams — not entirely, of course, for we always need some theory to make things intelligible.
~Carl Jung, CW 16, Para 318

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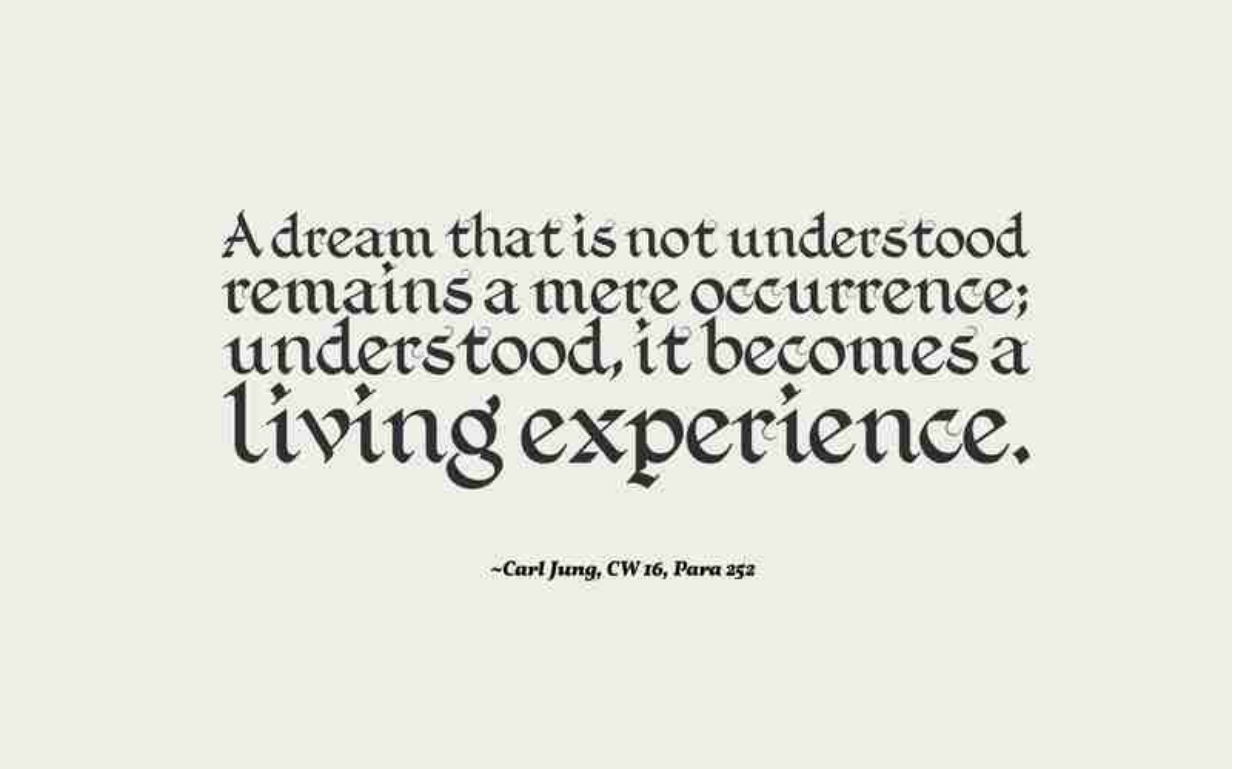
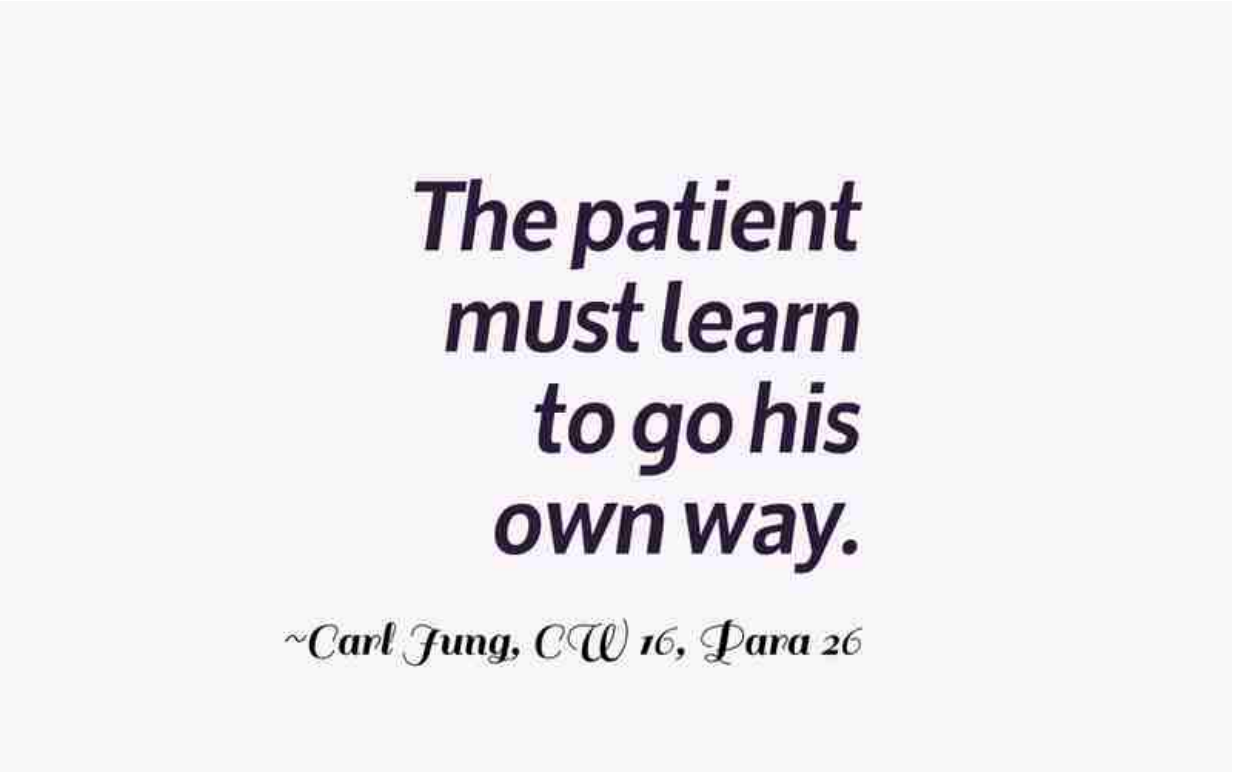
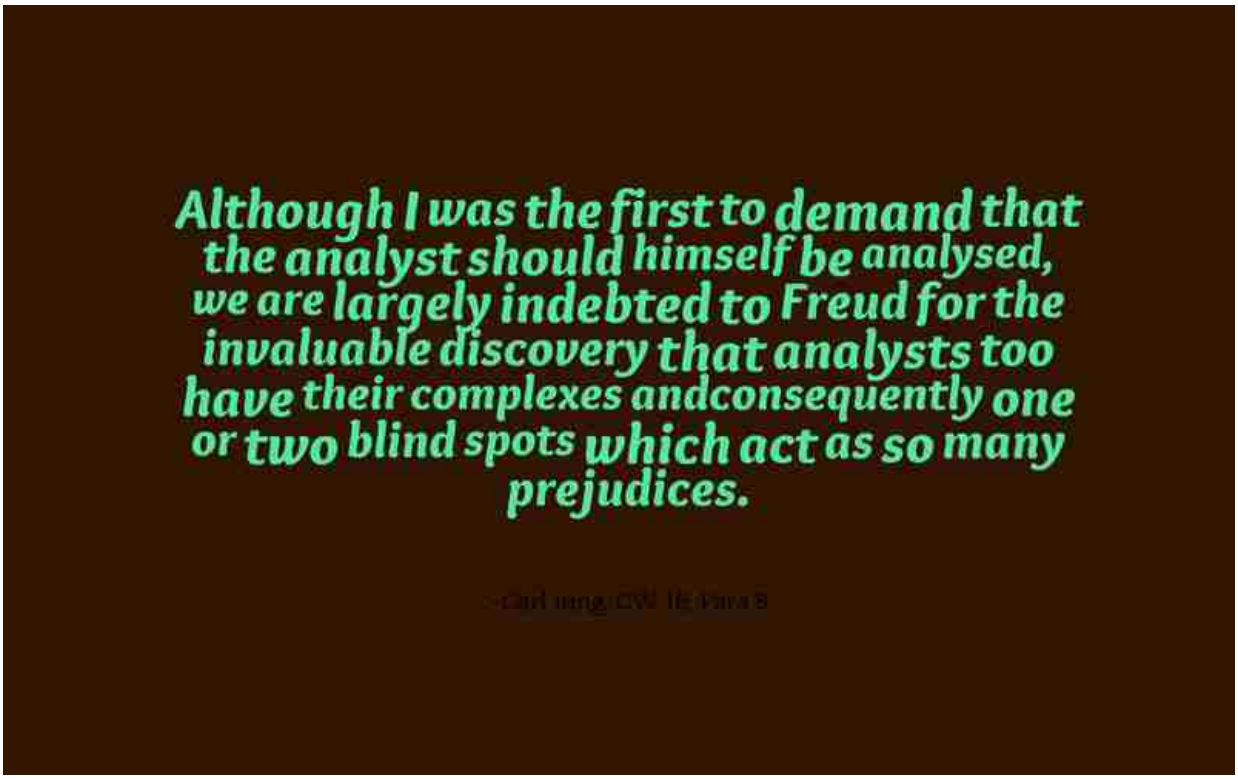

A dream that is not understood
remains a mere occurrence;
understood, it becomes a
living experience.
~Carl Jung, CW 16, Para 252

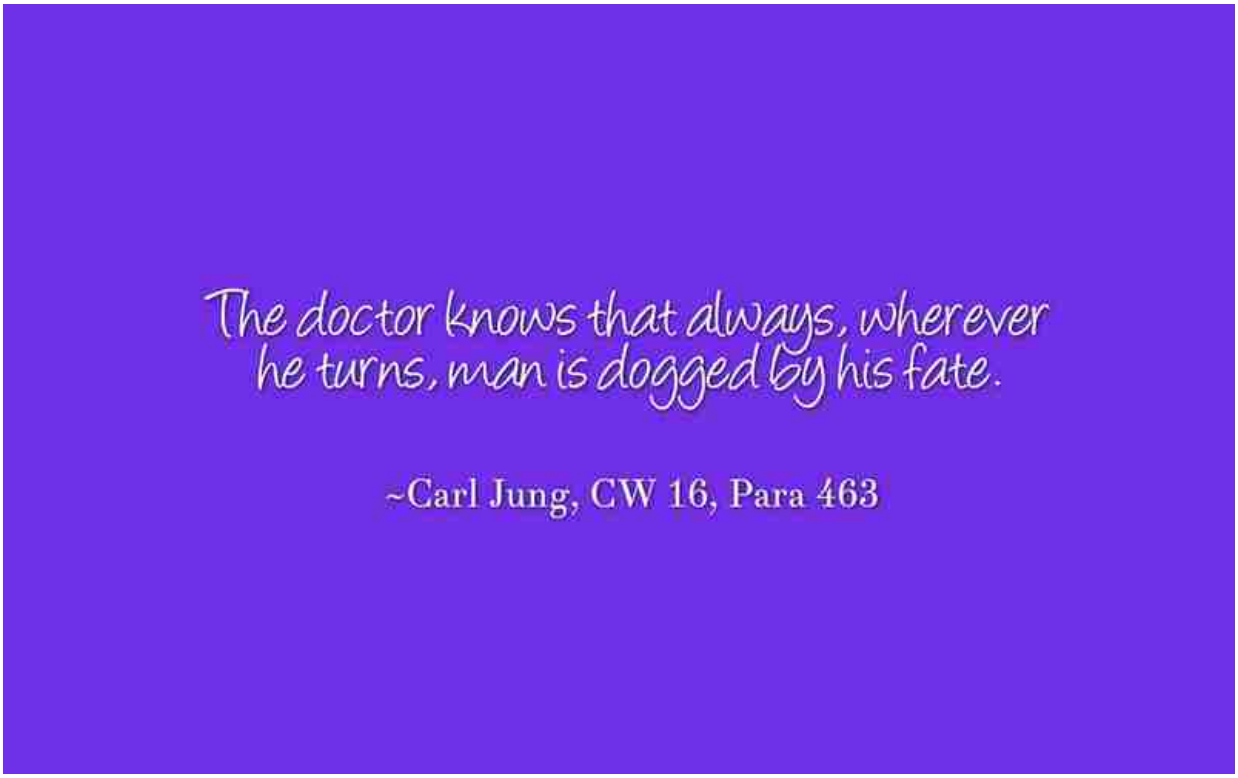
A dream that is not understood remains a mere occurrence; understood, it becomes a living experience. Carl Jung, CW 16, Para 252



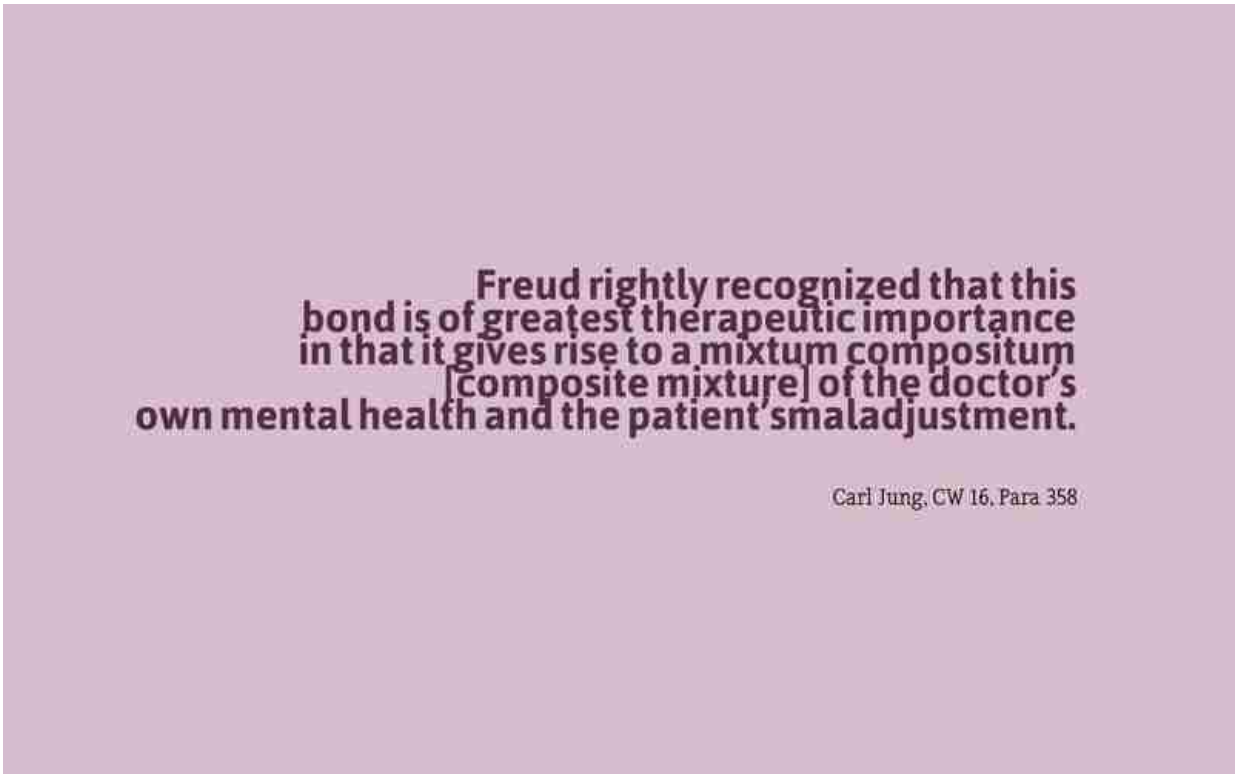
The patient must learn to go his own way. Carl Jung, CW 16, Para 26.


Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes andconsequently one or two blind spots which act as so many prejudices.

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one or two blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8



The doctor knows that always, wherever he turns, man is dogged by his fate. Carl Jung, CW 16, Para 463


Freud rightly recognized that this
bond is of greatest therapeutic importance
in that it gives rise to a mixtum compositum
[composite mixture] of the doctor's
own mental health and the patient's maladjustment.
Carl Jung, CW 16, Para 358

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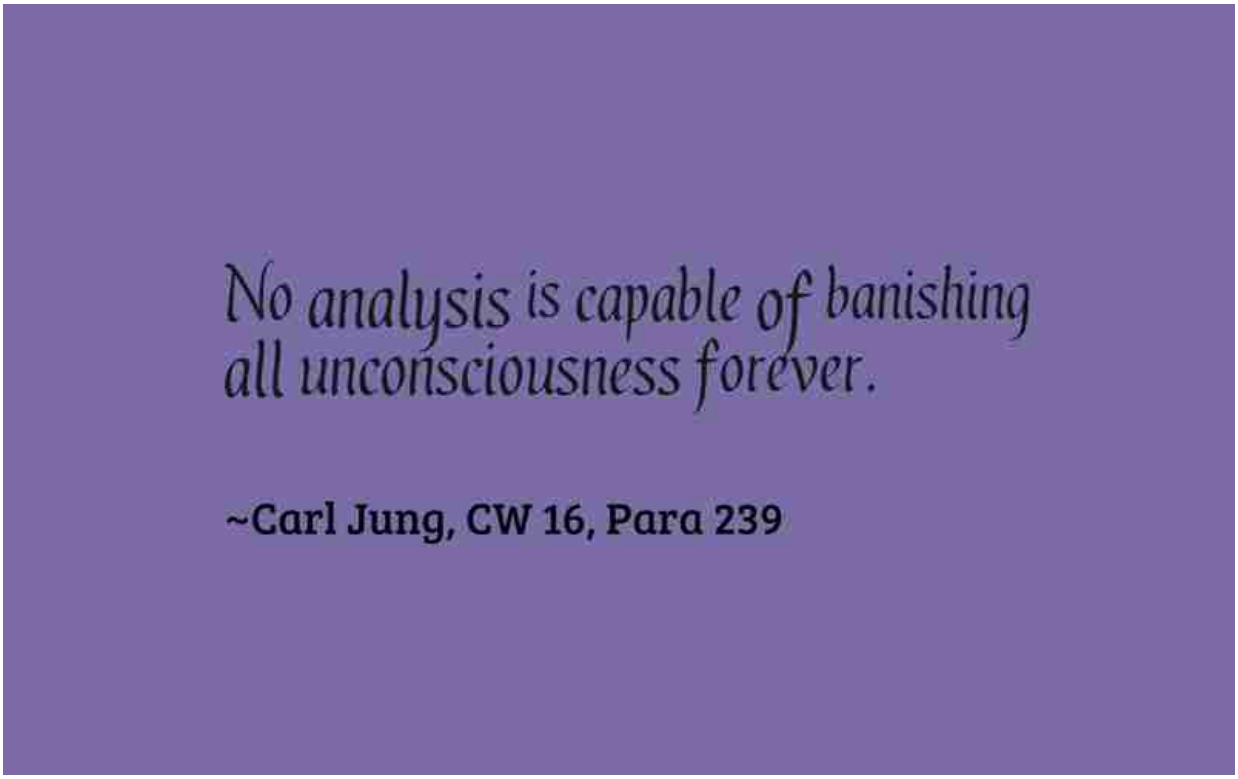
1688

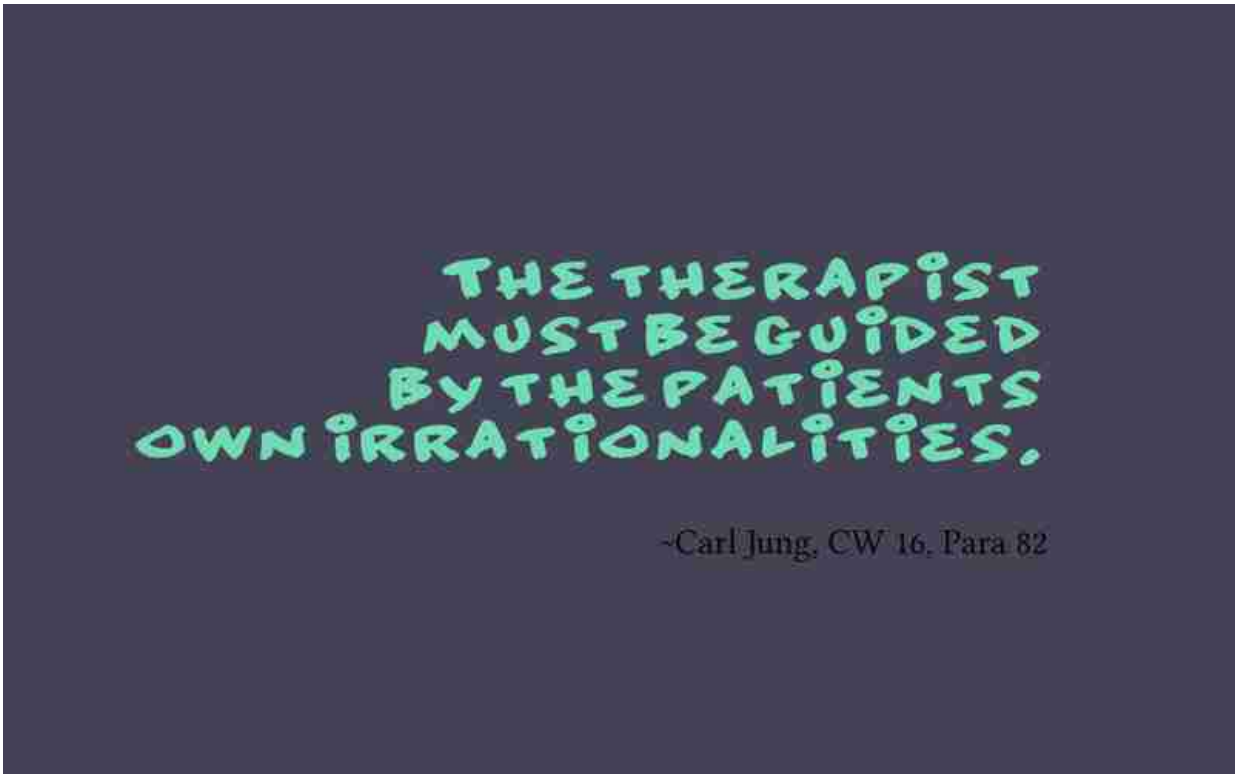
compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

The transference is far from being a
simple phenomenon with only one meaning,
and we can never make out beforehand
what it is all about.

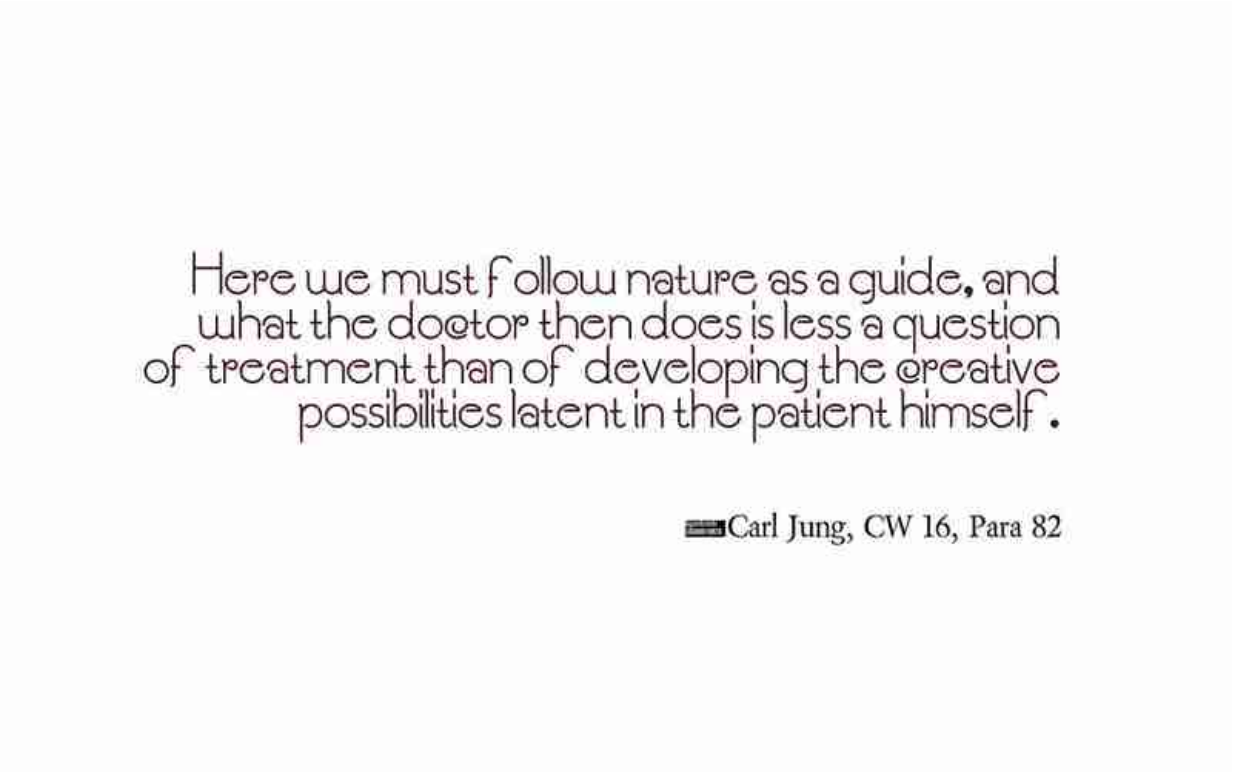
The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. Carl Jung, CW 16, Para 362.



No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239.



The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82.


Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself.
Carl Jung, CW 16, Para 82

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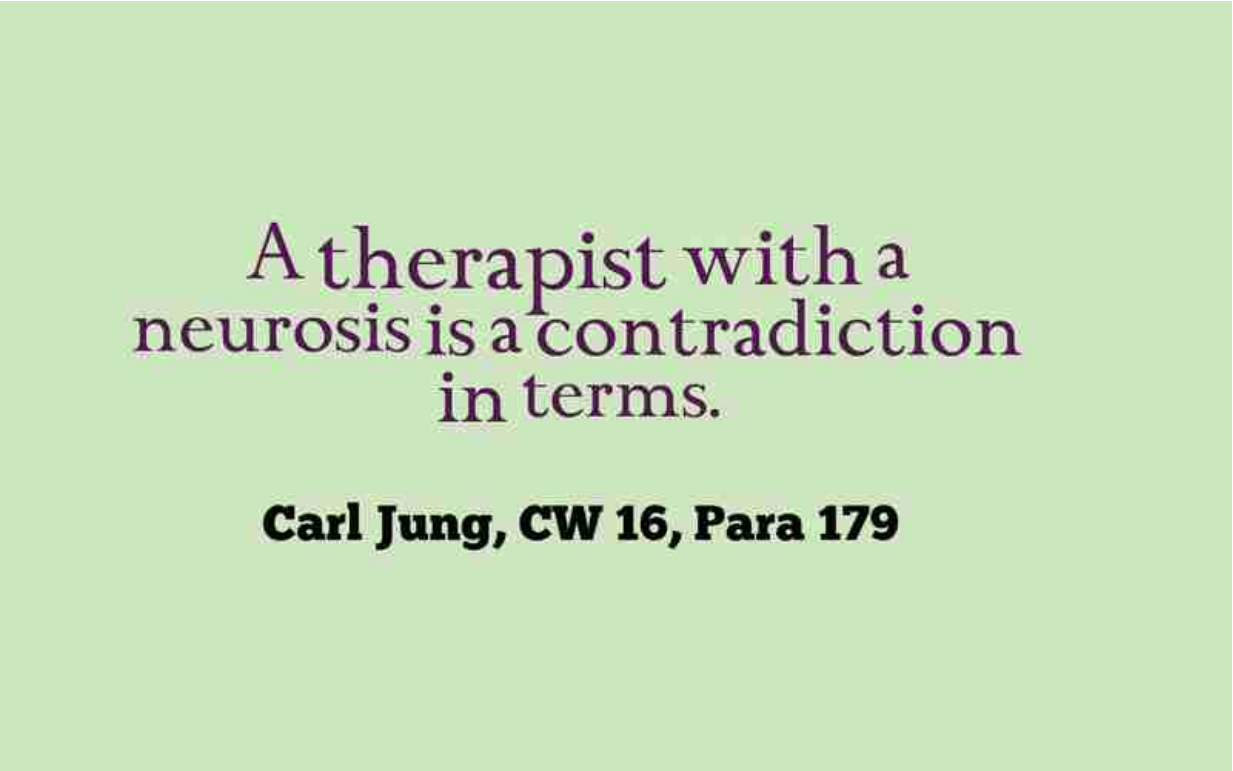
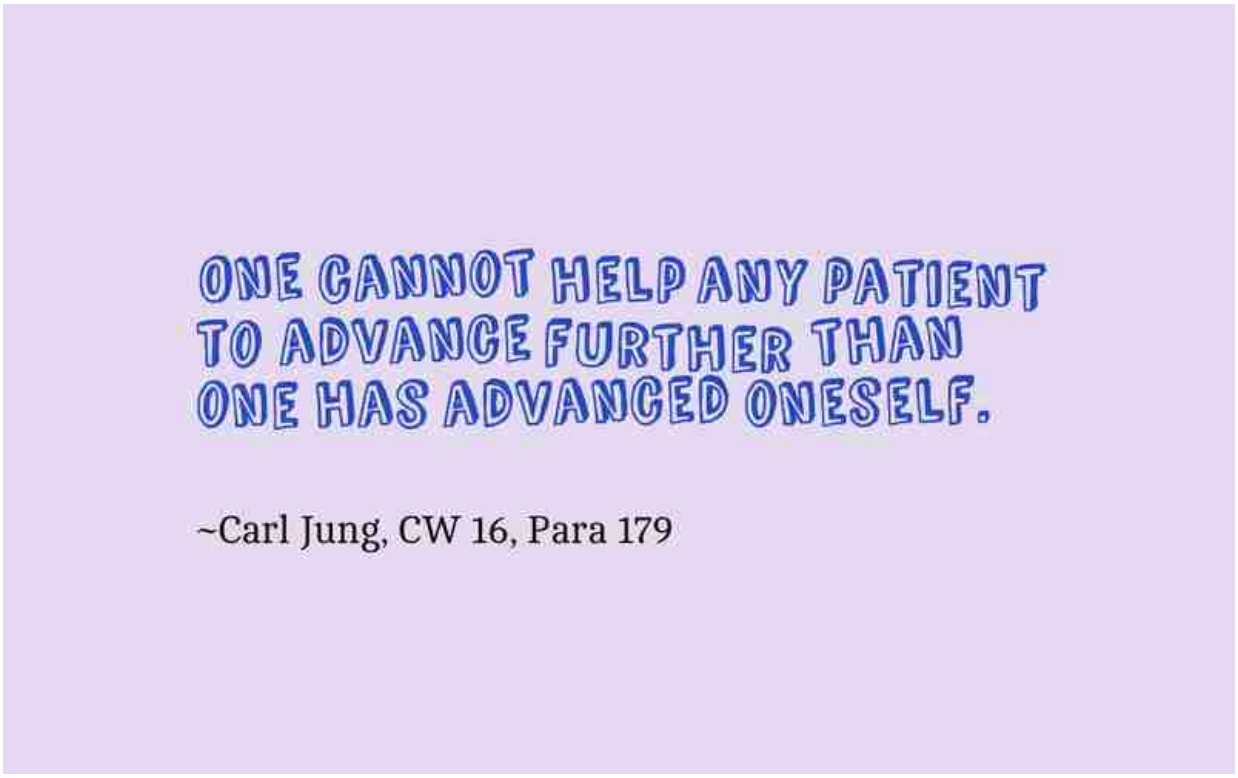
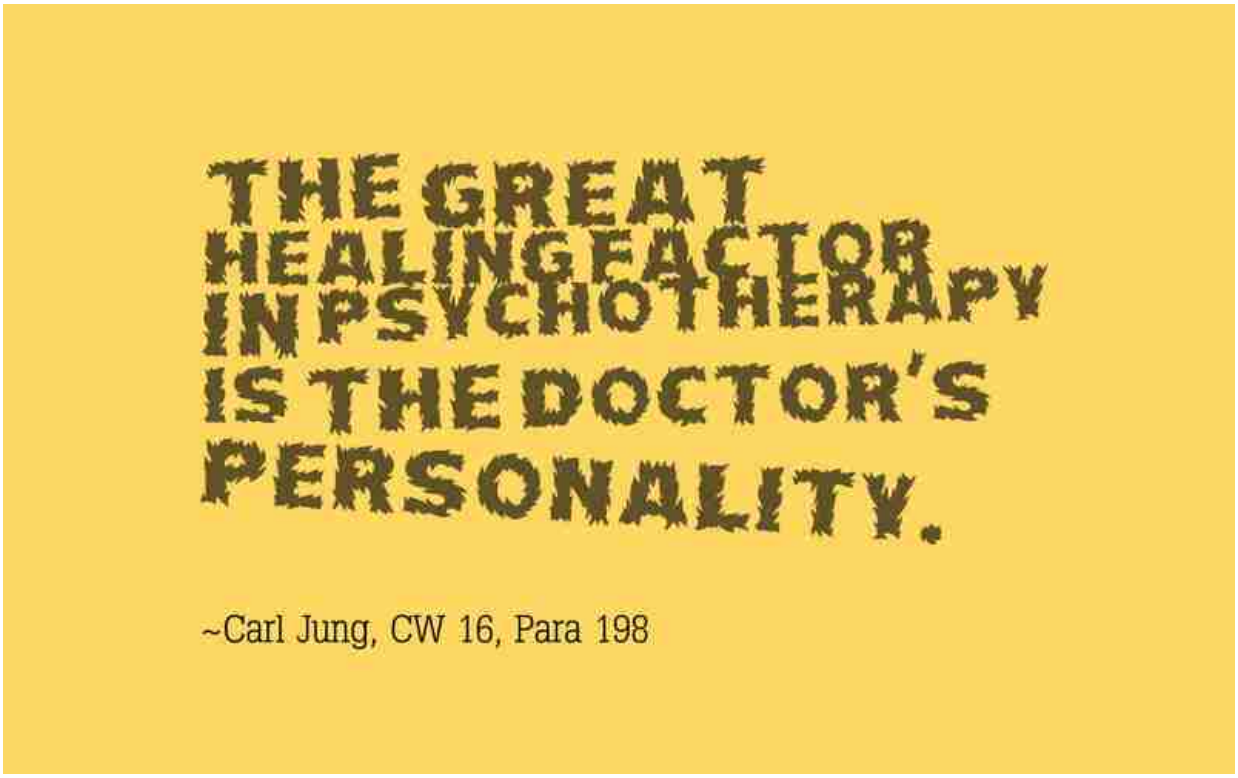


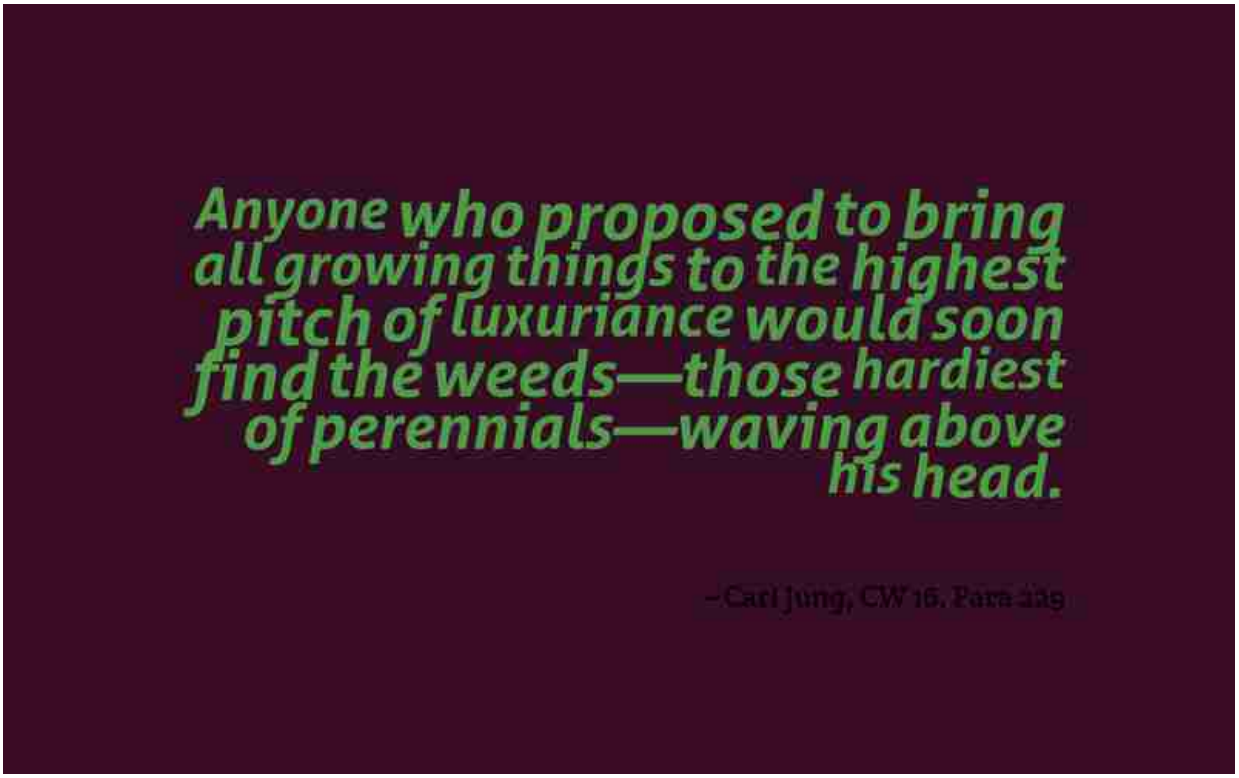
A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179



One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179



The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198.


Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.
~Carl Jung, CW 16, Para 229

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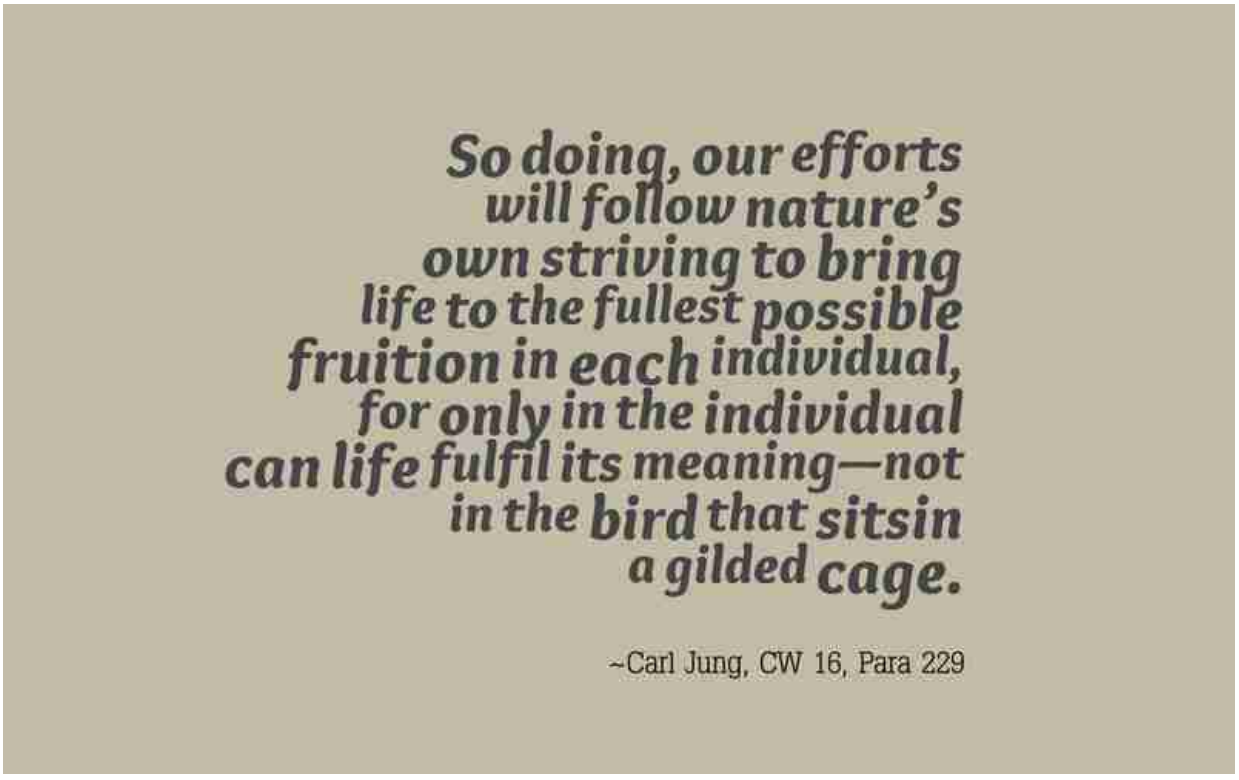
So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sitsin a gilded cage.
~Carl Jung, CW 16, Para 229

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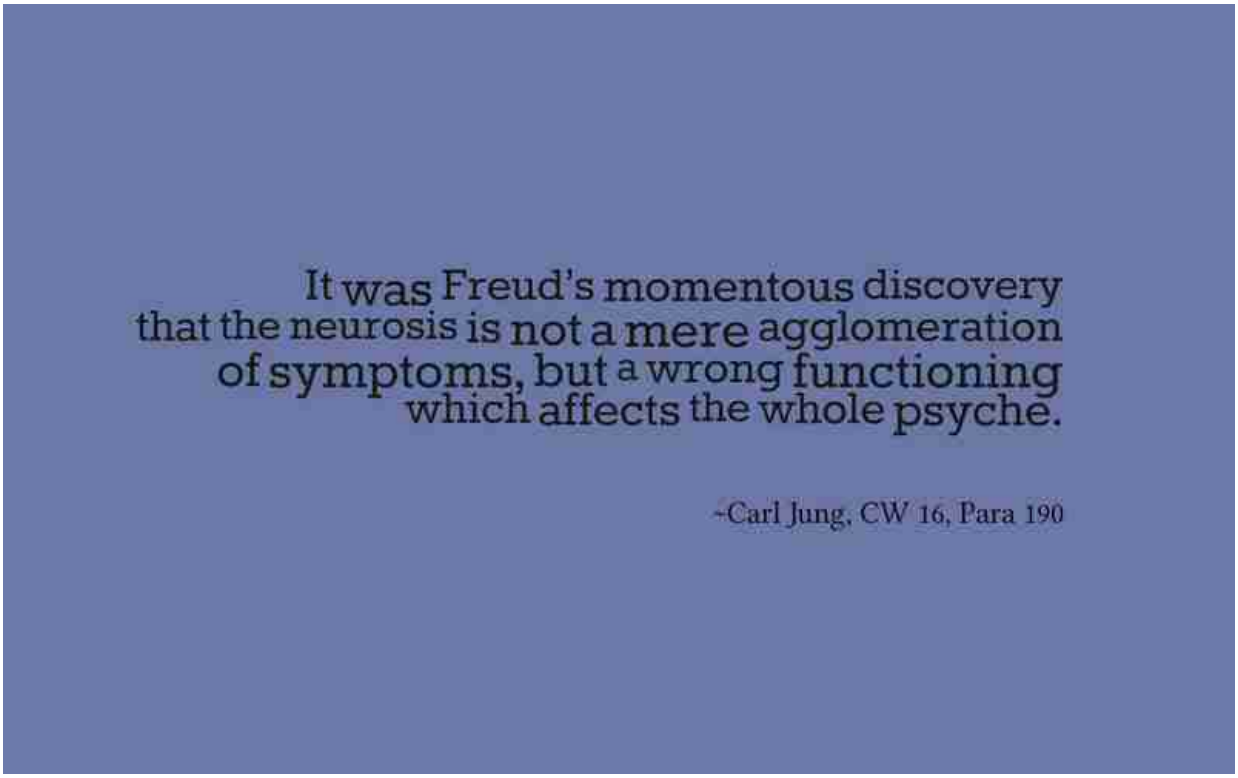
individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.


It was Freud's momentous discovery
that the neurosis is not a mere agglomeration
of symptoms, but a wrong functioning
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~Carl Jung, CW 16, Para 190

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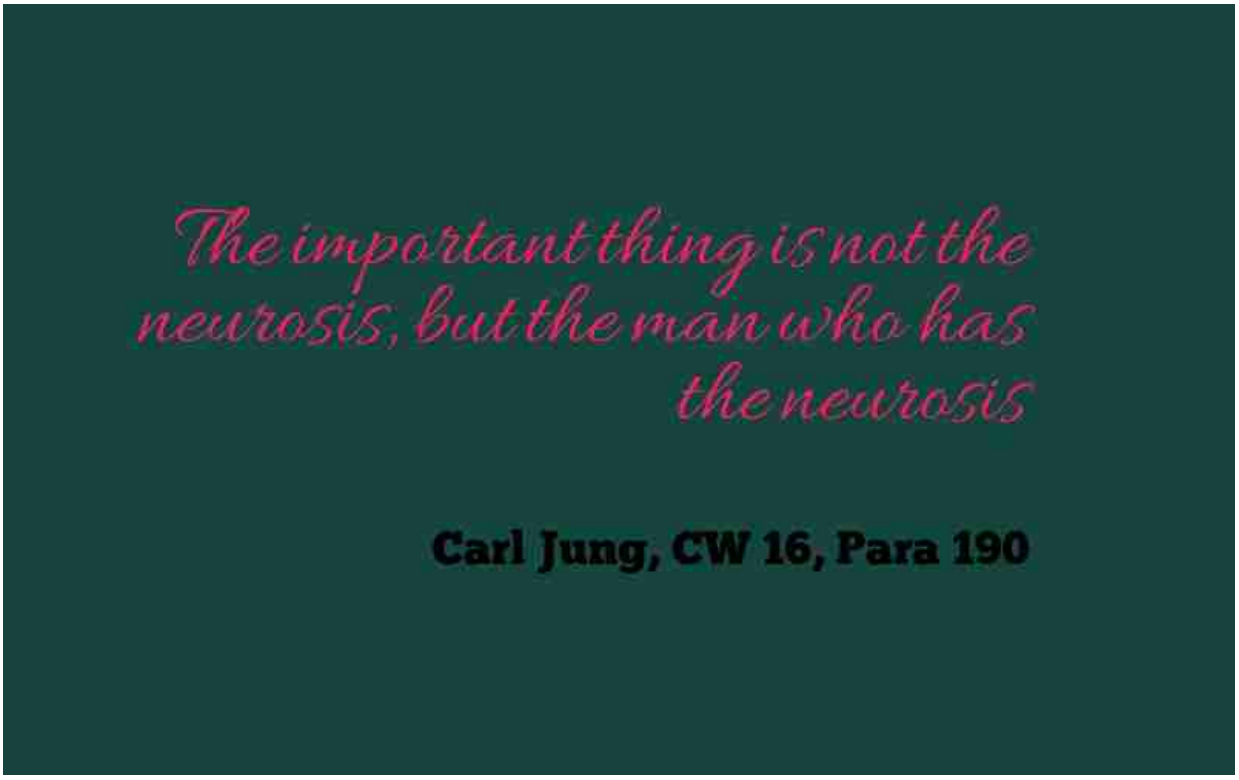
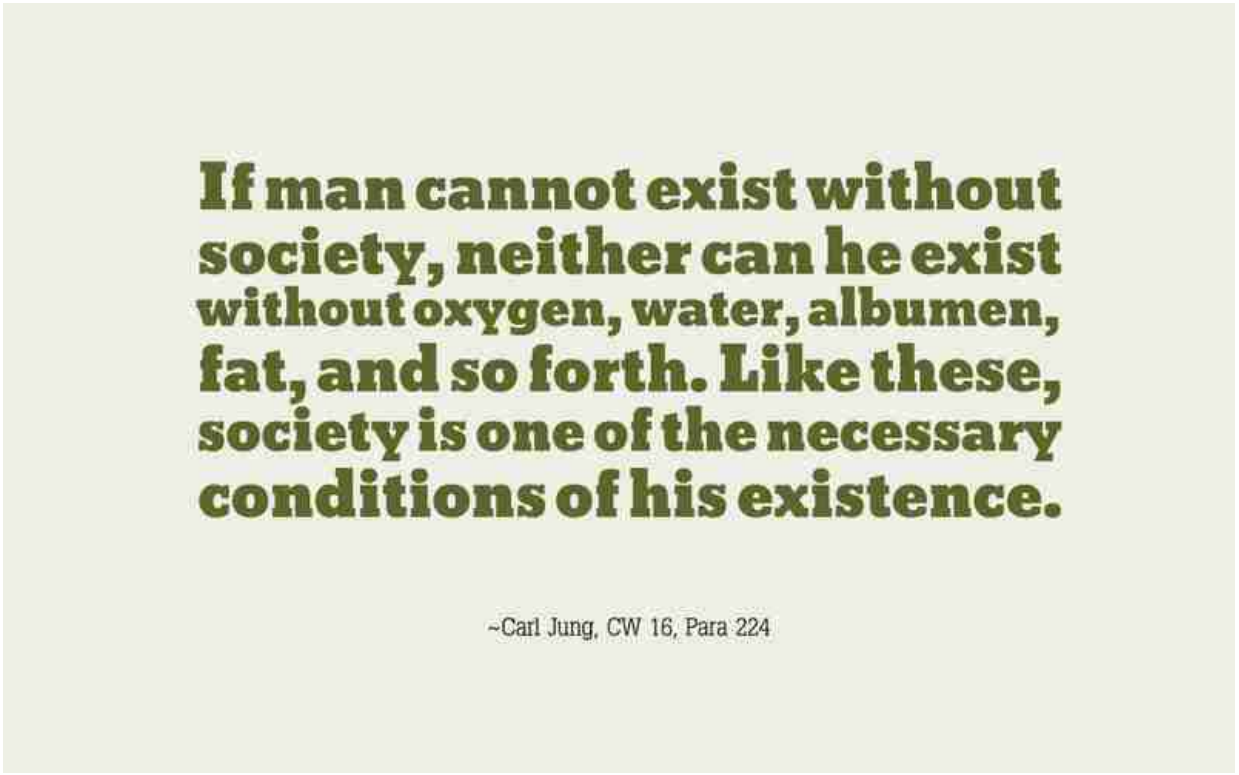


The important thing is not the neurosis, but the man who has the neurosis. Carl Jung, CW 16, Para 190


If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence.
~Carl Jung, CW 16, Para 224

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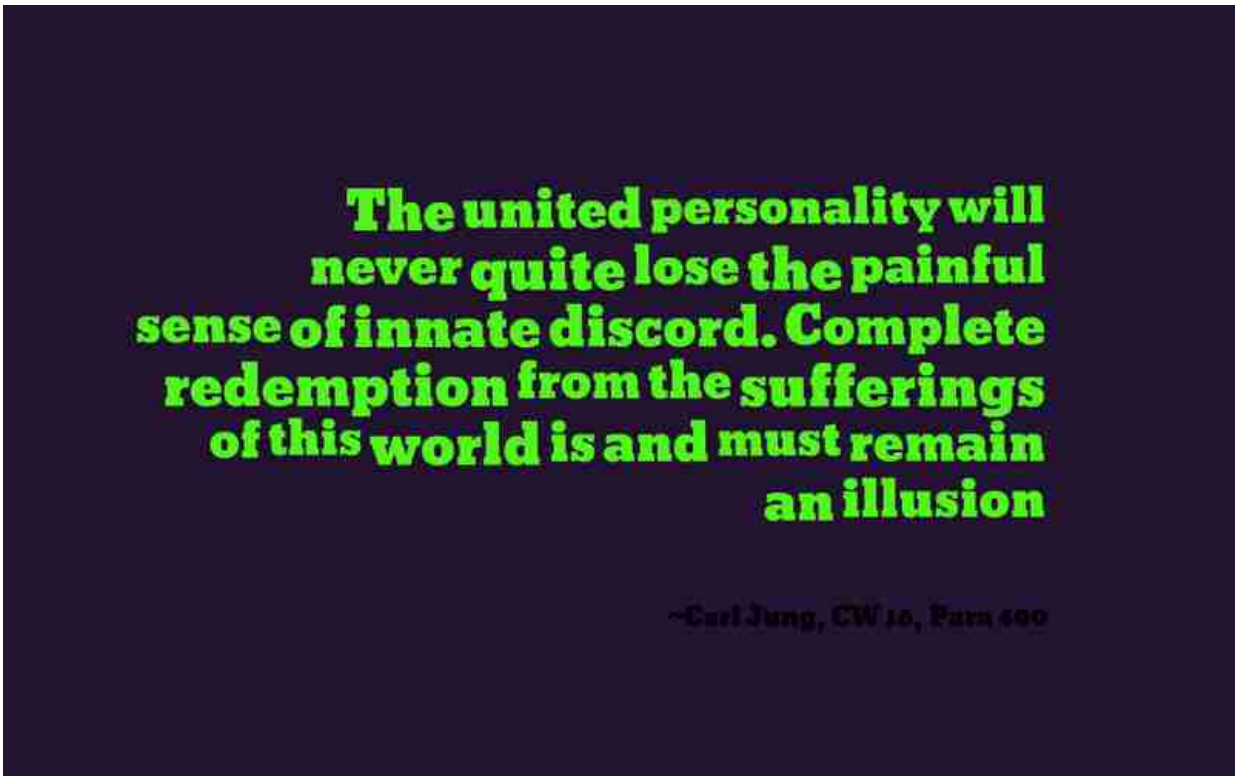

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion
~Carl Jung, CW 16, Para 400

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Carl Jung: As you know, the angel of death has struck me down too and almost succeeded in wiping me off the slate. **(2016-06-20 02:30)**

Eleanor Bertine has already given me the news of your illness in a letter I received a few days ago.

I wish I could talk to you personally, but one is so far from each other and it is such a long time we are separated from the rest of the world that one feels quite hopeless about a communication.

We don’t trust even our letters to be capable of jumping over the abyss which yawns between us and the wide world.

Still I hope that a good star conveys my letter to you.

As you know, the angel of death has struck me down too and almost succeeded in wiping me off the slate.

I have been practically an invalid ever since, recovering very slowly from all the arrows that have pierced me on all sides.

Fortunately enough my head has not suffered and I could forget myself in my scientific work.

On the whole my illness proved to be a most valuable experience, which gave me the inestimable opportunity of
a glimpse behind the veil.

The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins
with everything which you were meant to be and never reached.

It is something ineffably grand.

I was free, completely free and whole, as I never felt before.

I found myself 15,000 km. from the earth and I saw it as an immense globe resplendent in an inexpressibly beautiful blue light.

I was on a point exactly above the southern end of India, which shone in a bluish silvery light with Ceylon like a shimmering opal in the deep blue sea.

I was in the universe, where there was a big solitary rock containing a temple.

I saw its entrance illuminated by a thousand small flames of coconut oil.

I knew I was to enter the temple and I would reach full knowledge.

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely.

But from then on for three weeks I slept, and was wakeful each night in the universe and experienced the complete vision.

Not I was united with somebody or something—it was united, it was the hierosgamos [the sacred marriage], the mystic Agnus [lamb].

It was a silent invisible festival permeated by an incomparable, indescribable feeling of eternal bliss, such as I never could have imagined as being within reach of human experience.

Death is the hardest thing from the outside and as long as we are outside of it.

But once inside you taste of such completeness and peace and fulfillment that you don't want to
return.

As a matter of fact, during the first month after my first vision I suffered from black depressions because I felt that I was recovering.

It was like dying.

I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time.

There was fullness, meaning fulfillment, eternal movement (not movement in time). Carl Jung, Letters Vol. I,
Pages 357-358

Carl Jung: "Death has laid its hand upon our friend." **(2016-06-21 02:30)**

MEMORIAL TO J. S. [Jerome Schloss, of New York]

Death has laid its hand upon our friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and meaningless existence.

So it looks, if seen from the surface and from the darkness.

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall dis-

cern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soil begins its secret work, getting ready for the departure.

Out of the turmoil and terror of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification.

When I met J. S. for the first time I found in him a man of rare clarity and purity of character and personality.

I was deeply impressed with the honesty and sincerity of his purpose.

And when I worked with him, helping him to understand the intricacies of the human psyche, I could not but admire the kindness of his feeling and the absolute truthfulness of his mind.

But though it was a privilege to teach a man of such rare human qualities, it was not the thing that touched me most.

Yes, I did teach him, but he taught me too.

He spoke to me in the eternal language of symbols, which I did not grasp until the awe-inspiring conclusion, the culmination

in death, became manifest.

I shall never forget how he liberated his mind from the turmoil of modern business life, and how, gradually working back, he freed himself from the bonds that held him fast to his earthly parents and to his youth; and how the eternal image of the soul appeared to him, first dimly, then slowly taking shape in the vision of his dreams, and how finally, three weeks before his death, he beheld the vision of his own sarcophagus from which his living soul arose.

Who am I that I should dare say one word beyond this vision?

Is there a human word that could stand against the revelation given to the chosen one?

There is none.

Let us return, therefore, to the external language and let us hear the words of the sacred text. And as the ancient words which give truth to us, we will give life to them. (I Corinthians 13; l 5 : 37-55-) Carl Jung, CW 18, Pages 757-758

Carl Jung: her insanity would exhibit a sort of lycanthropy (2016-06-22 02:30)

A marked change occurs when the child develops consciousness of his ego, a fact which is registered by his referring to himself
as "I."

This change normally takes place between the third and fifth year, but it may begin earlier.

From this moment we can speak of the existence of an individual psyche, though normally
the psyche attains relative independence only after puberty.

Up till then it has been largely the plaything of instinct and environment.

The child who enters school at six is still for the most part the psychic product of his parents, endowed, it is
true, with the nucleus of ego-consciousness, but incapable of asserting his unconscious individuality.

One is often tempted to interpret children who are peculiar, obstinate, disobedient, or
difficult to handle as especially individual or self-willed.

This is a mistake.

In such cases we should always examine the parental milieu, its psychological conditions and history.

Almost without exception we discover in the parents the only valid reasons for the child's difficulties.

His disquieting peculiarities are far less the expression of his own inner life than a reflection of disturbing
influences in the home.

If the physician has to deal with nervous disorders in a child of this age, he will have to pay
serious attention to the psychic state of the parents; to their problems, the way they live and do not live,

the aspirations they have fulfilled or neglected, and to the predominant family atmosphere
and the method of education.

All these psychic conditions influence a child profoundly.

In his early years the child lives in a state of participation mystique with his parents.

Time and again it can be seen how he reacts immediately to any important developments in the parental psyche.

Needless to say both the parents and the child are unconscious of what is going on.

The infectious nature of the parents' complexes can be seen from the effect their mannerisms have on their children.

Even when they make completely successful efforts to control themselves, so that no adult could detect the least trace of a complex,
the children will get wind of it somehow.

I remember a very revealing case of three girls who had a most devoted mother.

When they were approaching puberty they confessed shamefacedly to each other that for years they had suffered from horrible dreams
about her.

They dreamt of her as a witch or a dangerous animal, and they could not understand it at all, since their mother was so lovely and so utterly devoted to them.

Years later the mother became insane, and in her insanity would exhibit a sort of lycanthropy in which she crawled about on
all fours and imitated the grunting of pigs, the barking of dogs, and the growling of bears. Carl Jung, CW 17, Para 1071

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

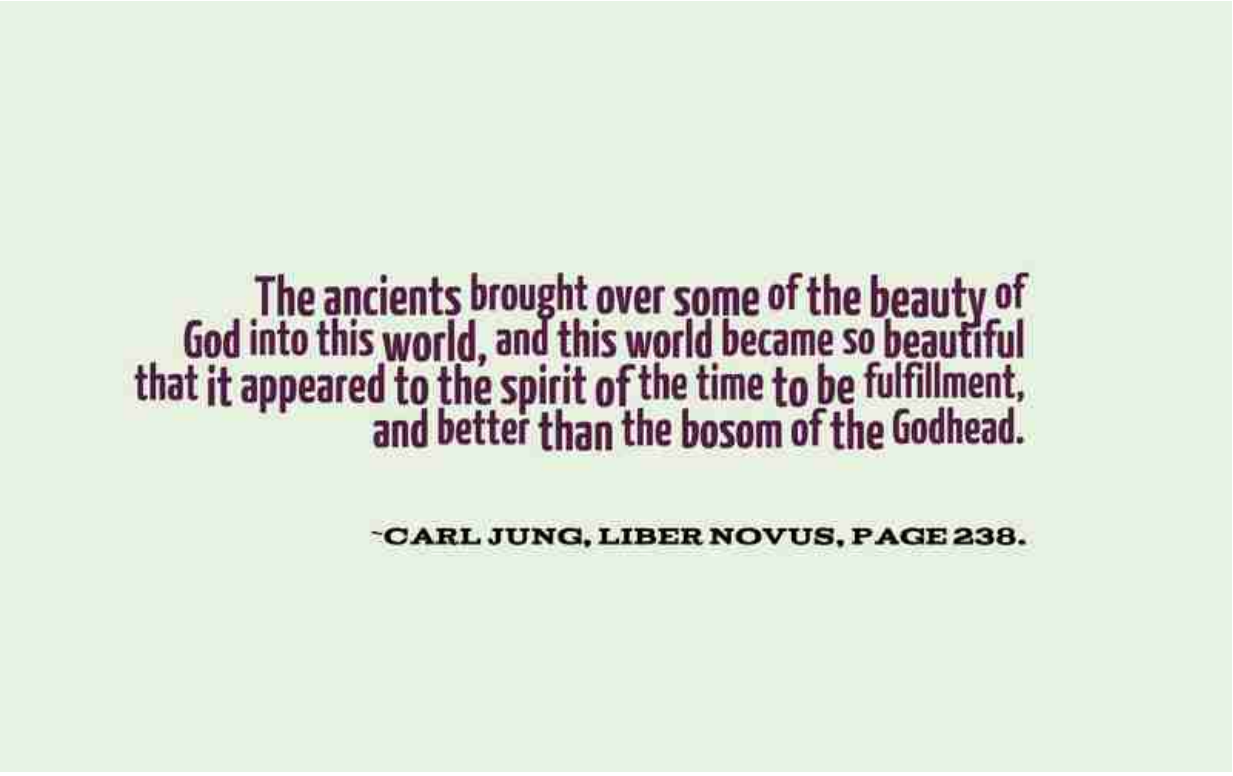
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

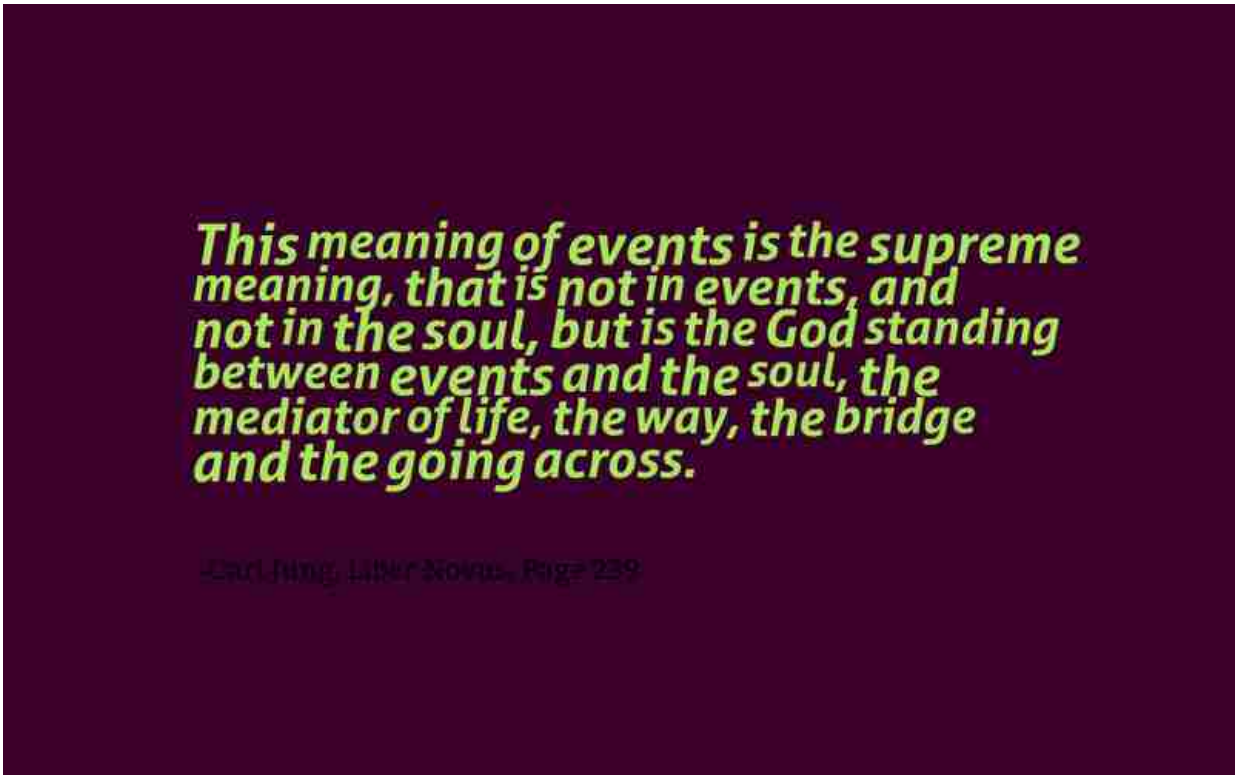
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

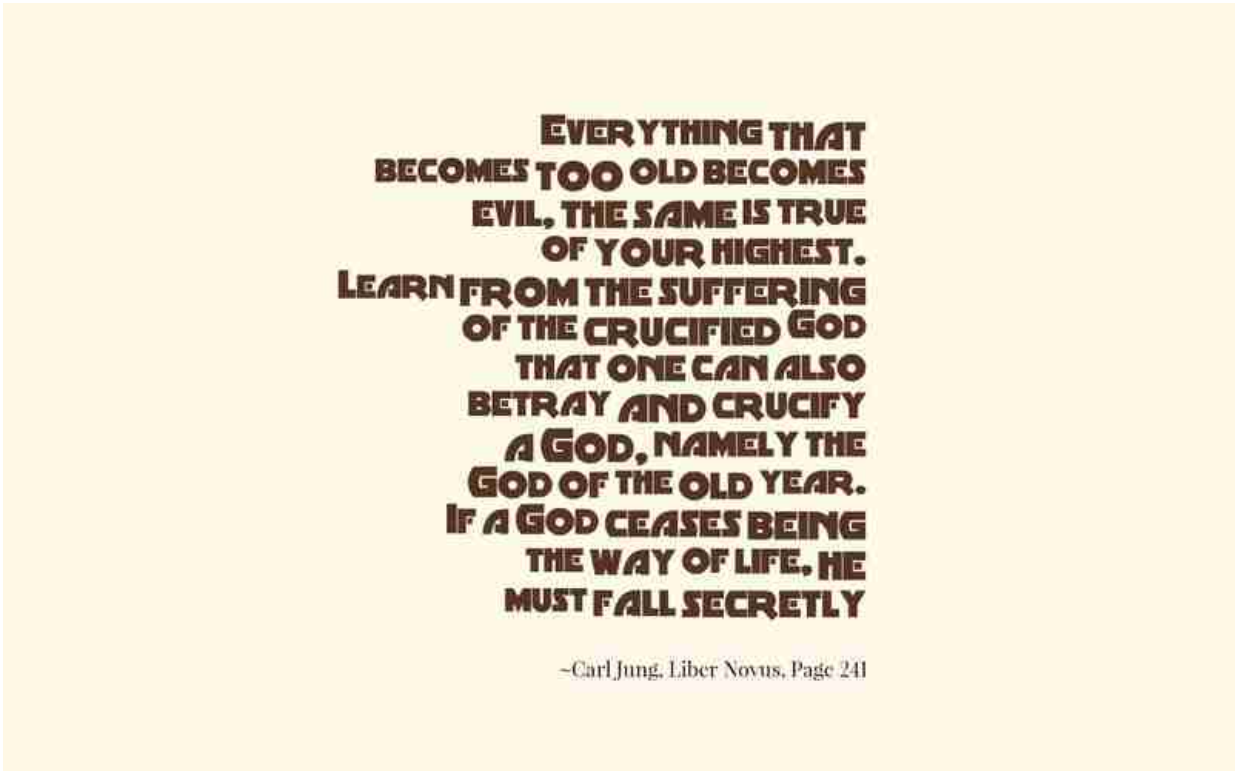
Some Carl Jung Quotations XLI [Red Book; Liber Novus] **(2016-06-23 02:30)**


The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.
~CARL JUNG, LIBER NOVUS, PAGE 238.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

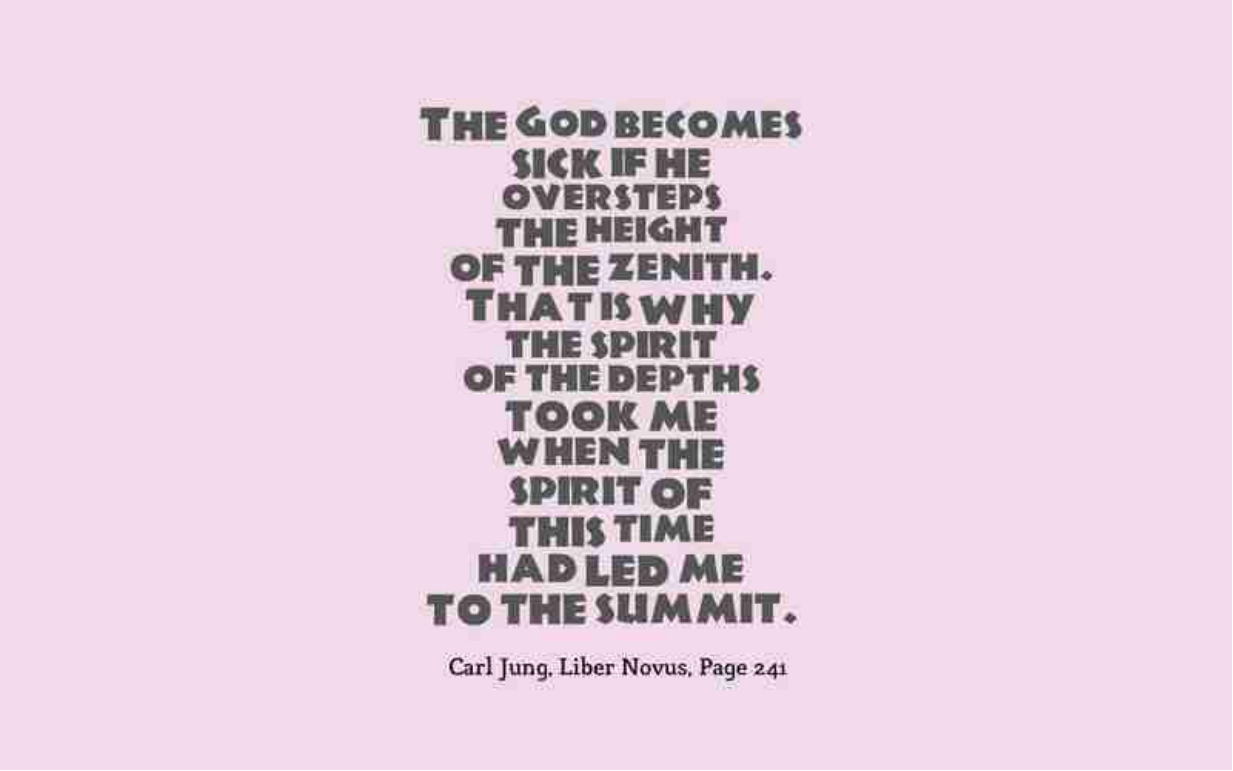

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across.
-Carl Jung, Liber Novus, Page 239

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

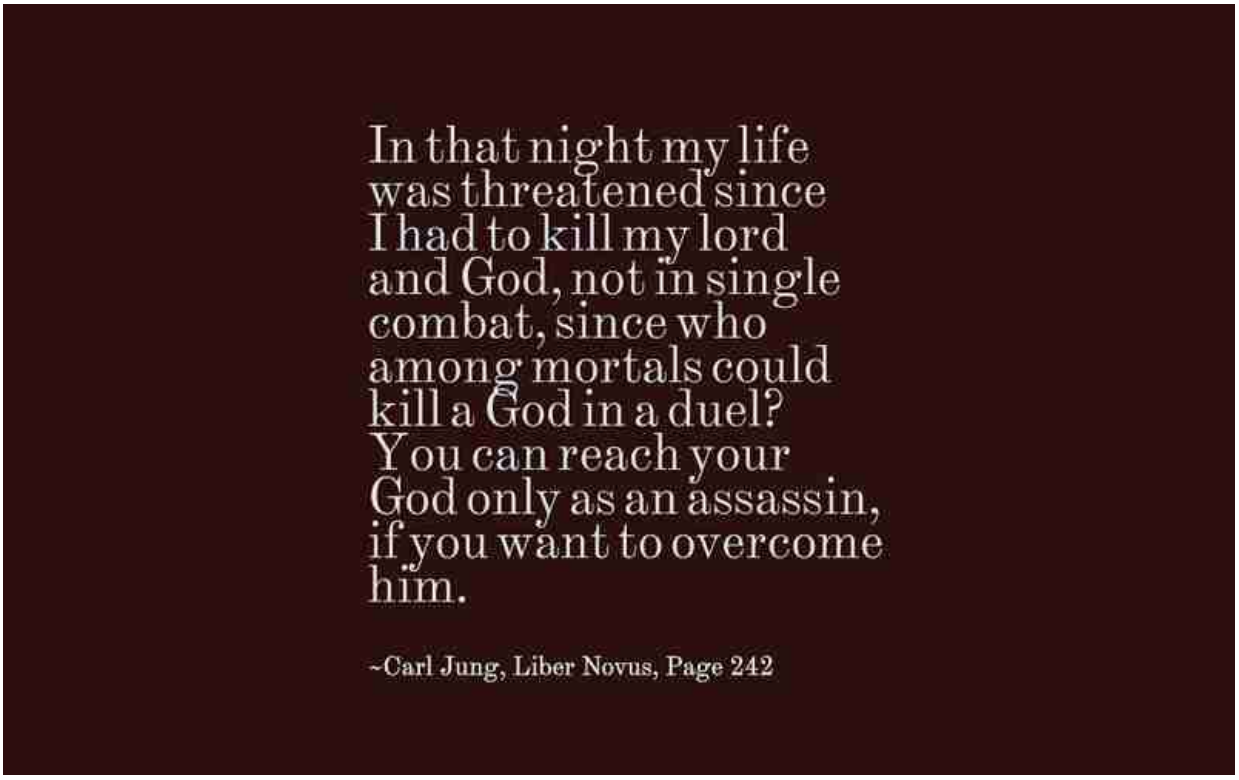

EVERYTHING THAT BECOMES TOO OLD BECOMES EVIL, THE SAME IS TRUE OF YOUR HIGHEST. LEARN FROM THE SUFFERING OF THE CRUCIFIED GOD THAT ONE CAN ALSO BETRAY AND CRUCIFY A GOD, NAMELY THE GOD OF THE OLD YEAR. IF A GOD CEASES BEING THE WAY OF LIFE, HE MUST FALL SECRETLY
~Carl Jung, Liber Novus, Page 241

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the

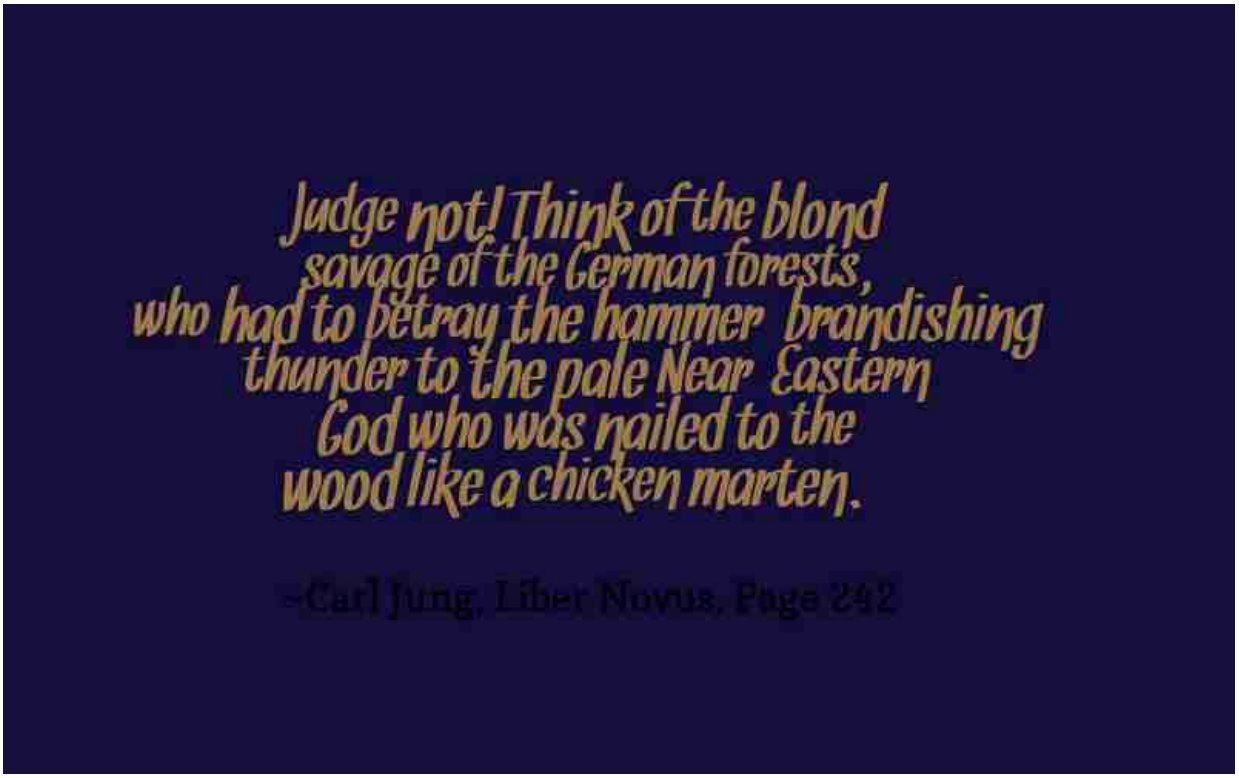
crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.



The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

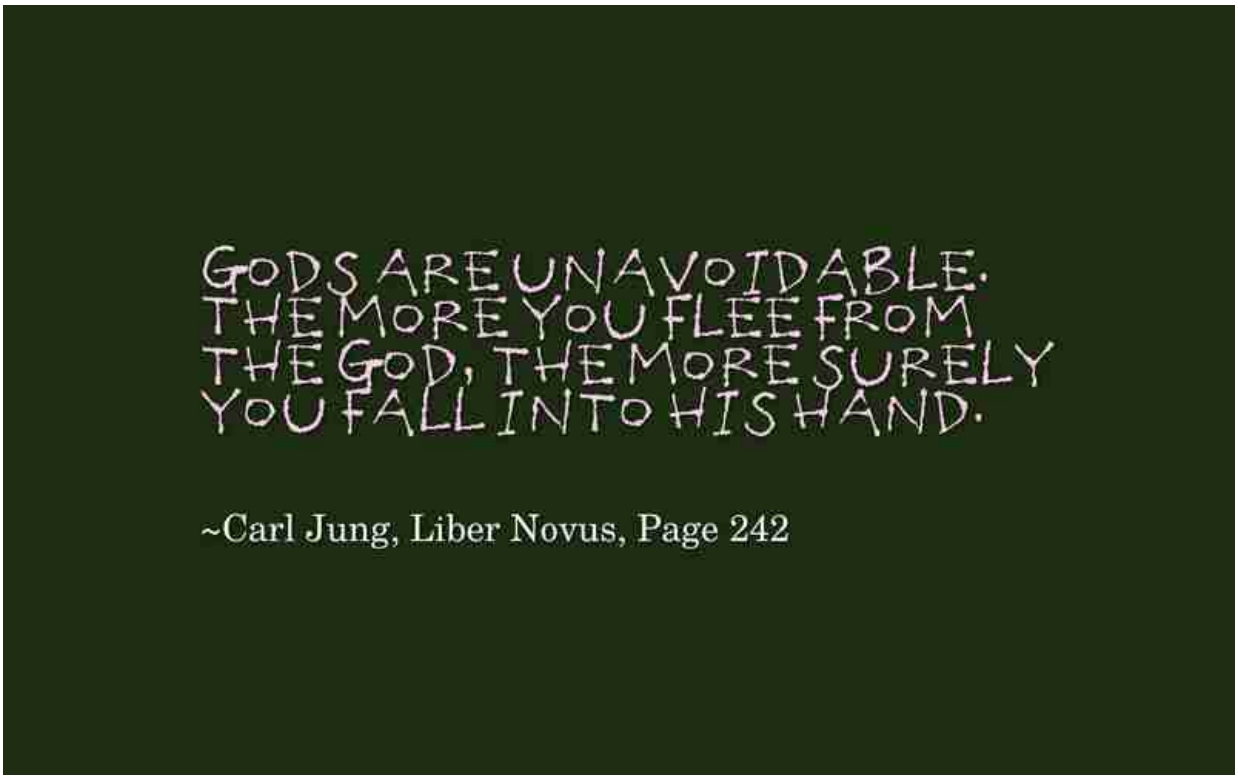

In that night my life
was threatened since
I had to kill my lord
and God, not in single
combat, since who
among mortals could
kill a God in a duel?
You can reach your
God only as an assassin,
if you want to overcome
him.
~Carl Jung, Liber Novus, Page 242

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

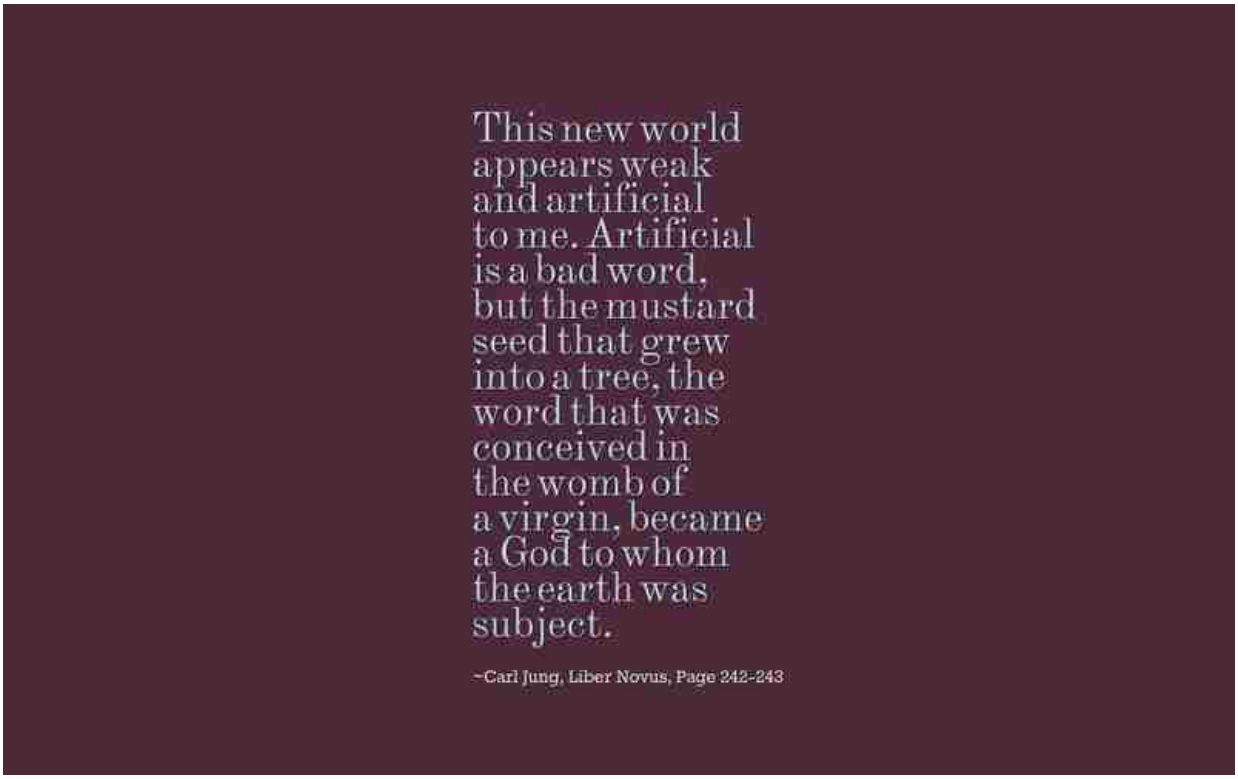

Judge not! Think of the blond
savage of the German forests,
who had to betray the hammer brandishing
thunder to the pale Near Eastern
God who was nailed to the
wood like a chicken marten.
~Carl Jung, Liber Novus, Page 242

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to

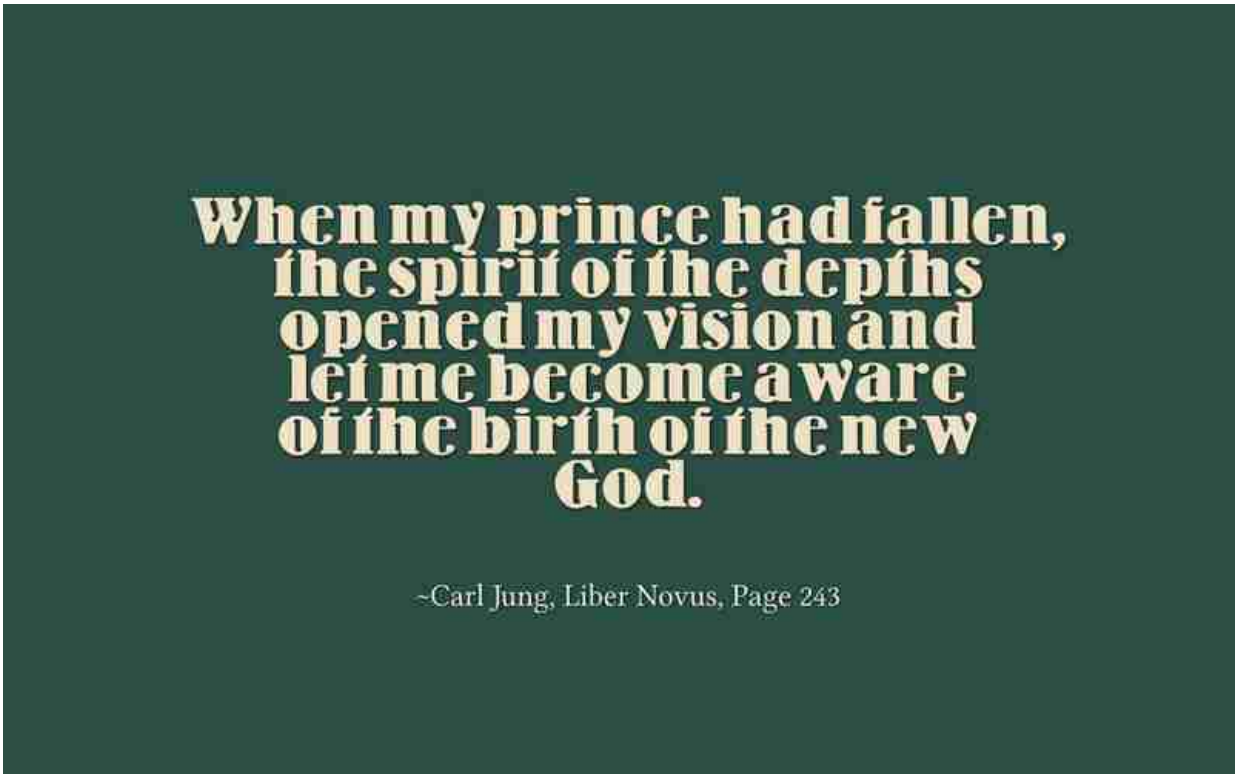
the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.



Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

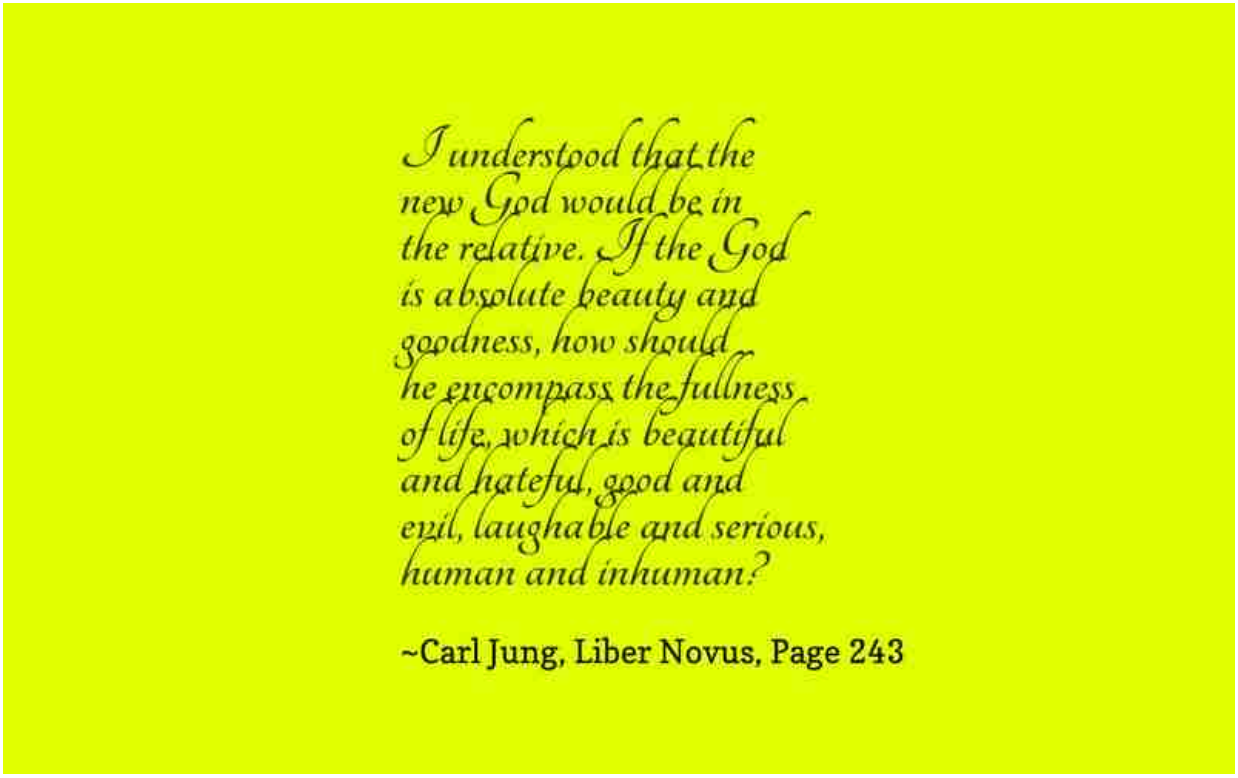

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject.
~Carl Jung, Liber Novus, Page 242-243

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

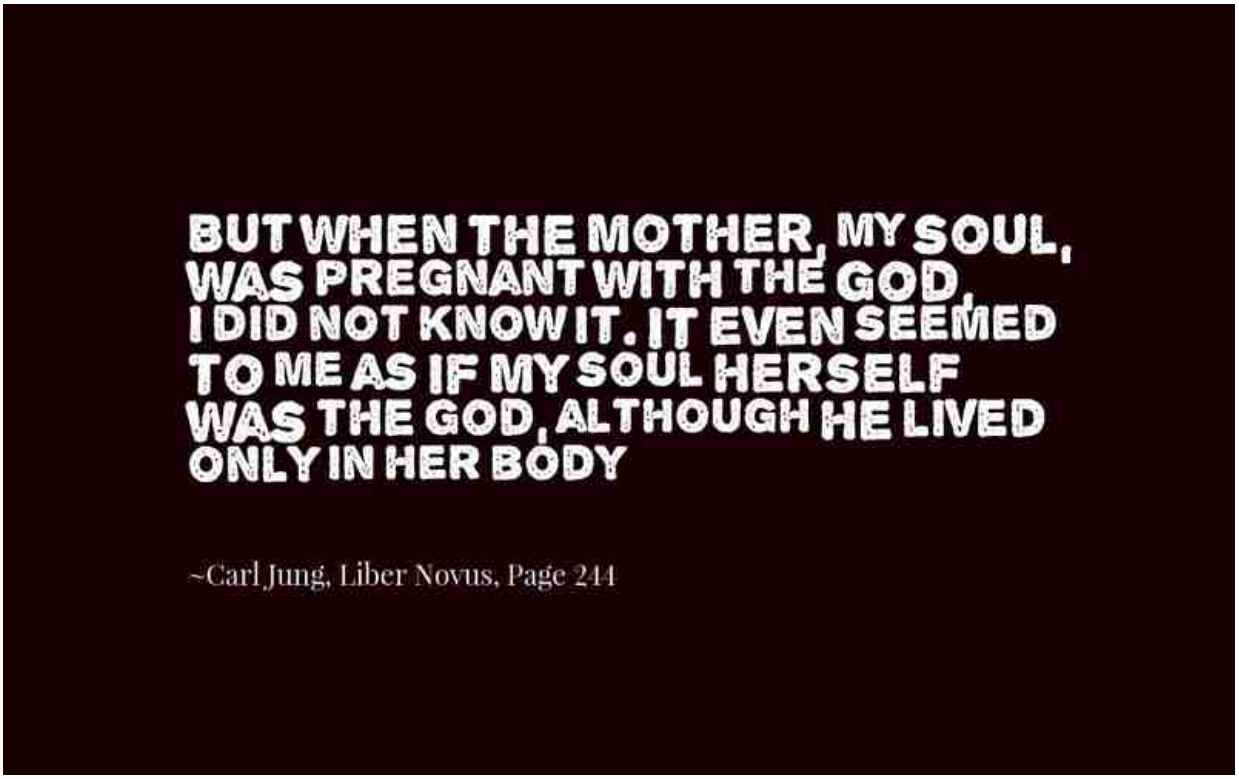

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God.
~Carl Jung, Liber Novus, Page 243

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the

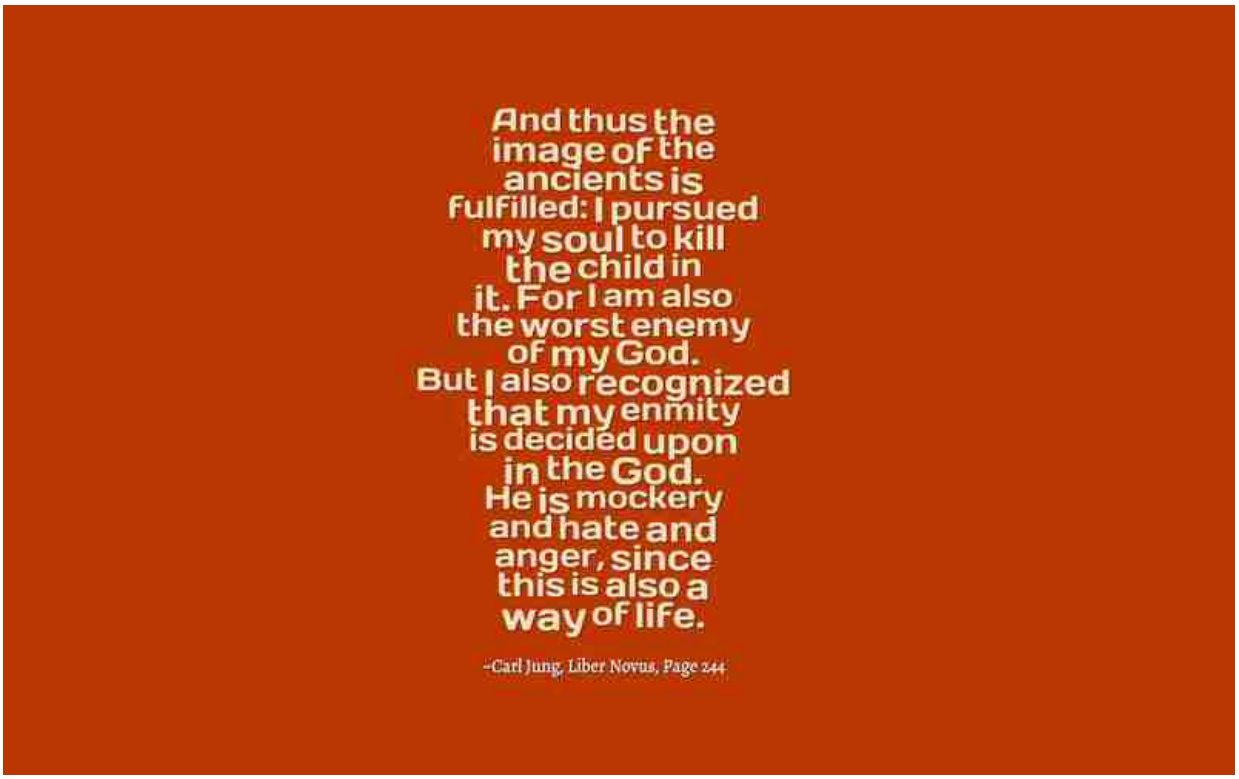
new God. Carl Jung, Liber Novus, Pages 243.


I understood that the
new God would be in
the relative. If the God
is absolute beauty and
goodness, how should
he encompass the fullness
of life, which is beautiful
and hateful, good and
evil, laughable and serious,
human and inhuman?
~Carl Jung, Liber Novus, Page 243

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

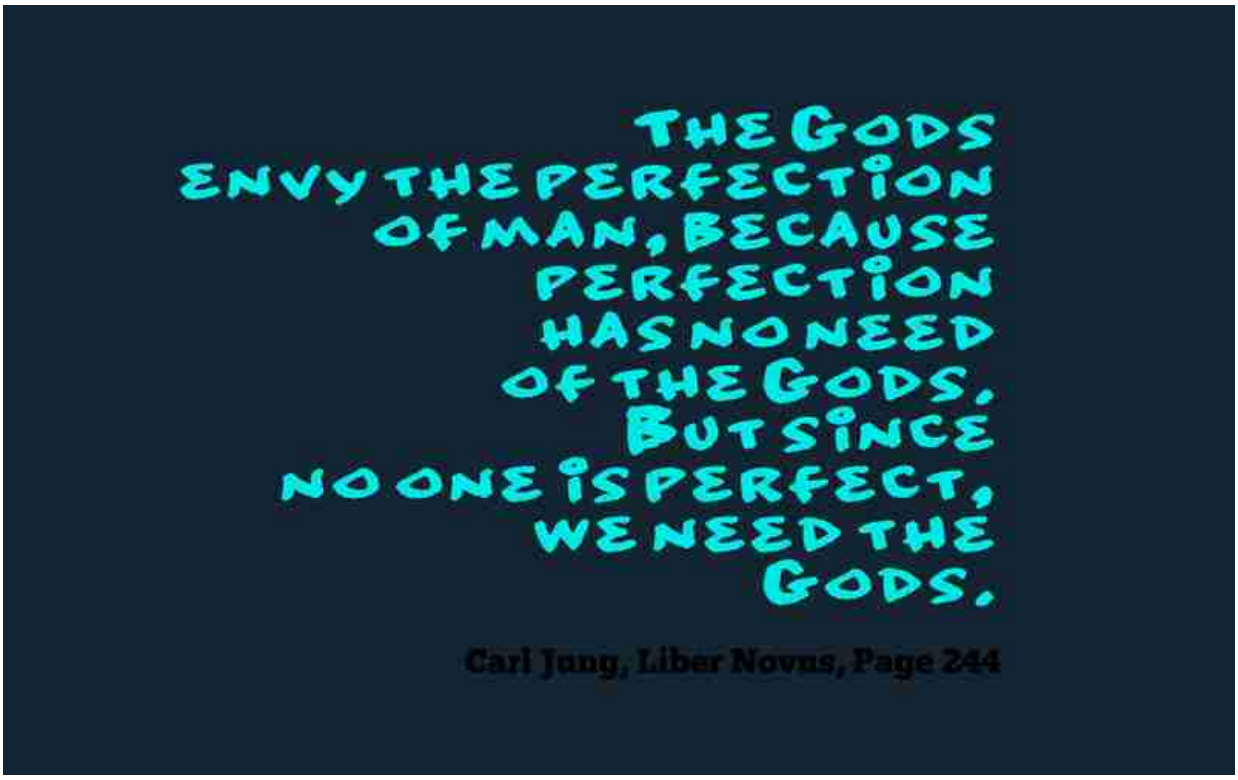

BUT WHEN THE MOTHER, MY SOUL, WAS PREGNANT WITH THE GOD, I DID NOT KNOW IT. IT EVEN SEEMED TO ME AS IF MY SOUL HERSELF WAS THE GOD, ALTHOUGH HE LIVED ONLY IN HER BODY
~Carl Jung, Liber Novus, Page 244

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.


And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life.
~Carl Jung, Liber Novus, Page 244

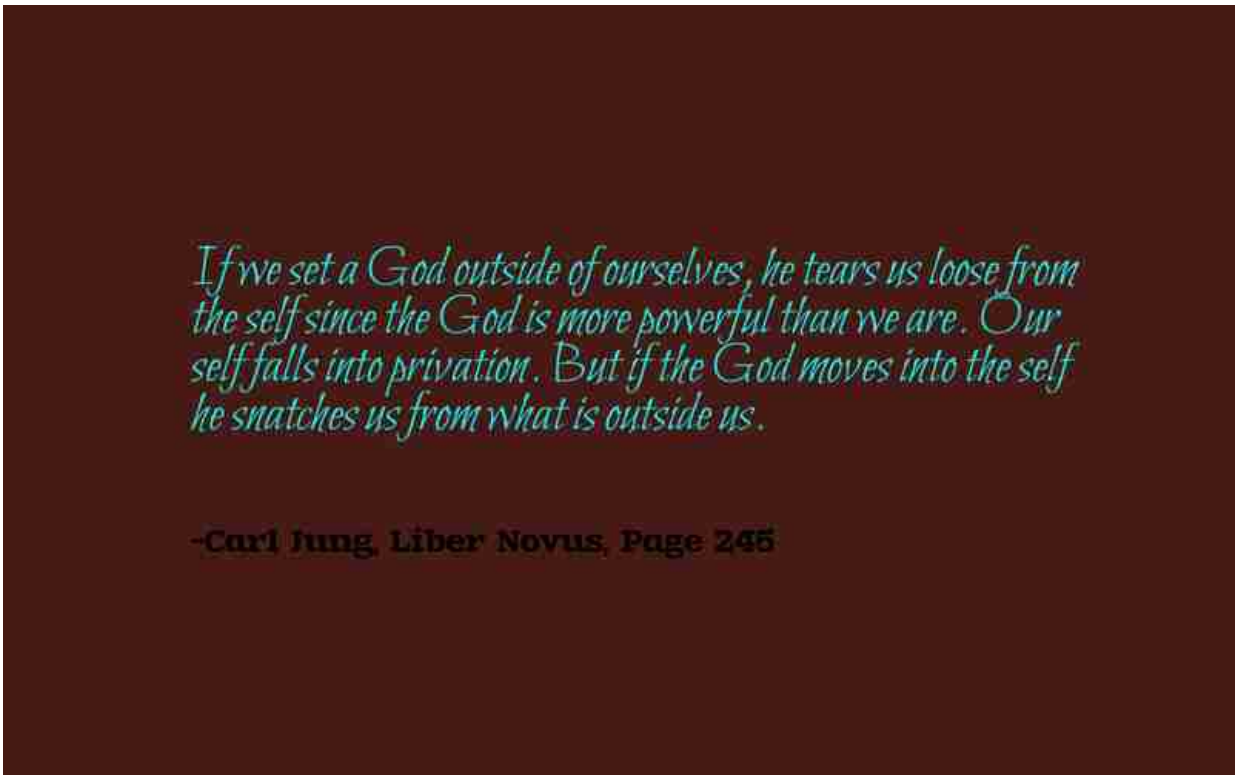
And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since

this is also a way of life. Carl Jung, Liber Novus, Page 244.



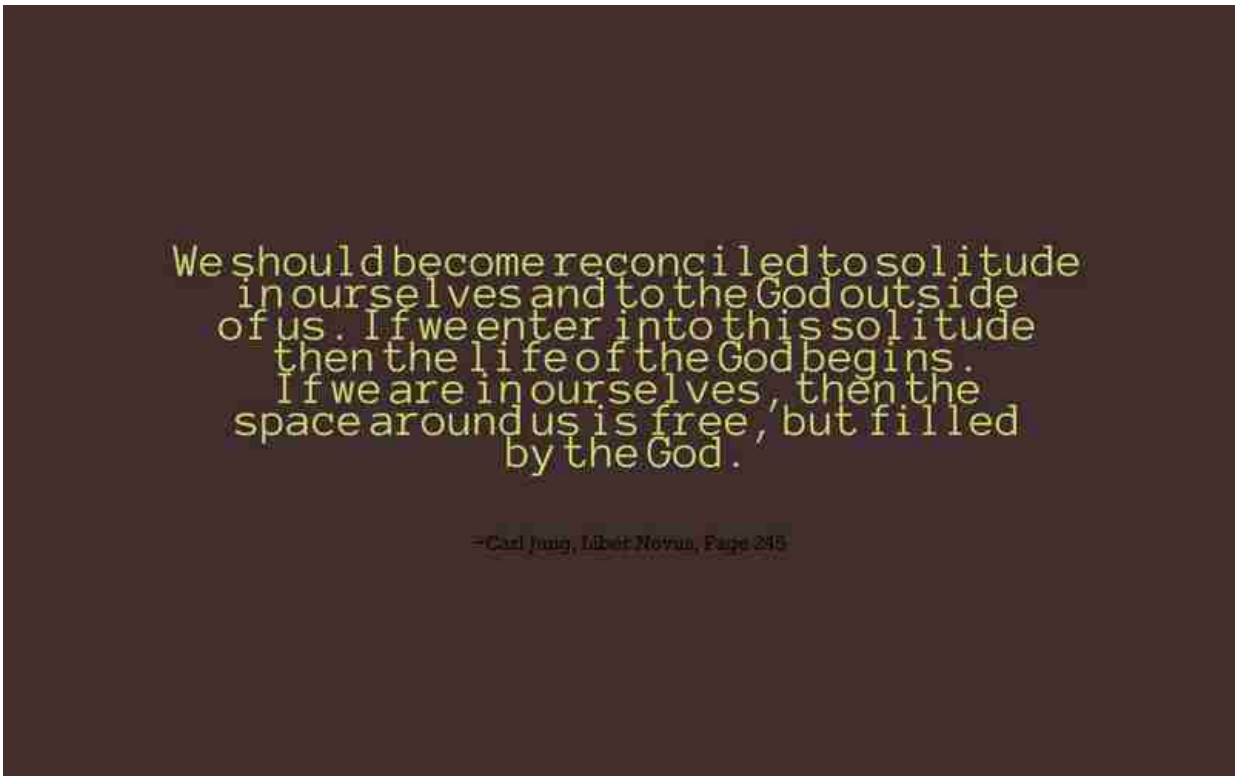
The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

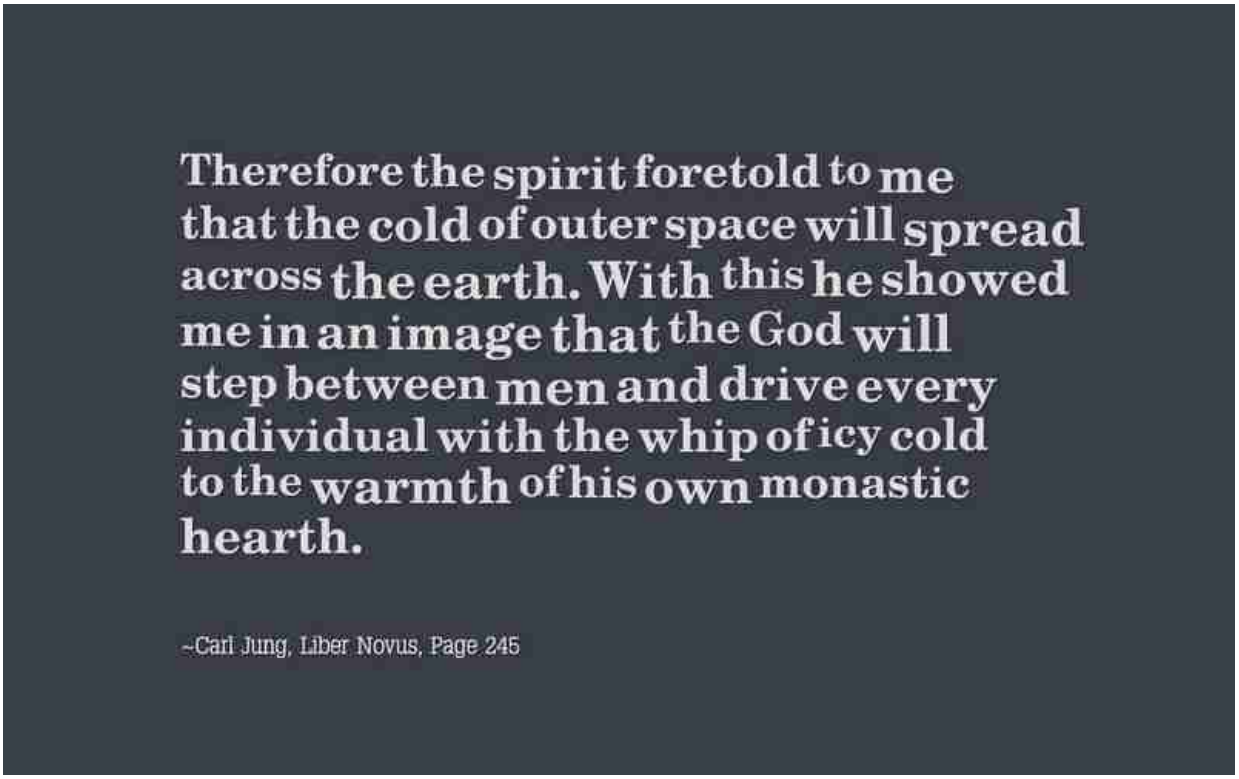

If we set a God outside of ourselves, he tears us loose from
the self since the God is more powerful than we are. Our
self falls into privation. But if the God moves into the self
he snatches us from what is outside us.
-Carl Jung, Liber Novus, Page 245

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber

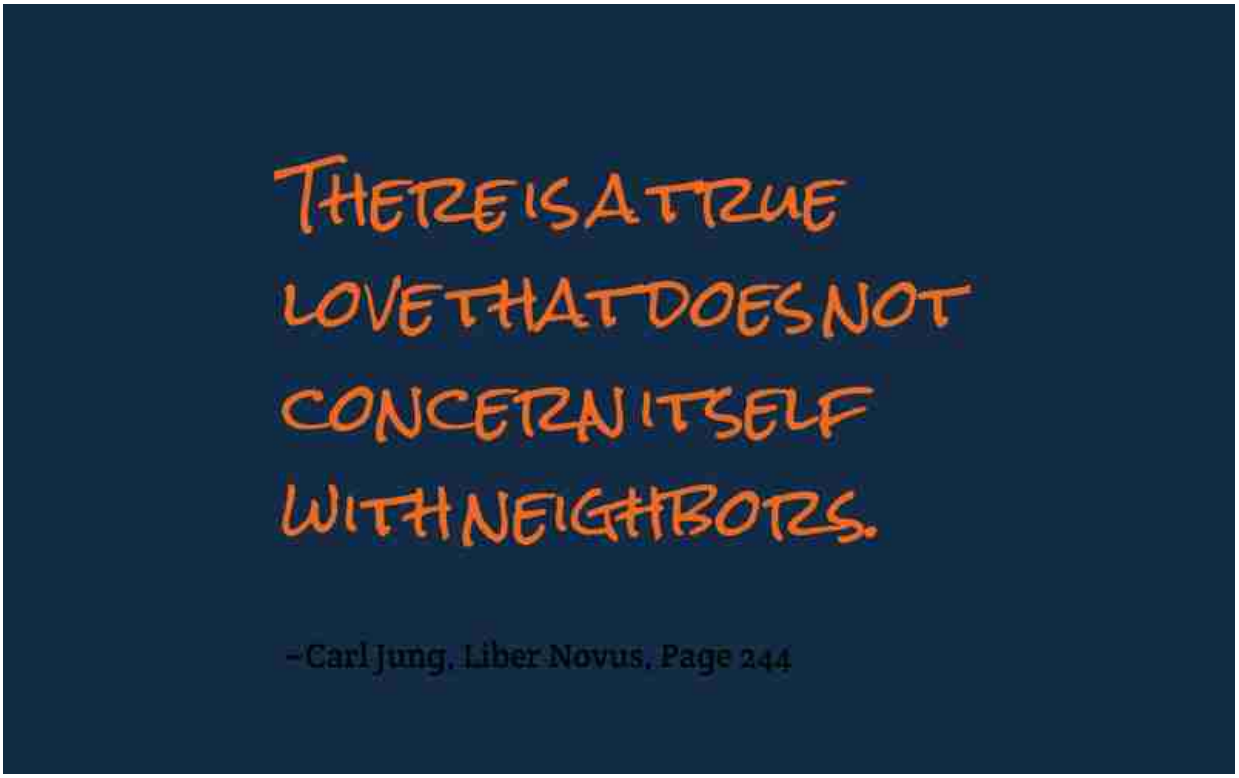
Novus, Page 245.


We should become reconciled to solitude
in ourselves and to the God outside
of us. If we enter into this solitude
then the life of the God begins.
If we are in ourselves, then the
space around us is free, but filled
by the God.
-Carl Jung, Liber Novus, Page 245

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

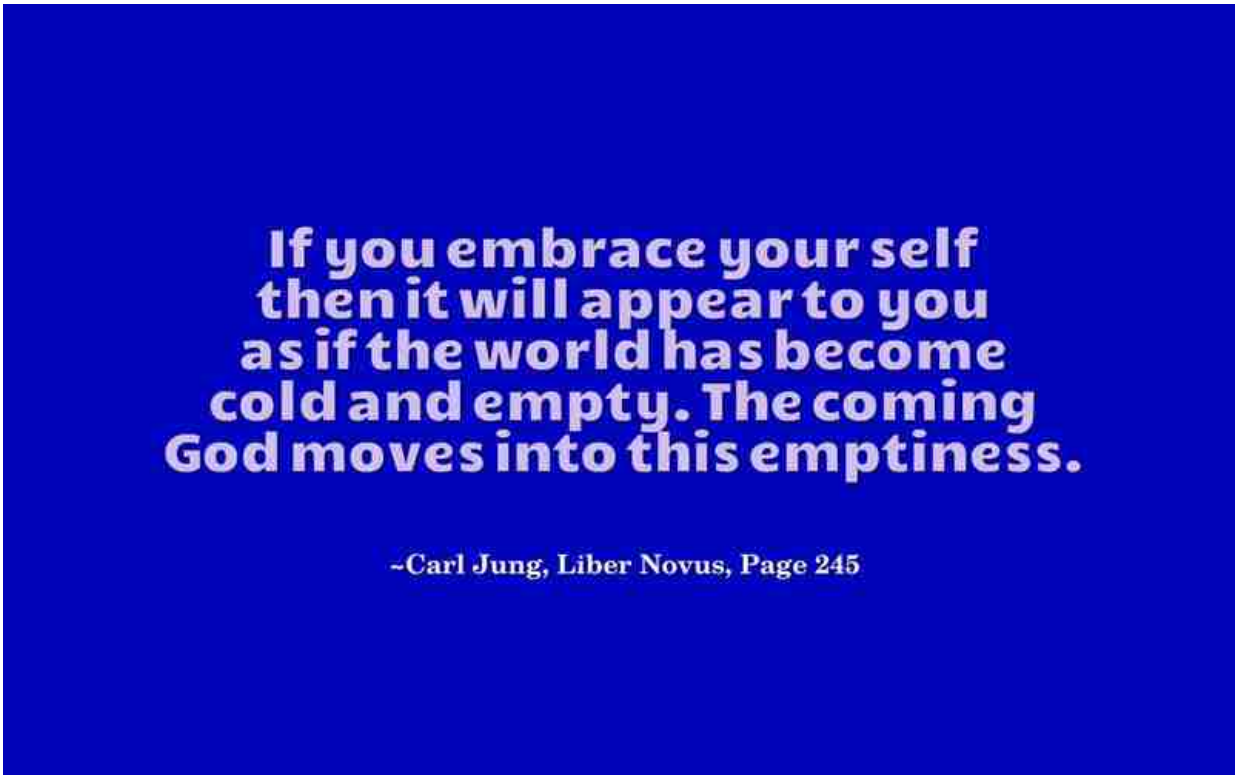

Therefore the spirit foretold to me
that the cold of outer space will spread
across the earth. With this he showed
me in an image that the God will
step between men and drive every
individual with the whip of icy cold
to the warmth of his own monastic
hearth.
-Carl Jung, Liber Novus, Page 245

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

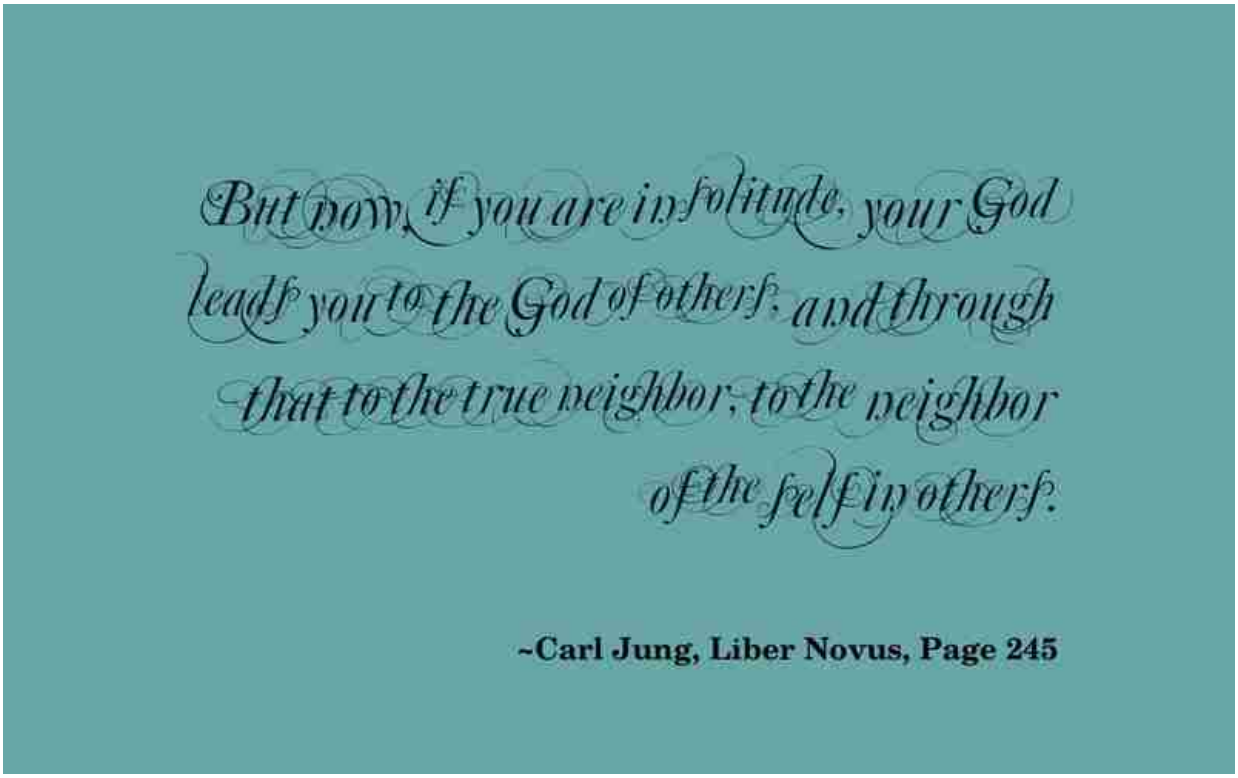


There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

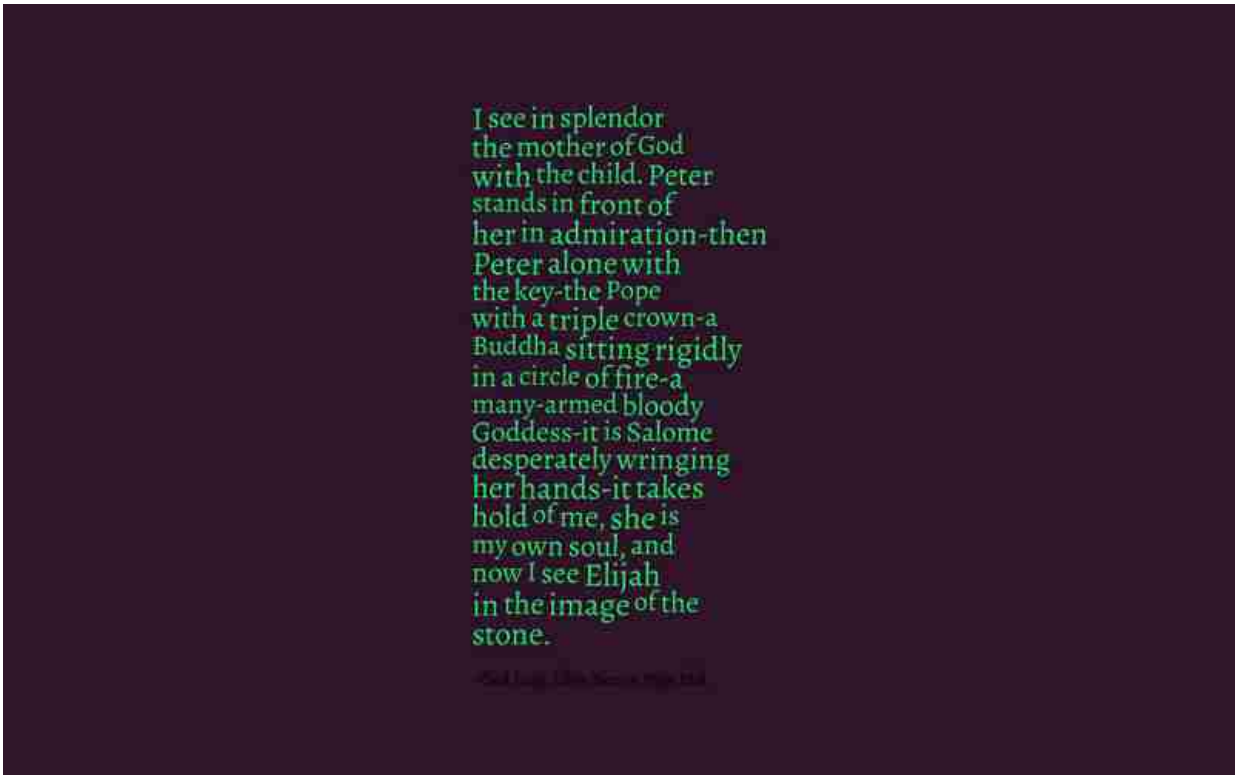
Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.


If you embrace your self
then it will appear to you
as if the world has become
cold and empty. The coming
God moves into this emptiness.
~Carl Jung, Liber Novus, Page 245

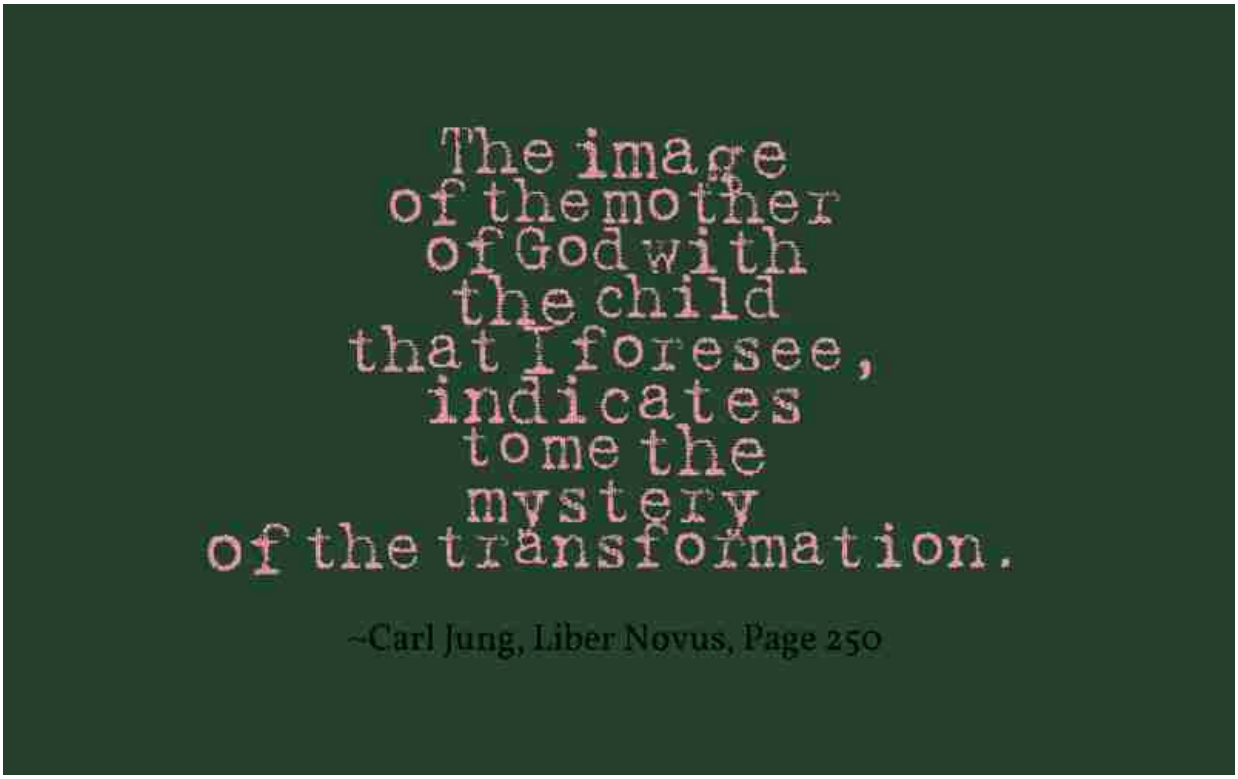
If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.


But now, if you are in solitude, your God
leads you to the God of others, and through
that to the true neighbor, to the neighbor
of the self in others.
~Carl Jung, Liber Novus, Page 245

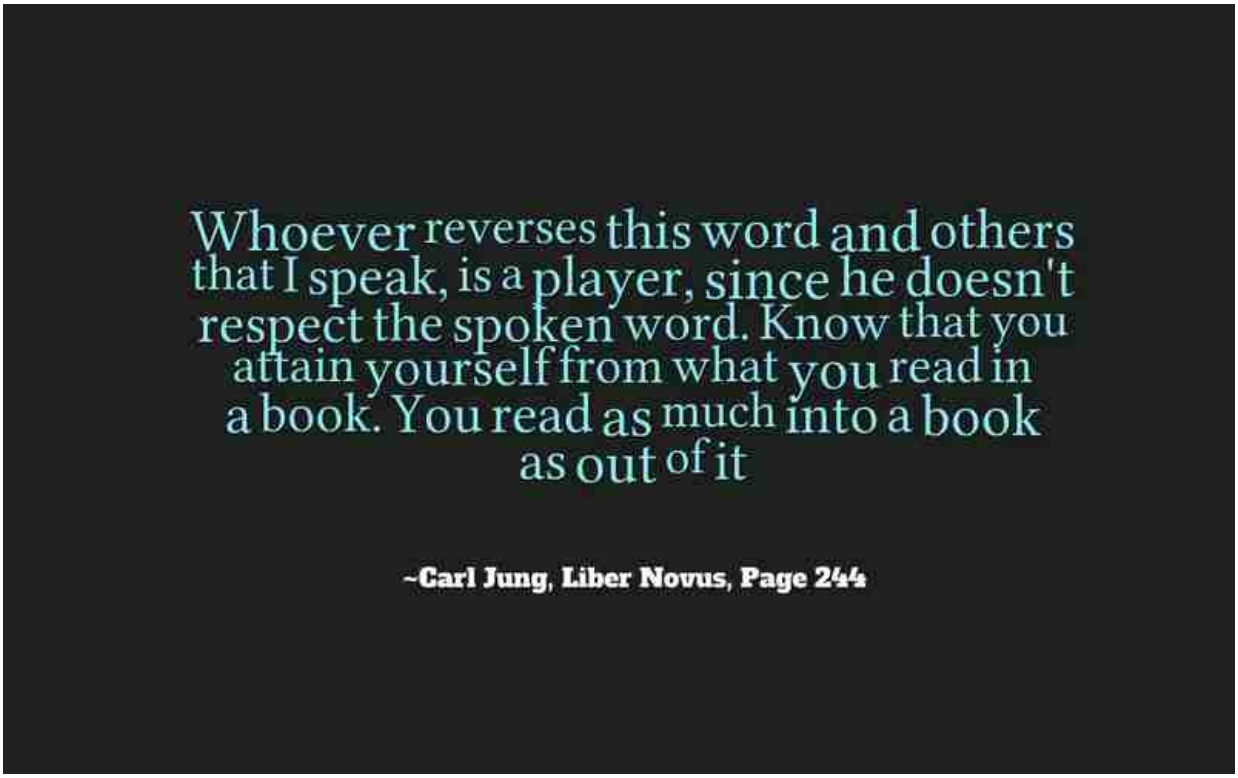
But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.



I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.



The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.


Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it
~Carl Jung, Liber Novus, Page 244

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

Carl Jung: ... my schoolmates hung the nickname "Father Abraham" on me. **(2016-06-24 02:30)**

It was some months after the incident just described that my schoolmates hung the nickname "Father Abraham" on me.

No. 1 could not understand why, and thought it silly and ridiculous.

Yet somewhere in the background I felt that the name had hit the mark.

All allusions to this background were painful to me, for the more I read and the more familiar I became with city life,
the stronger grew my impression that what I was now getting to know as reality belonged to an order of things different from
the view of the world I had grown up with in the country, among rivers and woods, among men and animals in a small village

1720

bathed in sunlight, with the winds and the clouds moving over it, and encompassed by dark night in which uncertain things
happened.

It was no mere locality on the map, but "God's world," so ordered by Him and filled with secret meaning.

But apparently men did not know this, and even the animals had somehow lost the senses to perceive it.

That was evident, for example, in the sorrowful, lost look of the cows, and in the resigned eyes of horses, in the devotion
of dogs, who clung so desperately to human beings, and even in the self-assured step of the cats who had chosen house
and barn as their, residence and hunting ground.

People were like the animals, and seemed as unconscious as they.

They looked down upon the ground or up into the trees in order to see what could be put to use, and for what
purpose; like animals they herded, paired, and fought, but did not see that they dwelt in a unified cosmos, in God's world, in
an eternity where everything is already born and everything has already died. Carl Jung, MDR, Pages 66-67

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: What are religions? Religions are psychotherapeutic systems. **(2016-06-25 02:30)**

What are religions? Religions are psychotherapeutic systems.

What are we doing, we psychotherapists?

We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem.

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy.

It is not a play on words when I call religion a psychotherapeutic system. It is the most elaborate system, and there is a great practical truth behind it.

I have a clientele which is pretty large and extends over a number of continents, and where I live we are practically surrounded by Catholics; but during the last thirty years I have not had more than about six practising Catholics among my patients.

The vast majority were Protestants and Jews.

I once sent round a questionnaire to people whom I did not know, asking: "If you were in psychological trouble what would you do?

Would you go to the doctor or would you go to the priest or parson?"

I cannot remember the actual figures; but I remember that about twenty per cent of the Protestants said they would go to the parson.

All the rest were most emphatically against the parson and for the doctor, and the most emphatic were the relatives and children of parsons.

There was one Chinese who replied, and he put it very nicely. He remarked: "When I am young I go to the doctor, and when I am old I go to the philosopher."

But about fifty-eight or sixty per cent of the Catholics answered that they would certainly go to the priest.

That proves that the Catholic Church in particular, with its rigorous system of confession and its director of conscience,
is a therapeutic institution.

I have had some patients who, after having had analysis with me, even joined the Catholic Church, just as I have had some patients who now go to the so-called Oxford Group Movement—with my blessing!

I think it is perfectly correct to make use of these psychotherapeutic institutions which history has given to us, and I wish I were still a medieval man who could join such a creed.

Unfortunately it needs a somewhat medieval psychology to do it, and I am not sufficiently medieval.

But you see from this that I take the archetypal images and a suitable form for their projection seriously, because the collective unconscious is really a serious factor in the human psyche. Carl Jung, CW 18, Para 370

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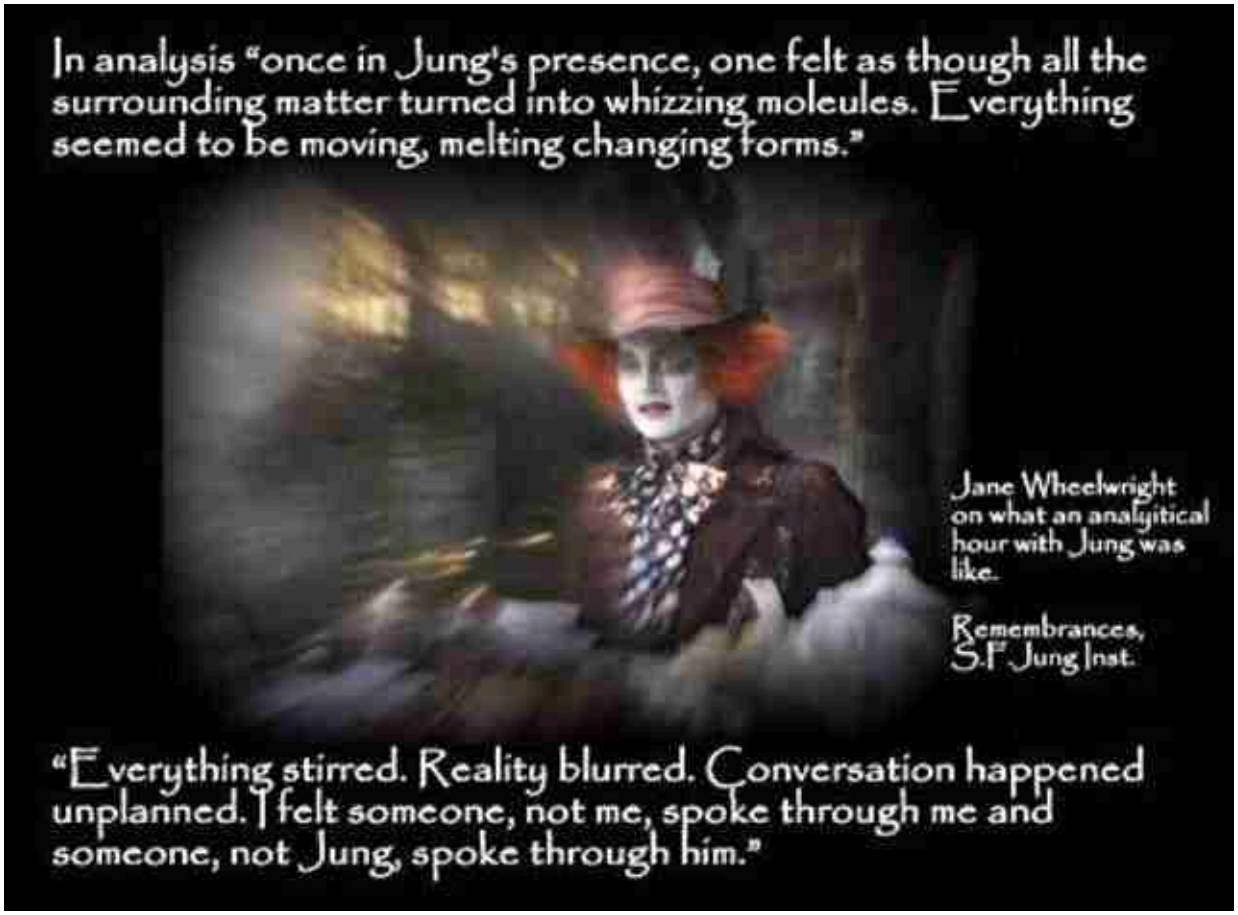
Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable" **(2016-06-26 02:30)**


In analysis "once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms."
Jane Wheelwright on what an analyitical hour with Jung was like.
Remembrances, S.F Jung Inst.
"Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him."

Analyst and author Jane Wheelwright was a patient of Jung's in the 1930s.

Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable.

All kinds of people big and small found through him their uniqueness.

He touched all kinds of people who came his way.

Sometimes it was through what he inadvertently said - more often than not something he would not remember.

Sometimes it was what he did.

Mostly it was what he was: a comprehensive, large, all-embracing, complete man.

1724

He spanned in himself everything from greatness and power to all-too-human failings.

He could be irritable and sometimes downright demanding.

Explosions of rage were not uncommon.

He even could be duped at times by unscrupulous and ambitious people.

Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.

I remember once experiencing him like this.

I must have betrayed my feeling that he was beyond my reach because he said out of the blue, "Do I have horns on my head?"

Jung was able to constellate the unconscious of countless numbers and kinds of people.

It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst." Jane Wheelwright, J.E.T., Page 97.

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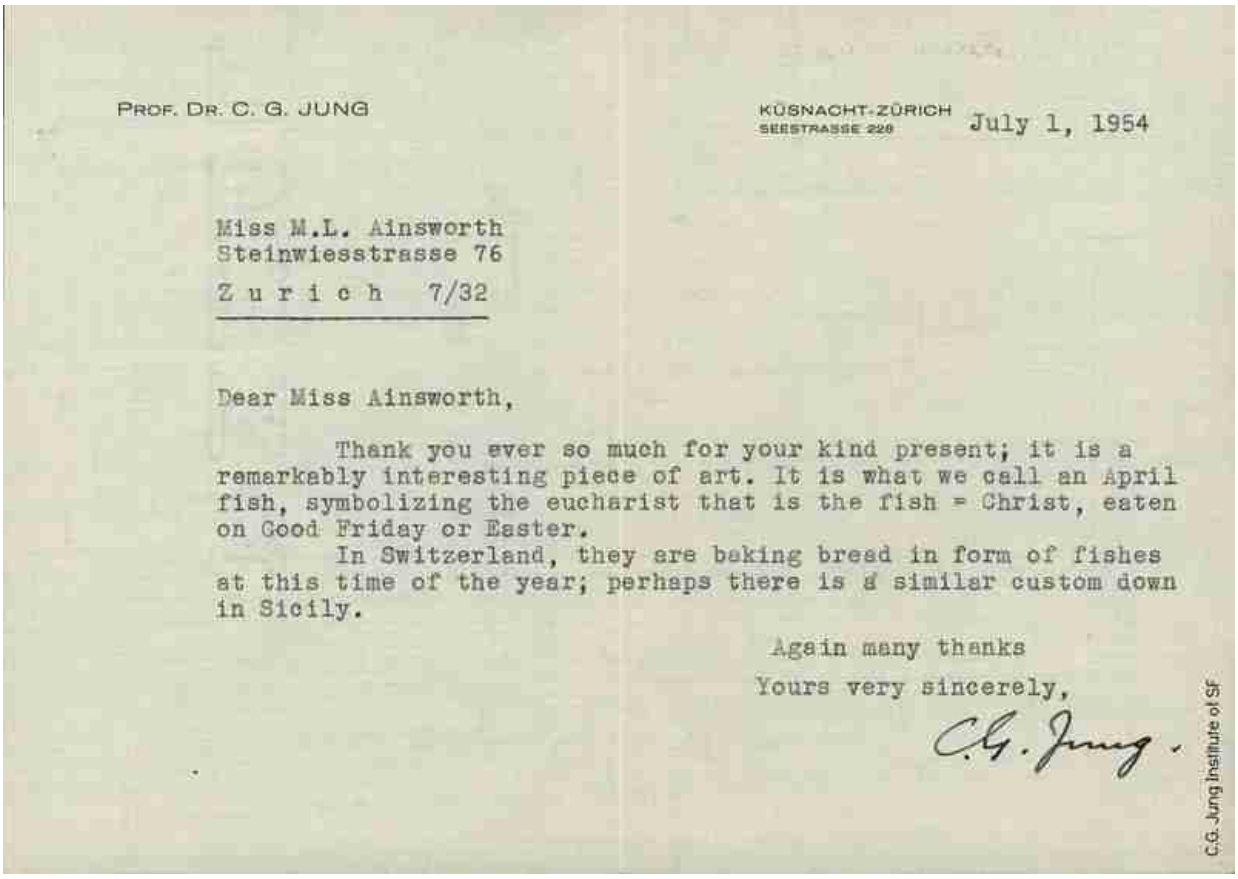
Carl Jung: Astrologically the fish is deaf and dumb. **(2016-06-27 02:30)**



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

July 1, 1954

Miss M.L. Ainsworth
Steinwiesstrasse 76
Z u r i c h 7/32

Dear Miss Ainsworth,

Thank you ever so much for your kind present; it is a remarkably interesting piece of art. It is what we call an April fish, symbolizing the eucharist that is the fish = Christ, eaten on Good Friday or Easter.

In Switzerland, they are baking bread in form of fishes at this time of the year; perhaps there is a similar custom down in Sicily.

Again many thanks

Yours very sincerely,

C.G. Jung.

C.G. Jung Institute of SF

Mary Louise Ainsworth: Memory of C.G. Jung

In memoriam to this great explorer may I share a few remarks of his made to me , one morning by the shore of the Lake of Zurich, as we
talked in his summer house , and noted down in my notebook immediately afterward.

We spoke of the fish; the two fish, the symbols of the Piscean Age–the opposites that were together.

He cautioned me; he said, "The fish-it is helpless too; it is the thing caught."

"Christ is the fish; remember, Jesus was both sacrificer and sacrificed.

Astrologically the fish is deaf and dumb.

We are in the age of Pisces, the fish ."

Then I asked, "During these years of Pisces, have we really been unable to get in touch with Christ, He who is the
Word, because of being under the sign of the fishes?"

Dr. Jung answered "It is a question, how far we can push such symbolical statements.

I like to push them as far as possible.

Christ was also the Lion, a rapacious animal, think of that!

And he was the serpent, on the cross. Strictly speaking, he was the successor to the serpent, according to His own words.

Christ himself was the bait, the fish on the hook, to pull Leviathan in."

Faust was mentioned, and Dr. Jung said, "Yes, Faust was not meeting his own evil; he meets it only through Mephistopheles, the
unconscious side who then murders Philemon and Baucis.

So Faust does it really.

Faust is a murderer!"

We spoke of the symbolism of the star.

"The star," he said, "is primitive man; his head is no more important than the hands or feet, all equal."

Earlier, for no reason at all, he had begun speaking of the opposites, the red star and the white star.

And then later he remarked, prophesying, "It will take several hundred years for the conjunction
of the opposites of the red star and the white." Mary Louise Ainsworth, J.E.T., Page 2.

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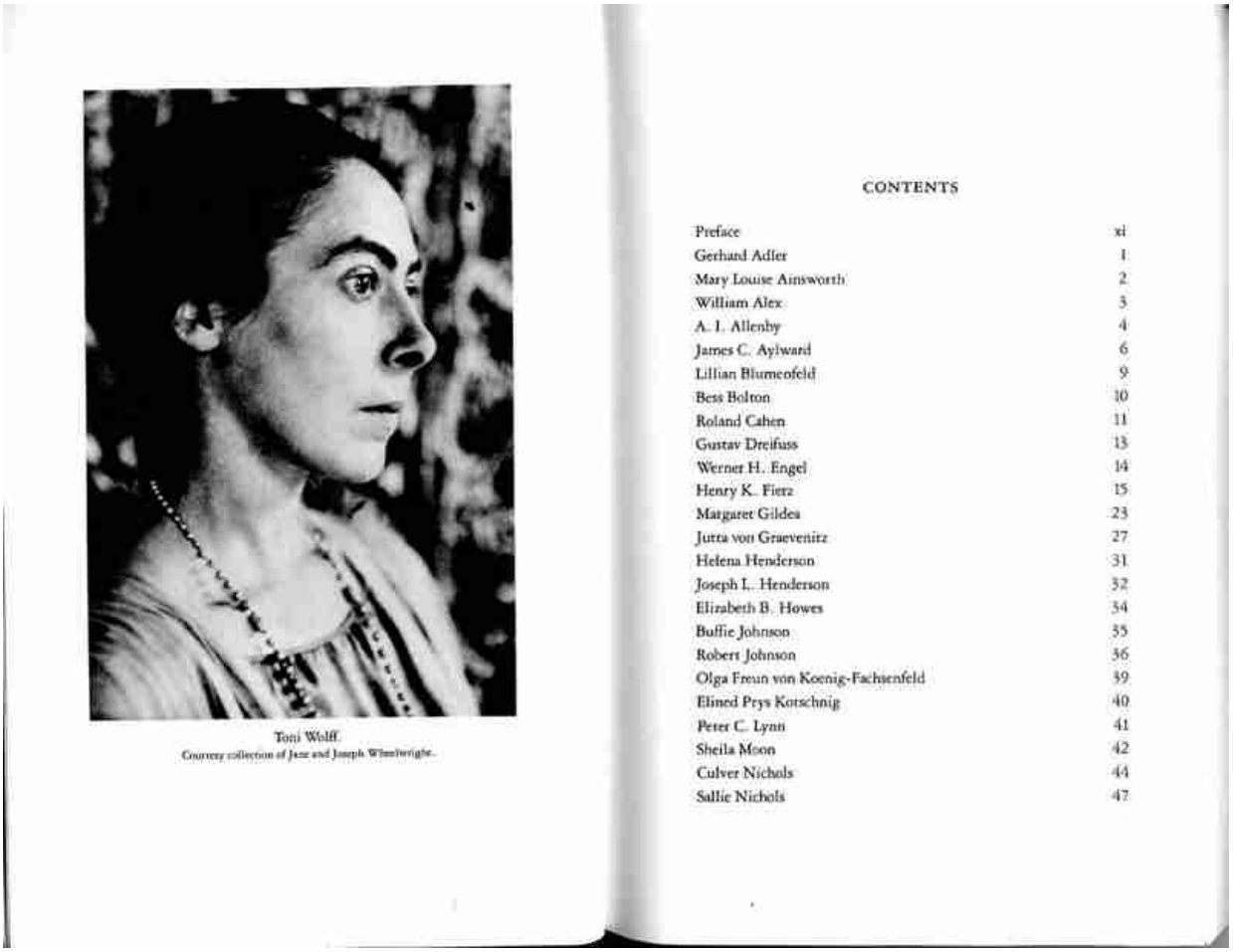
Bess Bolton: Memory of Toni Wolff **(2016-06-28 02:30)**



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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Bess Bolton: Memory of Toni Wolff

I went to Zurich to study at the C. G. Jung Institute.

It was in one of the lectures that I heard about using active imagination, as well as one's dreams , to get in touch with the unconscious.

With Miss Wolff's support and encouragement I was able to seek guidance from this introverted activity.

It was in following this activity that I first met the tortoise.

Ever since he has served as a meaningful reminder of that significant experience.

These excerpts are statements of Dr. Jung's from a seminar, "Dream Analysis."

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"There is a high mythical symbolism connected with the tortoise . . . a tortoise is a most fundamental being-the basic instinct that
carries our whole psychological world, because the world is our psychology, our view .. . .

"The characteristics of the tortoise are the characteristics of the transcendent function, the one that unites the pairs of opposites.

"It is the reconciliation of the pair of opposites. From this reconciliation, there is always a new thing created, a new thing realized.
That is the transcendent function, and that is the tortoise. And the new thing is always strange to the old thing .... So the result of the
transcendent function is as strange to us as the turtle is."

When I stopped dreaming of the tortoise I felt bereft.

How fortunate I was to have worked with Toni Wolff.

She was dignified and quiet.

My original image of her was a rather tall, very serious, erect, straight-backed woman-the way she always sat in her chair.

Later I saw her as a comforting, warm, gentle, relating person.

The maid would bring a cup of tea-just one, for Miss Wolff but never two.

I was wilting, but there was no tea for me. Bess Bolton, J.E.T., Page 10

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Gustav Drei Fuss: Memory of C.G. Jung **(2016-06-29 02:30)**

Gustav Drei Fuss: Memory of C.G. Jung

After about three years of analysis with Dr. Liliane Frey-Rohn, dreamt an archetypal dream of such a content that Dr. Frey found it to be a dream for the boss!

I was very excited about this suggestion and immediately wrote Jung.

And then, at the beginning of March, 1951, I received a letter saying that Jung was prepared to receive me.

I was very excited , and the hour I had turned out to be very interesting, stimulating.

It was incredible how much knowledge, amplifications to my dream I received in one hour.

Although I had been scared to a certain extent to meet the big man, I felt at ease when talking and listening to him.

1730

At the door he said to me: well, these were two really juicy dreams.

Another encounter: Attending a lecture, my wife and 1 happened to sit not far away from the Jung's.

When it was about time to leave, Jung suddenly turned to his wife and said in a genuine Swiss way:

"So, Emma, chum jetzt!" (So, Emma, let's go!)

These words my wife and I still "hear" today! '

Around 1955 the diploma candidates of the Jung Institute had the opportunity to meet Jung in his home and ask questions.

1 vividly remember Jung's answer with regard to the meaning of consciousness.

Then he added: But a still bigger problem is unconsciousness.

How can man time and again become unconscious in order to unite with the depth of his soul and drink from the deepest wells? (At least, that's how I remember it.) Gustav Drei Fuss, J.E.T., Pages 13-14.

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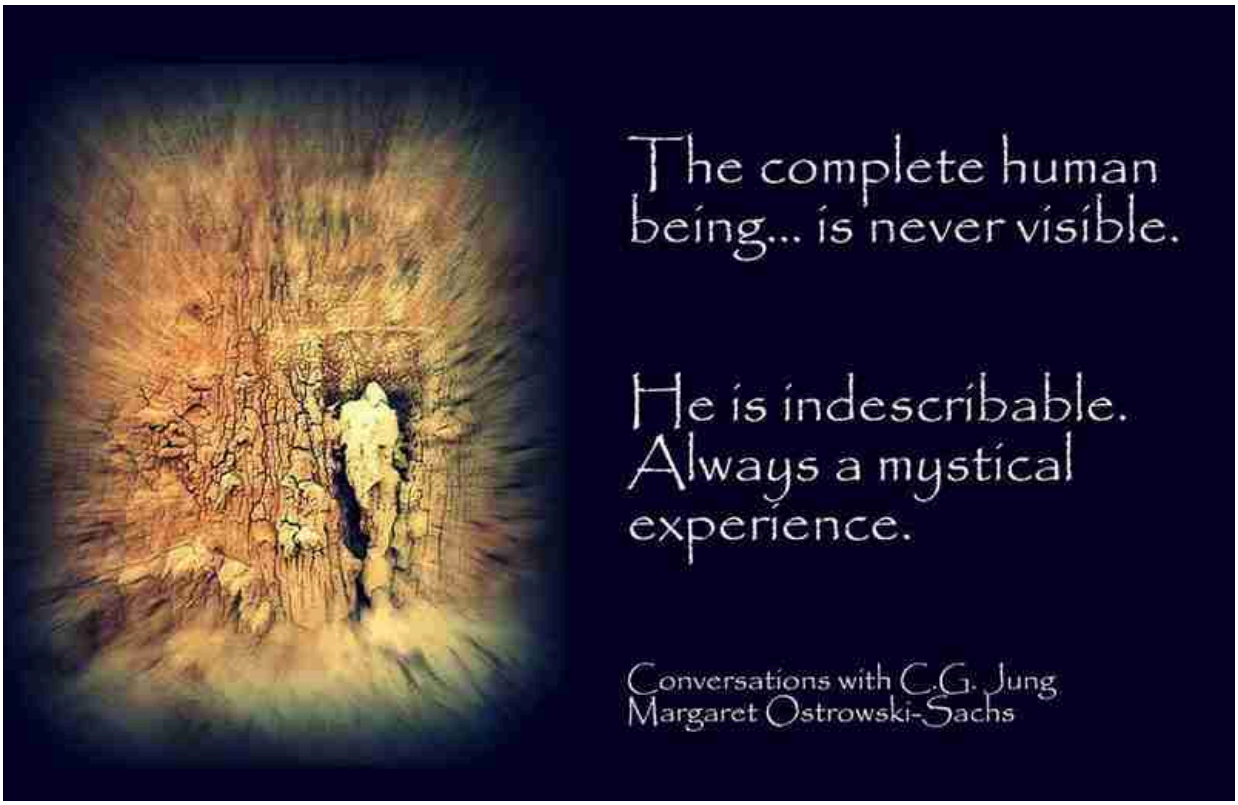
Carl Jung on Religion **(2016-06-30 02:30)**


The complete human being... is never visible.
He is indescribable. Always a mystical experience.
Conversations with C.G. Jung
Margaret Ostrowski-Sachs

The inner man has access to the sense organs of God.

God has a longing for man and it seems there is provision for God to be created in man's consciousness.

Consciousness is the cradle of the birth of God in man.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

There is no general prescription for salvation. "If thou knowest what thou doest, thou art blessed."

I must know what the Church teaches but I must then ask myself what my own law is.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way; you must act."

Others have to learn to refrain from acting.

1732

Few take both into account, which is why Deus et homo is so important.

Imagine a person who only sees two possibilities, two dimensions.

Rest your fingertips on the table.

The person who can only see two dimensions is aware only of the fingertips.

He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisible wholeness of man hovers over and combines all his possibilities.

So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.

The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.

We do not know whether our present order is final.

At another level a new creative solution may be required.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil."

God is understood here as all that is beyond our capacity to grasp, beyond all our imagining.

We see things only in contrast: fullness and emptiness, light and shadow.

So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.

The hole in the disc is a way of representing God as the unnameable and the unknown.

The Lord's words, "Blessed are they who know what they do," seem in direct contradiction to the other words of Christ, "Forgive them for they know not what they do."

But life feeds on opposites.

When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, "Forgive her, O sancta simpicitas."

We might also say that only he is blessed who knows what-he is doing.

A priori contradictions will always appear in life.

The words of the Bible and the sayings of Christ are paradox.

We too must be paradox, for only then do we live our lives, only then do we reach completeness and integra-

tion of our personalities.

To be whole is to be full of contradictions.

The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.

The complete human being, the hermaphrodite, is never visible.

He is indescribable, always a mystical experience.

That which shows itself is always paradoxical so there is no uniform image of the personality.

Biographies seem so unreal because they attempt to give a consistent picture of someone' s personality.

The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.

He who doubts can see both possibilities.

It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life.

It looks as if God was unconscious.

Anyone who knew the goal would not have taken such a roundabout way with creation.

It took a very long time for the brain to appear on the earth.

The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed.

It seems as if there was an urge to create something.

The least differentiated animals developed the most: only that which is incomplete can perfect itself.

Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.

This assumption also accounts for the many prehistoric catastrophes.

It does not imply that creation was accidental but that it seems as if its intention was limited in scope.

The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.

If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time?

The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know anything about it.

God holds all of creation in the unconscious: Paul preached in Athens and said, "God scorned the time when men lived in unbelief, 'in agnosia'."

There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as "do penance" when it should actually have read "change your ways."

"Change your ways" had moral significance for the needs of that time.

If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.

God would be responsible for each catastrophe because it must have arisen from his mistakes.

The assumption of divine prescience or of a personal God makes nonsense of the world.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.

If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?

How could we account for these enormous quantities of fish before new beings could come into existence?

This is my myth about God and his creation.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning.

Human consciousness is the second creator of the world.

Only through extreme differentiation and distance can consciousness come about.

A God who is a God of a people or a God of everything cannot individuate himself and so cannot really become conscious.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.

God changes too and is therefore especially interested in man.

Christian dogma brought immense advances in religious comprehensions.

God the Father became the Son and His own soul, the Word that became flesh.

Each son of God must awaken this new reality in himself.

But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.

If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth "from where no good ever came."

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.

It is a beautiful message that one is a child of God but it can have a devilish effect.

Christ's tragedy could be much more impressively portrayed in our day than as the figure of a preacher wandering through Palestine two thousand years ago, not even needing to support himself.

But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?

Imagine an evening at "The Corner Tavern" as Mr.

So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I am the son of God."

How is the darkness to know the light if it does not partake of it?

God deigned to take on the image of man.

We are his eyes and ears, imago Dei in homine.

We must pray, "deliver us from evil," and not only man but God as well must be redeemed.

In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and myself).

We can avoid the penalty of hybris by making a sacrifice.

Each of us must find in what area his sacrifice must be made.

If we can think of the worst possible sacrifice for us we are close to knowing which we must make.

A sacrifice is doing what we would force others to do.

If we hold back through fear of hybris then we fail in our task and become a homunculus.

The acceptance of the shadow is a sacrifice.

For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.

The image of the Divine Child characterizes our relation with the Self.

In philosophy God is abstract, an idea, imageless.

But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.

The most serious question to ask, it seems to me, is what will Christianity have to say in the future?

What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"

What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius.

The more one understands wholeness and through inner experience approaches it, the more one quasi resembles God.

"The Spirit examines everything, even the depths of Divinity."

This sentence was an editorial error (in the process of veiling the Logia) which should not have been embodied in the Bible.

We must not forget that we are only ants ... but that even an ant is an imago Dei.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Ostroski-Sachs, Pages 38-43.

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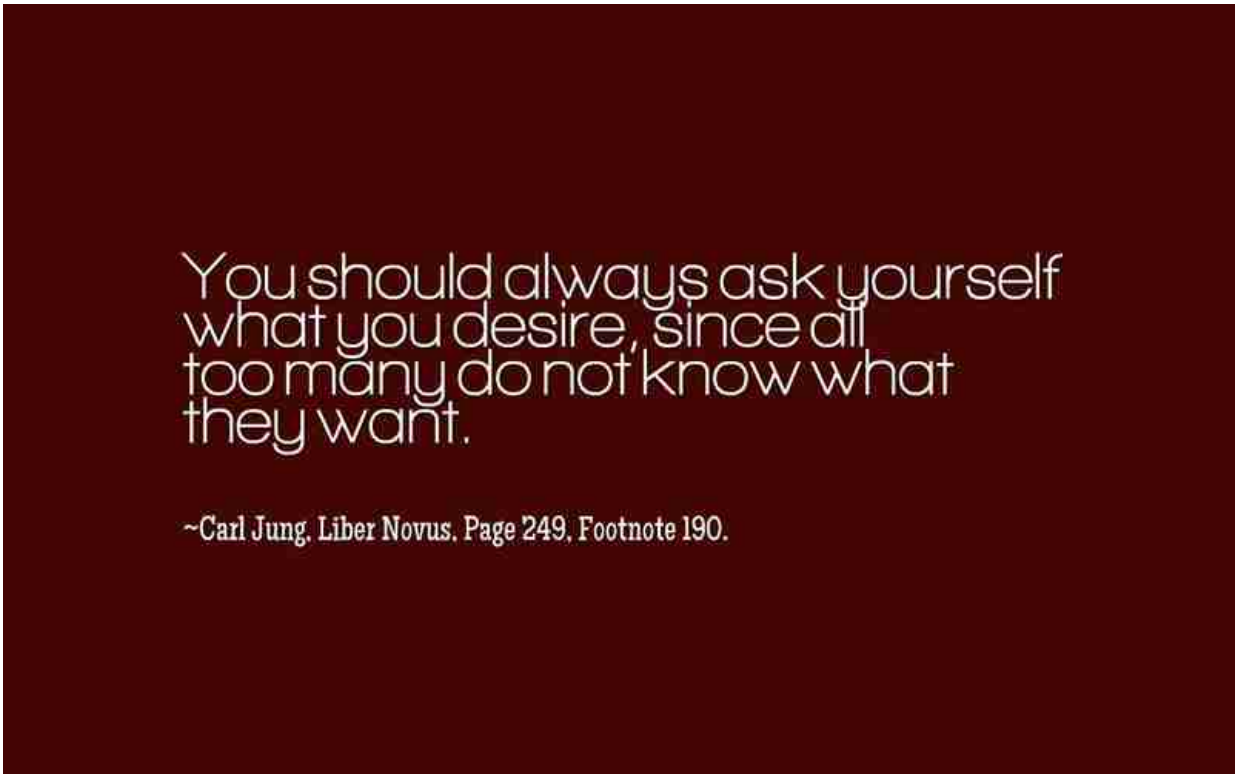
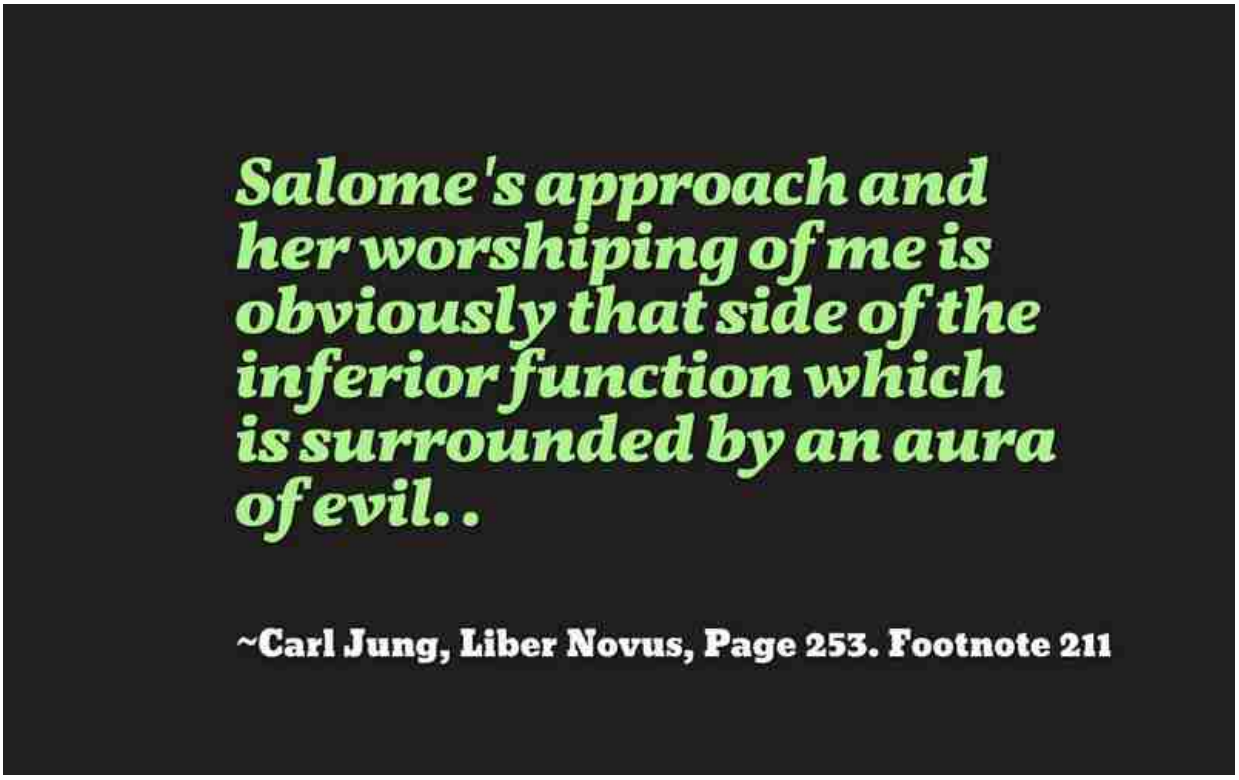
1.7 July

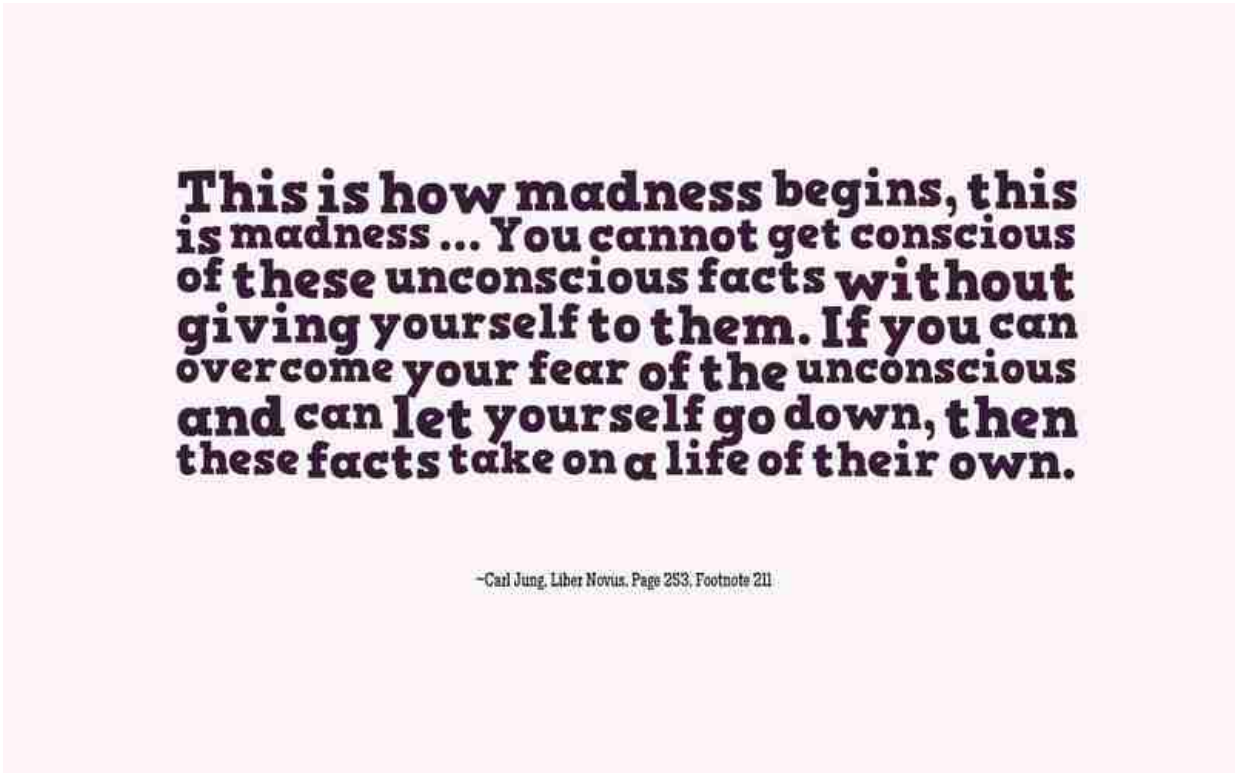
Some Carl Jung Quotations XLII [Red Book, Liber Novus] **(2016-07-01 02:30)**


You should always ask yourself what you desire, since all too many do not know what they want.
~Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.


Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil..
~Carl Jung, Liber Novus, Page 253. Footnote 211

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.


This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.
~Carl Jung, Liber Novus, Page 253, Footnote 211

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts

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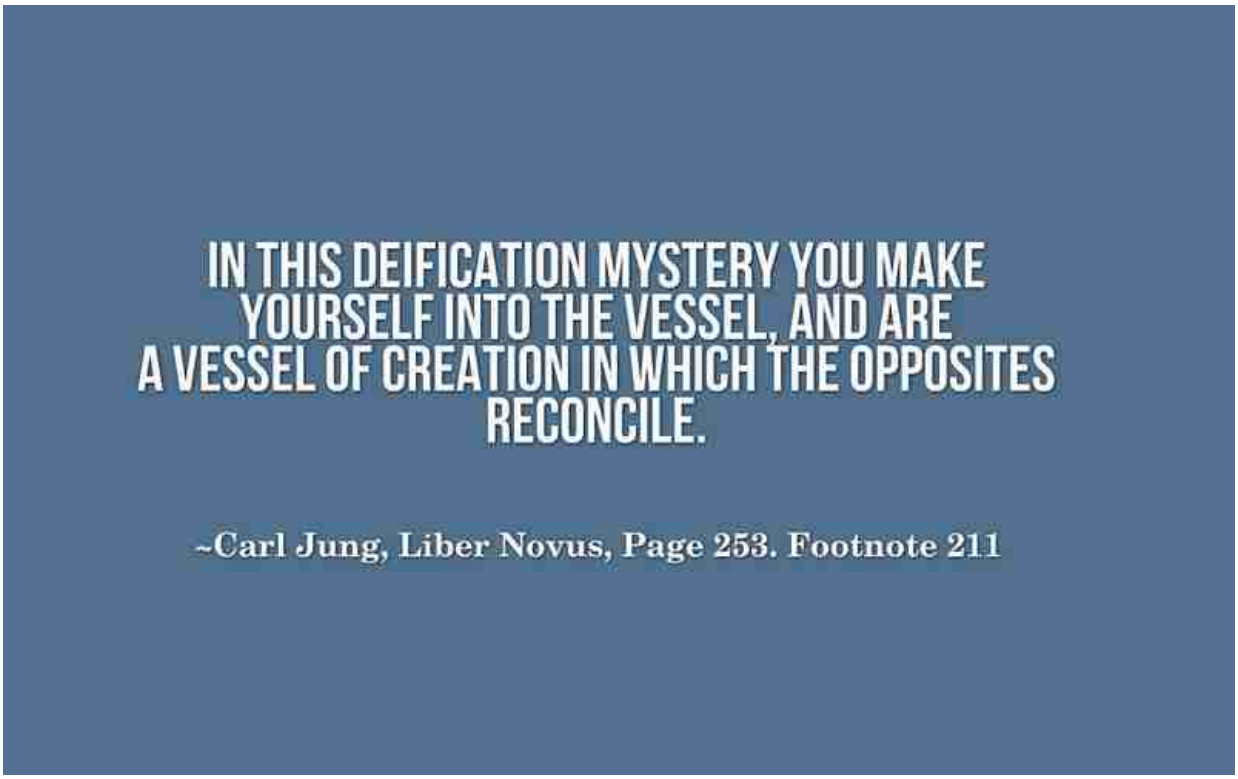
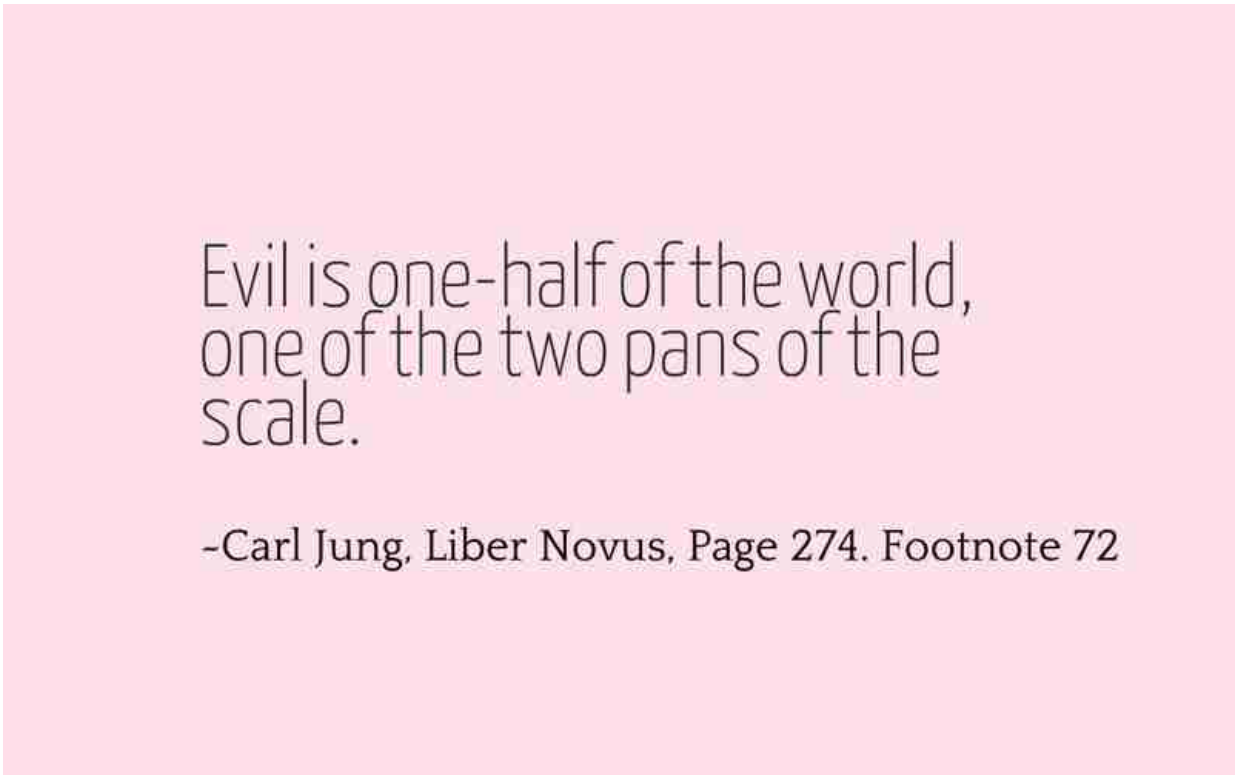
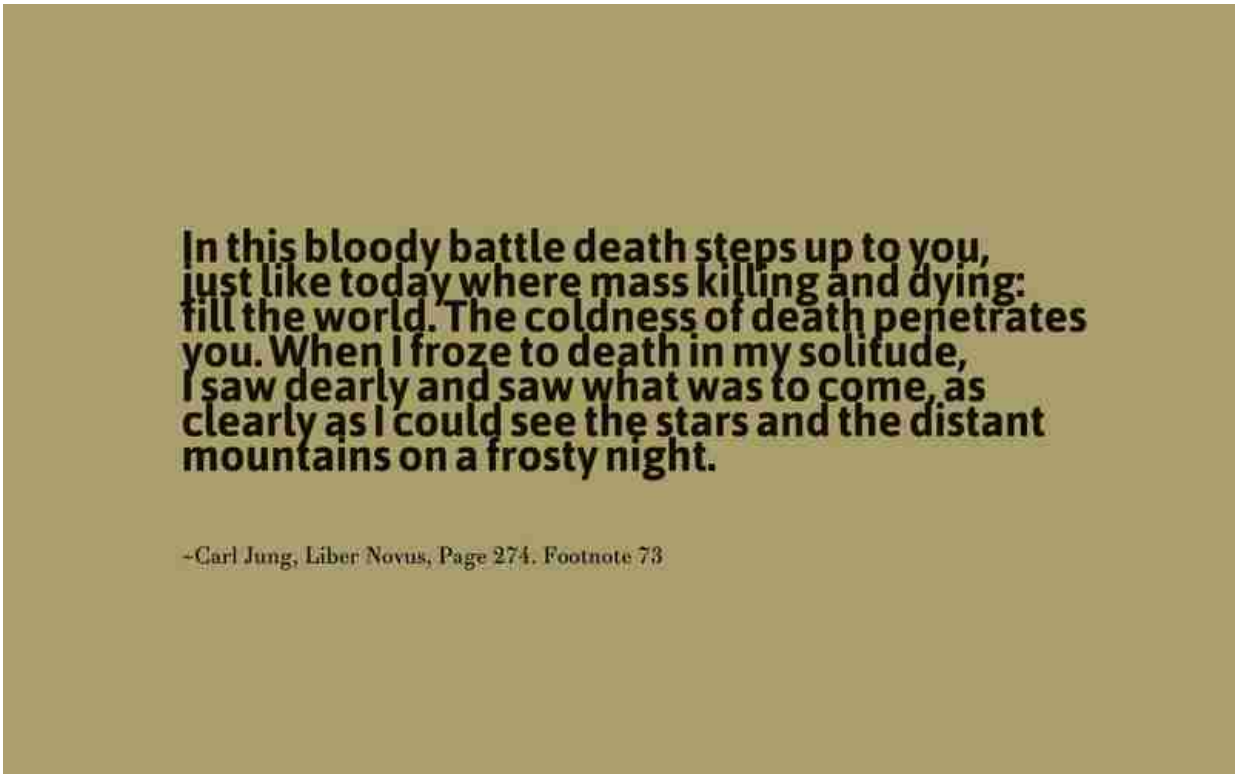

IN THIS DEIFICATION MYSTERY YOU MAKE YOURSELF INTO THE VESSEL, AND ARE A VESSEL OF CREATION IN WHICH THE OPPOSITES RECONCILE.
~Carl Jung, Liber Novus, Page 253. Footnote 211

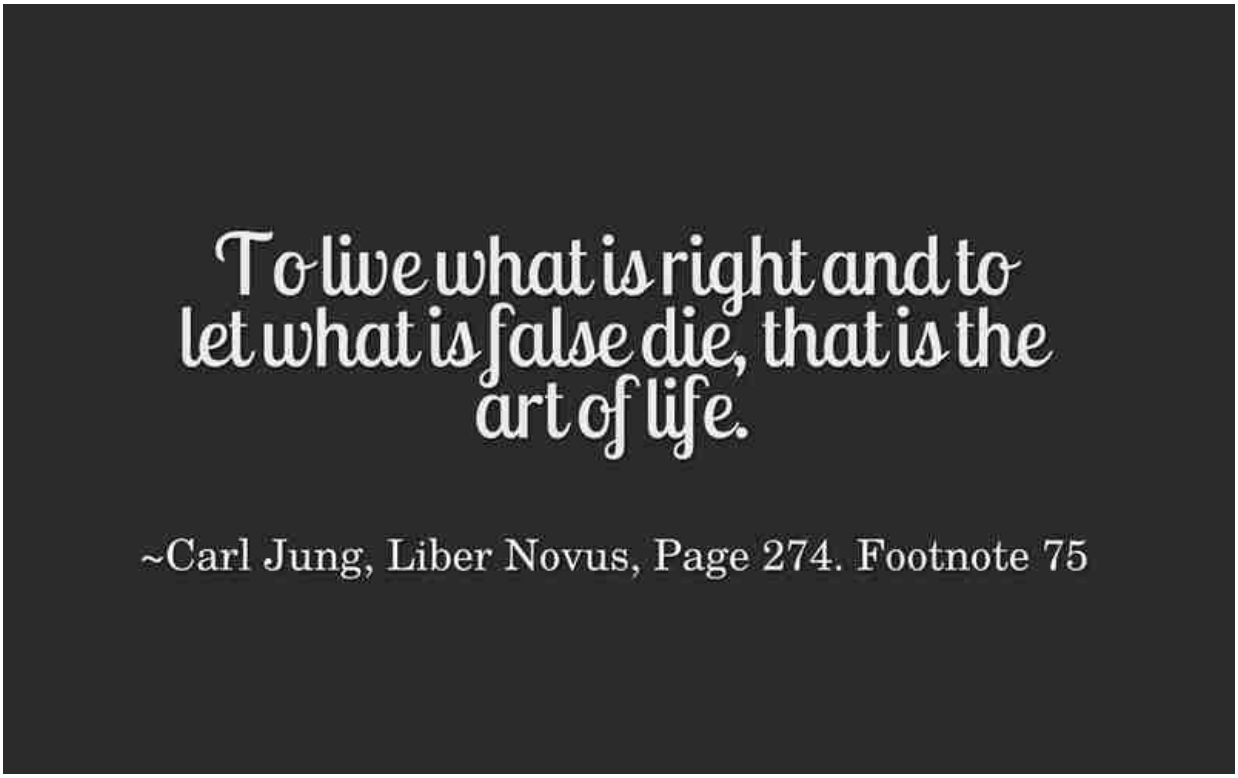
In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.



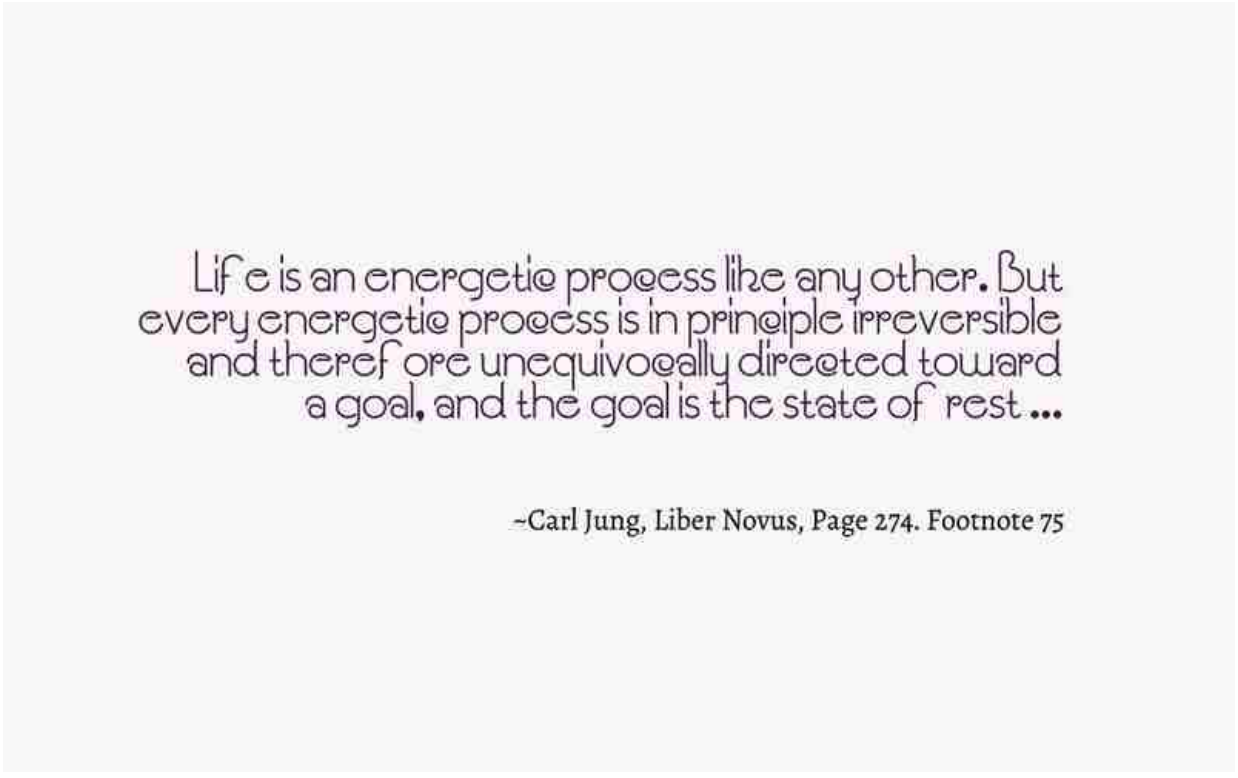
Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.


In this bloody battle death steps up to you,
just like today where mass killing and dying:
fill the world. The coldness of death penetrates
you. When I froze to death in my solitude,
I saw dearly and saw what was to come, as
clearly as I could see the stars and the distant
mountains on a frosty night.
-Carl Jung, Liber Novus, Page 274. Footnote 73

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

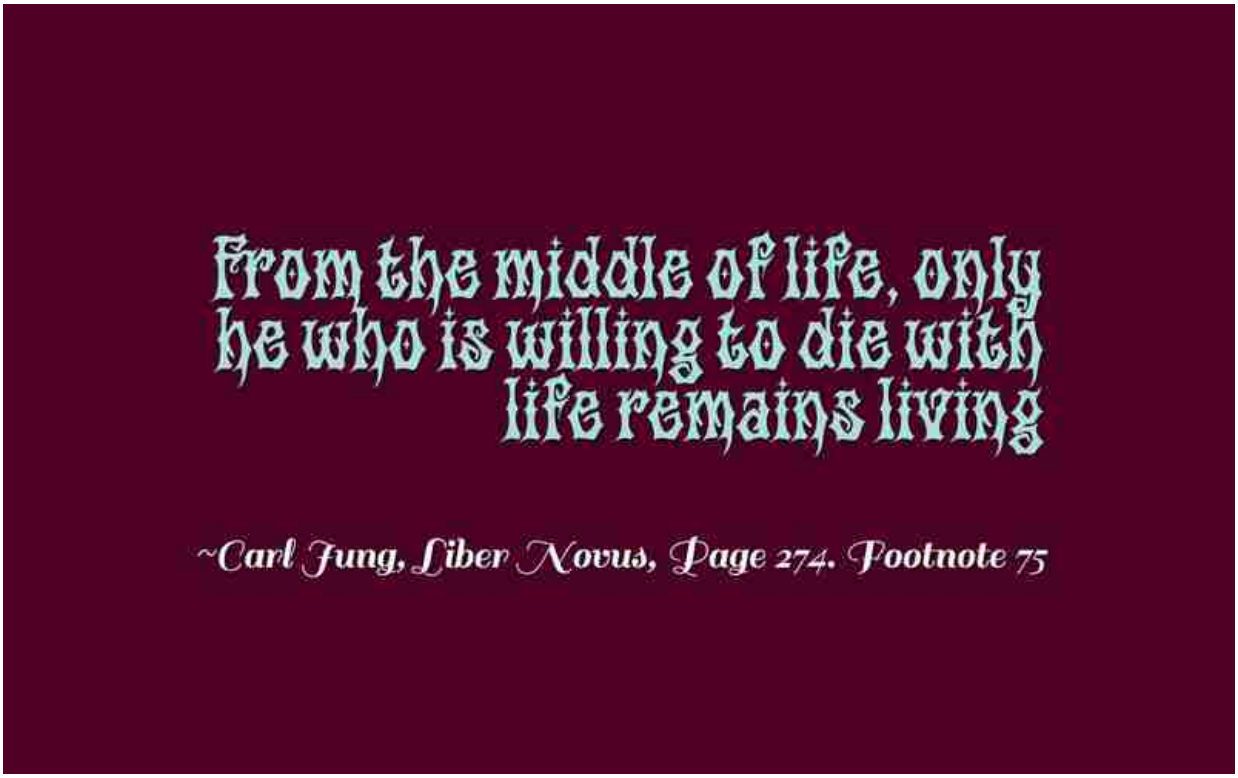


To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

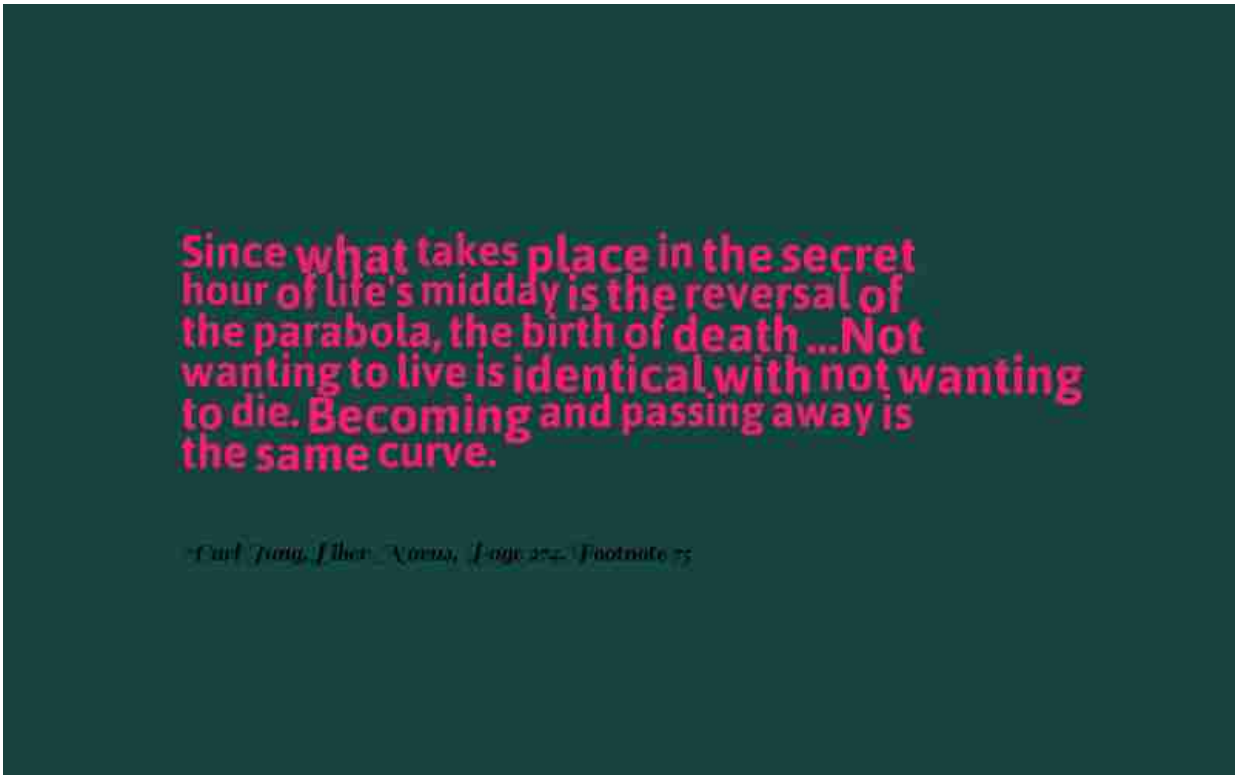

Life is an energetic process like any other. But
every energetic process is in principle irreversible
and therefore unequivocally directed toward
a goal, and the goal is the state of rest ...
~Carl Jung, Liber Novus, Page 274. Footnote 75

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore

unequivocally directed toward a goal, and the goal is the state of rest … Carl Jung, Liber Novus, Page 274, Footnote 75.



From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.


Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve.

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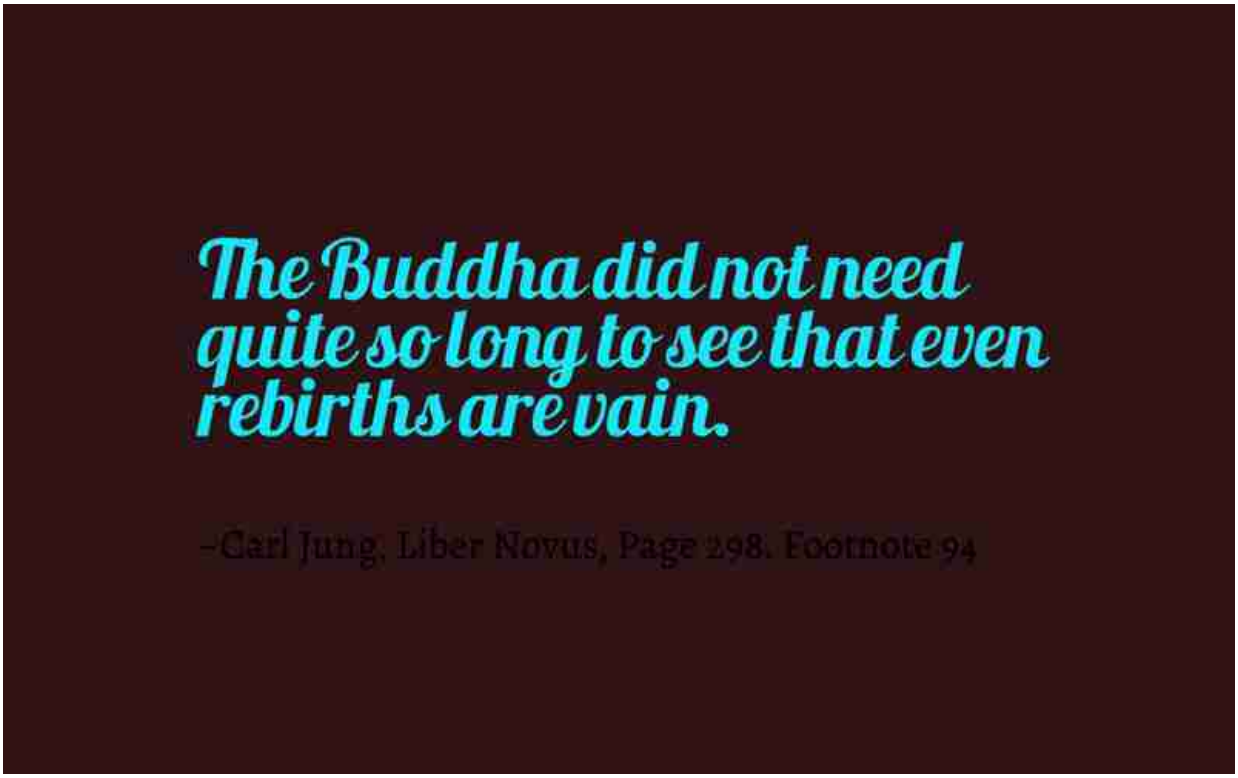
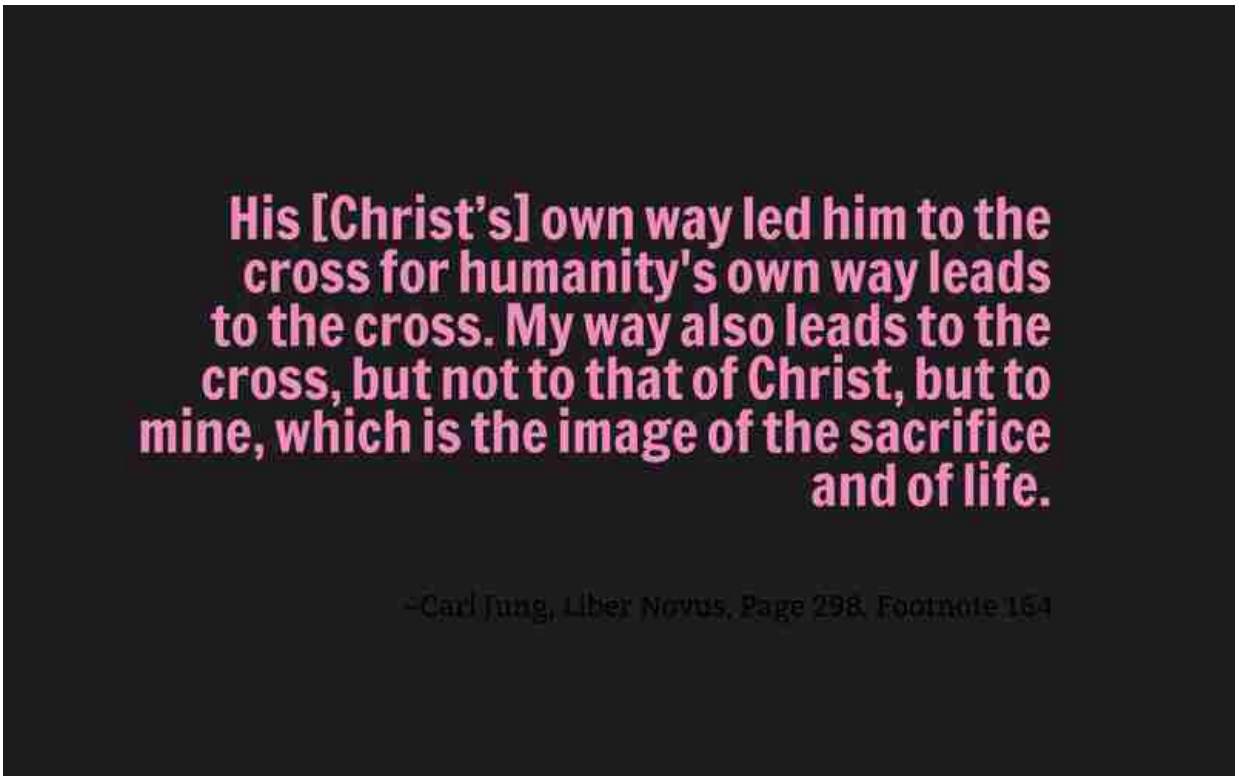
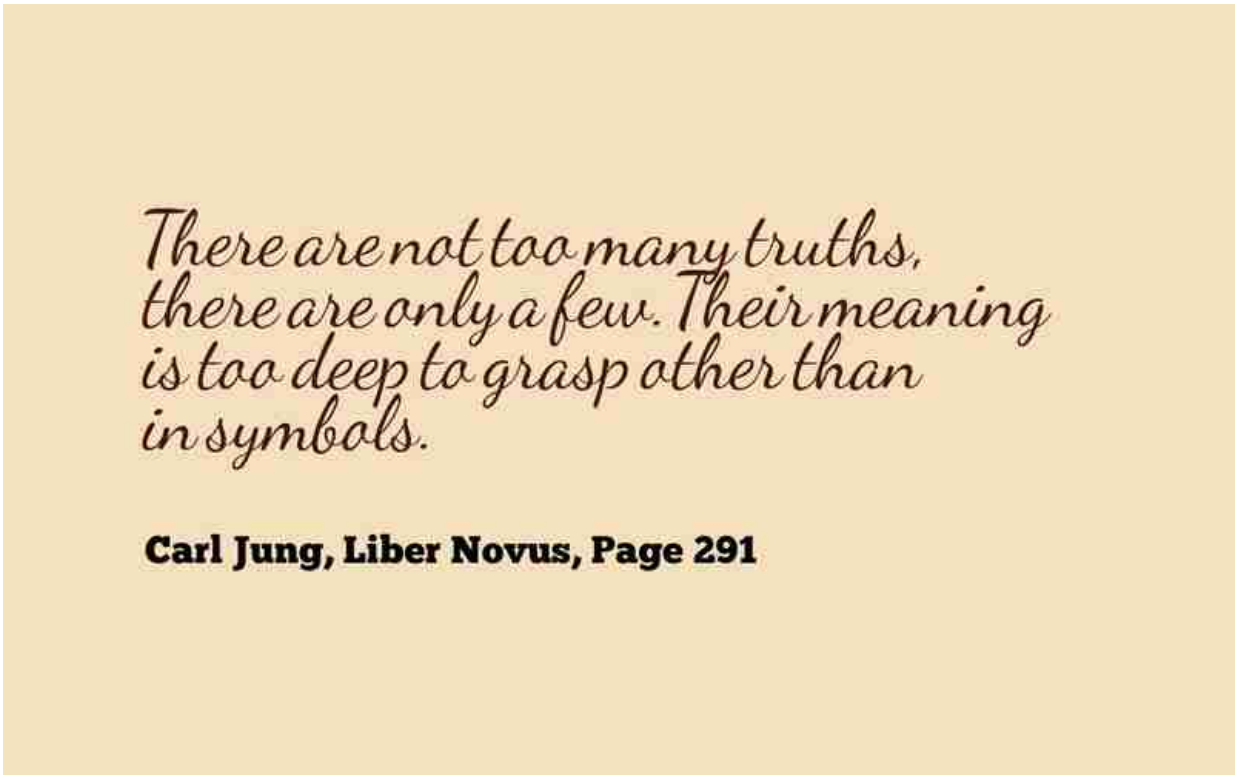


The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 1744

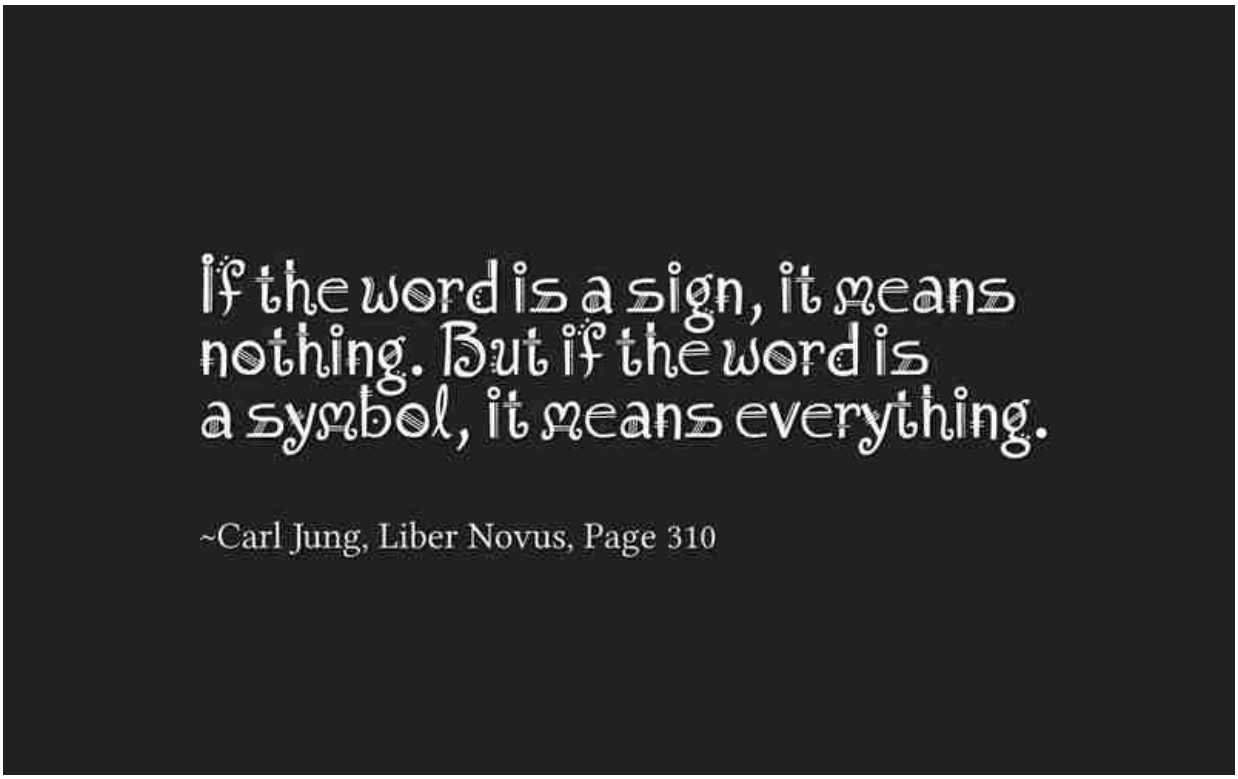
94.


His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.
~Carl Jung, Liber Novus, Page 298, Footnote 164

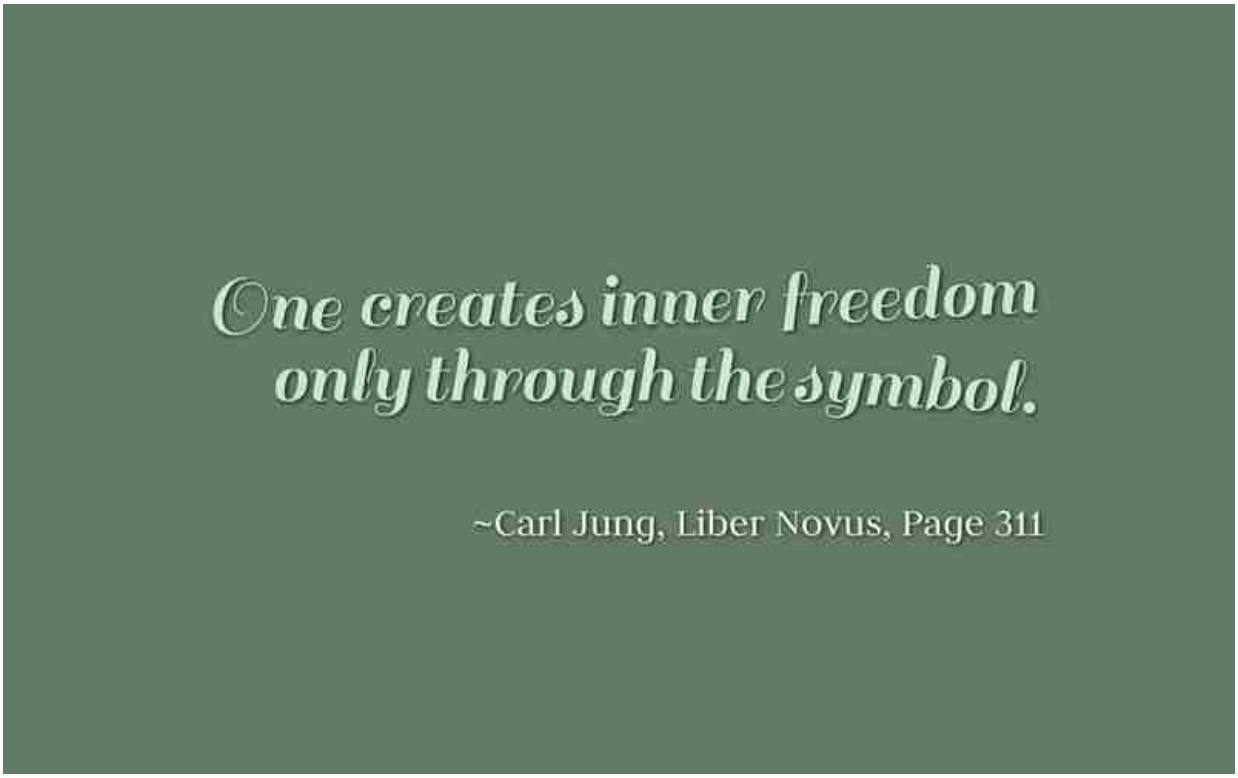
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.


There are not too many truths,
there are only a few. Their meaning
is too deep to grasp other than
in symbols.
Carl Jung, Liber Novus, Page 291

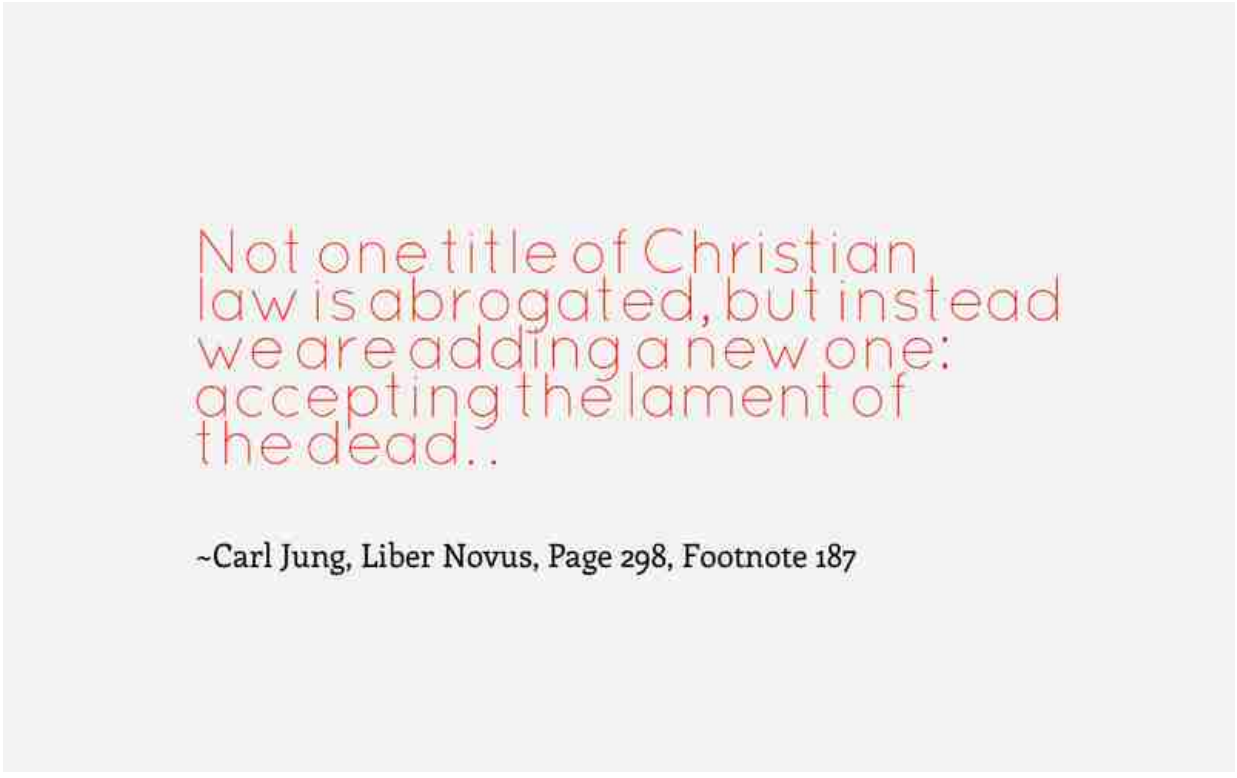
There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.



If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, p. 310.

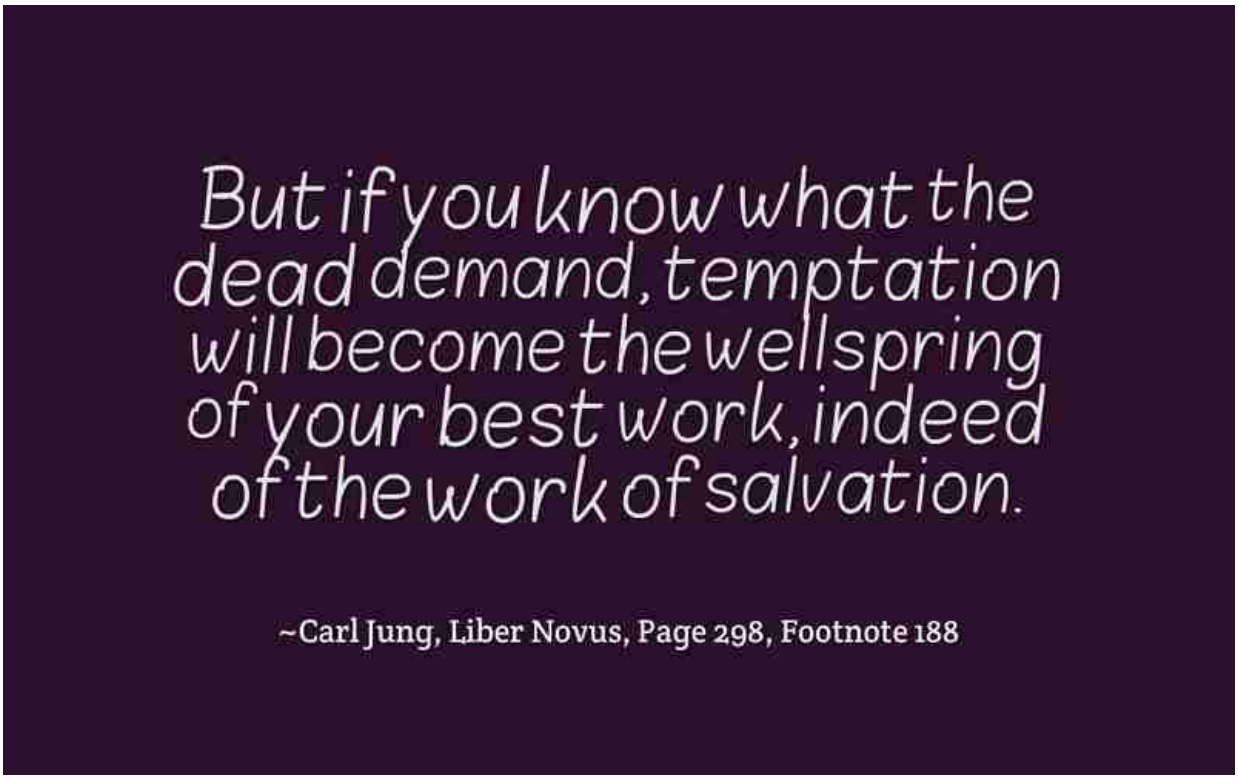


One creates inner freedom only through the symbol. Carl Jung, The Red Book , Page. 311.

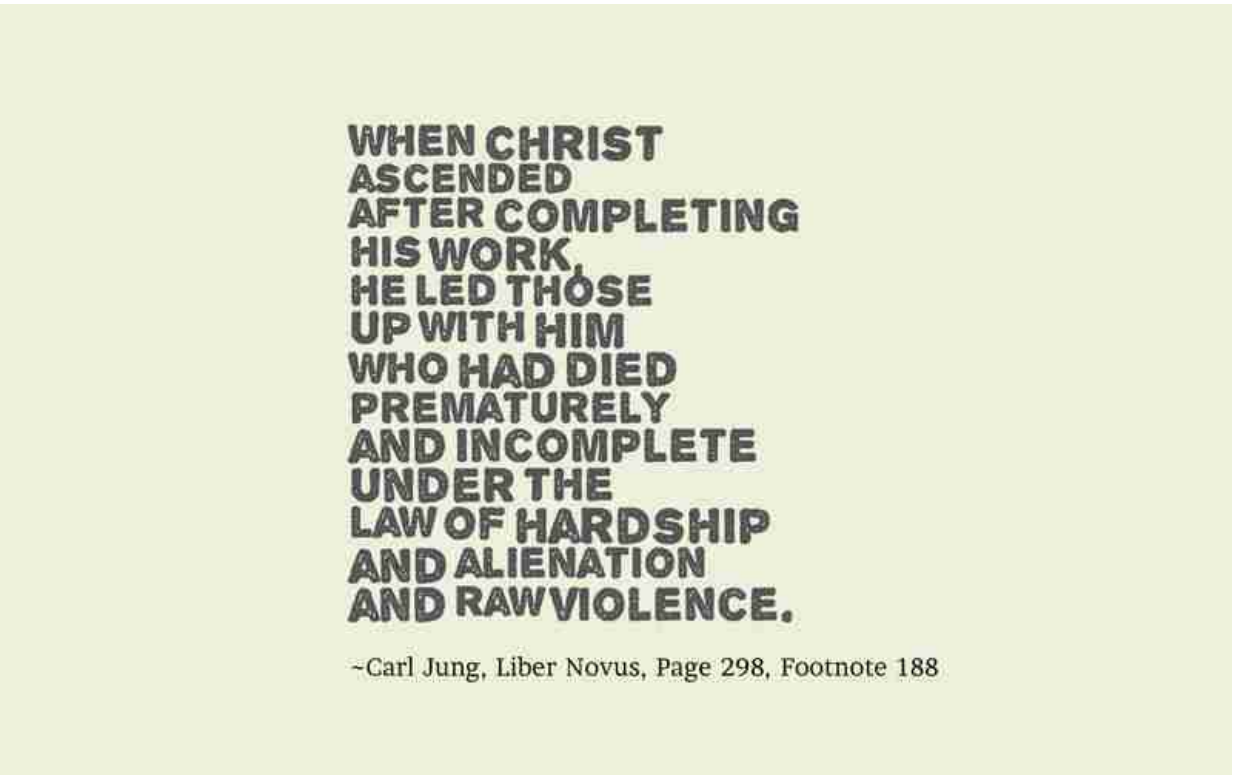

Not one title of Christian
law is abrogated, but instead
we are adding a new one:
accepting the lament of
the dead..
~Carl Jung, Liber Novus, Page 298, Footnote 187

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.

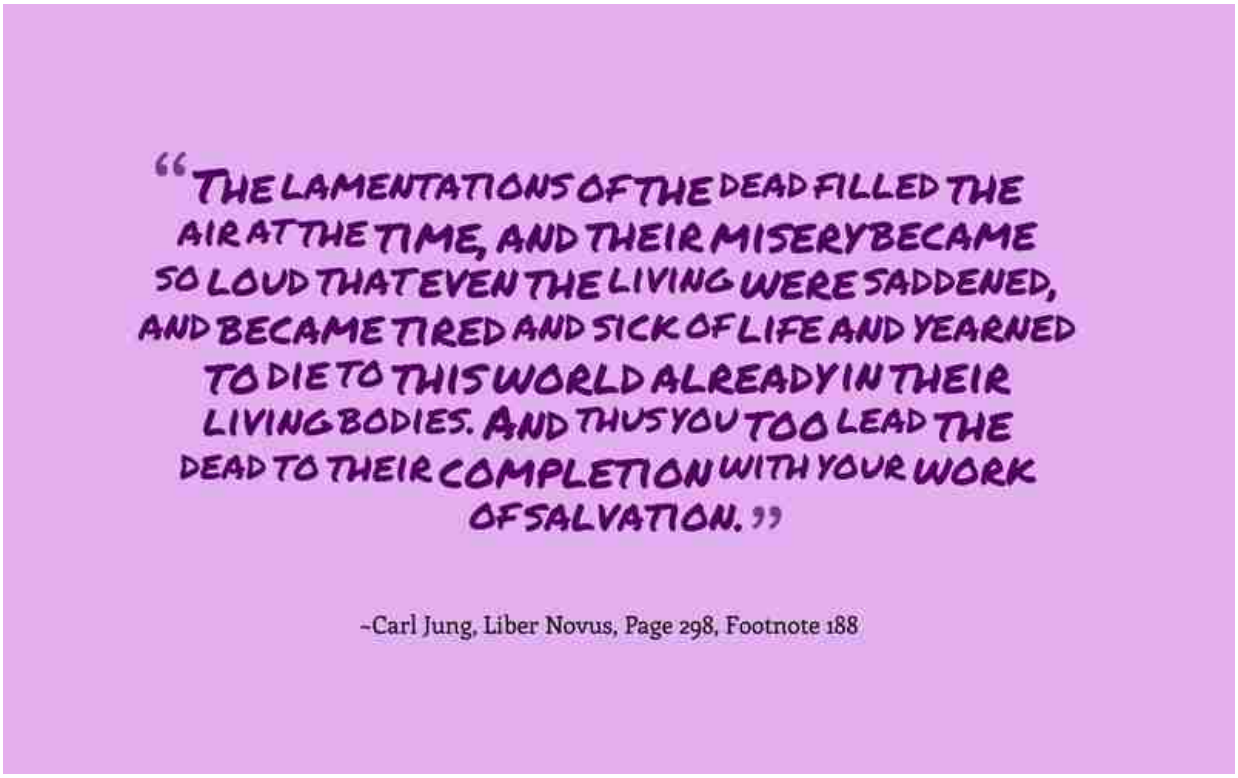
Carl Jung, Liber Novus, Page 298, Footnote 187.


But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.
~Carl Jung, Liber Novus, Page 298, Footnote 188

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

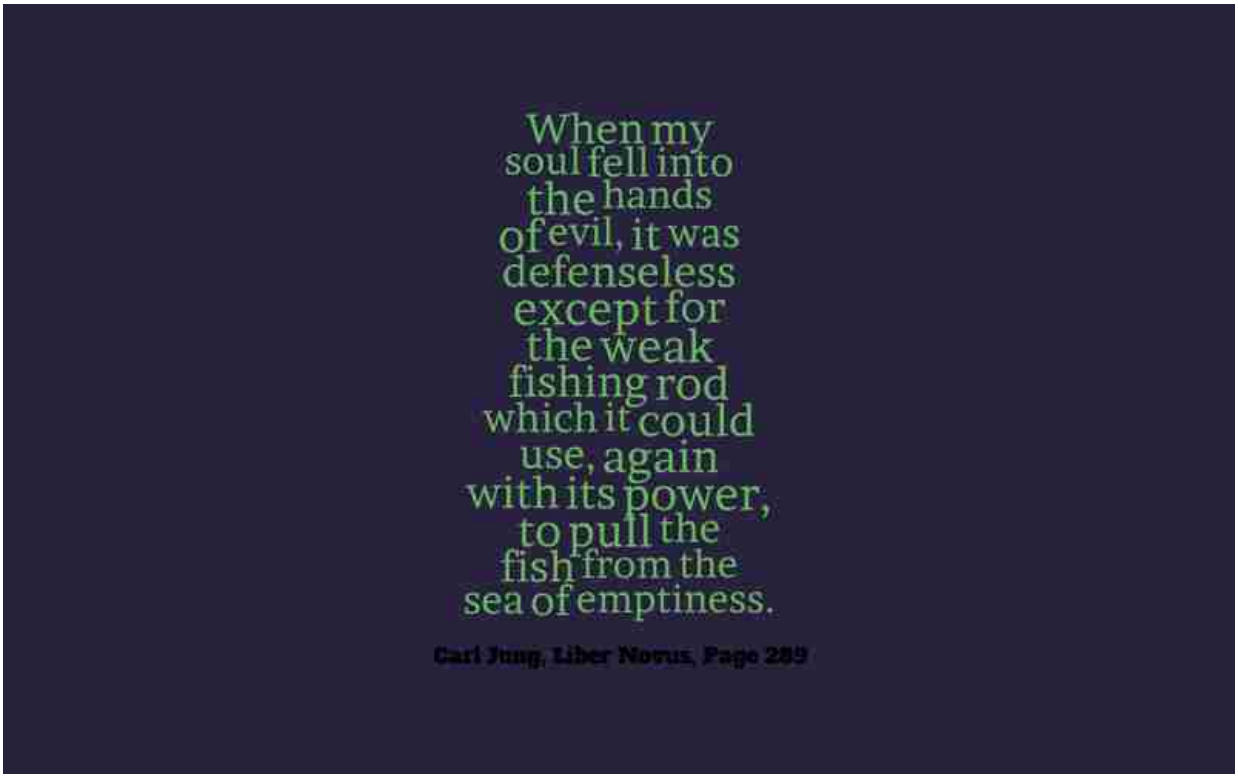


When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

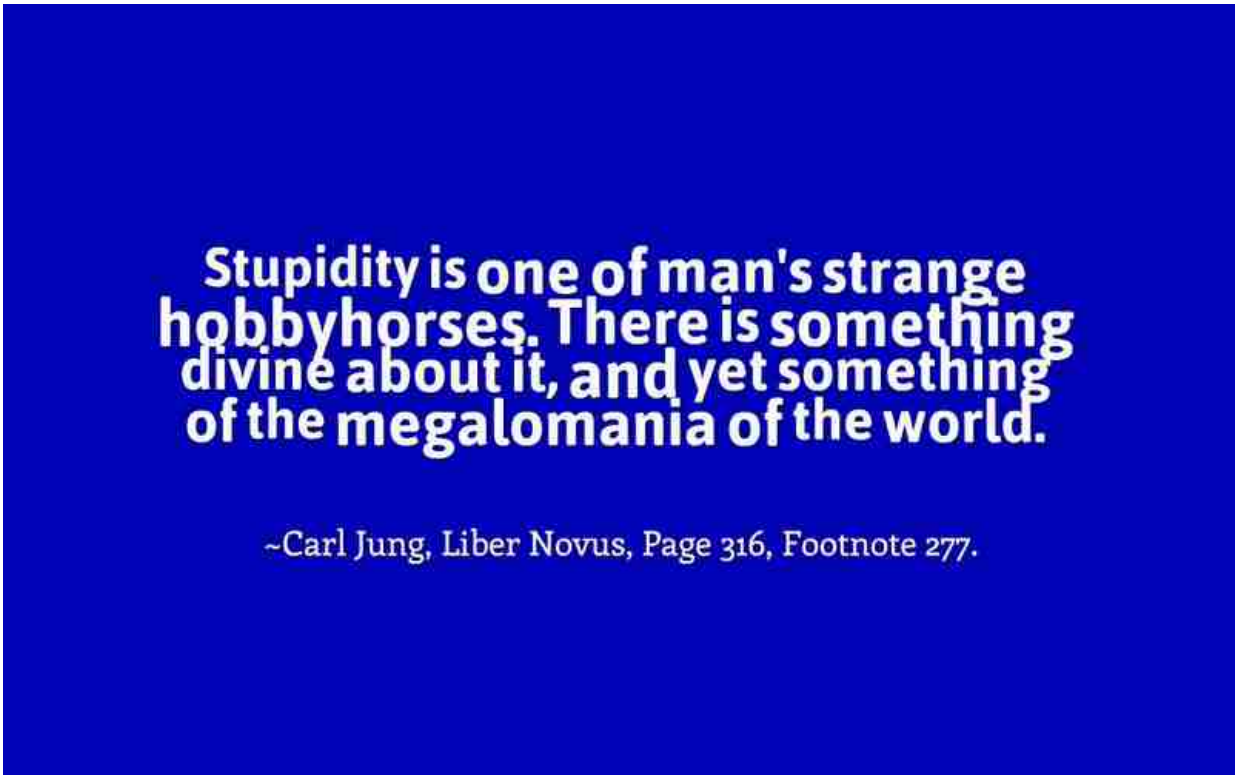

"THE LAMENTATIONS OF THE DEAD FILLED THE AIR AT THE TIME, AND THEIR MISERY BECAME SO LOUD THAT EVEN THE LIVING WERE SADDENED, AND BECAME TIRED AND SICK OF LIFE AND YEARNED TO DIE TO THIS WORLD ALREADY IN THEIR LIVING BODIES. AND THUS YOU TOO LEAD THE DEAD TO THEIR COMPLETION WITH YOUR WORK OF SALVATION."
~Carl Jung, Liber Novus, Page 298, Footnote 188

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus

you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.


When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness.
Carl Jung, Liber Novus, Page 289

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.


Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

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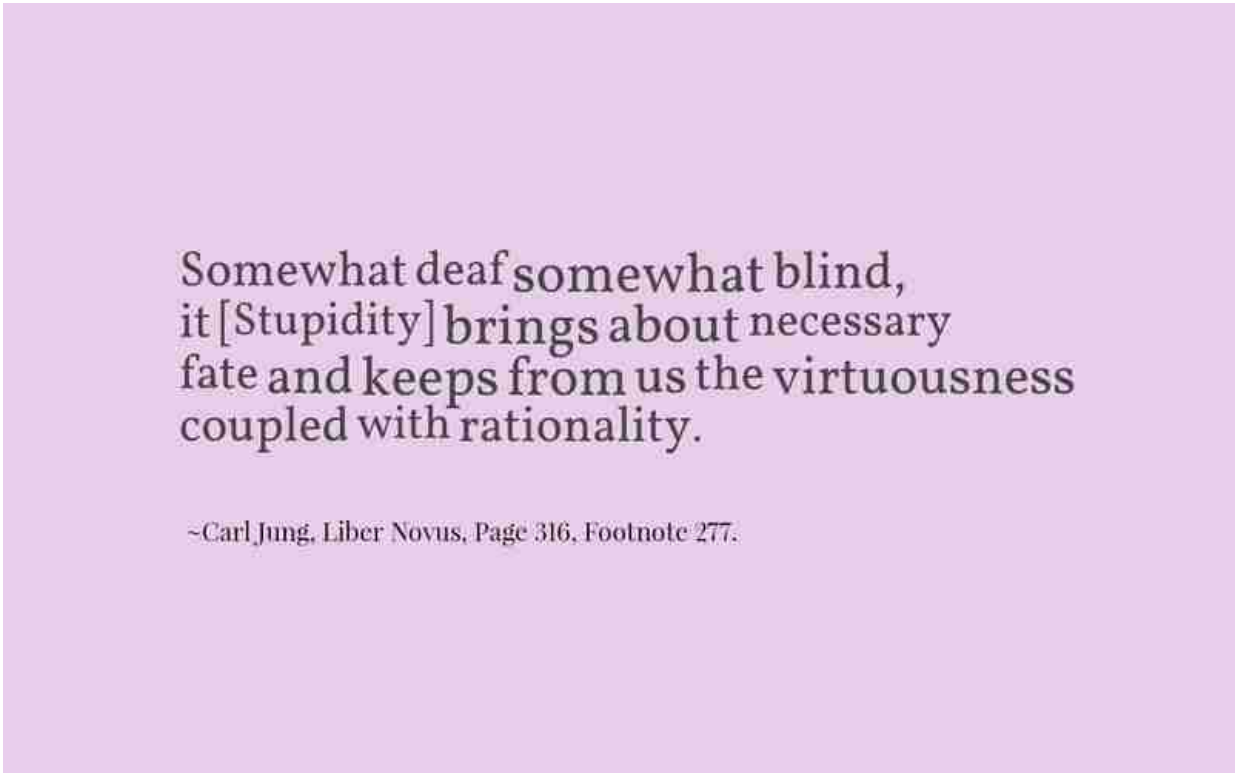
Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

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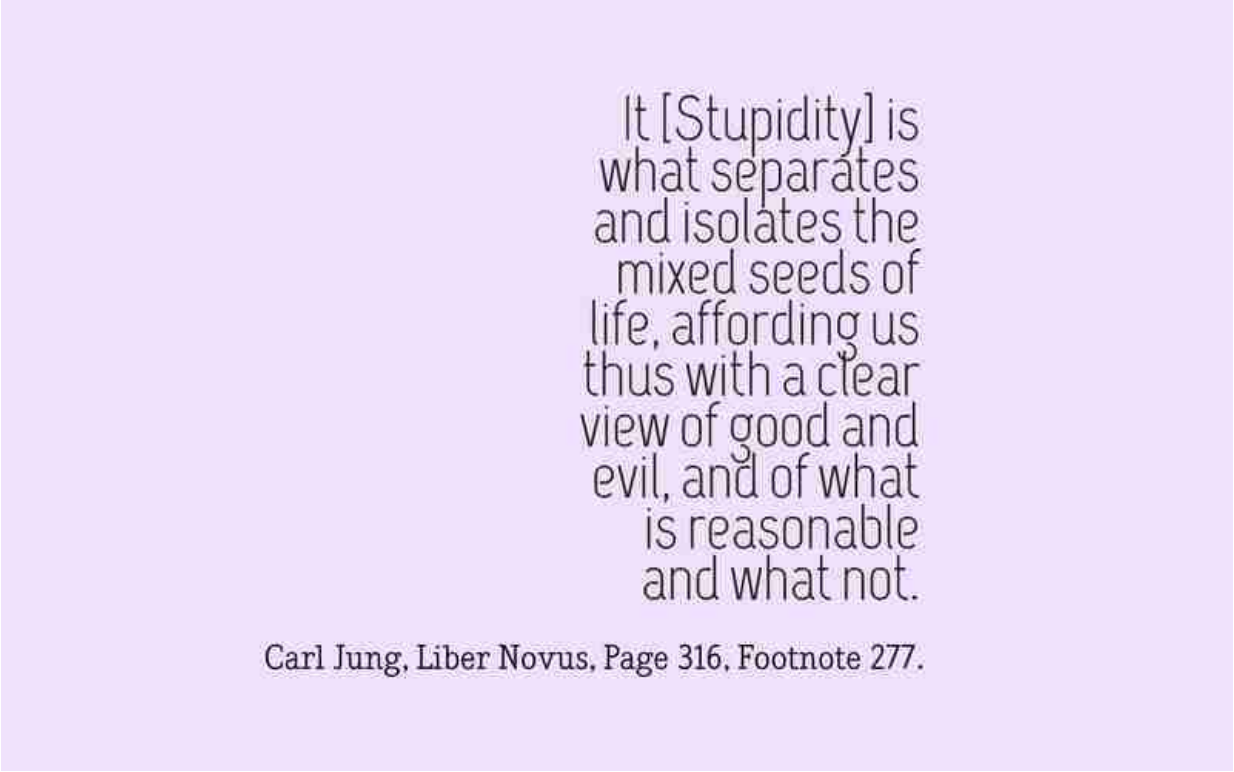
It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.
Carl Jung, Liber Novus, Page 316, Footnote 277.

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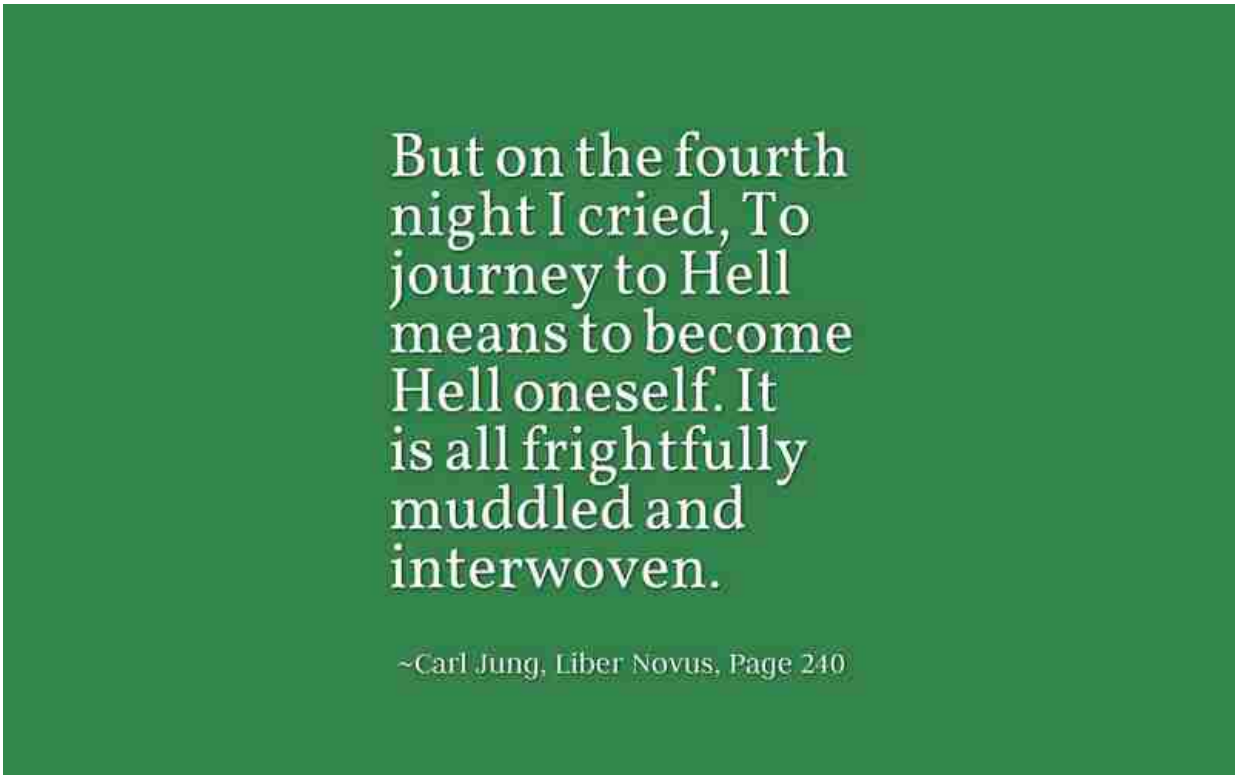
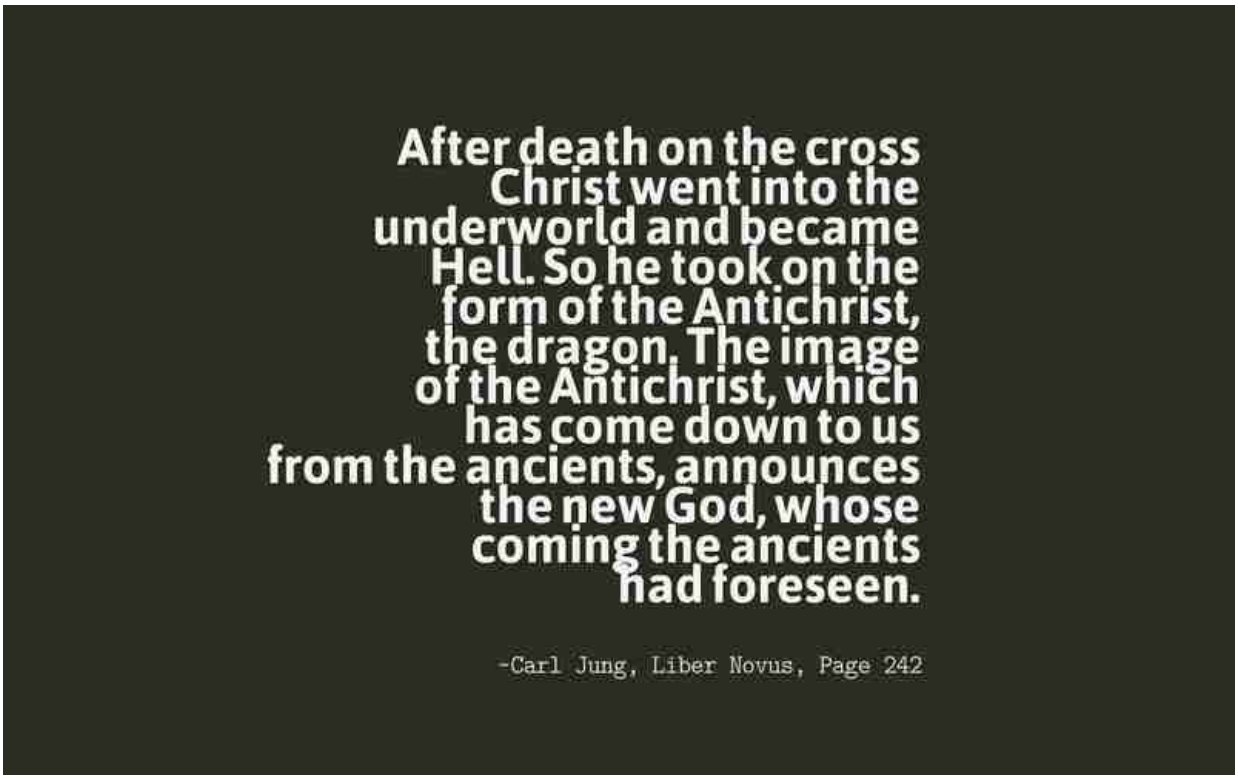

But on the fourth night I cried, To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven.
~Carl Jung, Liber Novus, Page 240

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.


After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
-Carl Jung, Liber Novus, Page 242

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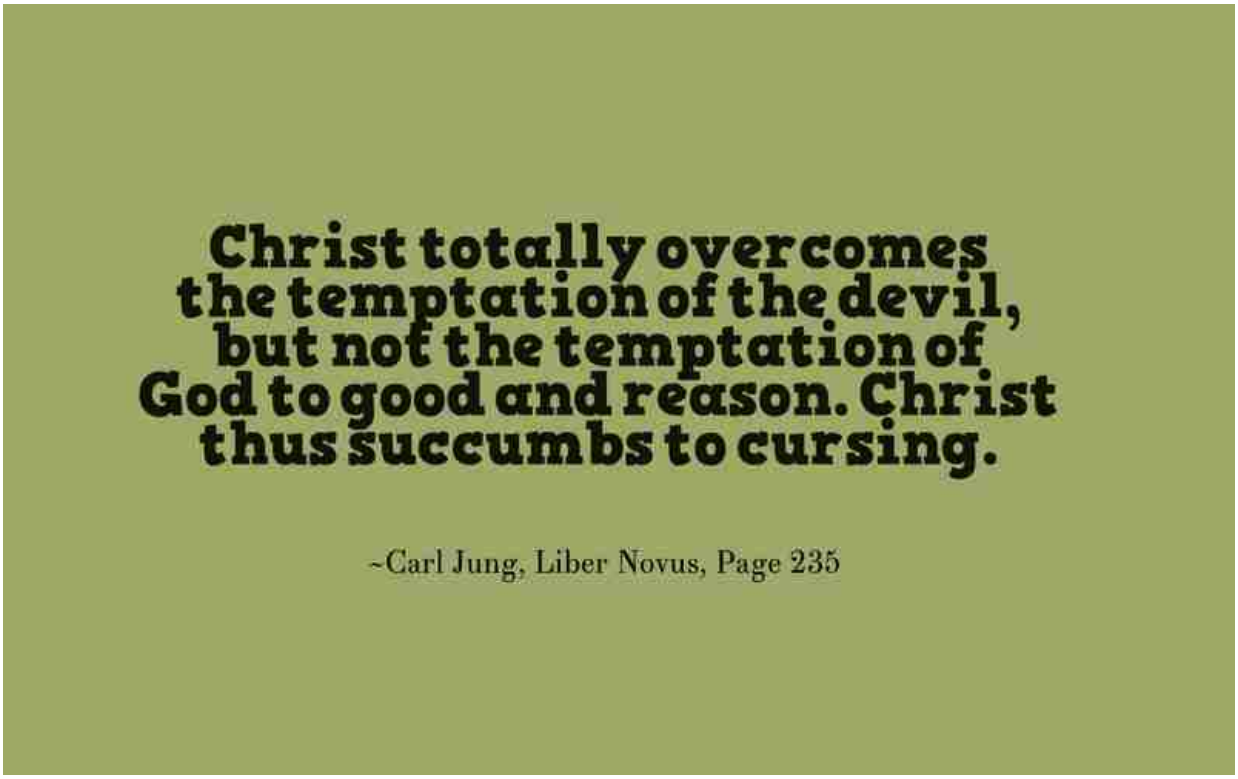

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.
~Carl Jung, Liber Novus, Page 235

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: ... Gnosticism has renewed its vitality with me recently... (2016-07-02 02:30)

To Father Victor White

Dear Victor! May 1948

Finally I am able to write to you.

I thank you very much for your excellent lecture on Gnosticism.

I much admire your balanced judgment and your just evaluation of a subject that has been so often represented in a wrong light and misunderstood by all sorts of comprehensible and incomprehensible prejudices.

Your presentation of the Pistis Sophia is excellent.

Among the patristic writers about Gnosticism I missed Hippolytos, the most thorough and the most intelligent of all.

Epiphanius, who shares the former's lot, does not deserve much praise.

Your paper has made me think: Have I faith or a faith or not?

I have always been unable to produce faith and I have tried so hard that I finally did not know any more what faith is or means.

I owe it to your paper that I have now apparently an answer: faith or the equivalent of faith with me is what I would call respect.

I have respect for the Christian Truth.

Thus it seems to come down to an involuntary assumption in me that there is something to the dogmatic truth, something indefinable to begin with.

Yet I feel respect for it, although I don't really understand it.

But I can say my life-work is essentially an attempt to understand what others apparently
can believe.

There must be-so I conclude-a rather strong motive-power connected with the Christian Truth, otherwise it would not be explicable why it influences me to such an extent.

My respect is-mind you-involuntary; it is a "datum" of irrational nature.

This is the nearest I can get to what appears to me as "faith."

There is however nothing specific in it, since I feel the same kind of respect for the basic teachings of Buddhism and the fundamental Taoist ideas.

In the case of the Christian Truth one would be inclined to explain this a priori respect through my Christian education.

Yet the same cannot be said in the case of Buddhism, Taoism and certain aspects of Islam.

Hindu theology curiously enough never had the same appeal, although it has gripped my intellect at times quite powerfully.

Gnosticism has renewed its vitality with me recently, as I was deeply concerned with the question of how the figure of Christ was received into Hellenistic nature-philosophy and hence into alchemy.

A little book has grown out of such studies within the last months.

It will be, I am afraid, a shocking and difficult book.

It has reduced me to a most curious attempt to formulate the progress of symbolism within the last two thousand years through the figure of quaternities based upon 2 quaterniones of the Naasenes as mentioned by Hippolytos.

The first one is the so-called Moses-quaternio.

Well, it is a mad thing, which I cannot explain here but it seems hellishly important in so far as it winds up with the physical time-space quatemio.

The whole seems to be logically watertight.

I feel reasonably well and hope you do the same.

You must have had an interesting time.

A Jesuit professor of theology at Louvainis coming to see me next week.

They begin to sit up.

Looking forward to the summer, when I hope to see you again at Bollingen,

Yours cordially, C.G. Carl Jung, Letters Vol. I, Pages 501-503

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

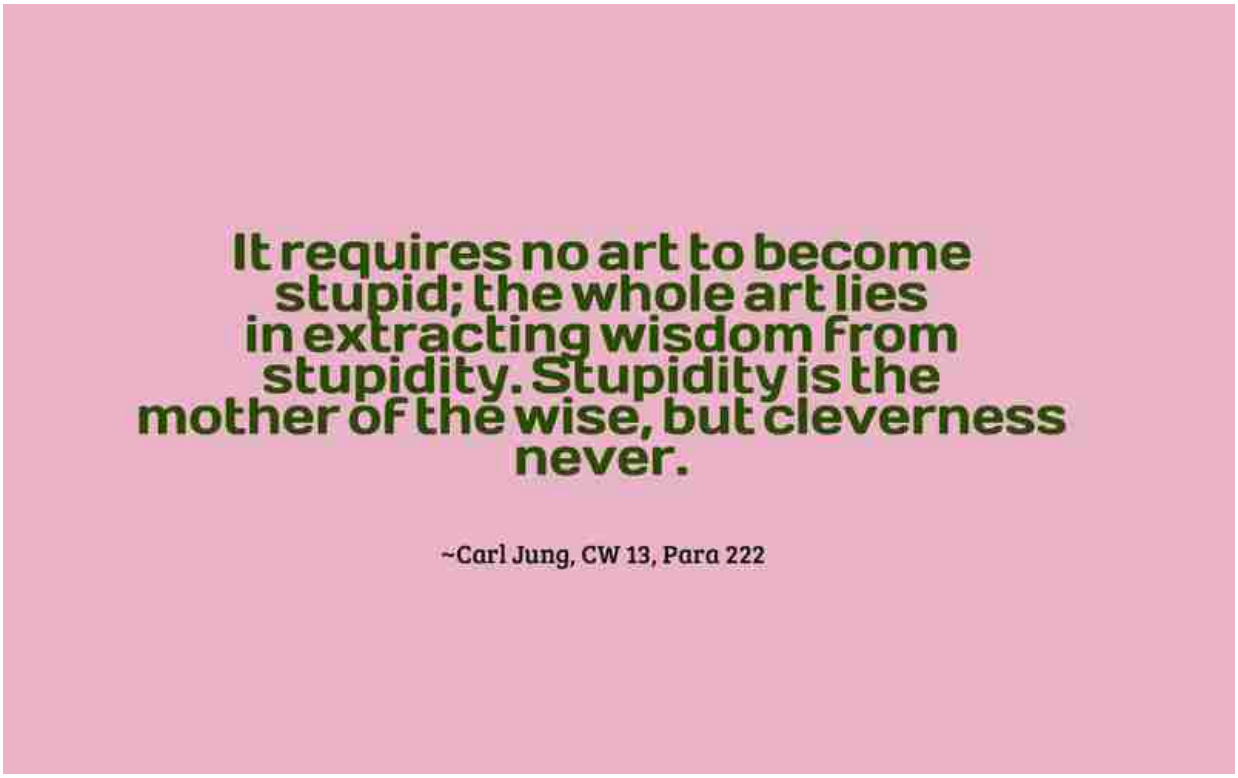
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

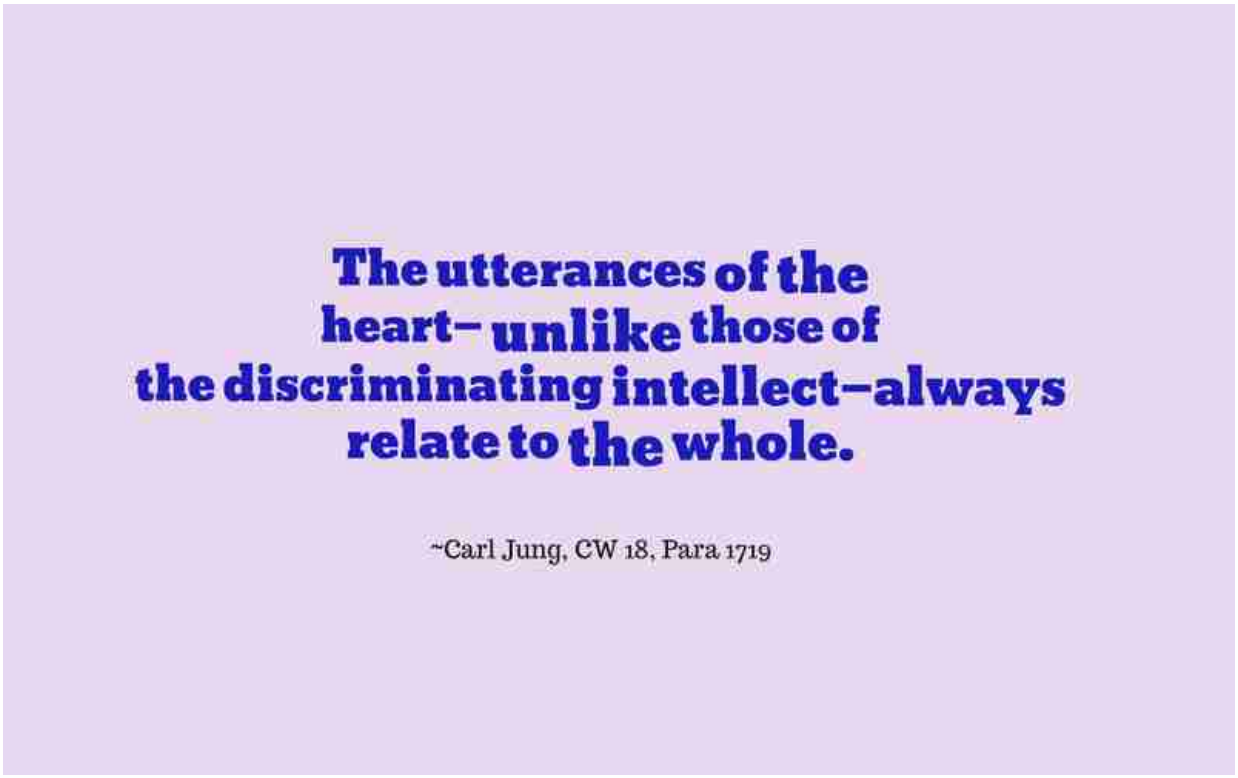
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Some Carl Jung Quotations XLIII (2016-07-02 02:30)


It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never.
~Carl Jung, CW 13, Para 222

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222


The utterances of the heart– unlike those of the discriminating intellect–always relate to the whole.
~Carl Jung, CW 18, Para 1719

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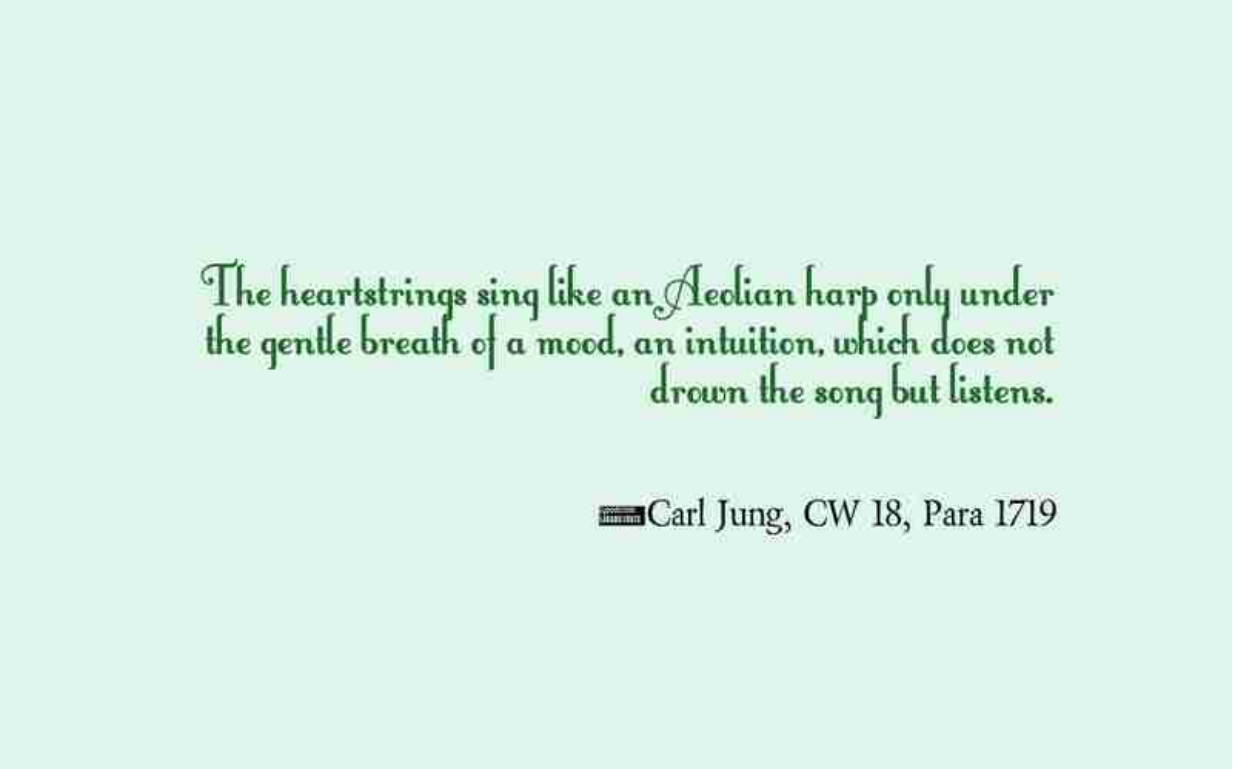
The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.
Carl Jung, CW 18, Para 1719

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens. Carl Jung, CW 18, Para 1719

What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves but which happen to us.
~Carl Jung, CW 18, Para 1719

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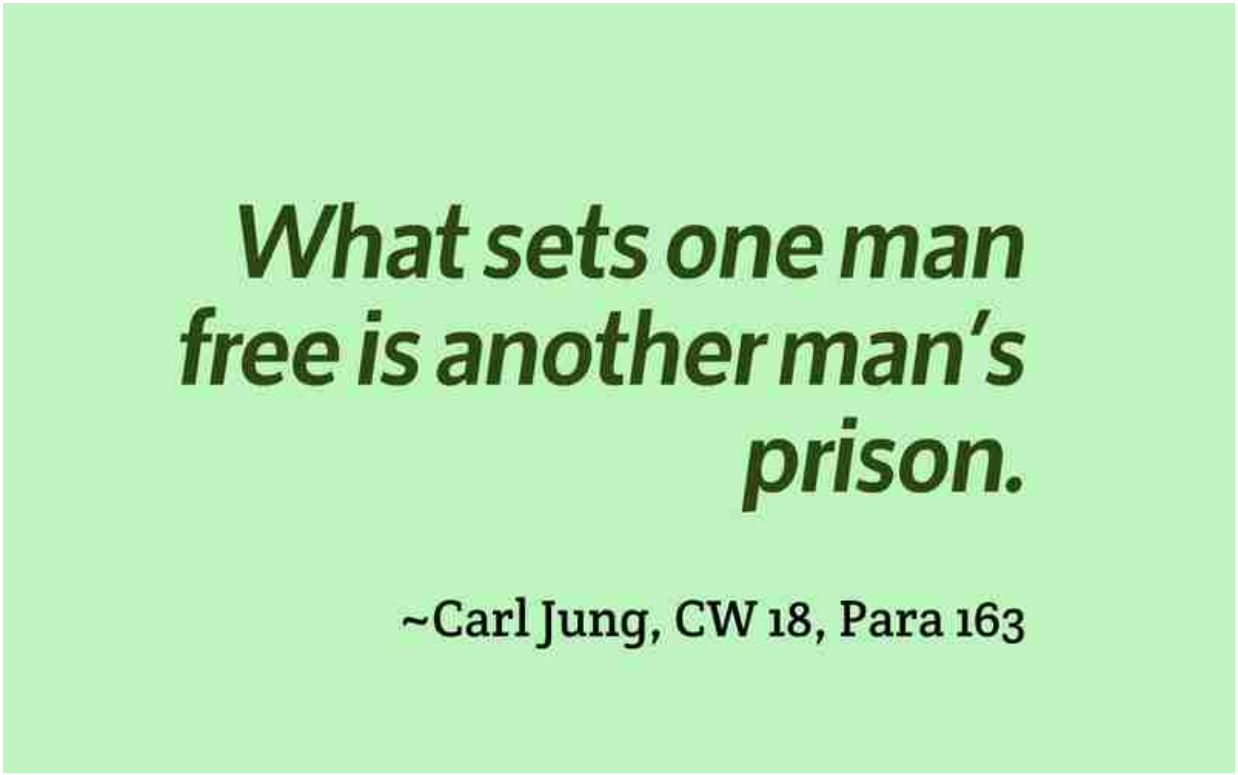
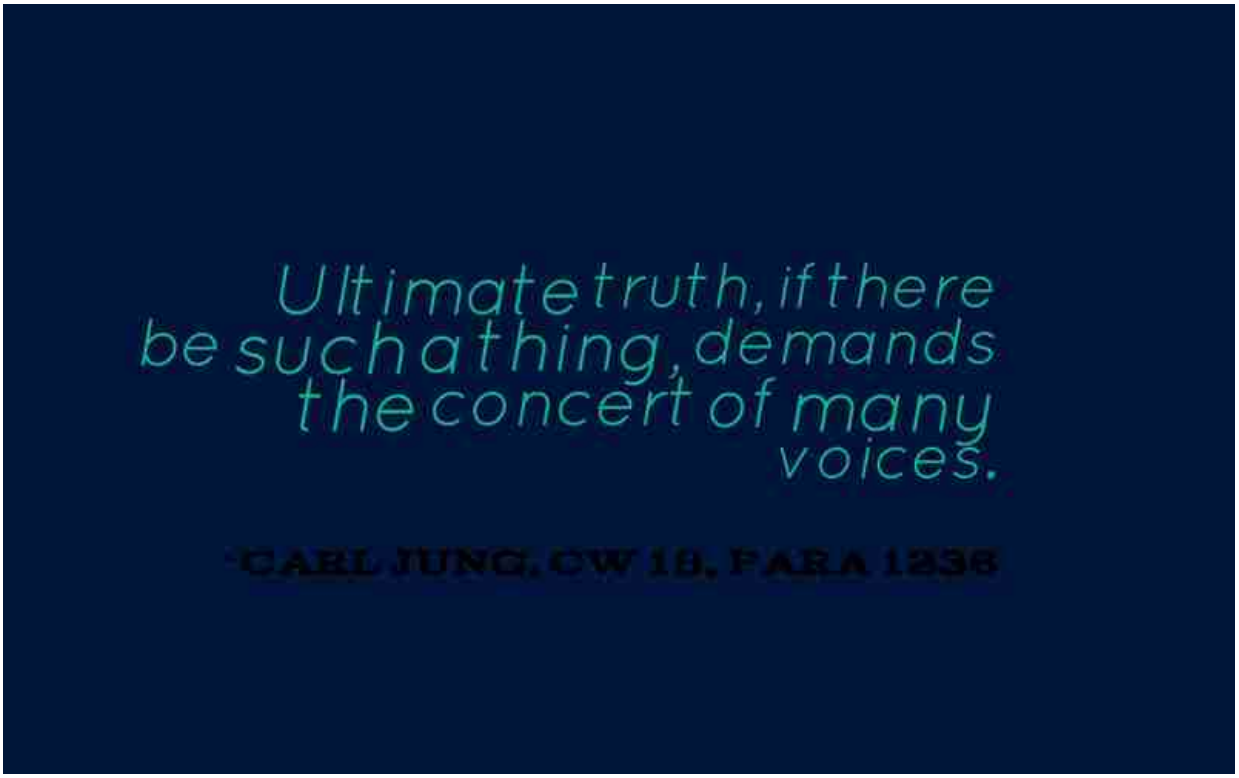
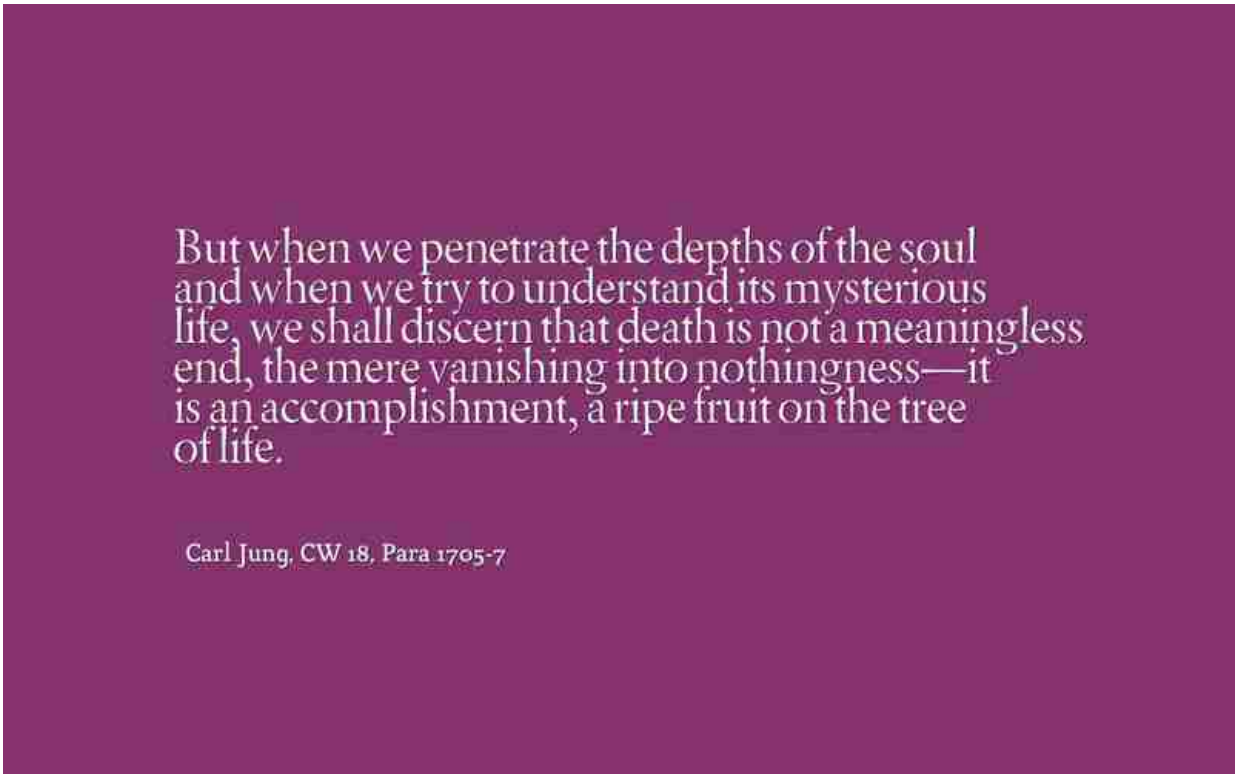


What sets one man free is another man's prison. Carl Jung, CW 18, Para 163



Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Para 1236


But when we penetrate the depths of the soul
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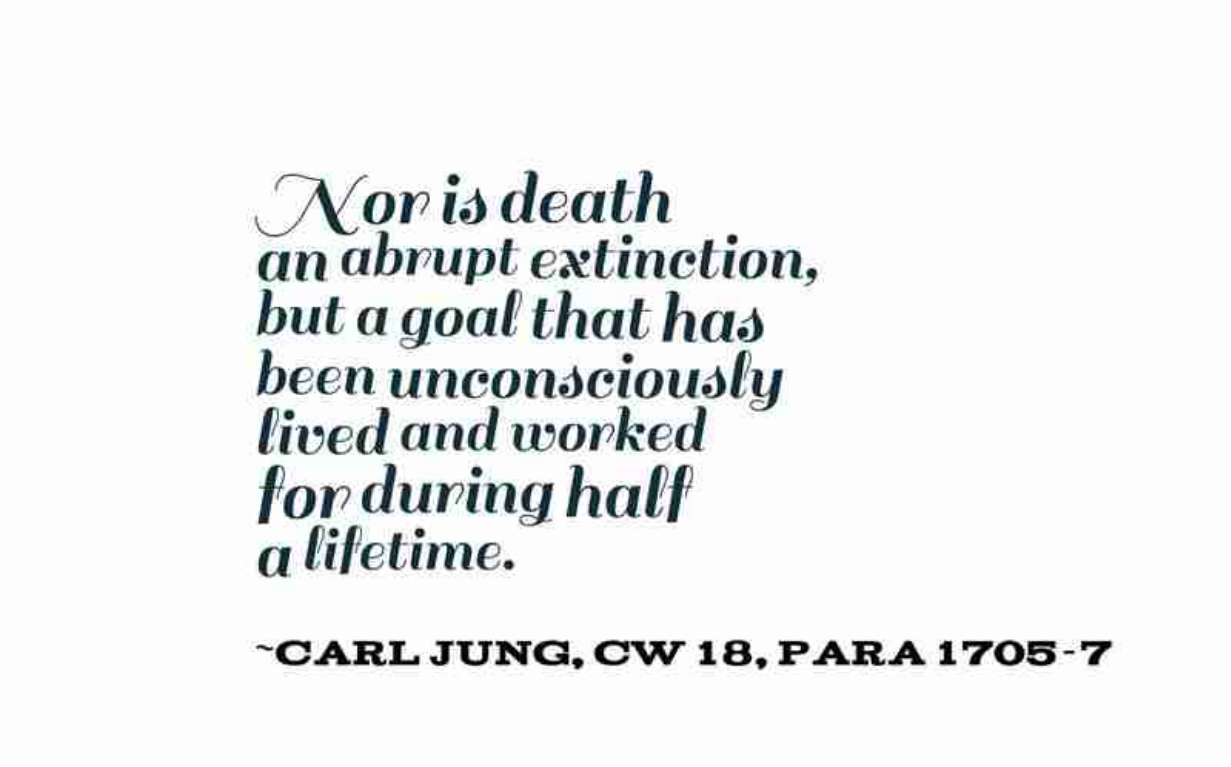
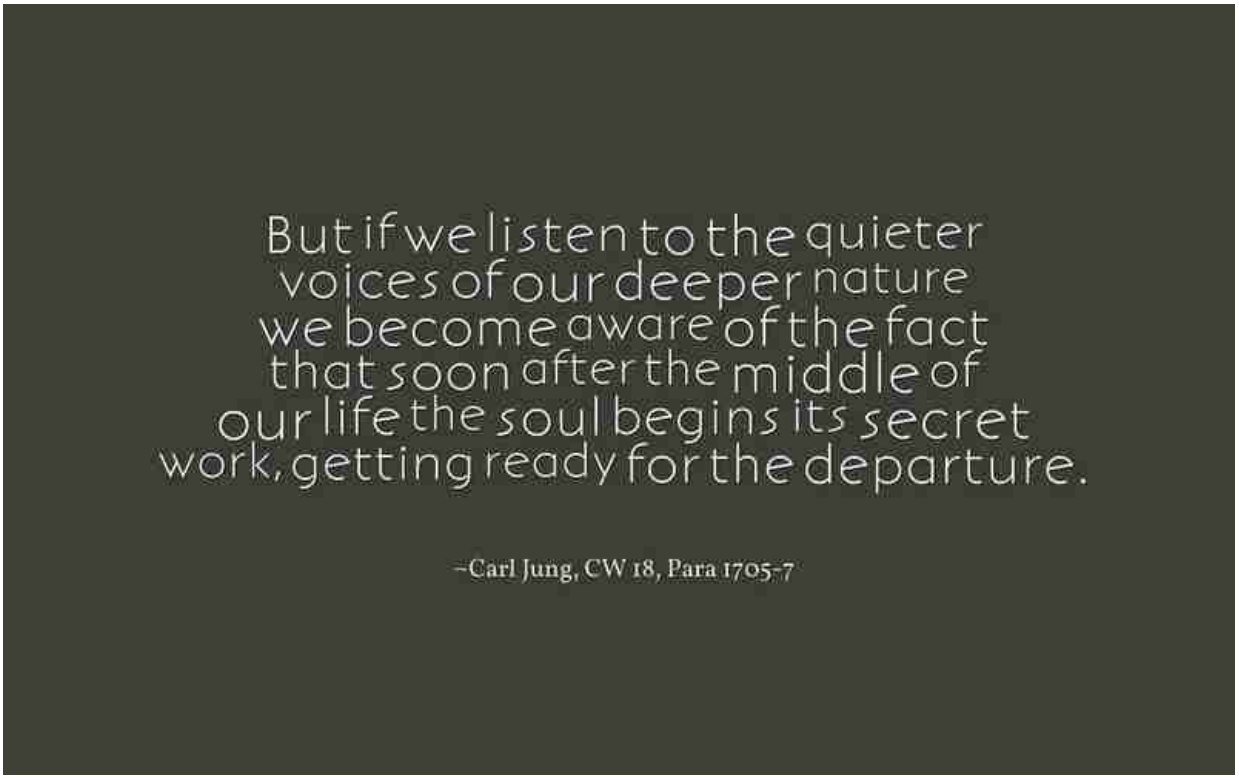


Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7


But if we listen to the quieter
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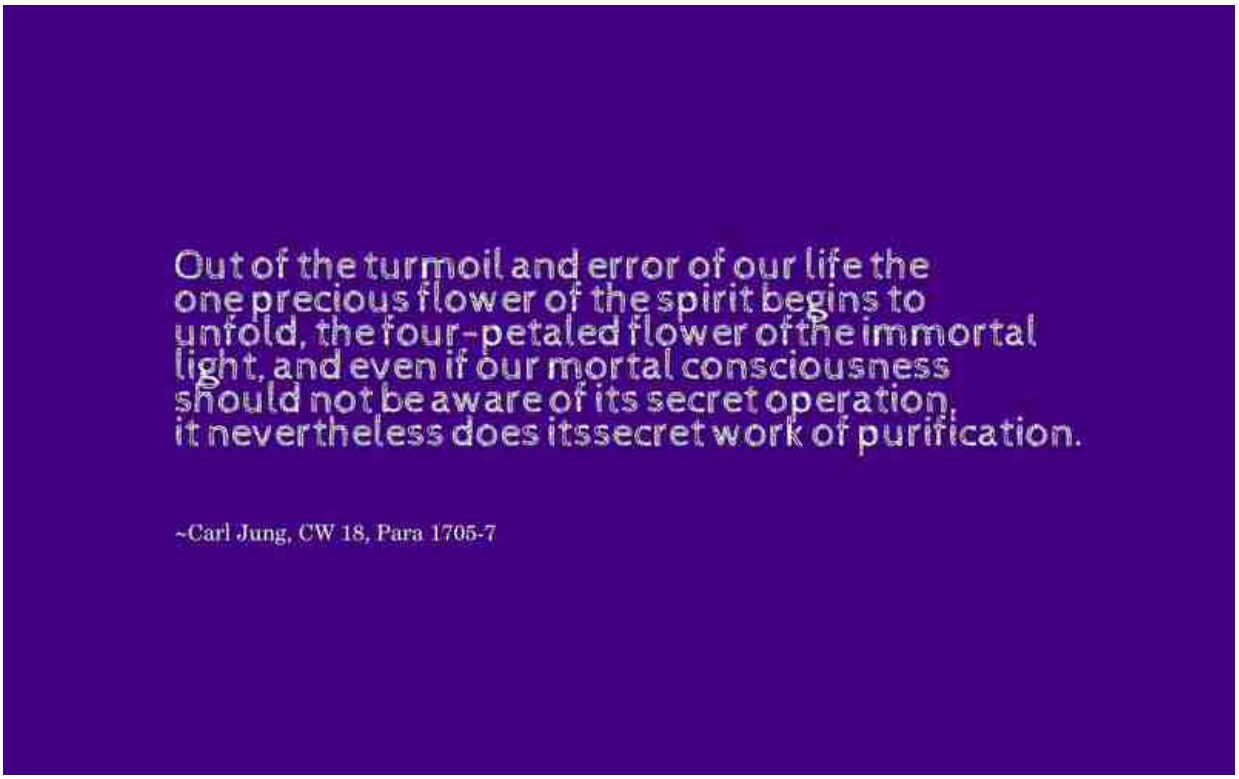
Out of the turmoil and error of our life the
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The development of consciousness
is the burden, the suffering,
and the blessing of mankind.
~Carl Jung, C.G. Jung Speaking, Page 248

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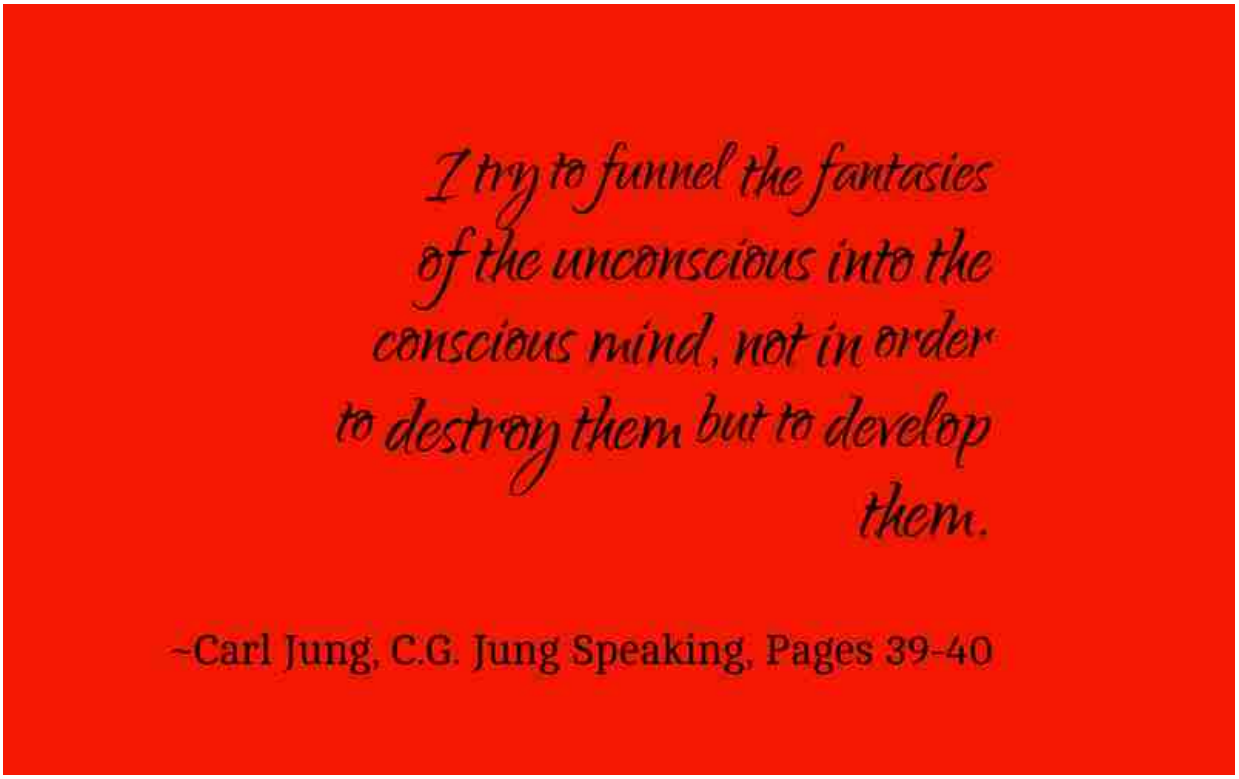
I try to funnel the fantasies
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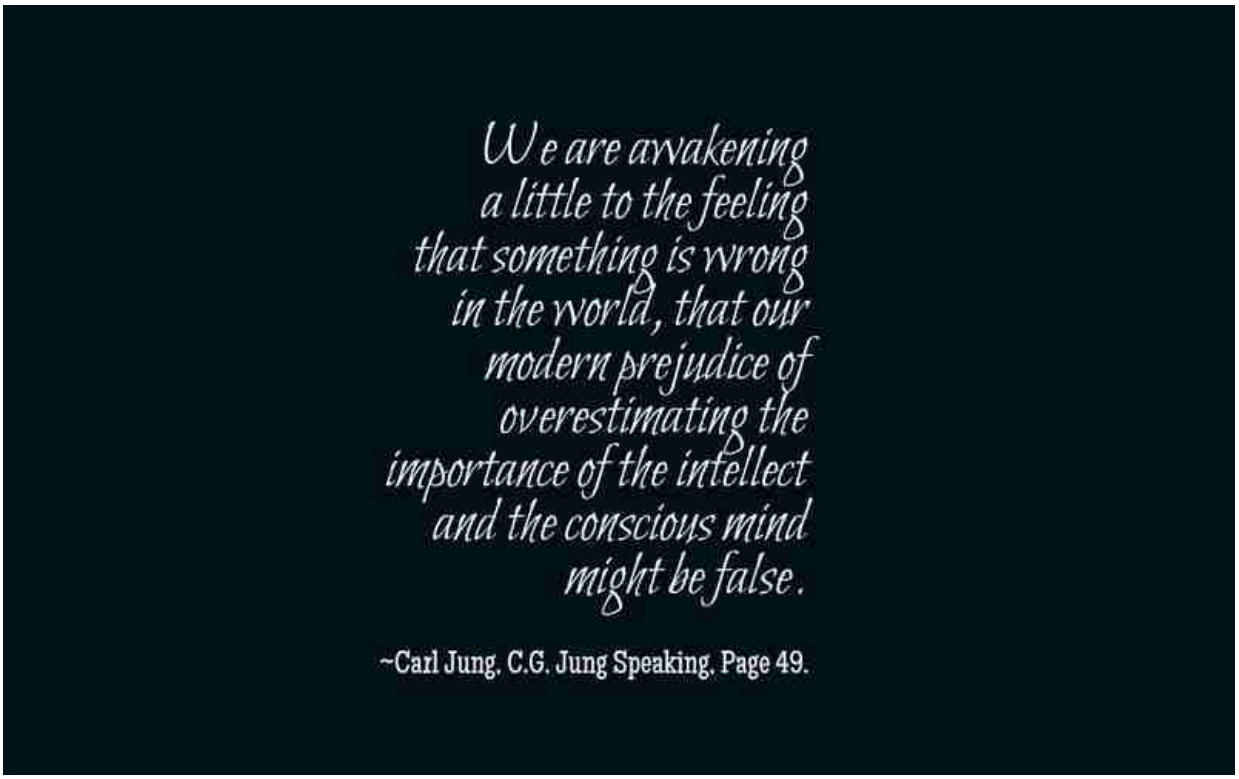
We are awakening
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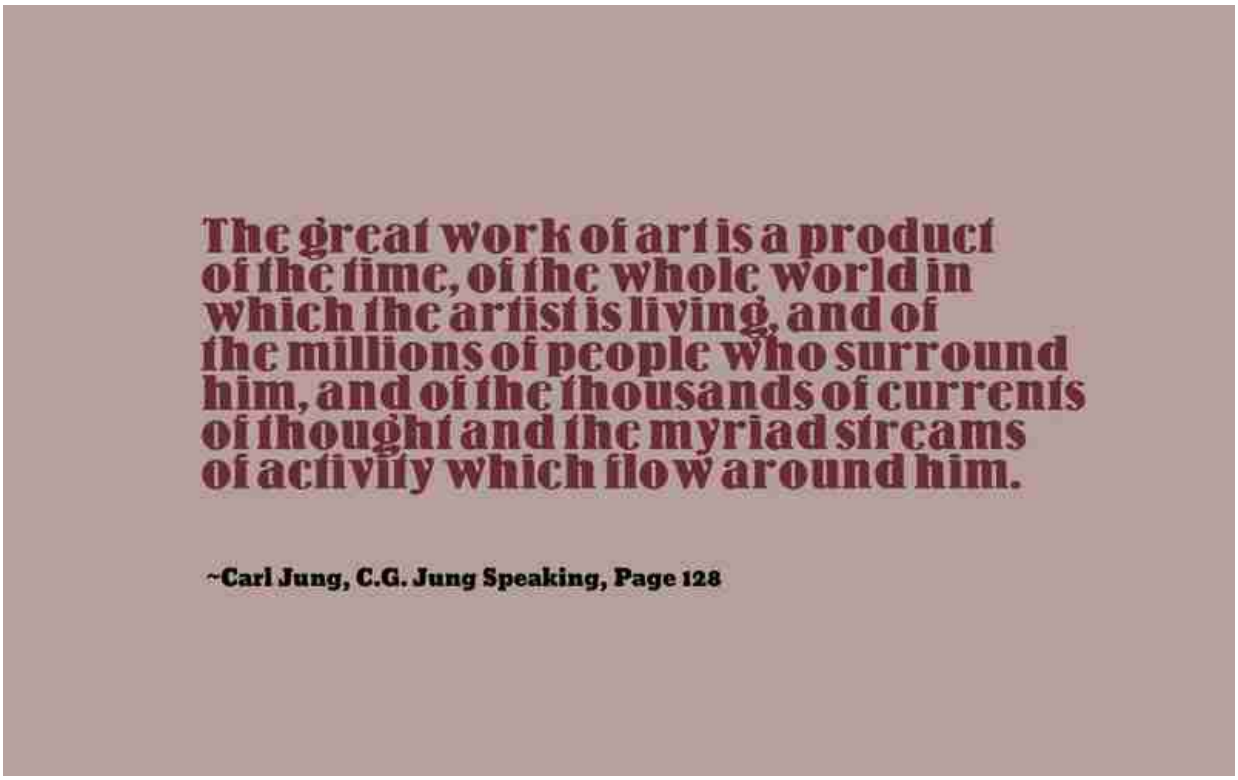
The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him.
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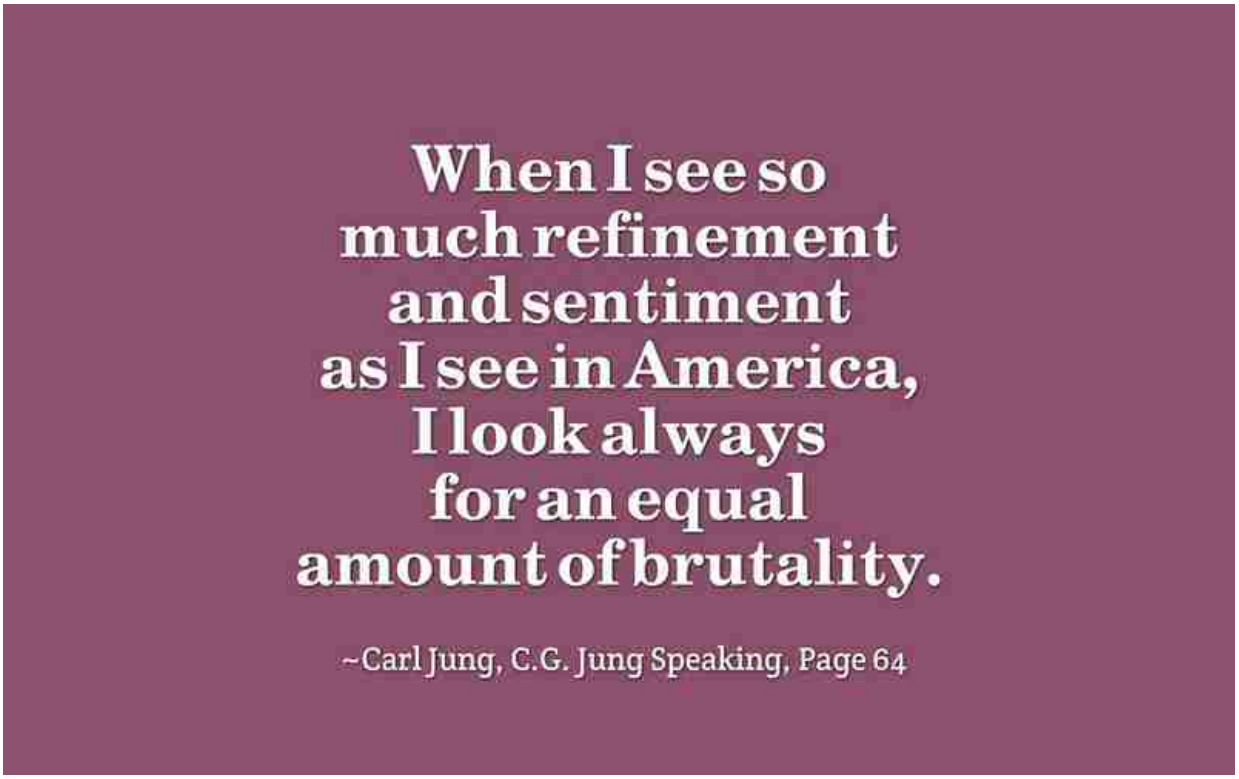
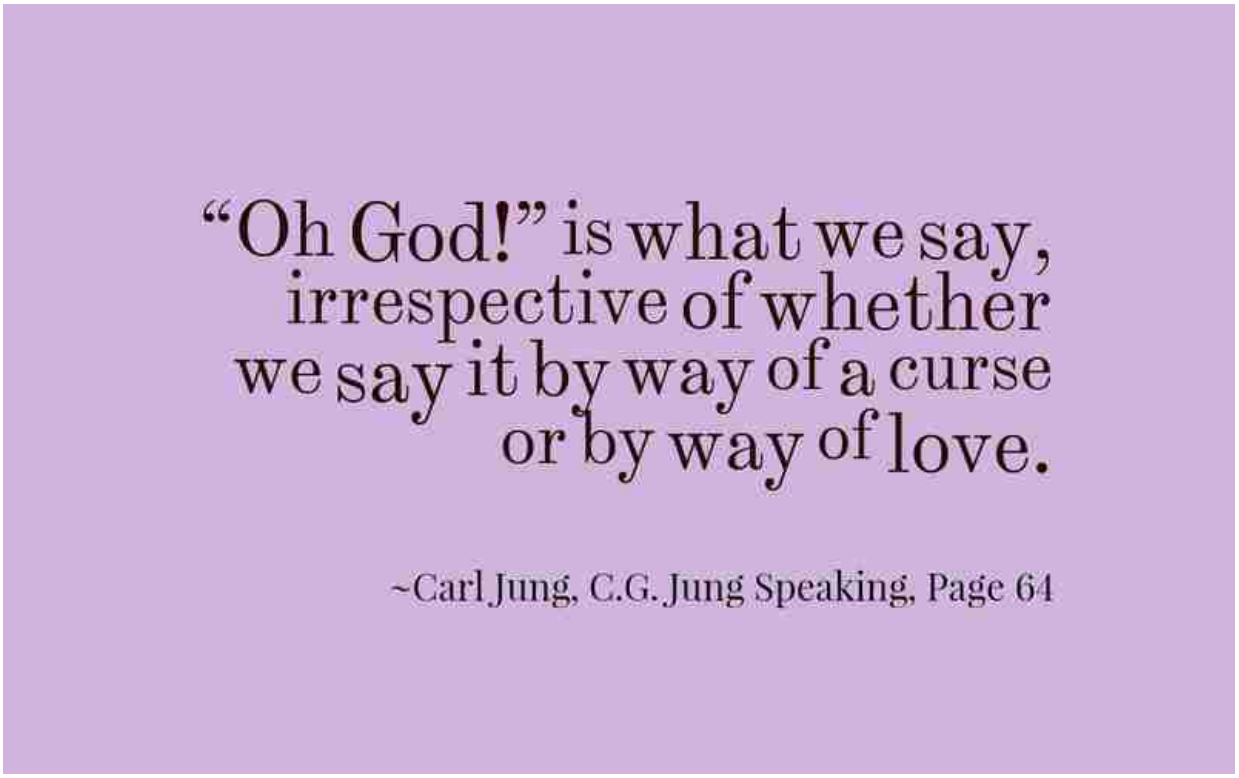
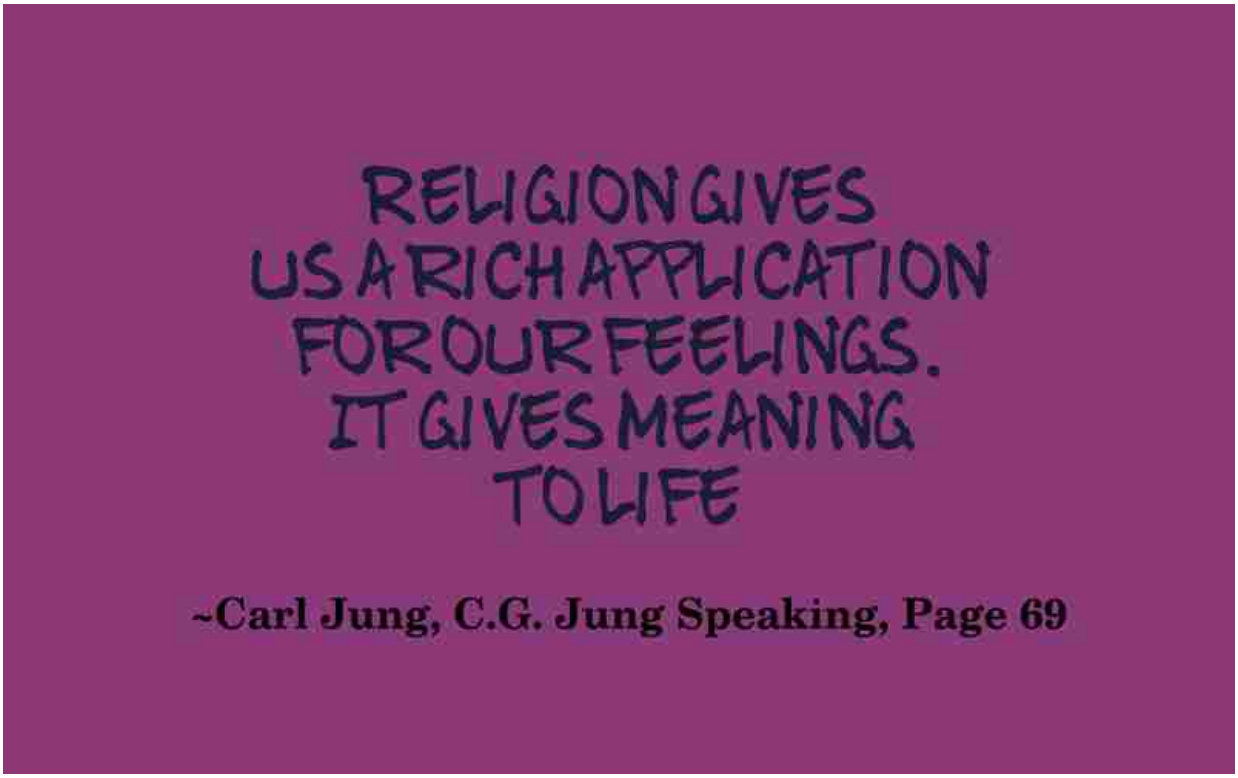


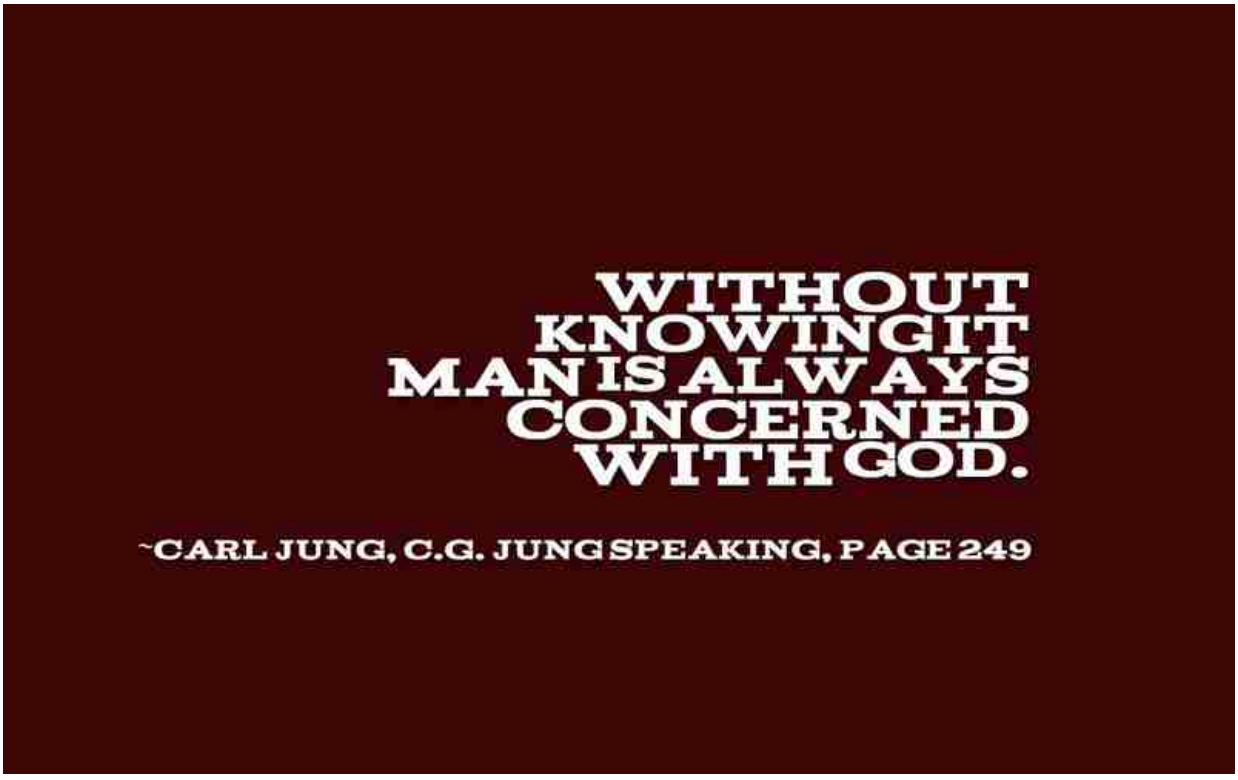
When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. Carl Jung, C.G. Jung Speaking, Page 64



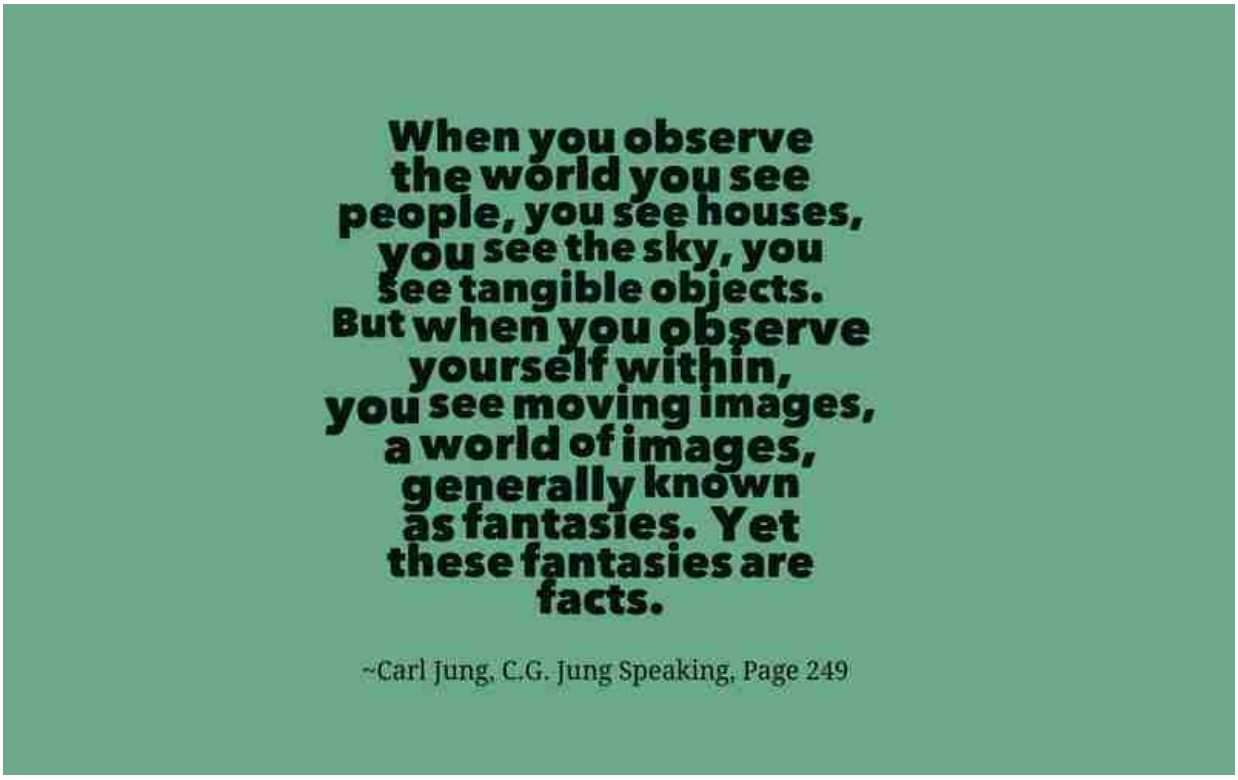
"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.



Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.



Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249


When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts.
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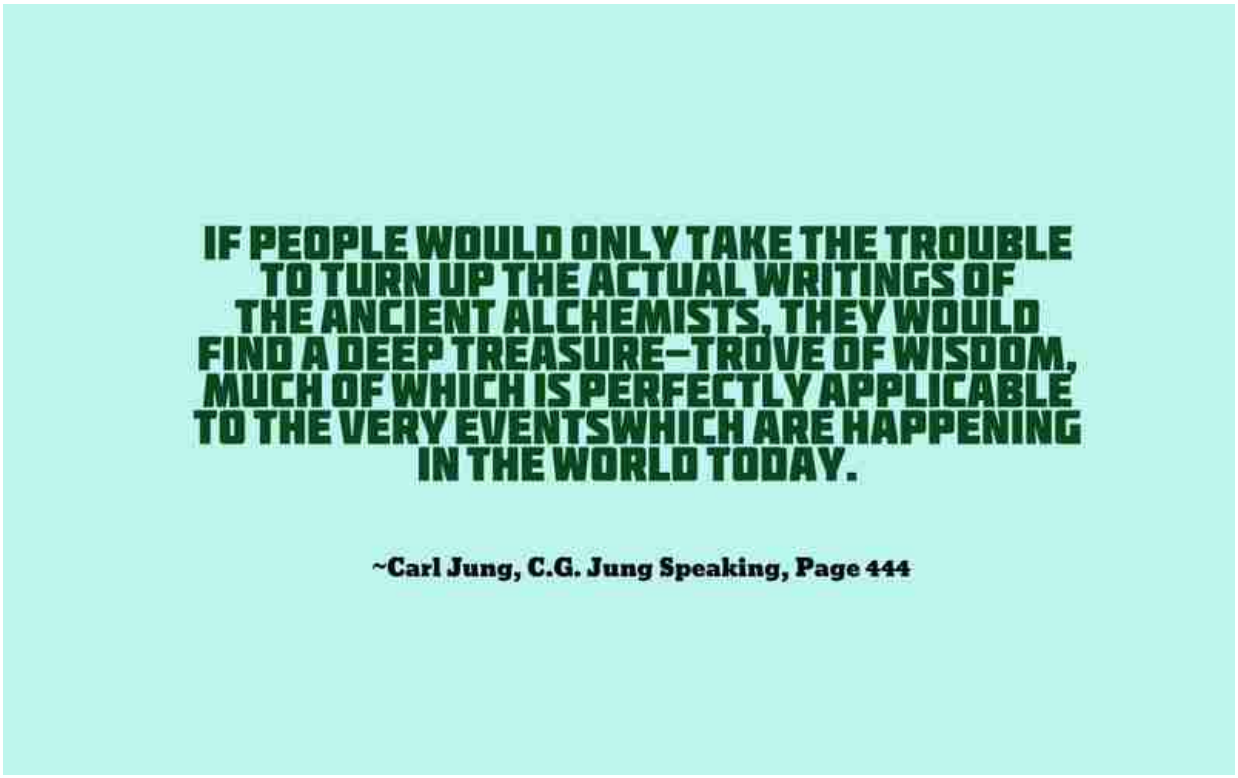
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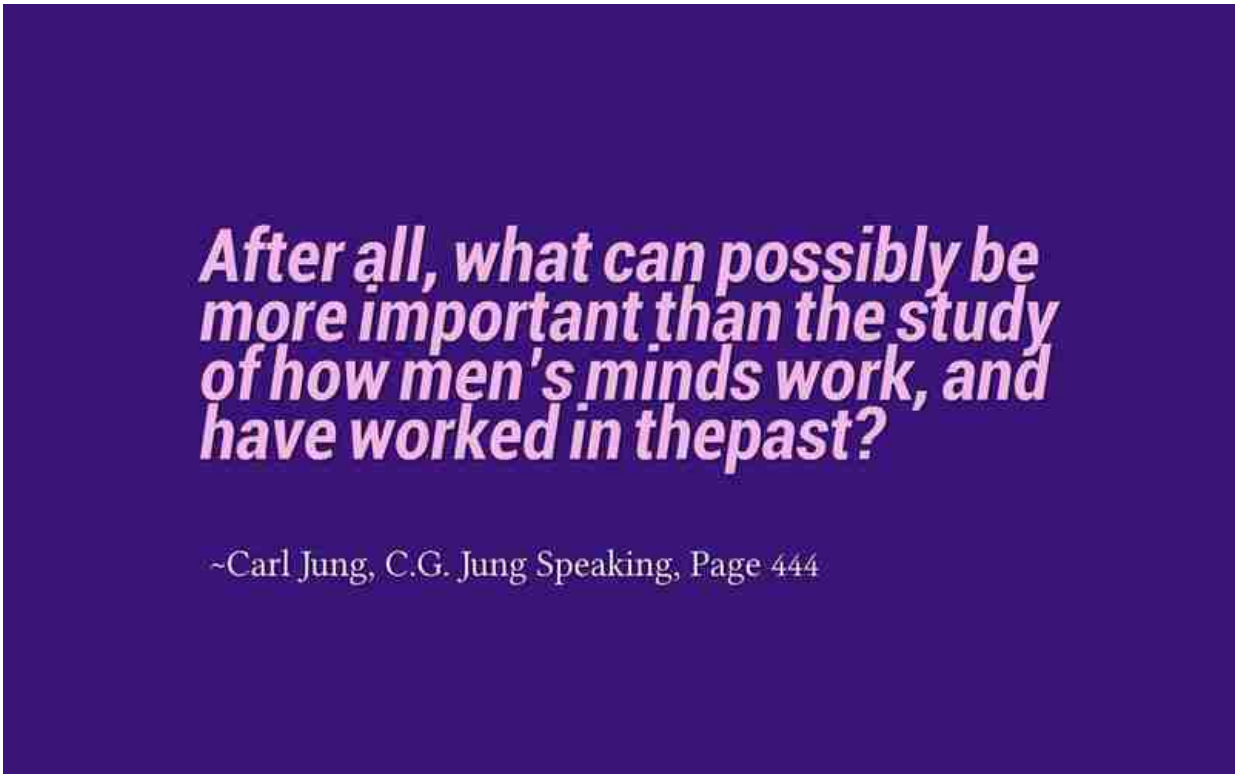
After all, what can possibly be more important than the study of how men's minds work, and have worked in thepast?
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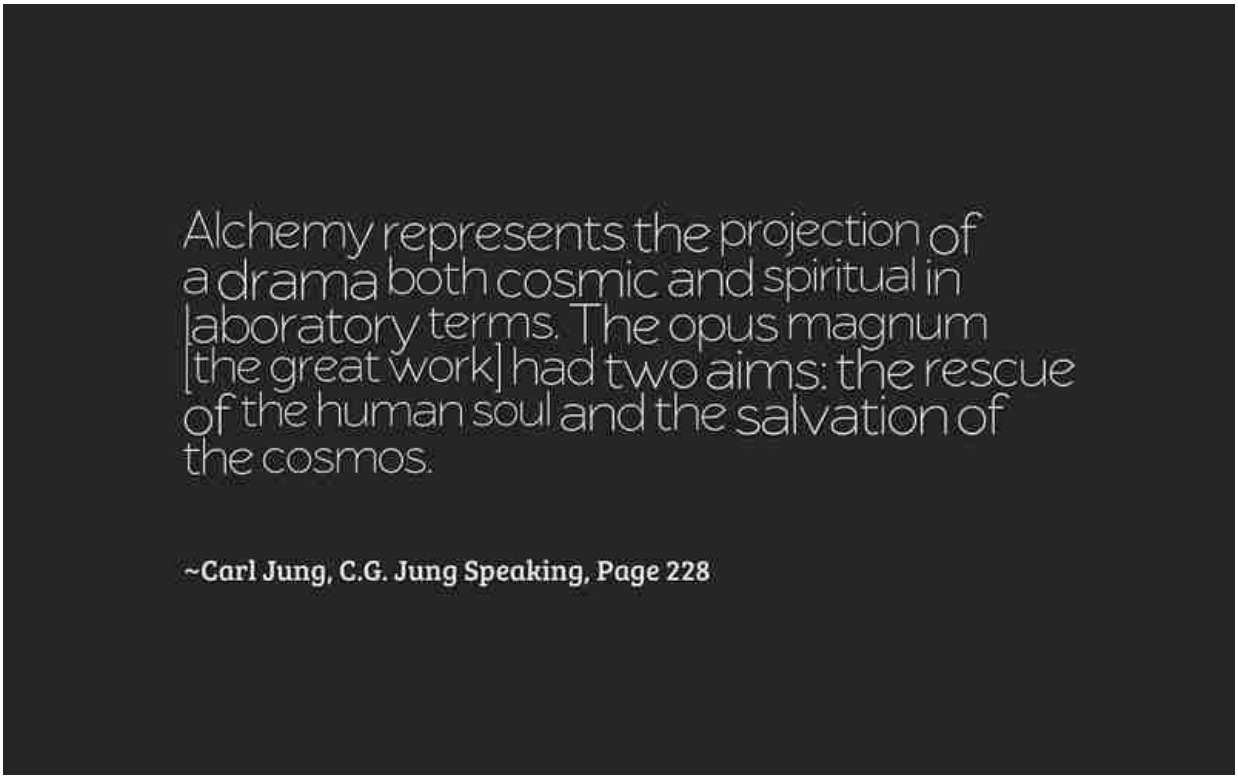
We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.


Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos.
~Carl Jung, C.G. Jung Speaking, Page 228

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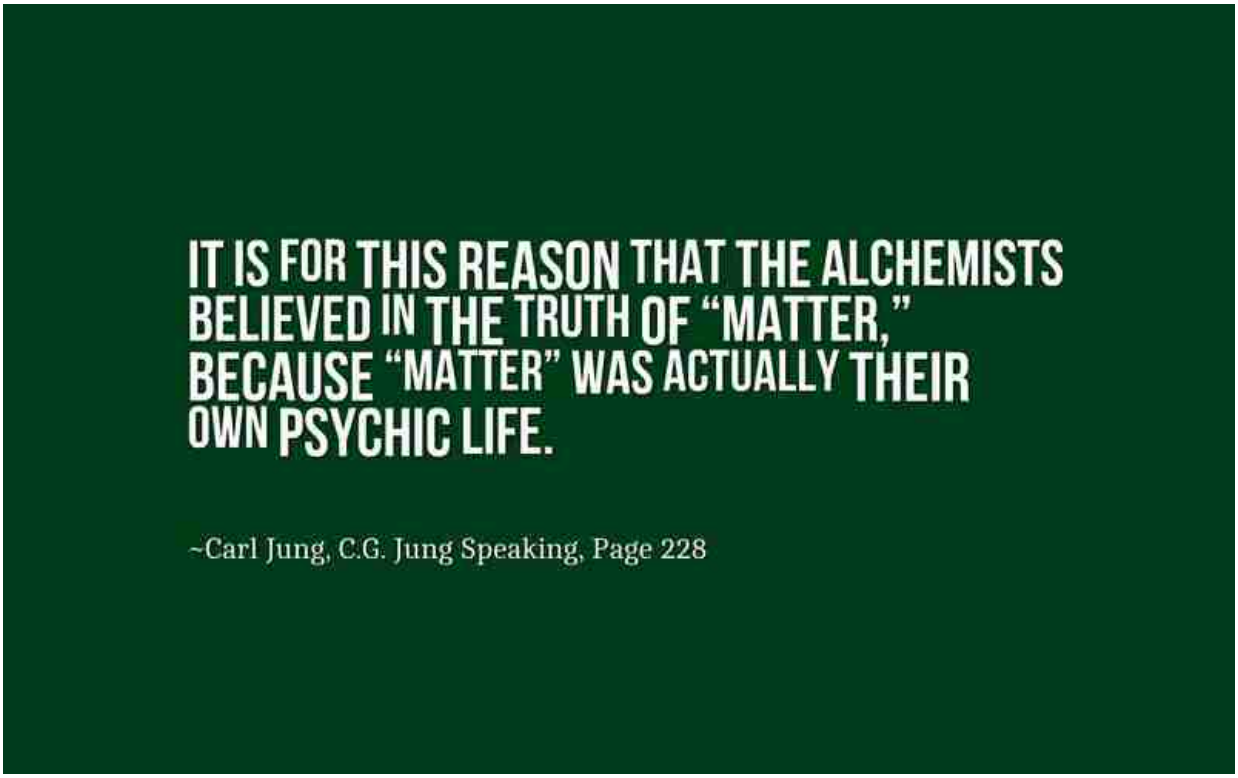
IT IS FOR THIS REASON THAT THE ALCHEMISTS BELIEVED IN THE TRUTH OF "MATTER," BECAUSE "MATTER" WAS ACTUALLY THEIR OWN PSYCHIC LIFE.
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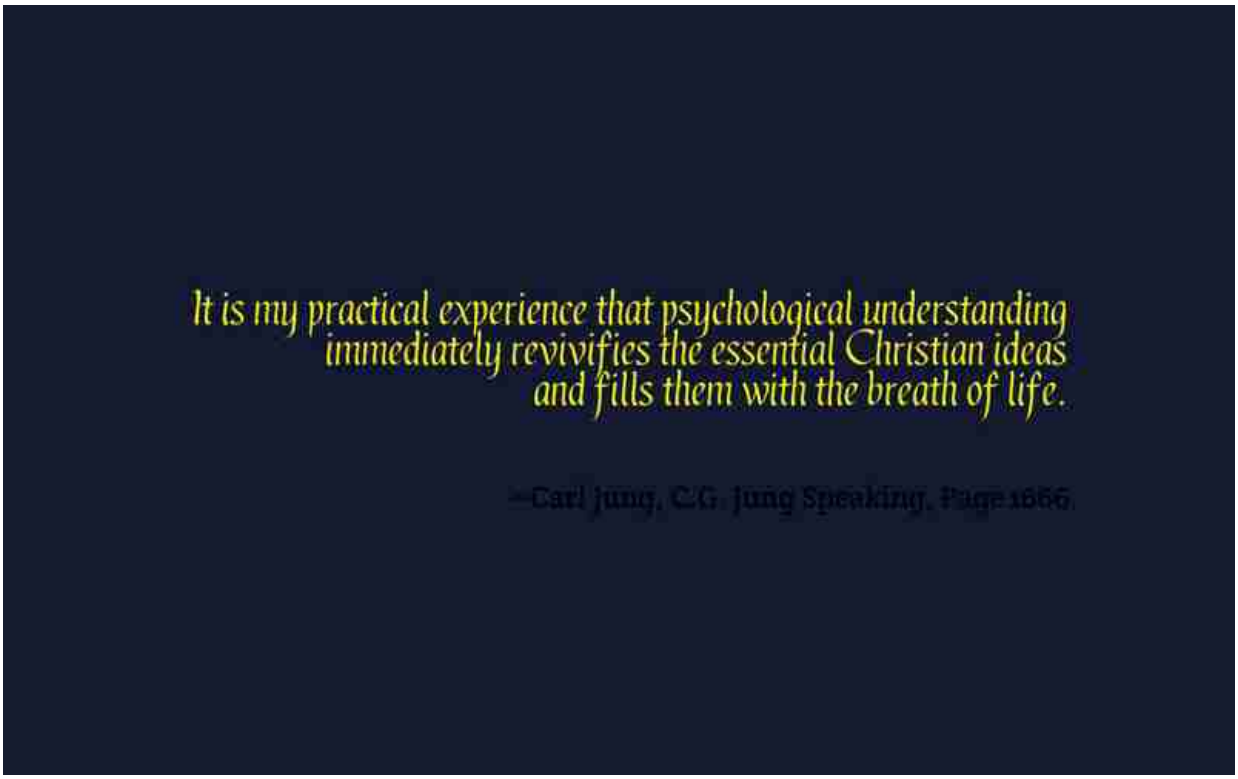
It is my practical experience that psychological understanding
immediately revivifies the essential Christian ideas
and fills them with the breath of life.
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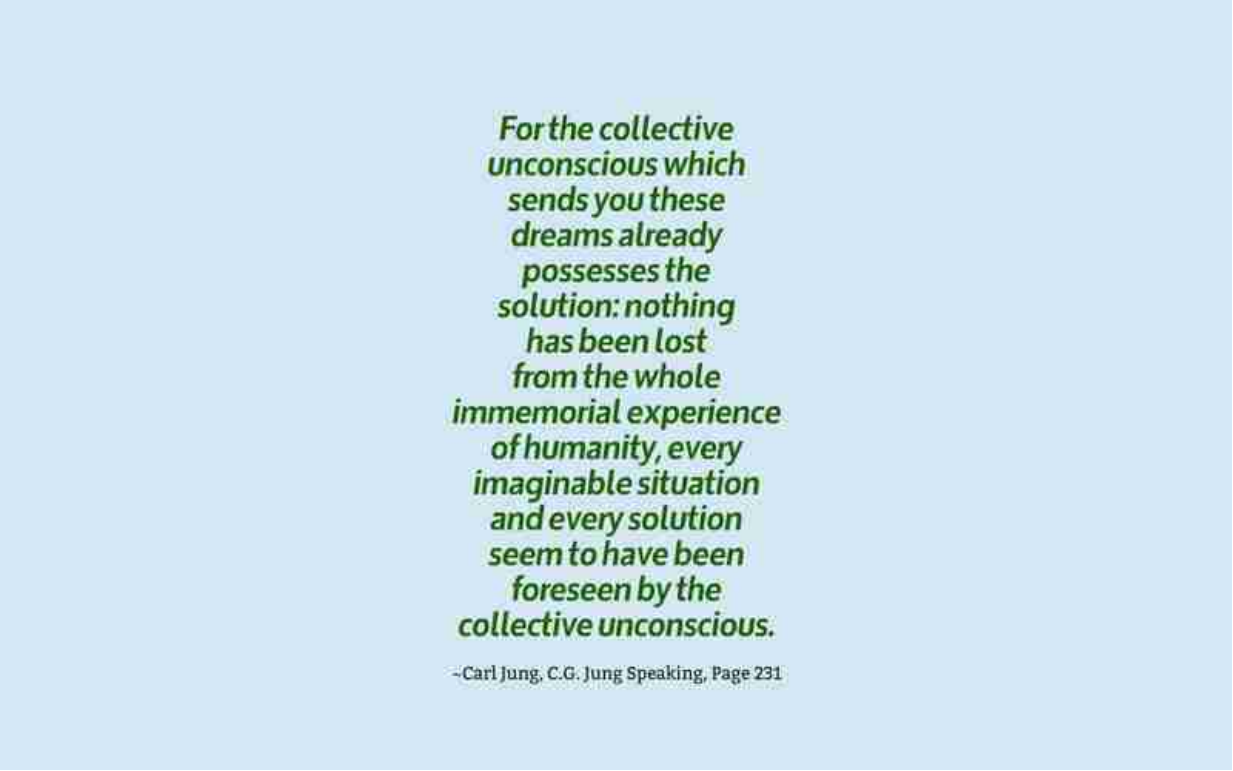
For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious.
~Carl Jung, C.G. Jung Speaking, Page 231

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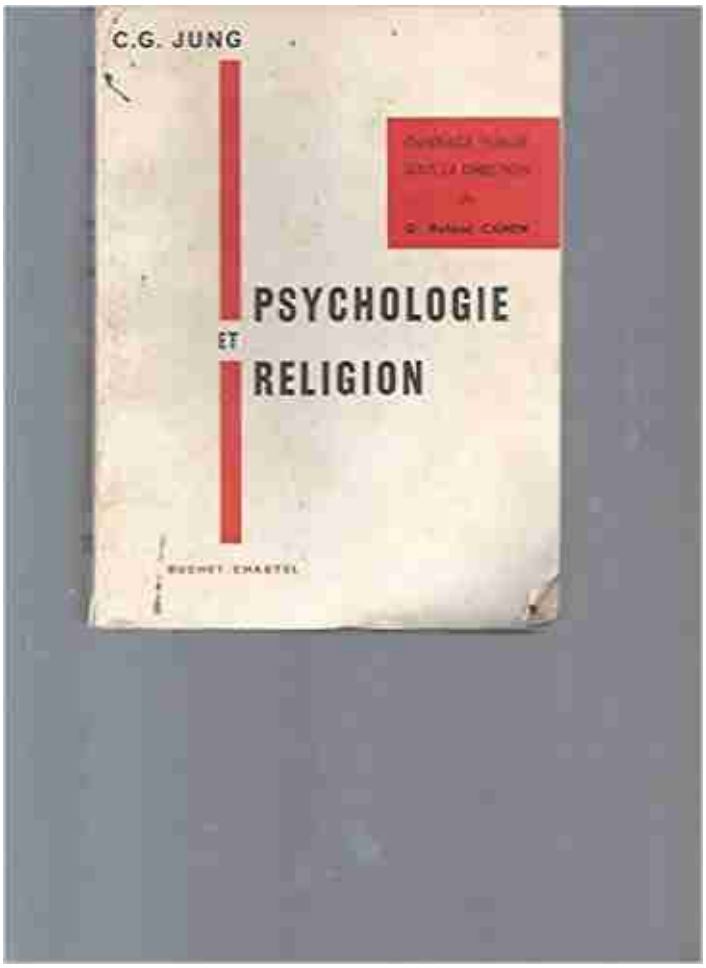
Roland Caen: Jung spoke of Freud always with much esteem and admiration (2016-07-03 02:30)



Roland Cahen: Memory of C.G. Jung

In this interview Dr. Cahen recounts how he first met Jung at the age of twenty-two, through a series of lucky circumstances.

Roland Cahen: "I arrived at Zurich at one o'clock," he tells in the interview, "and there was a course by Jung at the Polytechnic Institute at five o'clock.

I had intended to take the night train to Paris , but this course excited me so much that I decided to pitch my tent in Zurich,
and I stayed one month.

At the end of this month I went to see Jung at the end of one of his lectures and said: 'Monsieur, we have nothing
like this in France.

One should translate your stuff.'

Jung then was already a world authority, but at the same time he was very open-minded.

He told me: 'Carte blanche, young man!'"

Thus, Dr. Cahen says, the whole adventure began.

He proceeded to read Jung's work and after 6,000 pages chose to translate Modern Man in Search of his Soul, of which more than 100,000 copies have been printed since.

Dr. Cahen's short stay in Zurich resulted in a change of orientation.

He gave up philology and, in spite of many obstacles, took up medicine in preparation for his life's work as an analyst.

He was determined to make Jung's work known to French readers and has been instrumental in the publication of twenty-two of Jung's works.

Asked whether he was analyzed by Jung, Dr. Cahen replied as follows:

"I started on my analysis in Zurich without financial means.

I want to stress this , because the relation of analysis to money is so often caricatured.

My analyst was C. A. Meier, who later occupied Jung's chair at the Polytechnic Institute.

To be sure, not all doctors have at all times his competence, his broadmindedness, and his generosity.

Then later, I analyzed with Jung himself in order to learn to know his own personal way, which was beyond compare, and then with Mrs. Jung, his wife, in order to make part of the analytical journey with an analyst of the opposite sex."

Asked by the interviewer what Jung was like, Dr. Cahen answered:

"Like a great gentleman. That's the fundamental impression chat he always left with me.

He knew how to make himself accessible to everyone, to speak their language, to enter into their preoccupations.

A great gentleman, in whom intelligence vied with his (physical) presence, his kindness, his sensitivity, with his manner, of necessity less logical than psychological, that is to say inclusive of the opposites.

The interviewer asked how Jung reacted to the popularization of analytical ideas.

Did he calk about that? Dr.

Cahen: "Jung was entirely aware of the vital importance of the psychological revolution, that is co say of the Copernican upheaval as a result of which man's consciousness is no longer the center of his mental universe.

Do you remember the anecdote about Freud and Jung and also Ferenczi, where they disembark in the U.S. and one says to the other: 'They don't know that we are bringing them the plague."

I remember telling Jung one day that, if things continued thus, one must foresee a psychological service whose

density would equal that of the services of religious institutions in the past.

The only reply Jung gave me was to raise his arms to heaven."

Dr. Cahen added that he thought we had arrived at this point today.

The interviewer asked whether Jung was a man close to life.

Dr. Cahen: "He chopped his own wood in his country house on the shore of the high Lake of Zurich.

He considered manual labor a necessary part of life and also of mental hygiene.

He had neither electricity nor running water at his country house in Bollingen.

He also was a great traveler and a bon vivant.

You always had the impression char he was entirely at your disposal and that the only case in the world char interested
him was yours.

He had the wisdom to limit his activities.

When I knew him he had reached sixty; a little after chat he saw no more than two or three patients per day."

Interviewer: "Jung expressed himself a lot, 1 believe, in the course of a session?"

Dr. Cahen: "Freud also expressed himself and much more than is currently thought.

The totally silent psychoanalyses do not correspond at all co what Freud himself did.

Jung expressed himself, and towards the end of his life, when 1 knew him, he expressed himself
more, no doubt than in his fifties.

He thought it his cask to express himself, inasmuch as, beyond the association method of Freud, he
proposed the method of amplification: if a subject has no associations in connection which his dream it is,
no doubt, often due to resistances.

But it is also often due to the fact that it concerns a content that is emerging for the first rime into the field of consciousness and
which therefore has no connection yet with the rest of the psychological edifice.

It is like a foreign body which emerges and makes a breakthrough . . .. Bur the amplification method muse intervene
only when one has exhausted stubbornly all appeals co personal history and to the associations of the patient.

It is here that Jung brings a new insight: not everything in the psychic material of the patient refers to his personal history."

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break.

Dr. Cahen: "I don’t remember a single visit with Jung where he did not speak to me of Freud.

I think that neither of the two great men ever healed of the grave wound of their rupture.

Jung spoke of Freud always with much esteem and admiration." Roland Cahen, J.E.T., Pages 11-13

http://www.hommes-et-faits.com/psychologie/W _RCahen.htm

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

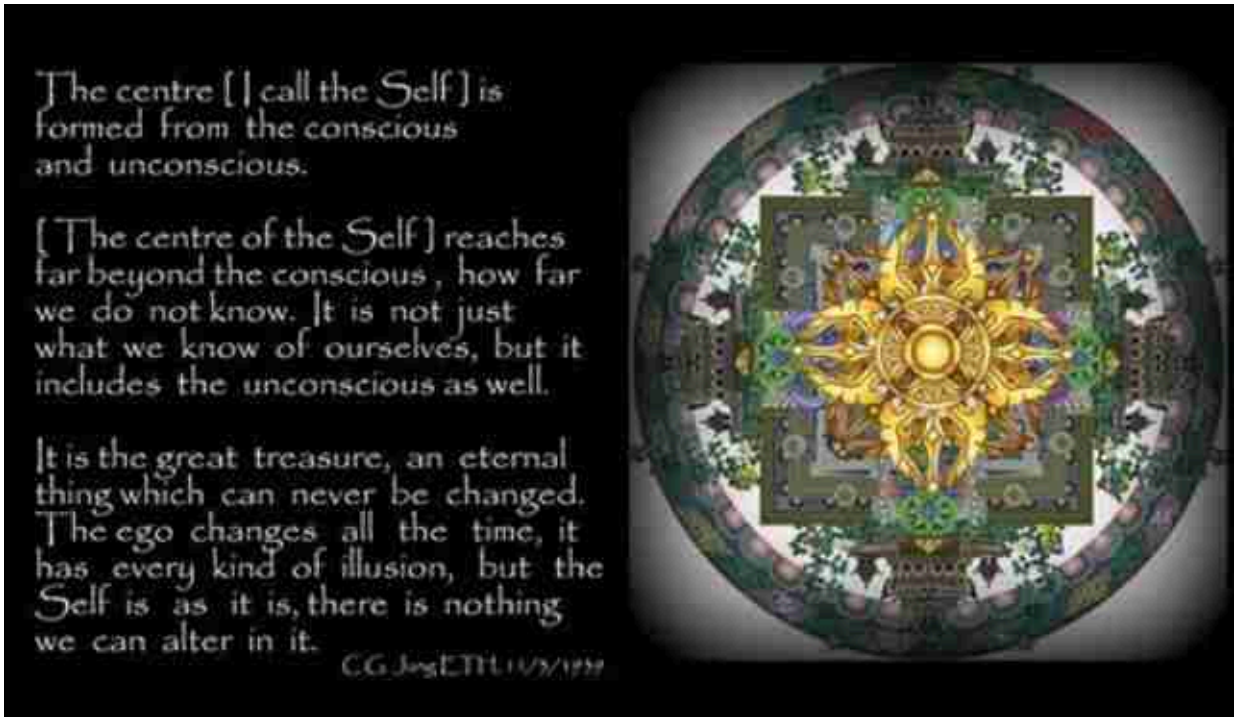
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung: The ego changes all the time, it has every kind of illusion,... **(2016-07-04 02:30)**


The centre [I call the Self] is formed from the conscious and unconscious.
[The centre of the Self] reaches far beyond the conscious , how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.
It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

V. We come next to the four-headed Vajra and the quaternitas of the four elements united in one.

The Vajra is the incorruptible being, the diamond, corresponding to the lapis philosophorum in alchemy.

The four elements congeal, the separated are reunited; a unity, a centre appears.

The nearest conclusion would be to assume that this centre was the ego.

There are some passages in alchemistic books where it does seem to be the ego, but there are far more passages where it quite clearly is not.

It could not be the ego really, for that existed before, and this centre is formed from the conscious and unconscious.

I call this centre the Self.

It reaches far beyond the conscious, how far we do not know.

It is not just what we know of ourselves, but it includes the unconscious as well.

It is the great treasure, an eternal thing which can never be changed.

The ego changes all the time, it has every kind of illusion, but the Self is as it is,there is nothing we can alter in it.

The colour motif appears here, one old alchemist says there are so many colours that a man cannot imagine them, only a god can imagine them.

We see here how supernatural this being is, it has all colours, divine colours, which means all qualities, divine qualities.

We have the foundation for the Self in the Vajra and quaternitas, it is not yet animated but is represented as static condensed energy. Carl Jung, ETH, Page 176

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

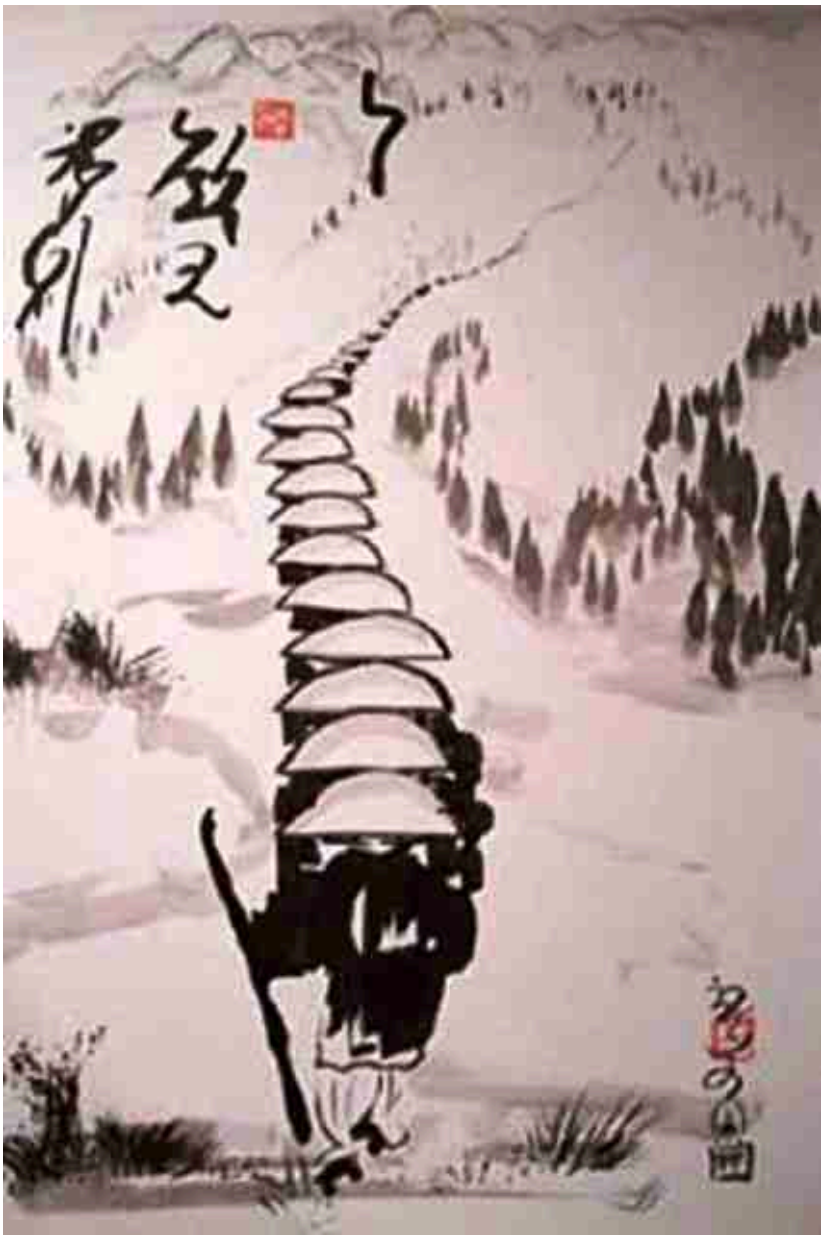
1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god. **(2016-07-04 02:30)**



Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god.

The original form of Pan was a petty, local field deity, like Priapus or Saturnus.

Priapus was a god of the fields, particularly of the boundary lines; instead of having stones to mark the beginning of a neighbor's estate, they had phallic figures of Priapus, always made of the wood of the fig tree.

They still have such figures in Egypt, but there they have more to do with fertilization, and they look more like scarecrows.

Saturnus was also such a deity, a rather unimportant field demon for fertilizing and protecting the seeds, the growth of the wheat, etc., an agricultural god.

Later on he became identified with the Greek god Chronos, who was the god of creation, having exactly the meaning of what Bergson calls la duree creatrice.

So one could say that Bergson's intuitive idea was only a recrudescence of that archetypal idea of creative time.

Then in Mithraism, there was the Aion, the god with the lion's head encoiled by the snake, the snake's head resting upon the head of the god; that figure was always standing in Mithraic temples somewhere near the altar, and it is identical with the Persian deity Zervan Akarana,

which means infinitely long duration, and this is also la duree creatrice.

Proclus, the Neoplatonist, called Chronos the god of creation and said that wherever there was creation there was time; the creative god was always associated with light, fire, warmth, and time.

Perhaps the most ancient form of the idea is found in Heraclitus, the old Greek philosopher, a contemporary of Lao-tze; he called it pur aeizoon, meaning fire always living, which is exactly what Proclus called Chronos about nine hundred years later.

But Saturn us was originally something like Pan, who was a god of the meadows and the woods.

Pan's flute created the panic fear of the shepherds.

The word panic comes from Pan.

He went about whistling or playing his pipe and frightening the shepherds.

The shepherd's fear islike the stampede of the herds.

Occasionally a herd begins to stampede for no obvious reason, it is as if they were suddenly frightened by something.

That happens to us also; at certain moments in the midst of real nature one is suddenly seized with terror without knowing why.

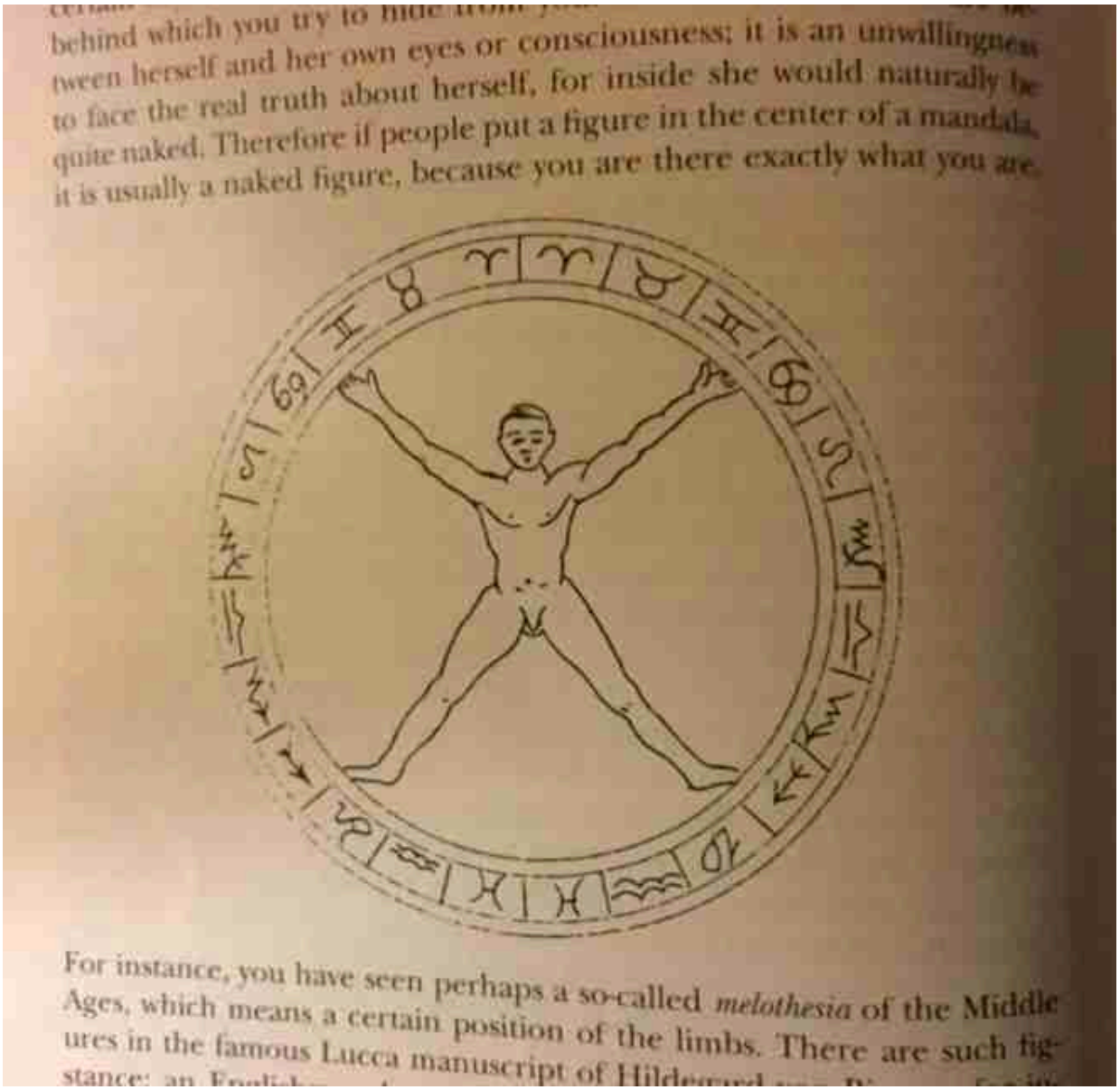
Sometimes it is a particularly lonely and uncanny spot, but at other times one cannot say what it is, a kind of animal fear seizes one.

It is the great god Pan that causes the panic terror.

Then that nature demon became a great philosophical god on account of the transformation
in the meaning of the name.

The Greek word pas means all, the whole, and pan, the neuter, means the universe; and that meaning became attached to the god as the universal nature spirit. Carl Jung, Visions Seminar, Pages 580-581

Carl Jung: It is always a naked figure because it shows man as he is without any veils, the true man. **(2016-07-05 02:30)**


behind which you try to hide
tween herself and her own eyes or consciousness; it is an unwillingness
to face the real truth about herself, for inside she would naturally be
quite naked. Therefore if people put a figure in the center of a mandala,
it is usually a naked figure, because you are there exactly what you are.
For instance, you have seen perhaps a so-called *melothesia* of the Middle
Ages, which means a certain position of the limbs. There are such fig-
ures in the famous Lucca manuscript of Hilde

Dr. Bertine: Is that not connected also with the myth of Ishtar, who went to the underworld seeking her lover Tammuz and had to shed her seven veils one after another until she stood naked?

Dr. Jung: Yes, it is a very similar motif.

You see, this is not exactly a persona, because it is not a question here of what her relation to the world would be, it is an inner problem, the question of what her relation to herself would be.

For you can have a sort of persona toward yourself.

You have illusions about yourself, you want to appear to yourself in a certain way, and that can be expressed as garments, sort of illusory veils, behind which you try to hide from your own view.

These veils are between herself and her own eyes or consciousness; it is an unwillingness to face the real truth about herself, for inside she would naturally be quite naked.

Therefore if people put a figure in the center of a mandala, it is usually a naked figure, because you are there exactly what you are.

For instance, you have seen perhaps a so-called melothesia of the MiddleAges, which means a certain position of the limbs.

There are such figures in the famous Lucca manuscript of Hildegard von Bingen, for instance; an Englishman has published a book about it, but one finds them in other books too.

It is often painted in this form as a five-rayed star, the star of man, the pentagram.

This figure serves the purpose of showing the microcosm within the macrocosm, and therefore it is usually surrounded by the phases of the zodiac, or the phases of the moon, showing how man is placed in the cosmos, his relation to the stars or the elementary powers.

It is always a naked figure because it shows man as he is without any veils, the true man.

But our patient still has garments or illusions about herself, as if she had been playing a role before herself.
Carl Jung, Visions Seminar, Pages 819-821

Note: The Image appears on Page 820

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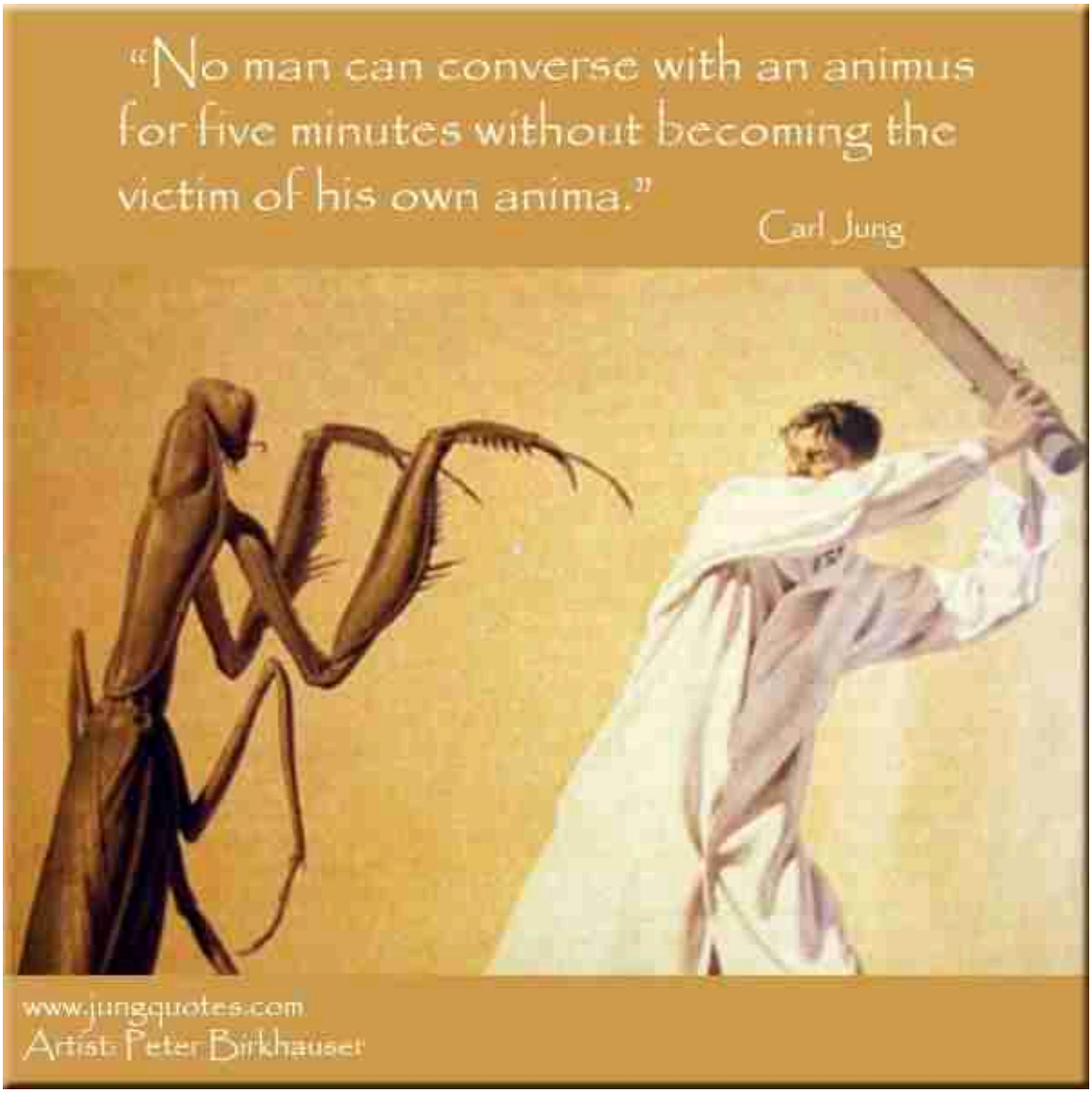
Carl Jung: In men, Eros, the function of relationship, is usually less developed than Logos. **(2016-07-06 02:30)**


"No man can converse with an animus for five minutes without becoming the victim of his own anima."
Carl Jung
www.jungquotes.com
Artist: Peter Birkhauser

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.

This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos.

In men, Eros, the function of relationship, is usually less developed than Logos.

In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).

The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity so that once again the two partners find themselves in a banal collective situation.

Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anima/animus relationship is always full of "animosity," i.e., it is emotional, and hence collective.

Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it.

Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them. Carl Jung, Aion, Page 15-16

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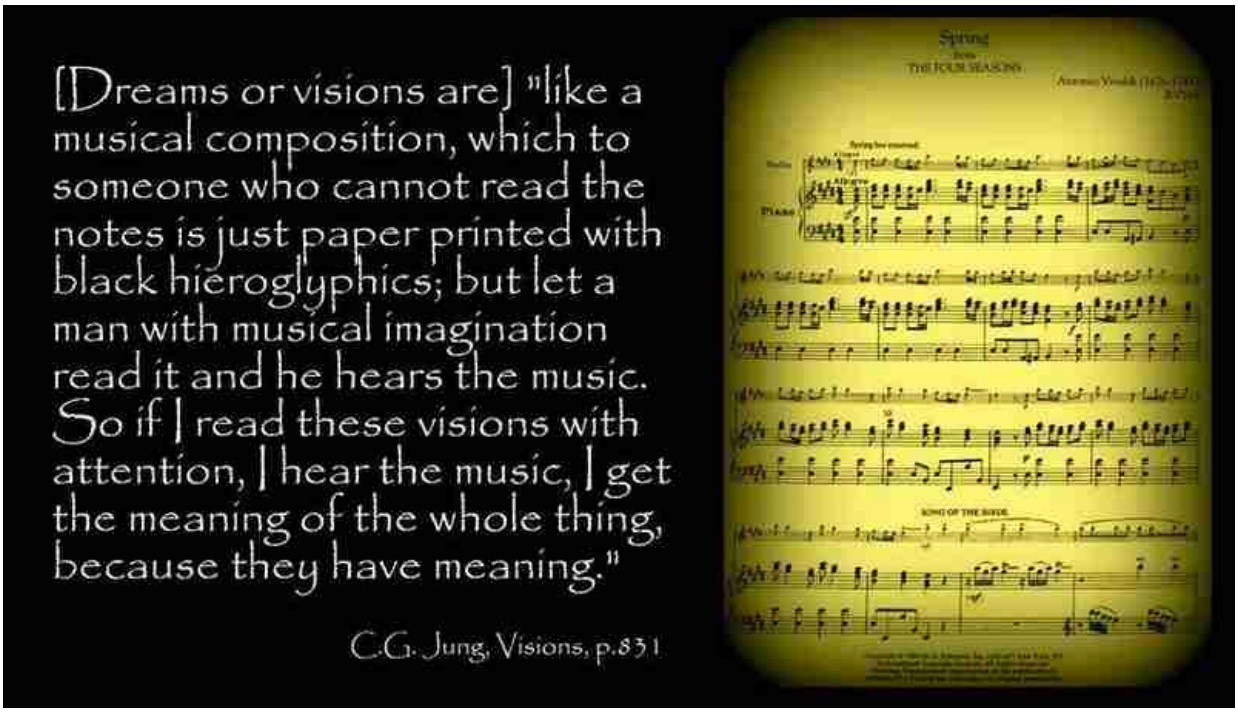
Carl Jung: In all these visions there is really not much blood. **(2016-07-07 02:30)**


[Dreams or visions are] "like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let a man with musical imagination read it and he hears the music. So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning."
C.G. Jung, Visions, p.831
Spring
THE FOUR SEASONS

Dr. Jung:

I have received certain reactions to the last seminar.

One is from Mrs. Sigg, but I am afraid it is too extensive to deal with now.

She chiefly objects to the white placenta that apparently contains no blood.

This objection is quite justified.

But of course we are in no way capable of changing these visions, they are just what they are; there is no mistake about them, they are facts.

Naturally facts do not always satisfy us, and we wish perhaps in a very natural yet shortsighted way that they were different.

Dreams also are not always what we want them to be; they are sometimes unpleasant, unsatisfactory, yet they are what they are.

So this placenta is unfortunately white; there is nothing to be done about it.

But I understand that Mrs. Sigg misses the blood in that rebirth mystery.

In all these visions there is really not much blood.

As a matter of fact, they are thinner than ether, they are the flimsiest fabric you can imagine; when one reads them without any commentary one gets nothing out of them; it is an almost meaningless succession of images which convey practically nothing.

Yet they contain the skeleton of ideas. The forms are there, but it takes no end of trouble to make the contents visible.

They are like a book consisting of mathematical formulae which convey nothing to the layman, but give it to a mathematician and he will tell you a most interesting story.

Or like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let
a man with musical imagination read it and he hears the music.

So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning. Carl Jung, Visions Seminar, Page 821

[Image courtesy of Craig Nelson]

Carl Jung on "Active Imagination" – Anthology (2016-07-08 02:30)

Carl Jung on "Active Imagination" – Anthology

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH

Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925

Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Peter C. Lynn: Emma Jung was still actively teaching at the Institute **(2016-07-09 02:30)**

Peter C. Lynn Remembrance of C.G. Jung, Emma Jung, and Toni Wolff.

My wife and J spent three exciting years in Zurich, from 1950 through 1953.

In those days we were a small band of American students at the Zurich Institute, which was just beginning to hit its stride as a professional training center.

Life was cheap then, the G. I. Bill provided for basic necessities, and after David and I had persuaded the U.S. Embassy in Paris to
include the C. G . Jung Institute in Zurich in the list of approved institutions of higher education, we got by very nicely.

Jung himself was no longer teaching, bur about twice a year he would invite the diploma candidates to his house in Kusnacht for "fireside chats."

He would stand by the fireplace, pipe in mouth, and ask for questions on anything and everything, encouraging us to engage him in dialogue.

My most vivid recollections of these extraordinary evenings is the experience of Jung as a giant whose head

couched the clouds and whose feet were rooted in the very center of the earth.

Within the same sentence he would connect an earthy, peasant-type joke (laughing uproarious!) with an obscure pre-Christian myth, both directly relevant to the question under discussion.

I used to come away from these gatherings with a great sense of awe, having glimpsed ultimate issues in a thoroughly human context.

His wife would appear now and then, but she never participated in the discussions.

Emma Jung was still actively teaching at the Institute and contact with her in class or in her home was always warm and cordial.

She was an ample woman, with an open and accepting attitude, very much her own person, who seemed to take the complexities and difficulties of life rather as a matter of course.

She was always available for counsel and made me feel genuinely welcome.

In stark contrast, Toni Wolff's appearance at the Institute (she was rarely privately approachable) was that of a ghost-like figure, gaunt, haughty and forbidding.

No smile ever crossed her face in class, in face she betrayed no emotions of any kind.

Questions were answered in clipped cones which made the questioner feel small, even stupid, for having asked the question in the first place.
The icy impression she conveyed made most of us ponder how she could ever have been a "femme fatale" or "femme inspiratrice" to anybody, least of all C. G. Jung.

Today, from the vantage point of a senior analyst with thirty years of experience I wonder about the accuracy of these perceptions: how much projection was there on my part?

All the same, I offer them herewith as images and impressions very much alive in my memory Peter C. Lynn, J.E.T., Pages 41-42

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Luella Sibbald: Memory of Toni Wolff (2016-07-10 02:30)

Luella Sibbald: Memory of Toni Wolff

In 1948 I planned to go to Zurich to have some work with Miss Toni Wolff.

As it got near the time to go, several people intimated to me that Miss Wolff was not too easy a person to work with, that she had a very high standard about her work and could be quite severe.

On the first morning I went a bit tentatively to my hour.

Although Miss Wolff was a very serious person and could appear severe until she smiled, whether it was my feeling approach in contrast to her thinking, or not, we “clicked” immediately.

I deeply appreciated her as a wise person and I looked forward to every hour of our weeks together.

She conveyed her great respect for the unconscious and did expect a person to spend time and energy on the inner work when working with her.

In one interview I told her that as a teenager and in early university years I was very interested in astrology, but people belittled it so emphatically I had buried the interest.

She stated, “I think it is very important that you don’t’ let early interests go underground.”

Within seven years I was working hard at it and astrology has continued to be an important part of my life.

With the Aquarian Age so near it has been a satisfaction to be able to understand more thoroughly what is expected of us to meet the challenge of this age.

From a Greek myth I sound a statement, “The sun follows in the footsteps of God. The footsteps are the signs of the Zodiac. With every footstep the rituals and forms of religion must change.”

This may explain certain things which are happening now. Luella Sibbald, J.E.T., Page 82

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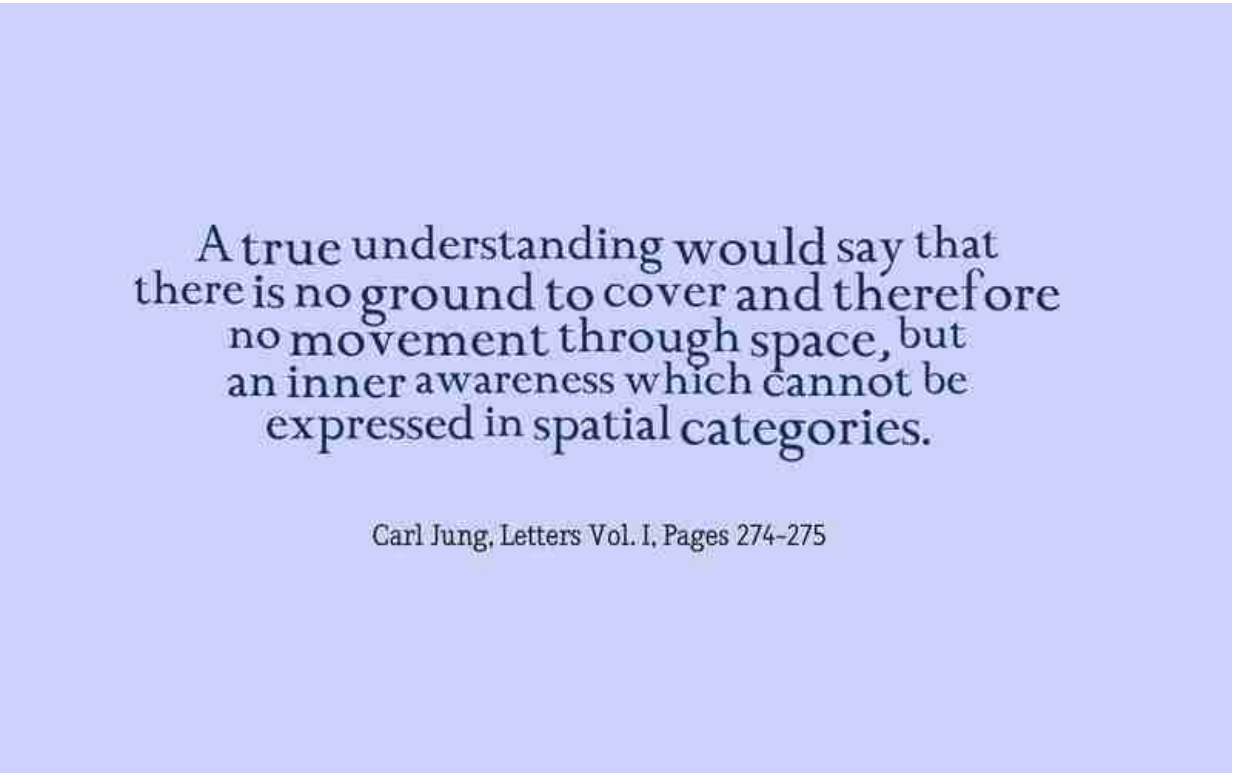
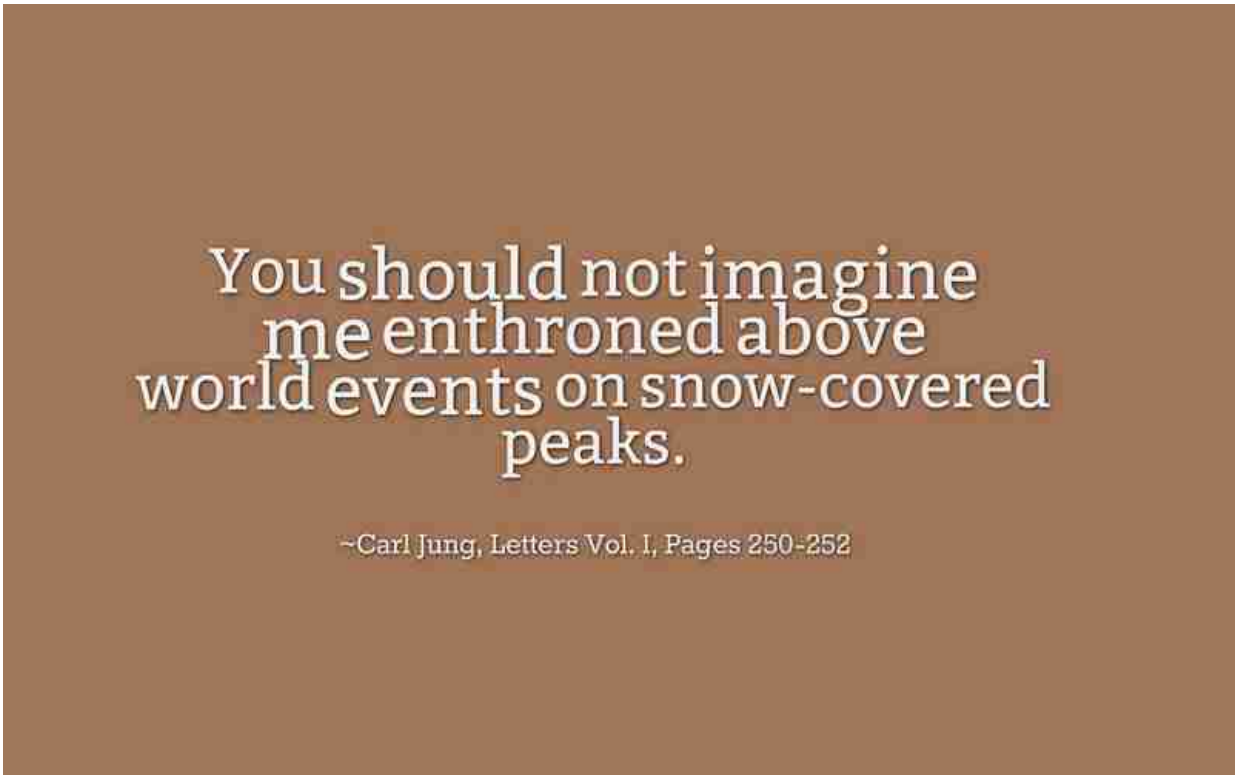
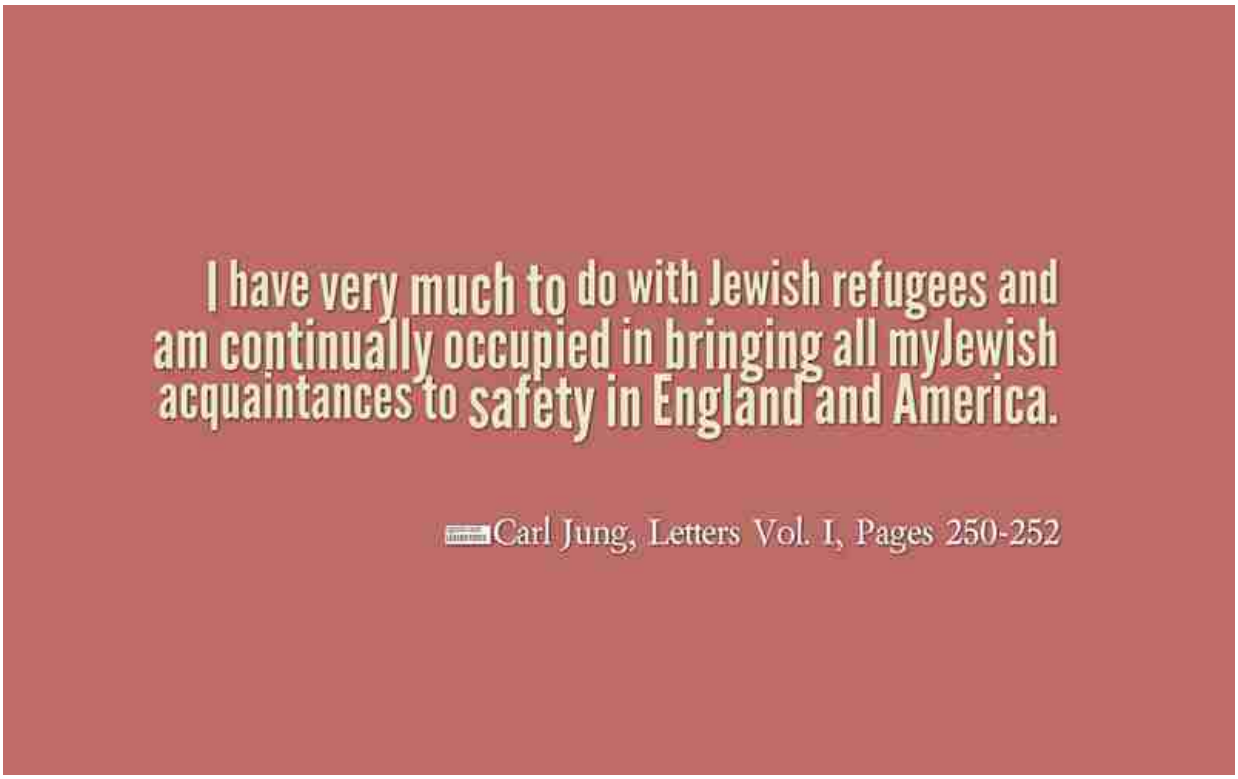
Some Carl Jung Quotations [L] **(2016-07-11 02:30)**


A true understanding would say that
there is no ground to cover and therefore
no movement through space, but
an inner awareness which cannot be
expressed in spatial categories.
Carl Jung, Letters Vol. I, Pages 274-275

A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Pages 274-275

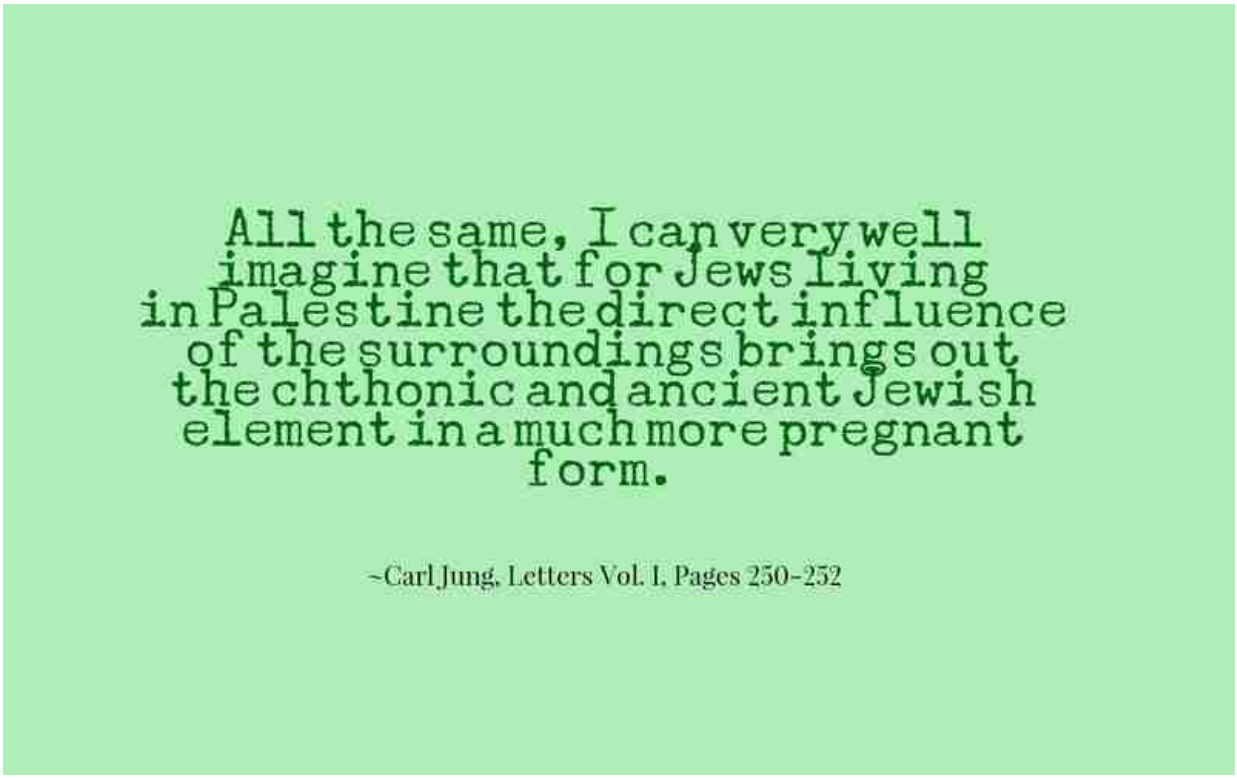


You should not imagine me enthroned above world events on snow-covered peaks. Carl Jung, Letters Vol. I, Pages 250-252


I have very much to do with Jewish refugees and am continually occupied in bringing all myJewish acquaintances to safety in England and America.
Carl Jung, Letters Vol. I, Pages 250-252

I have very much to do with Jewish refugees and am continually occupied in bringing all my Jewish acquaintances to safety in England and America. Carl Jung, Letters Vol. I, Pages 250-252

1798


All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form.
~Carl Jung, Letters Vol. I, Pages 250-252

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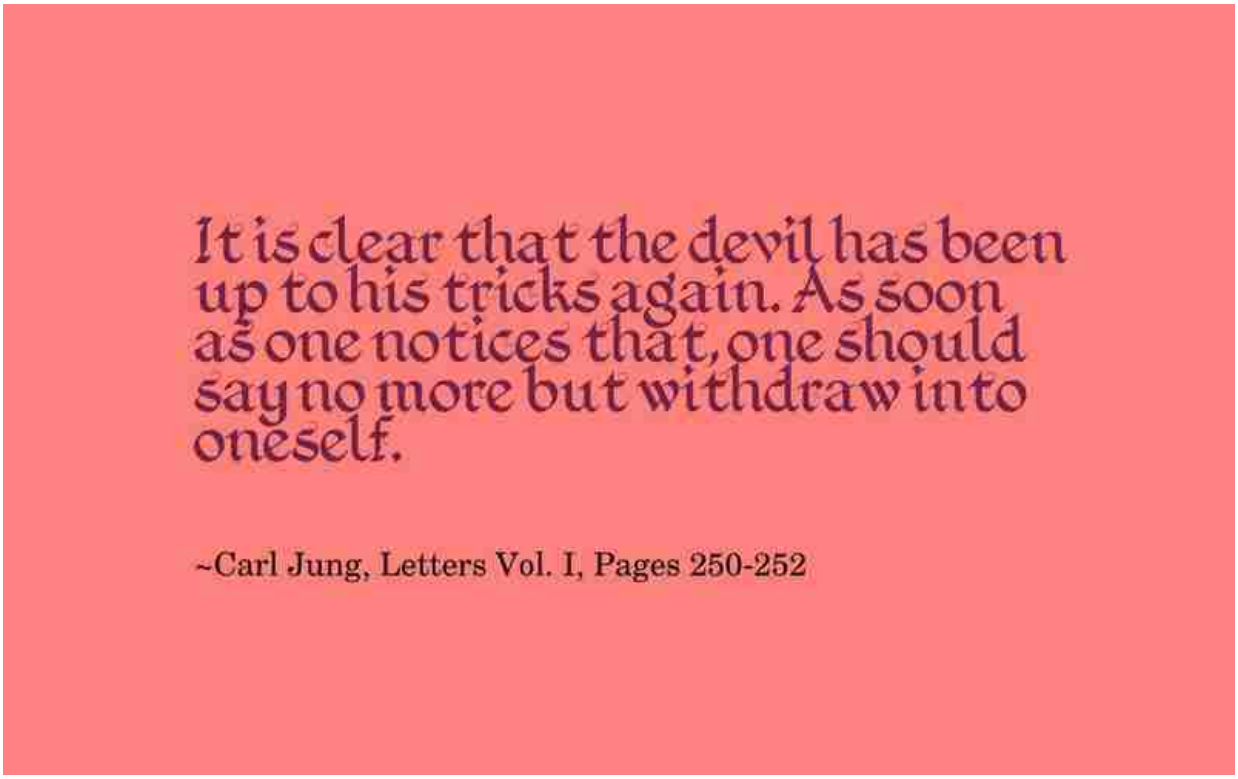
It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself.
~Carl Jung, Letters Vol. I, Pages 250-252

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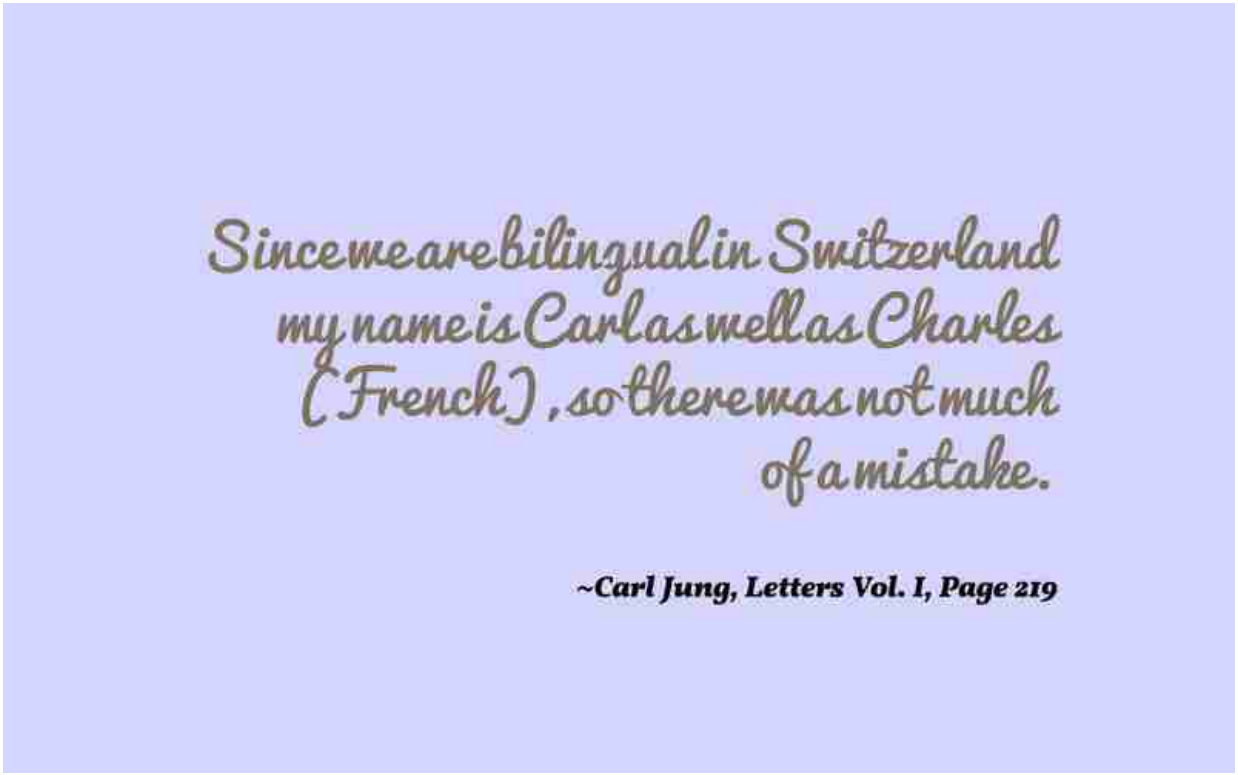
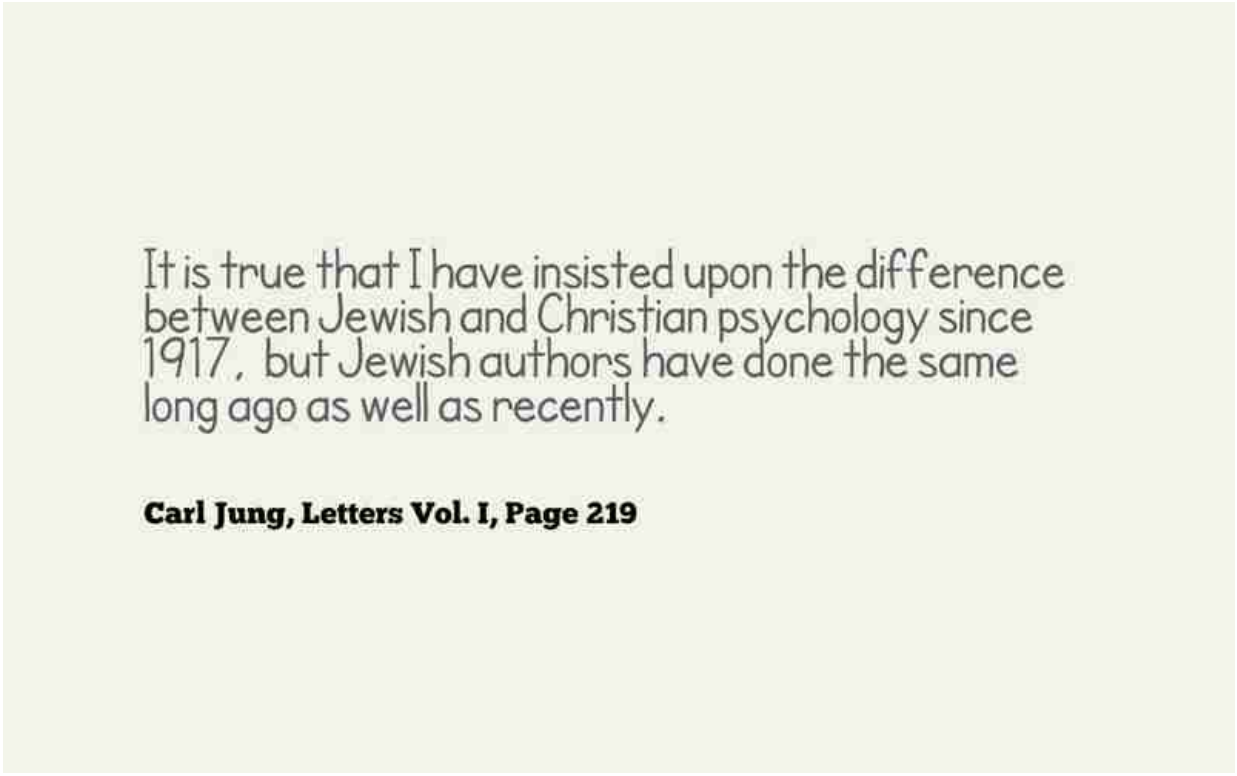
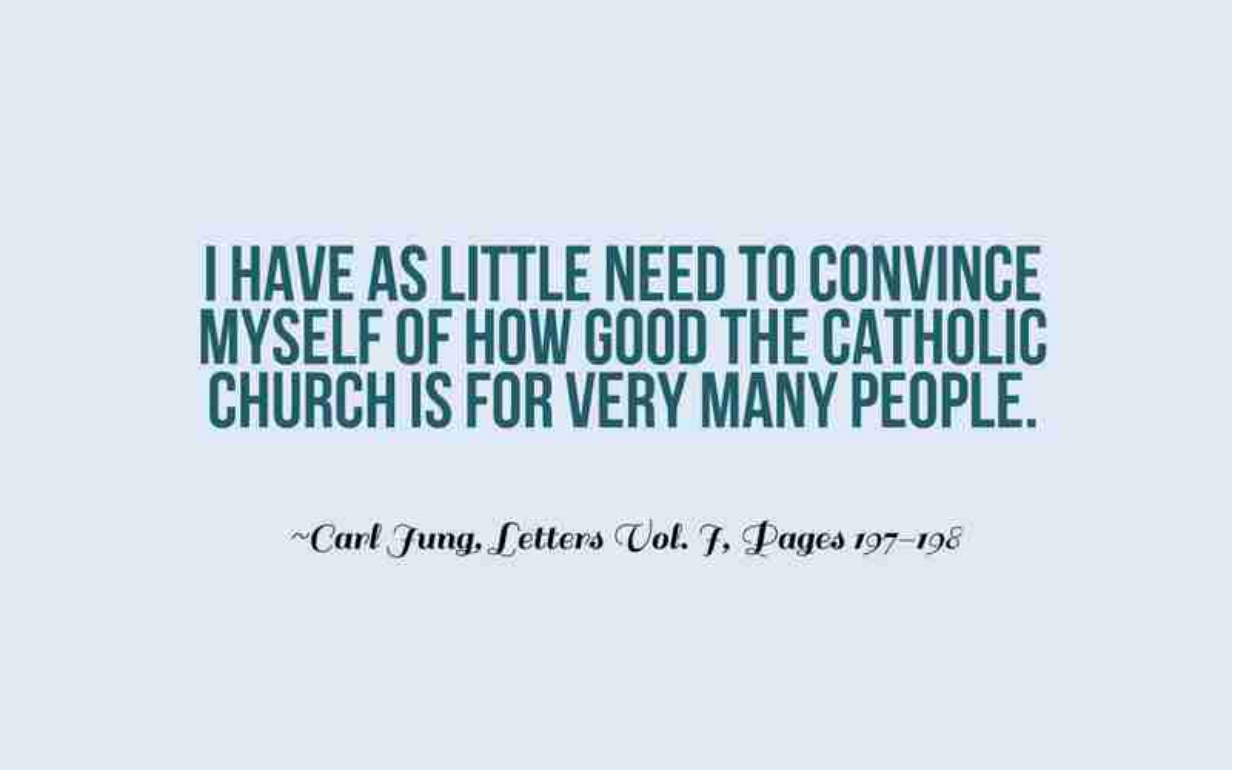

Since we are bilingual in Switzerland my name is Carl as well as Charles (French), so there was not much of a mistake.
~Carl Jung, Letters Vol. I, Page 219

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

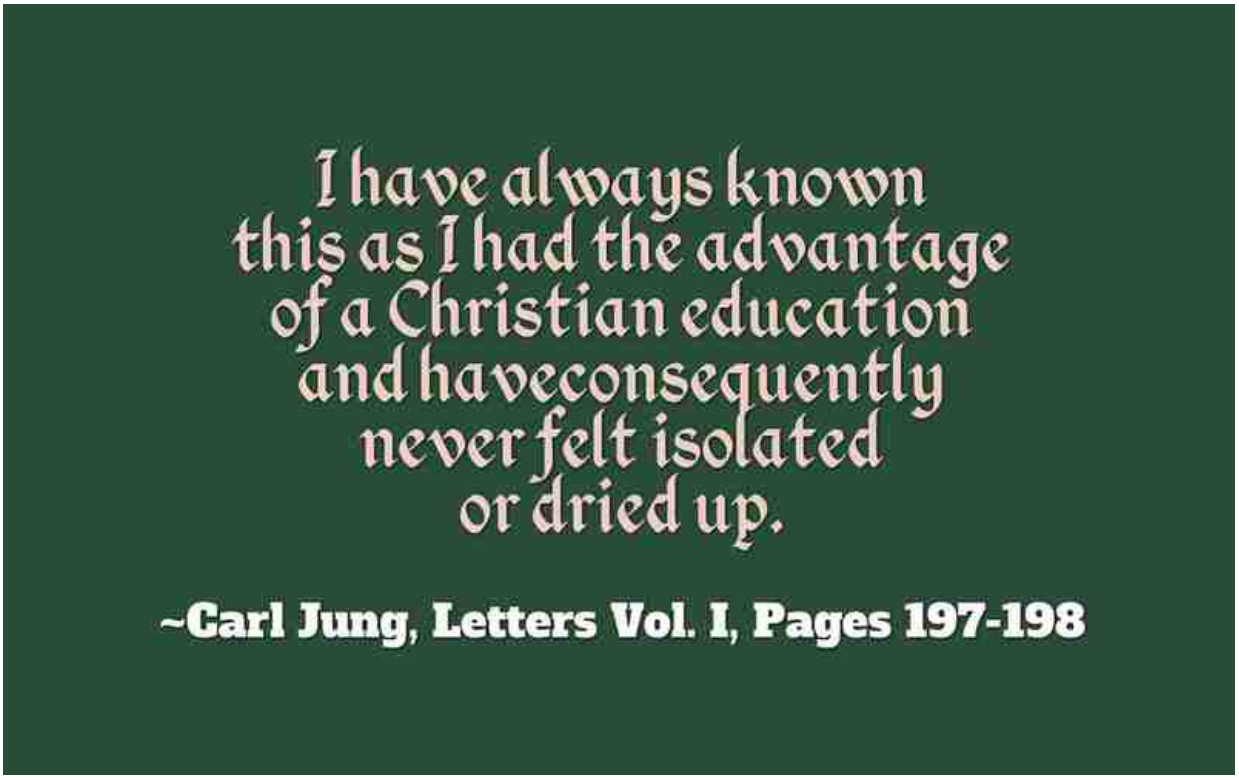

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently.
Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

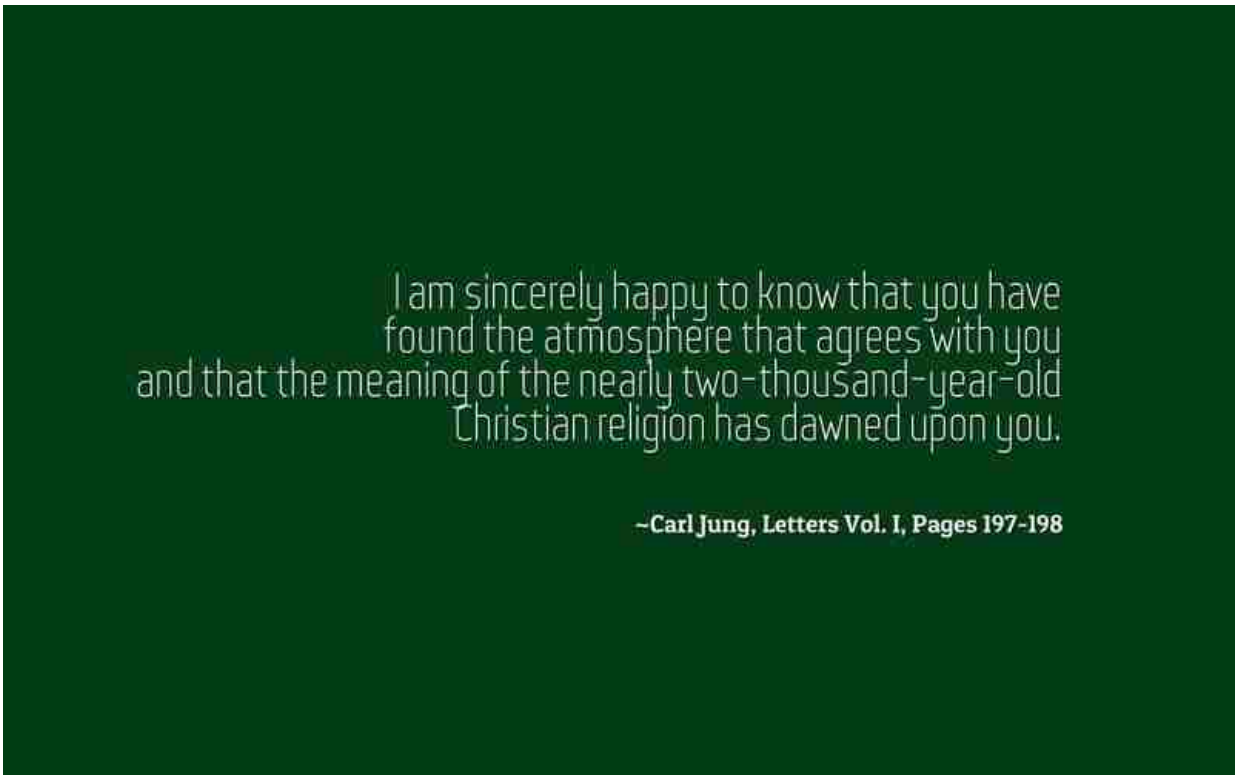
I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219


I HAVE AS LITTLE NEED TO CONVINCE MYSELF OF HOW GOOD THE CATHOLIC CHURCH IS FOR VERY MANY PEOPLE.
~Carl Jung, Letters Vol. I, Pages 197–198

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198


I have always known
this as I had the advantage
of a Christian education
and haveconsequently
never felt isolated
or dried up.
~Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198


I am sincerely happy to know that you have
found the atmosphere that agrees with you
and that the meaning of the nearly two-thousand-year-old
Christian religion has dawned upon you.
~Carl Jung, Letters Vol. I, Pages 197-198

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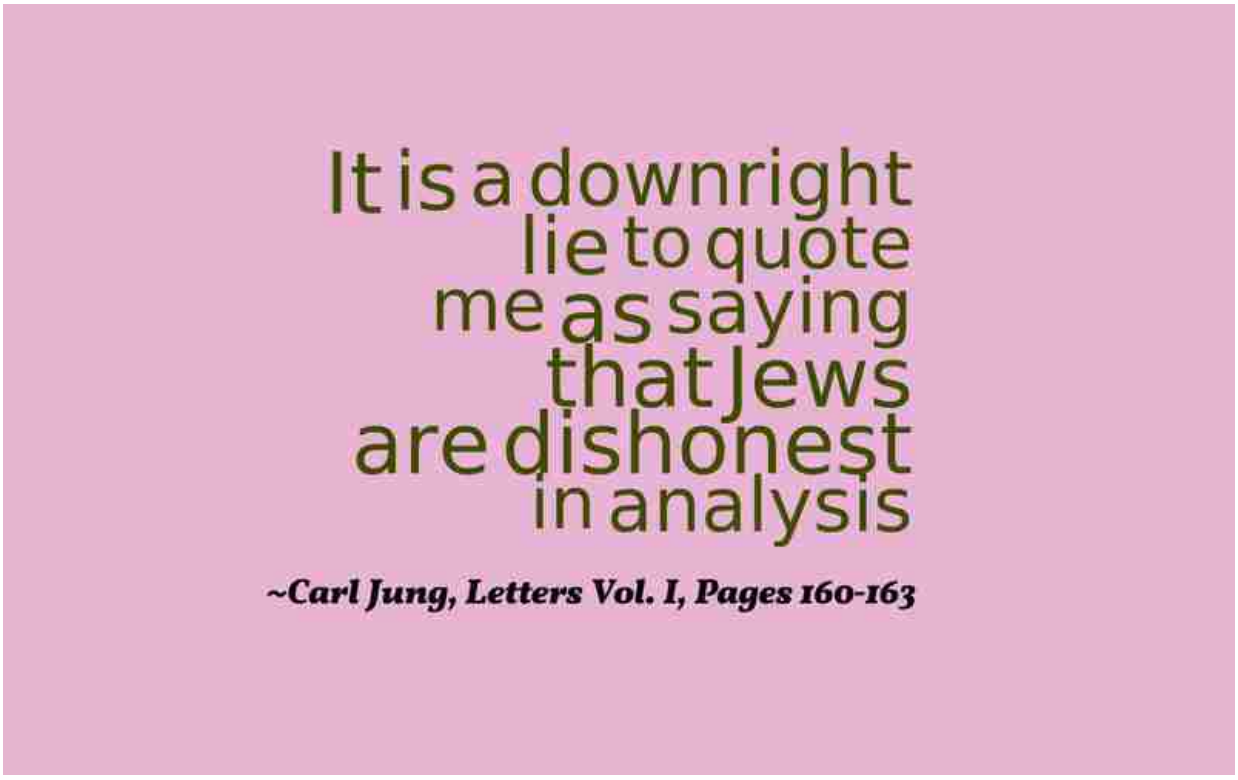
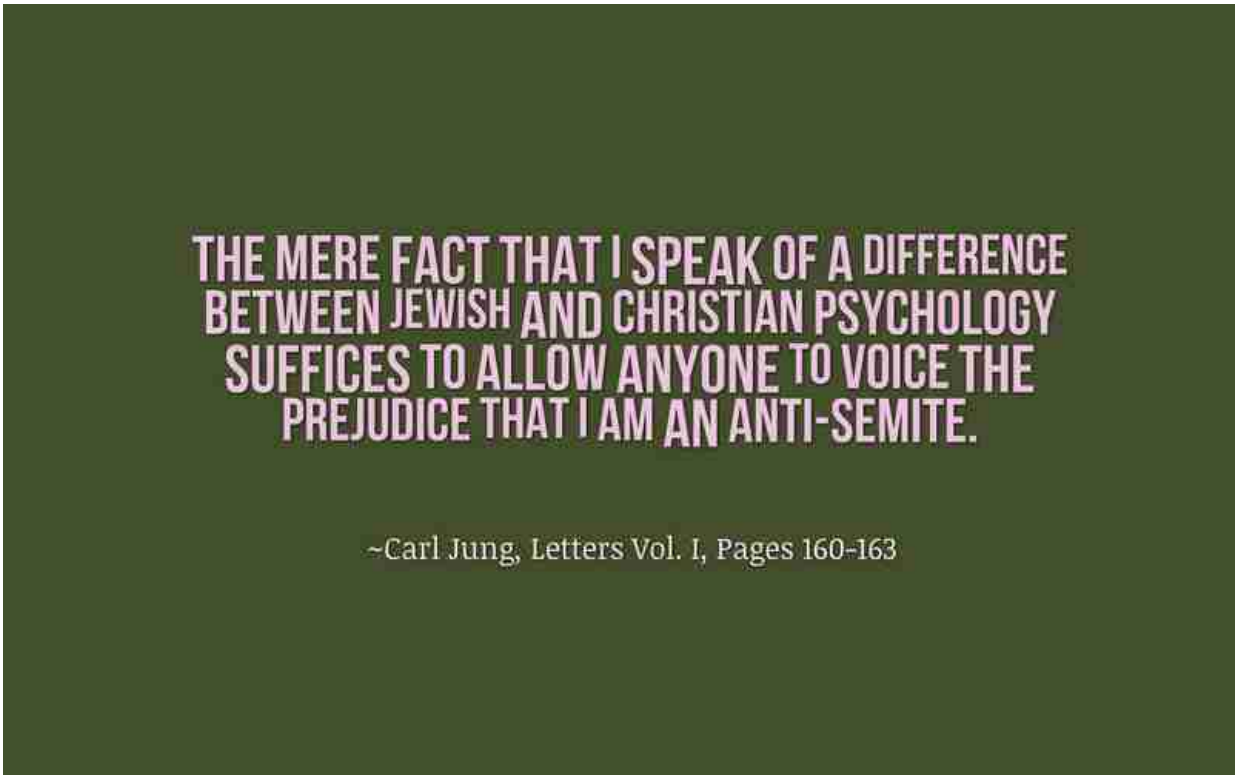
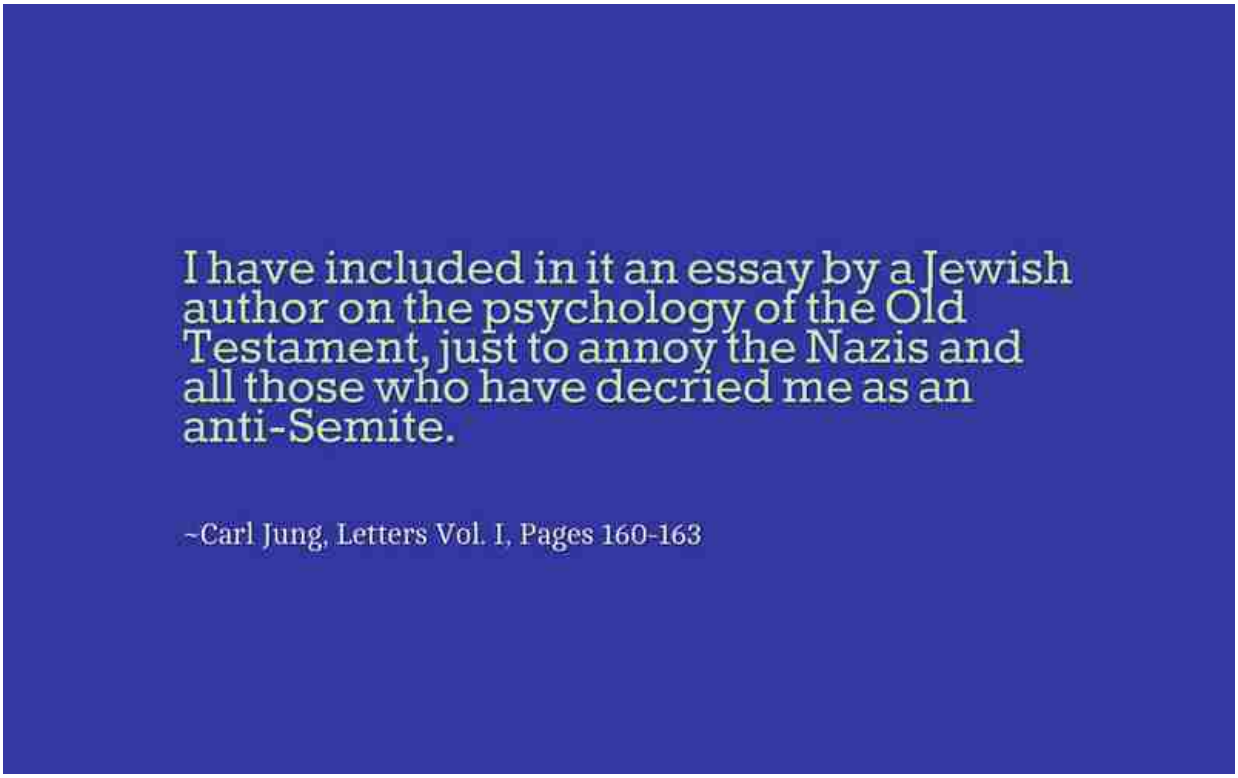


It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163


THE MERE FACT THAT I SPEAK OF A DIFFERENCE BETWEEN JEWISH AND CHRISTIAN PSYCHOLOGY SUFFICES TO ALLOW ANYONE TO VOICE THE PREJUDICE THAT I AM AN ANTI-SEMITE.
~Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163


I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.
~Carl Jung, Letters Vol. I, Pages 160-163

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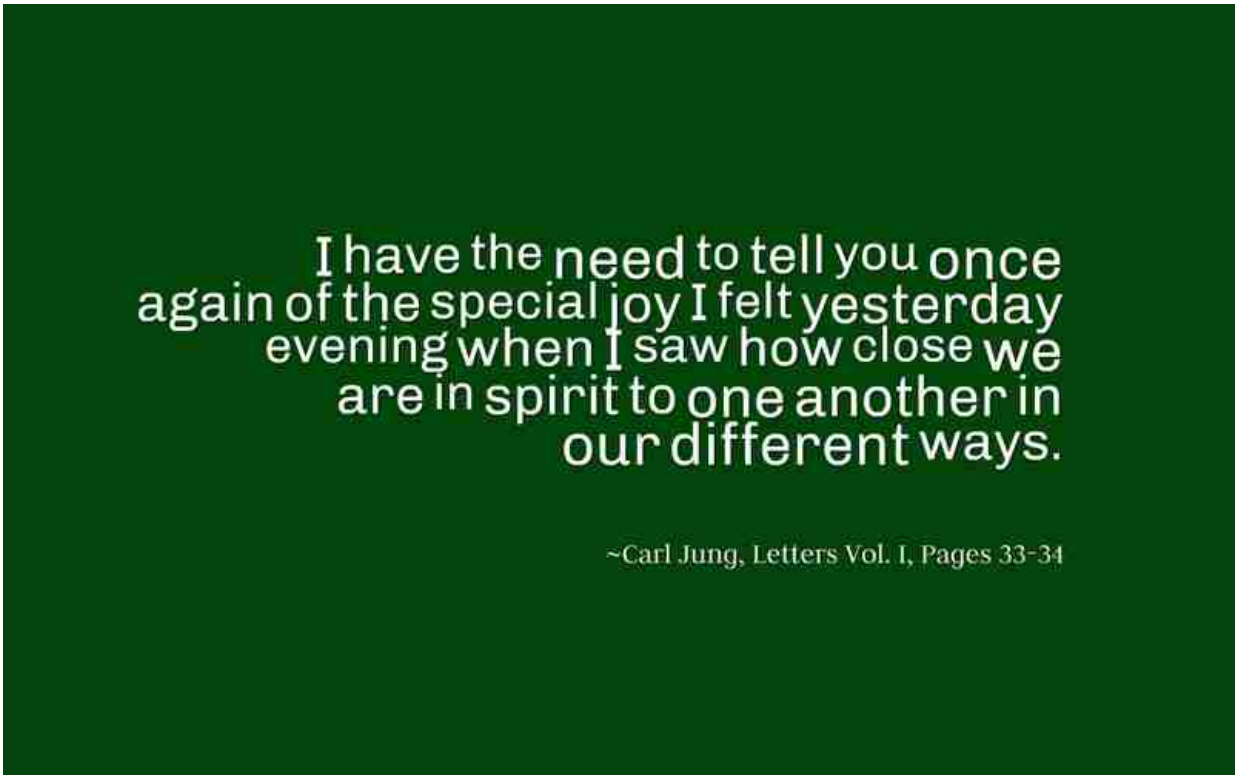
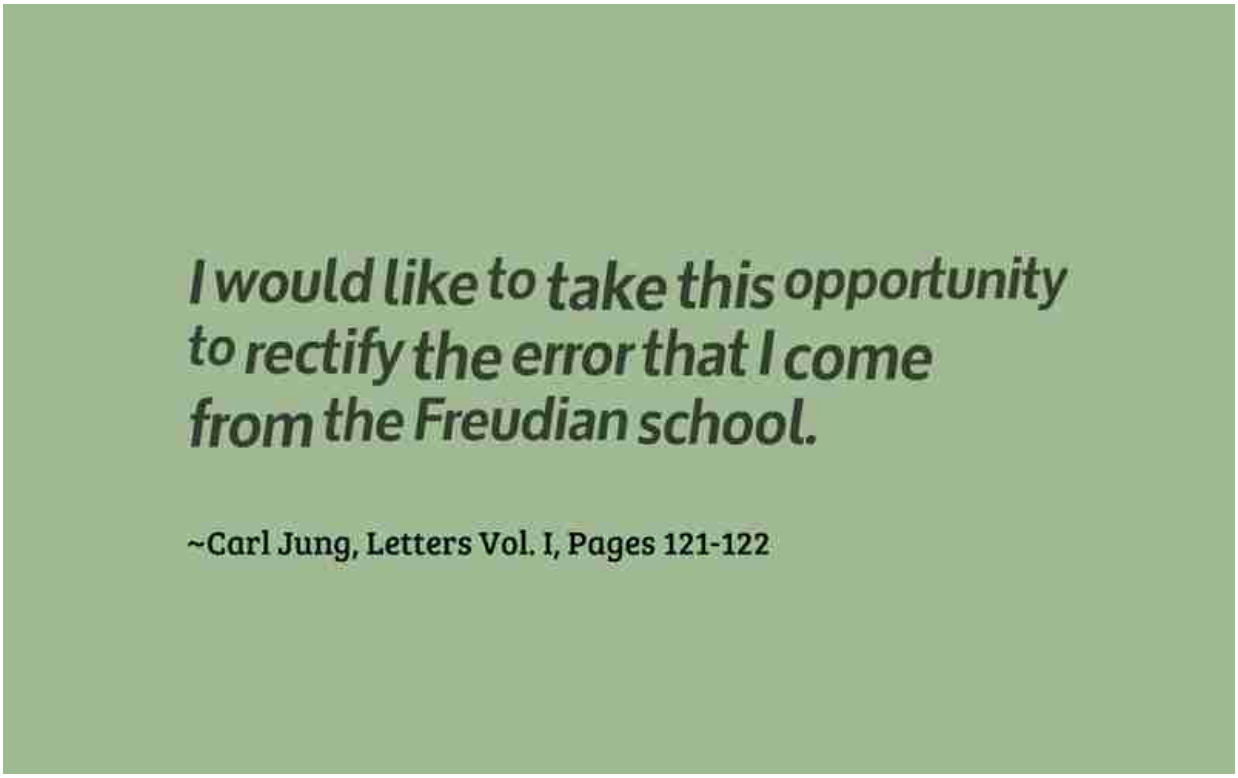

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways.
~Carl Jung, Letters Vol. I, Pages 33-34

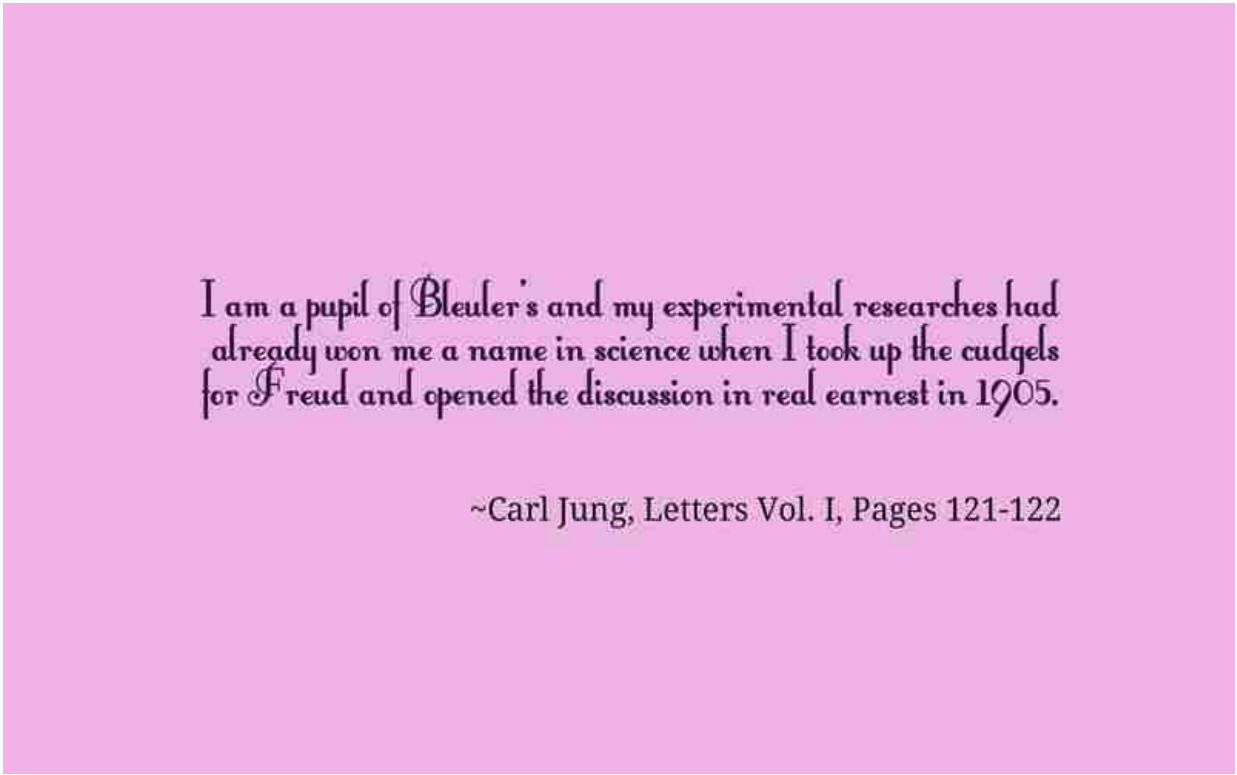
I have the need to tell you once again of the special joy I felt yesterday evening when
I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Pages 33-34


I would like to take this opportunity to rectify the error that I come from the Freudian school.
~Carl Jung, Letters Vol. I, Pages 121-122

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I,

1806

Pages 121-122


I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905.
~Carl Jung, Letters Vol. I, Pages 121-122

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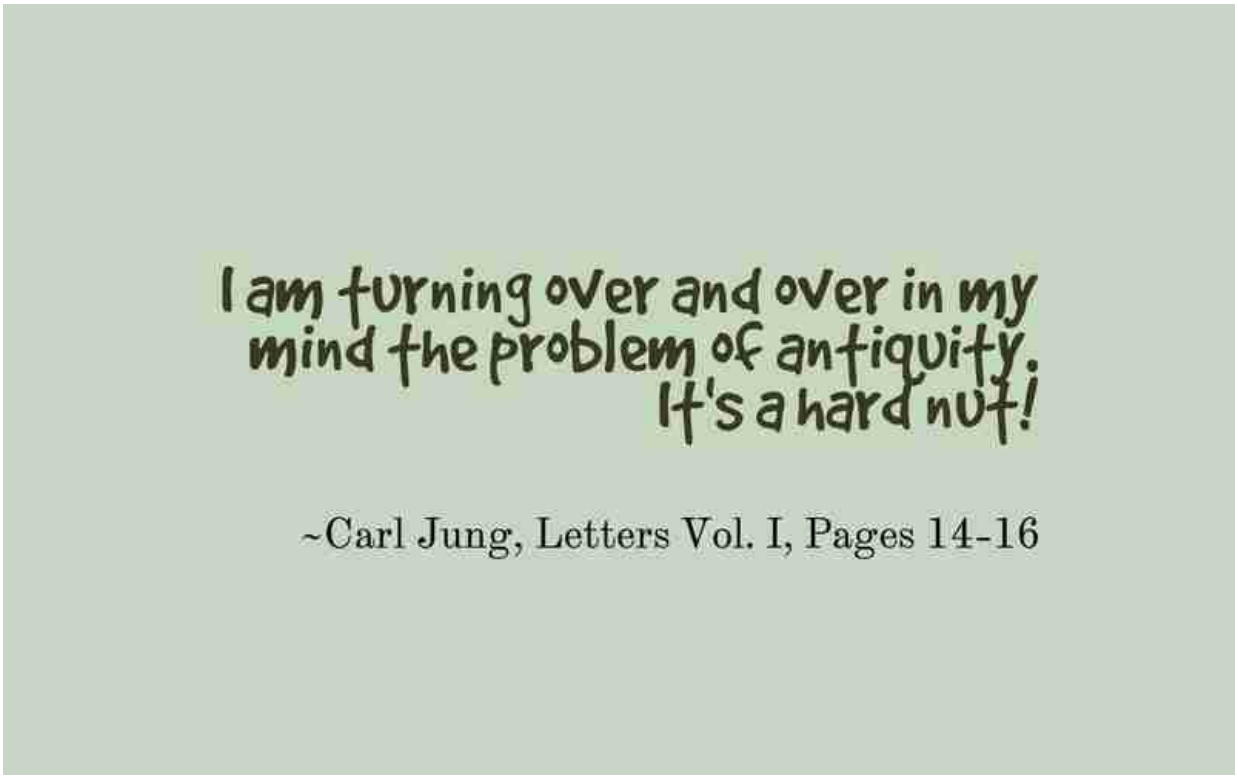
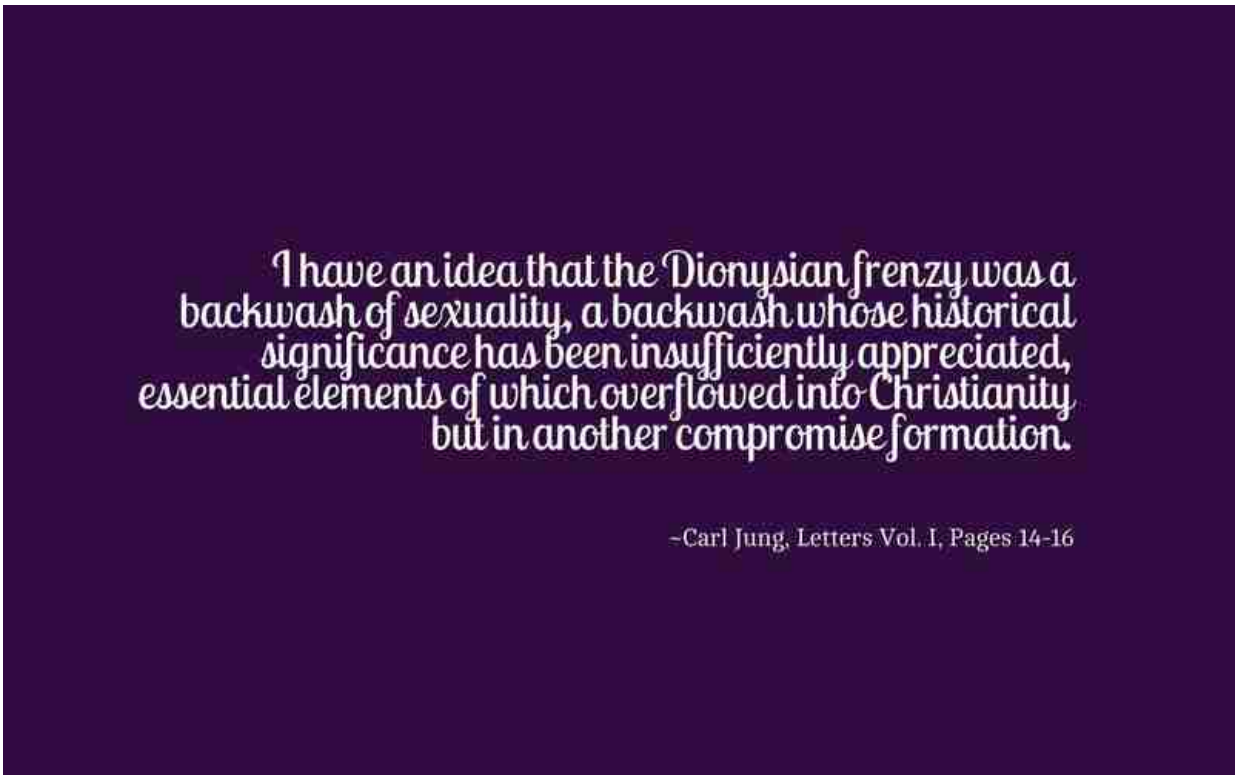
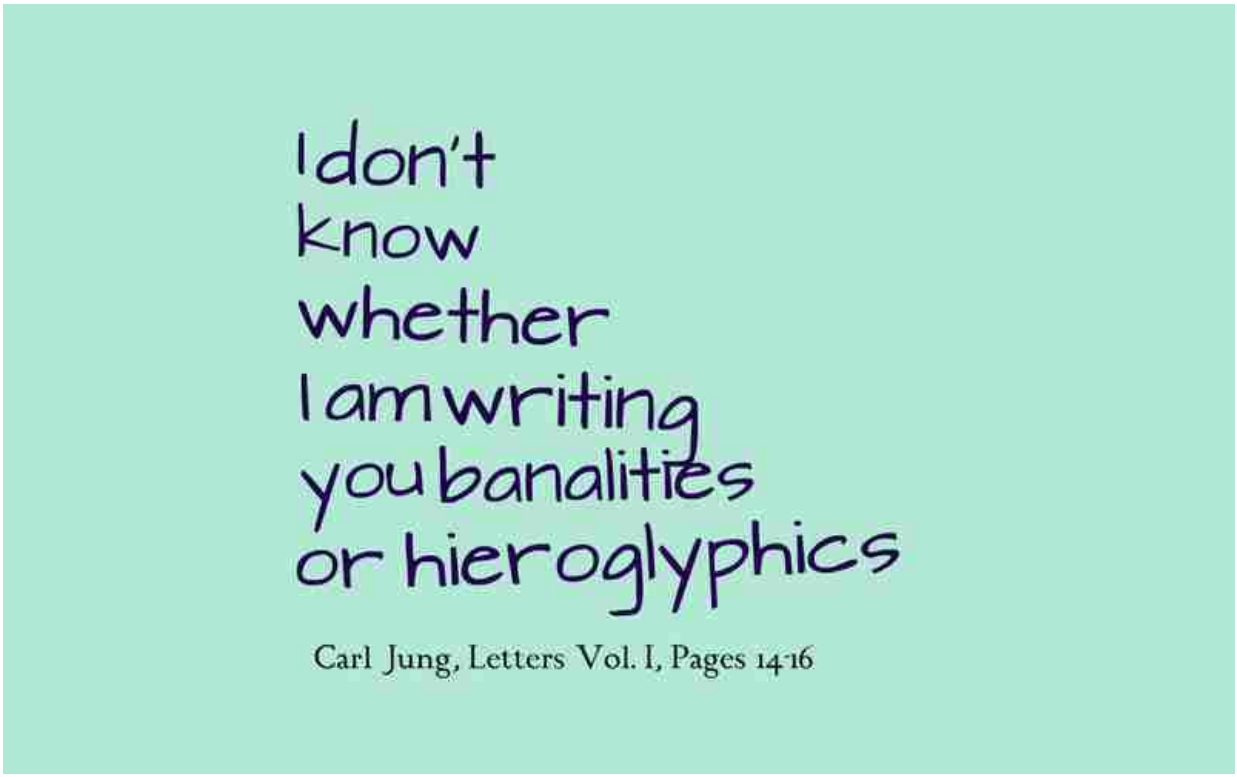


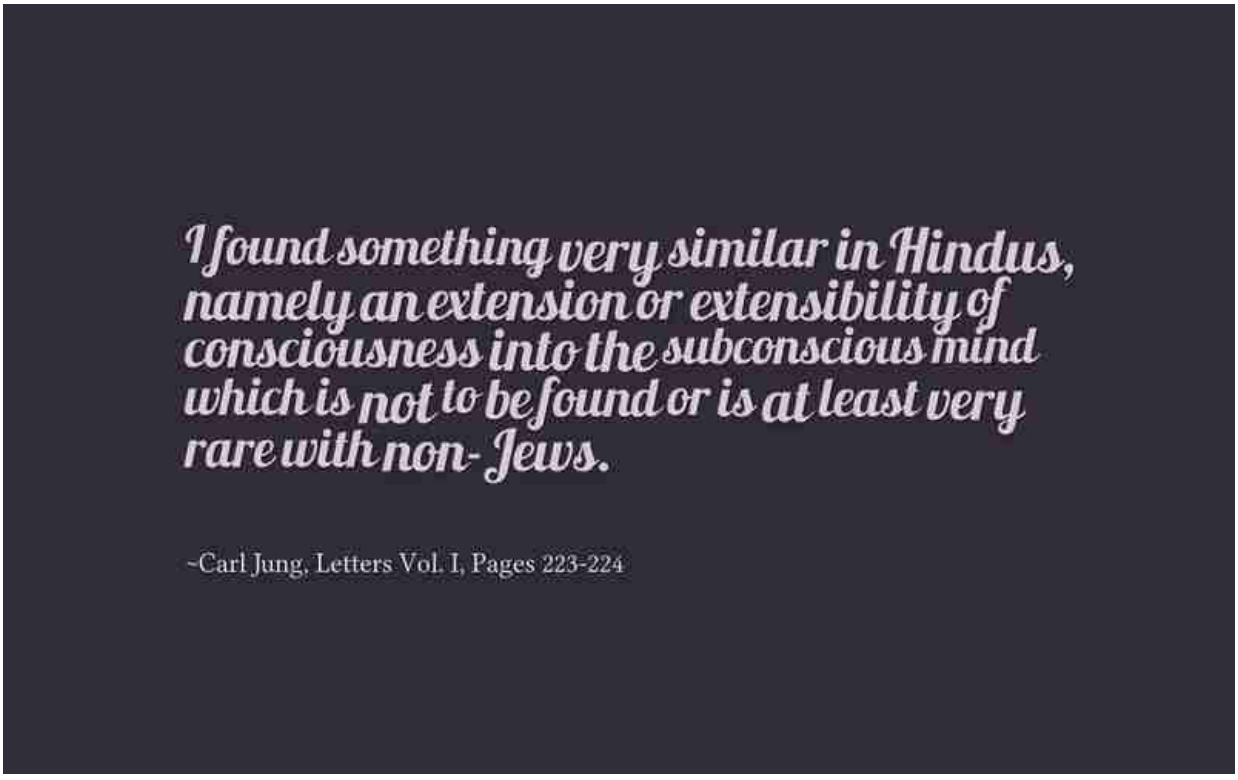
I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Pages 14-16


I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation.
~Carl Jung, Letters Vol. I, Pages 14-16

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

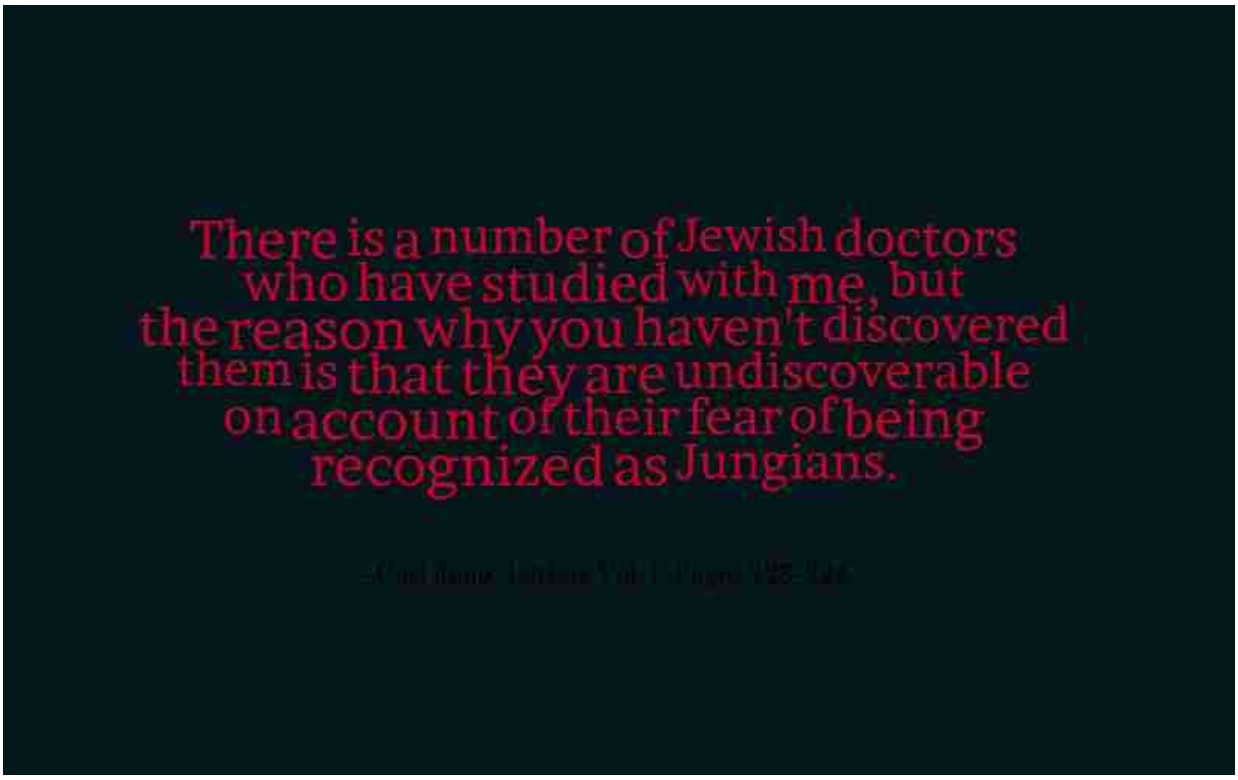


I don't know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Pages 14-16


I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non- Jews.
~Carl Jung, Letters Vol. I, Pages 223-224

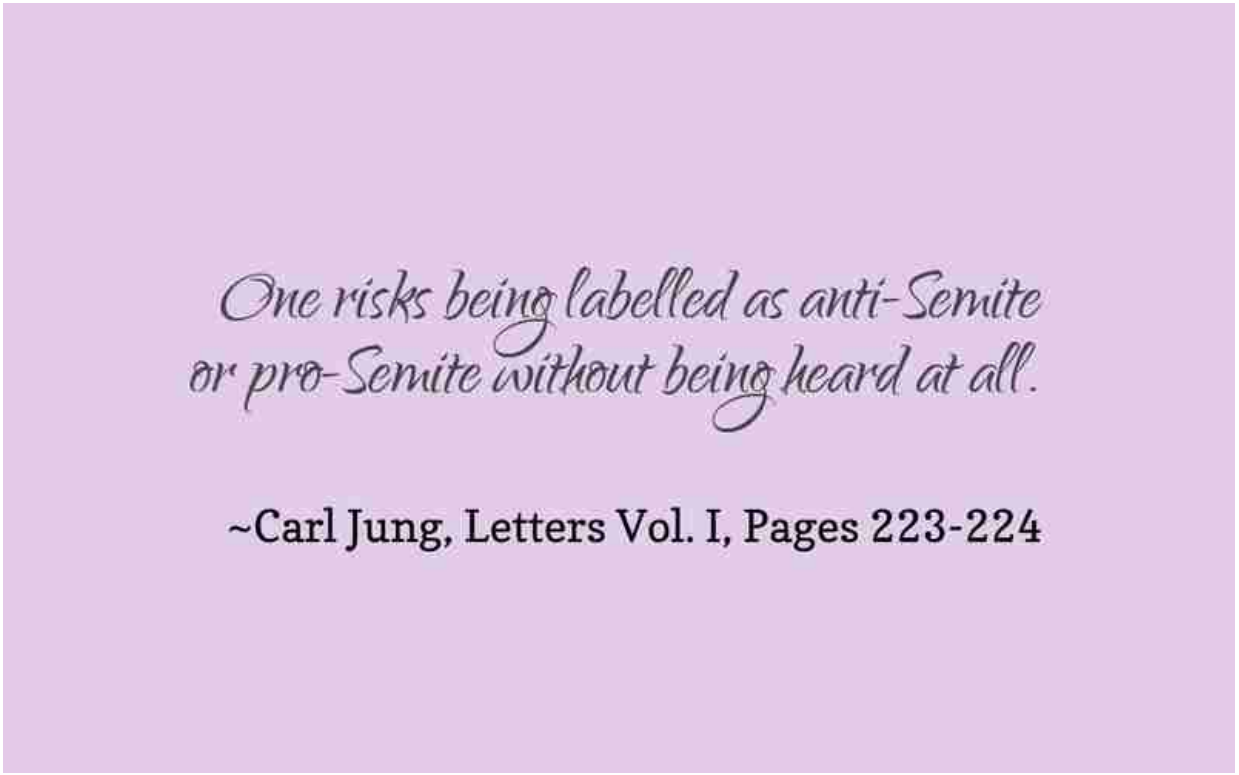
I found something very similar in Hindus, namely an extension or extensibility of

consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Pages 223-224

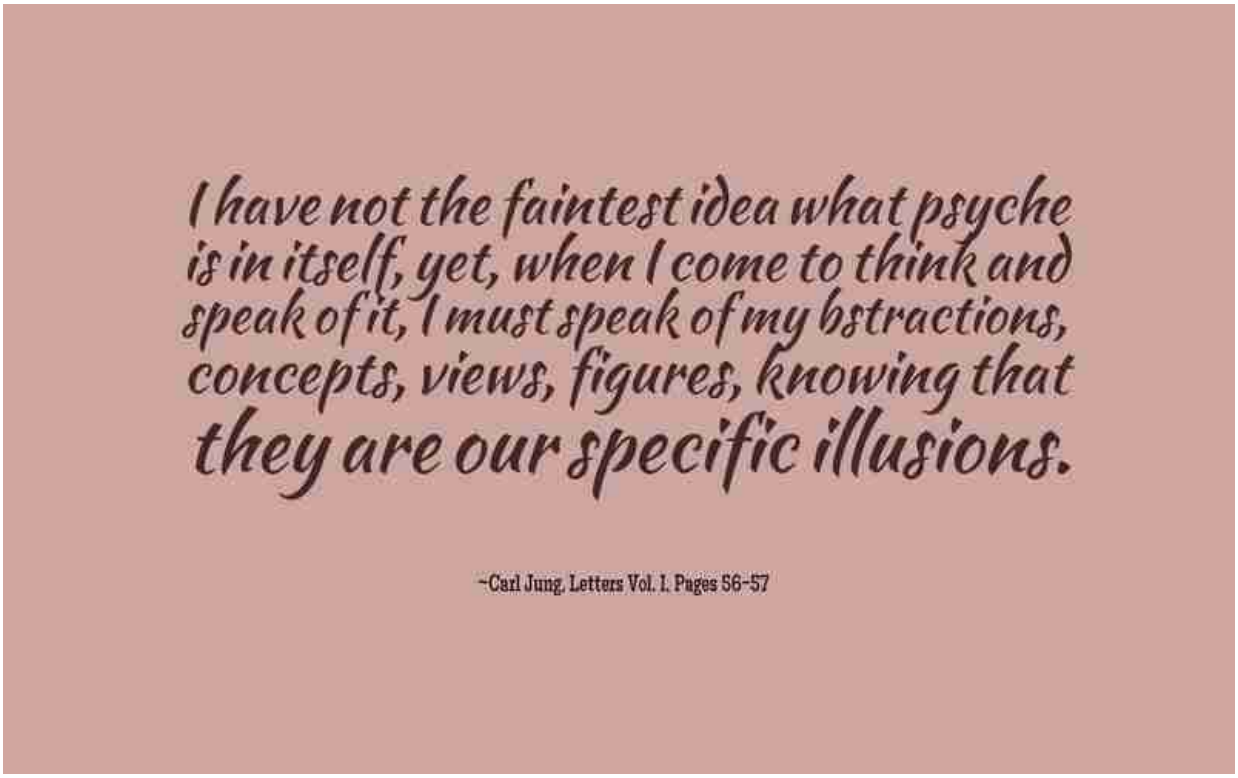

There is a number of Jewish doctors
who have studied with me, but
the reason why you haven't discovered
them is that they are undiscoverable
on account of their fear of being
recognized as Jungians.

There is a number of Jewish doctors who have studied with me, but the reason why you haven’t discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

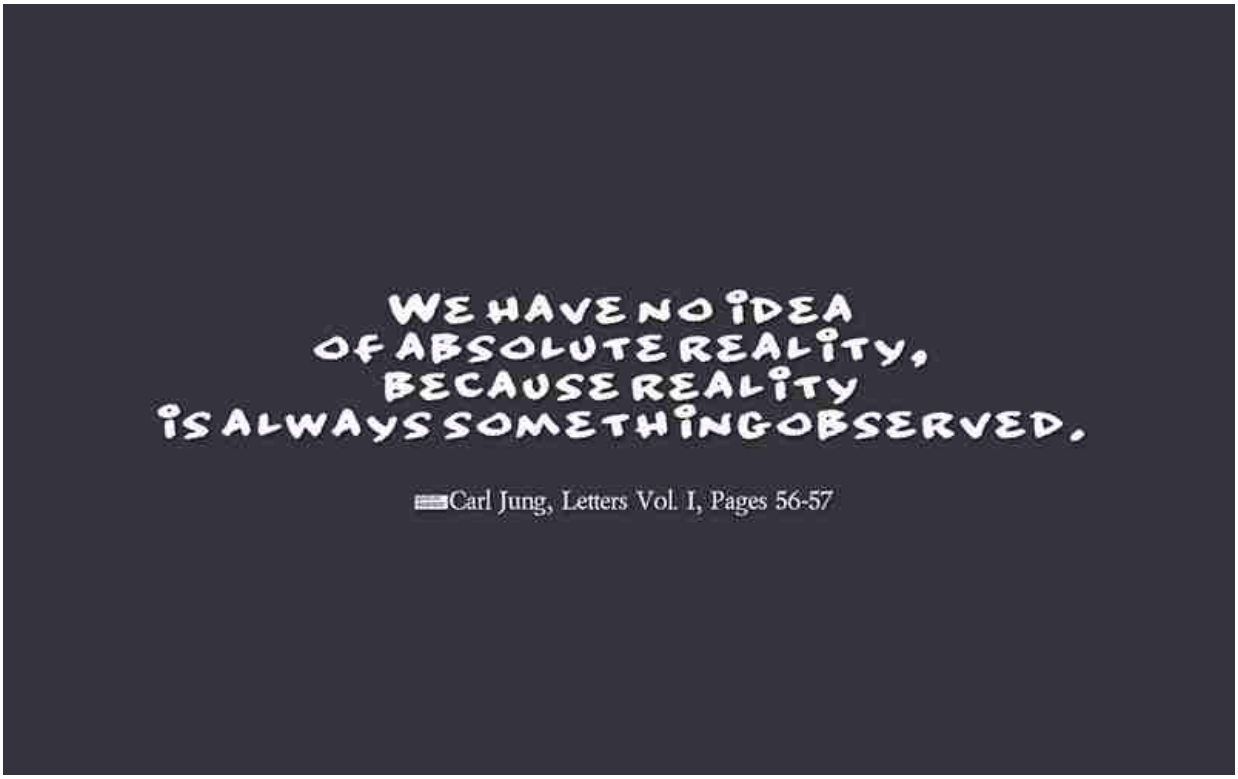
As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224



One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

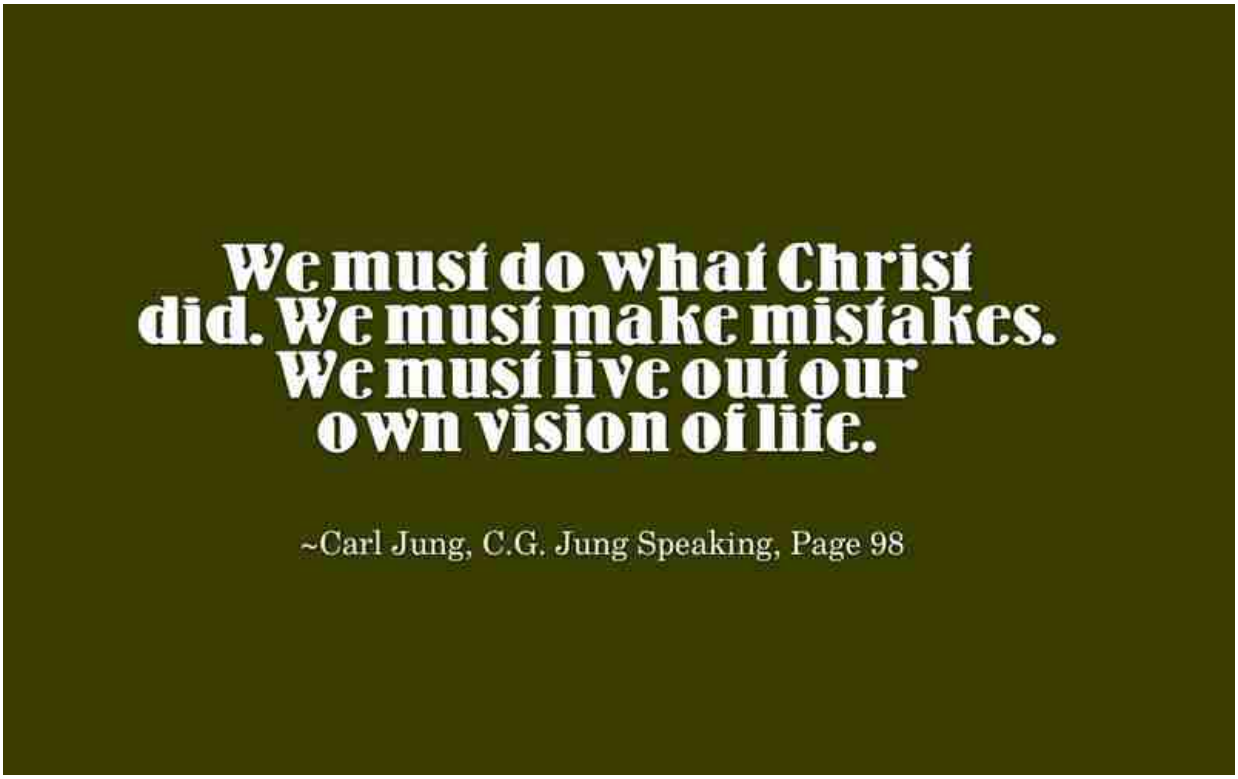

I have not the faintest idea what psyche is in itself, yet, when I come to think and speak of it, I must speak of my bstractions, concepts, views, figures, knowing that they are our specific illusions.
~Carl Jung, Letters Vol. I. Pages 56-57

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Pages 56-57

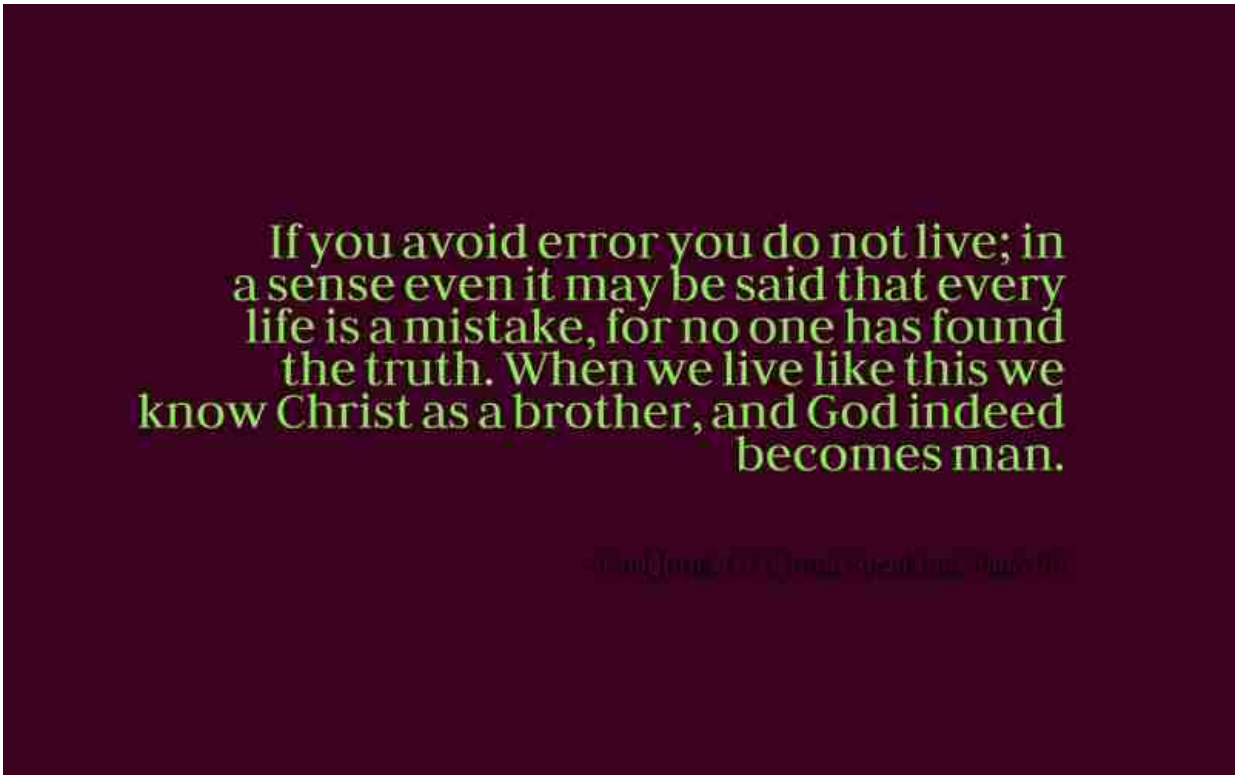


We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Pages 56-57

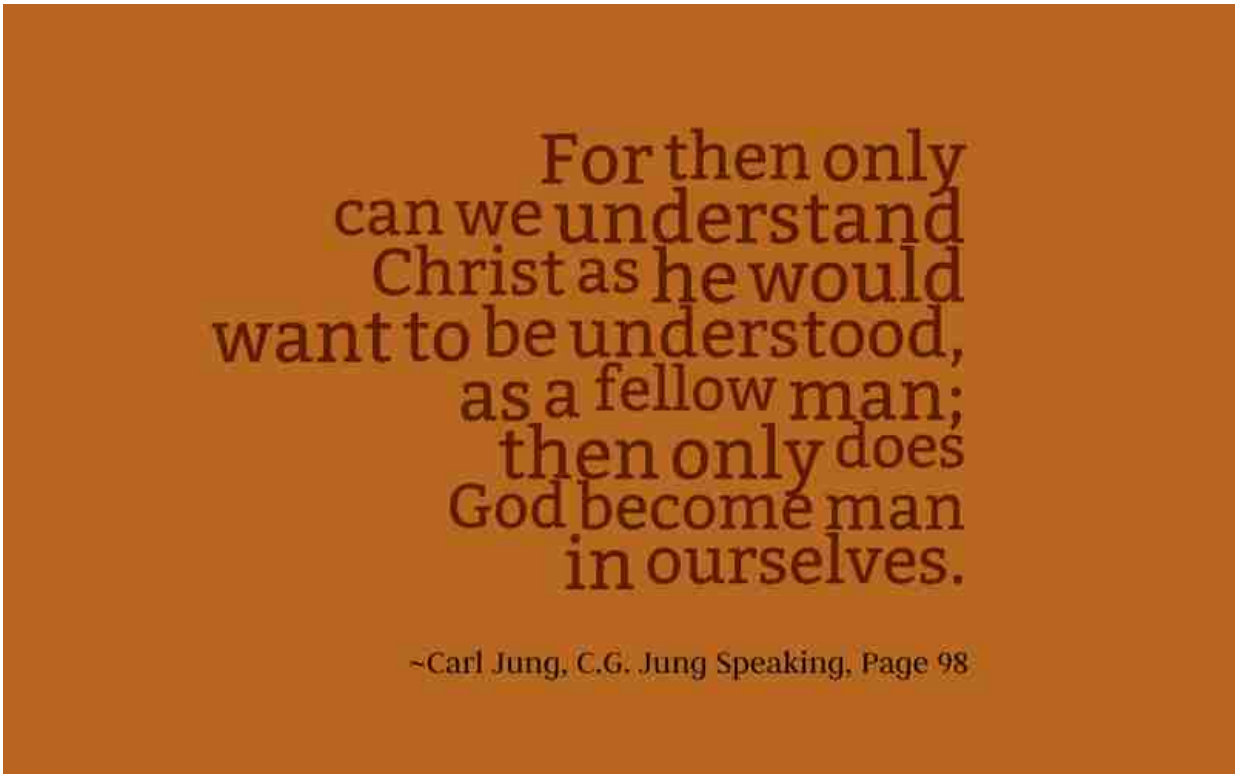
Some Carl Jung Quotations XLIV **(2016-07-12 02:30)**



We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98


If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man.

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98


For then only can we understand Christ as he would want to be understood, as a fellow man; then only does God become man in ourselves.
~Carl Jung, C.G. Jung Speaking, Page 98

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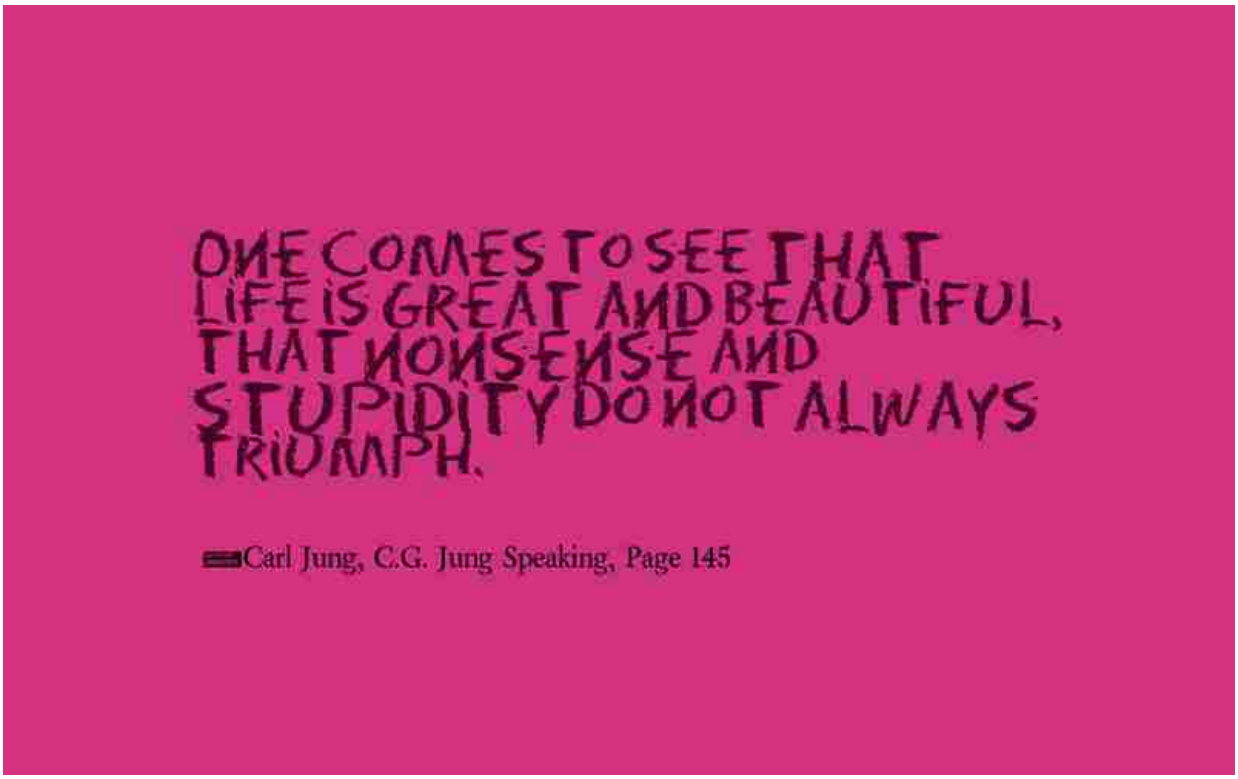
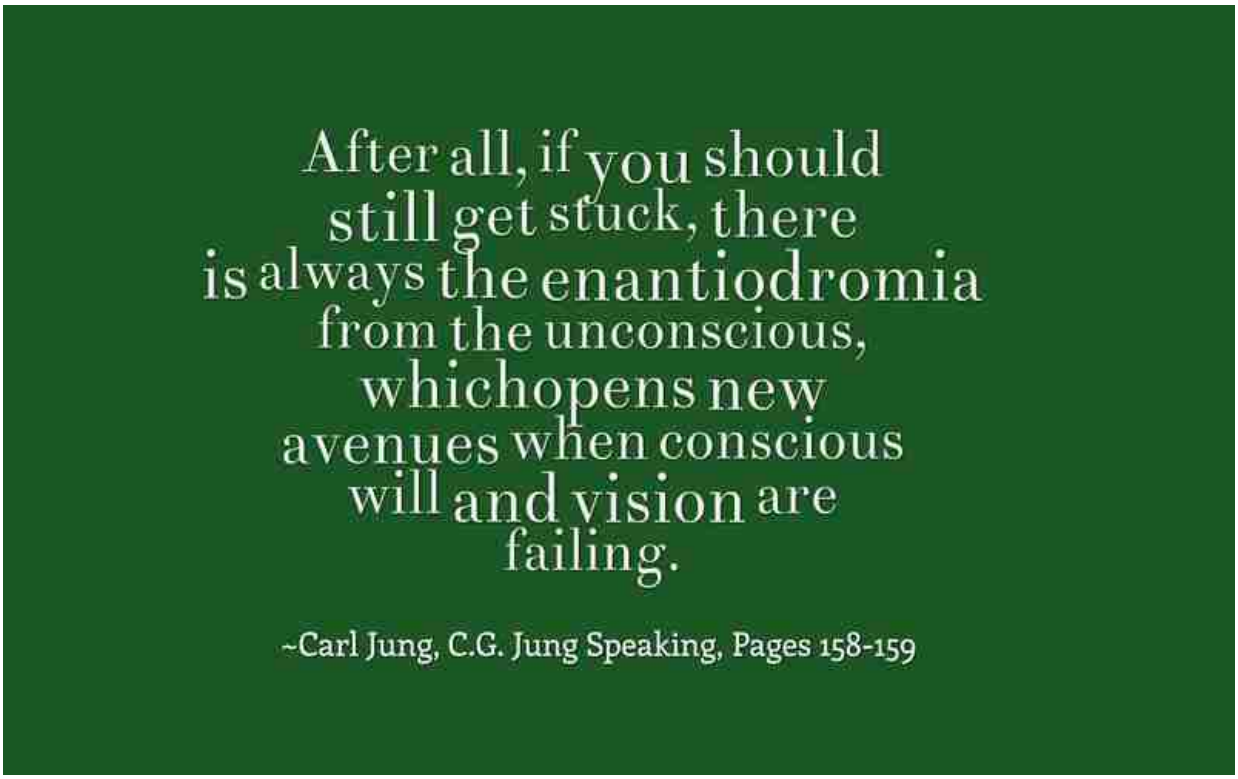
God become man in ourselves. Carl Jung, C.G. Jung Speaking, Page 98


ONE COMES TO SEE THAT
LIFE IS GREAT AND BEAUTIFUL,
THAT NONSENSE AND
STUPIDITY DO NOT ALWAYS
TRIUMPH.
Carl Jung, C.G. Jung Speaking, Page 145

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph. Carl Jung, C.G. Jung Speaking, Page 145.

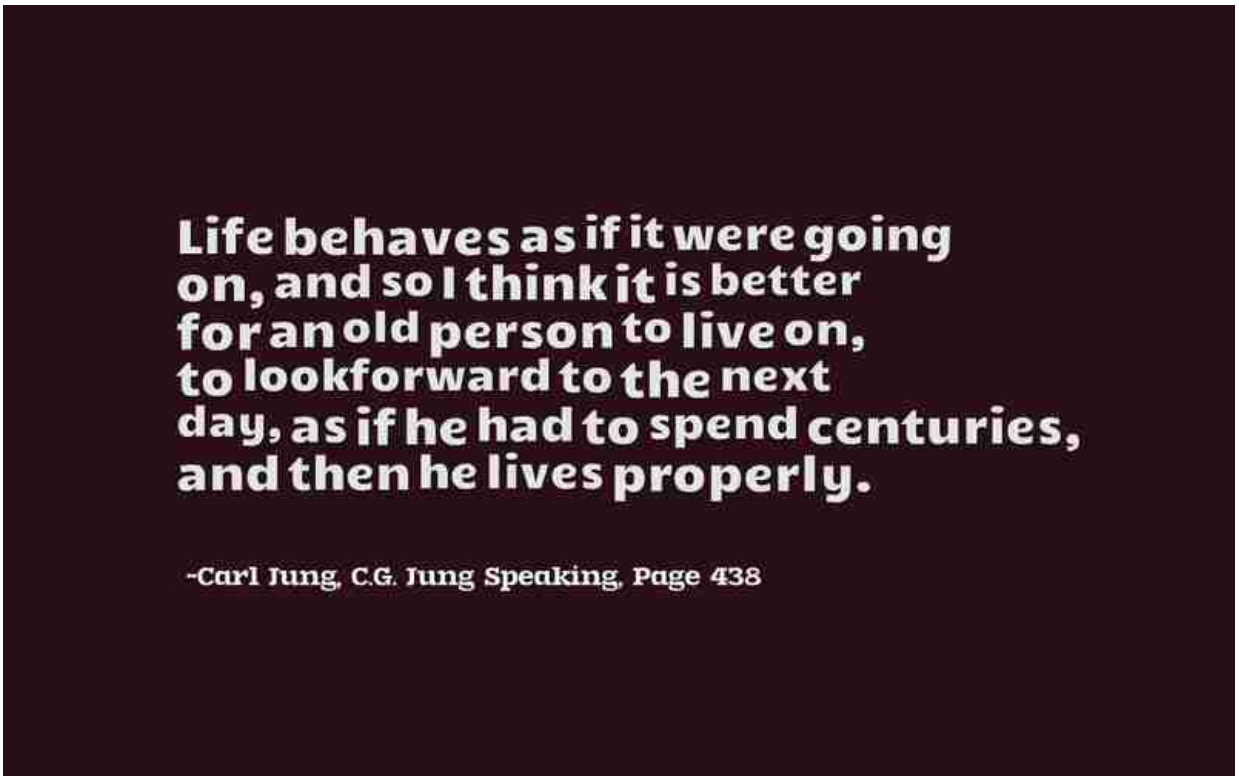
NATURE CAN HELP YOU ONLY IF YOU
MANAGE TO GET TIME FOR YOURSELF.
YOU NEED TO BE ABLE TO RELAX
IN THE GARDEN, COMPLETELY
AT PEACE, OR TO WALK.
~Carl Jung, C.G. Jung Speaking, Page 166

Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk. Carl Jung, C.G. Jung Speaking, Page 166

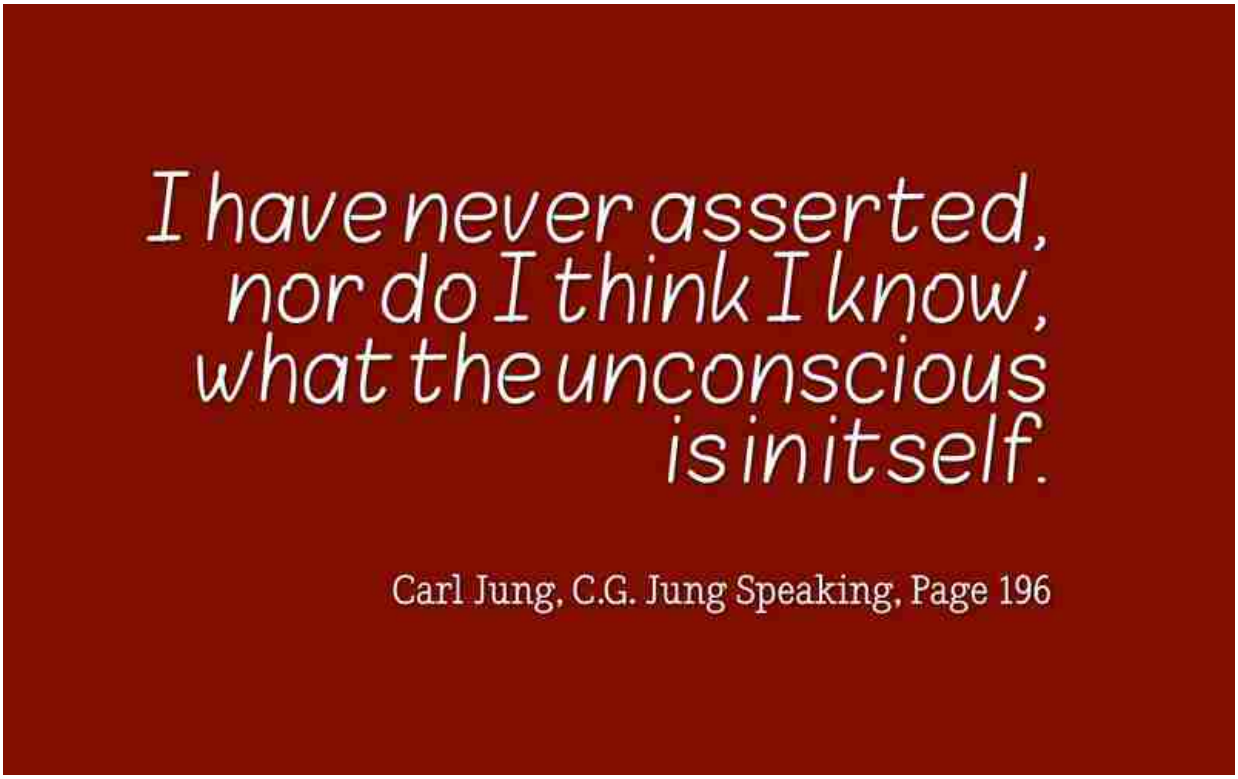


After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 1816

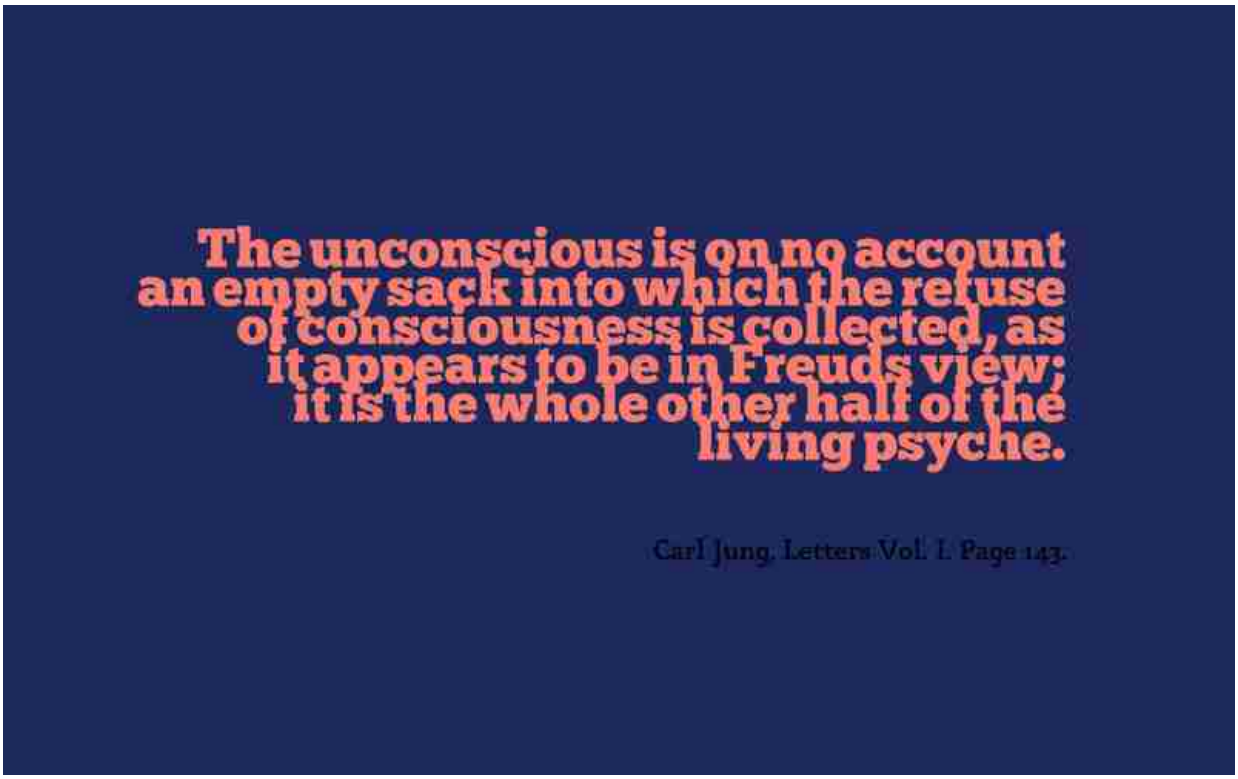
158-159.


Life behaves as if it were going on, and so I think it is better for an old person to live on, to lookforward to the next day, as if he had to spend centuries, and then he lives properly.
-Carl Jung, C.G. Jung Speaking, Page 438

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438



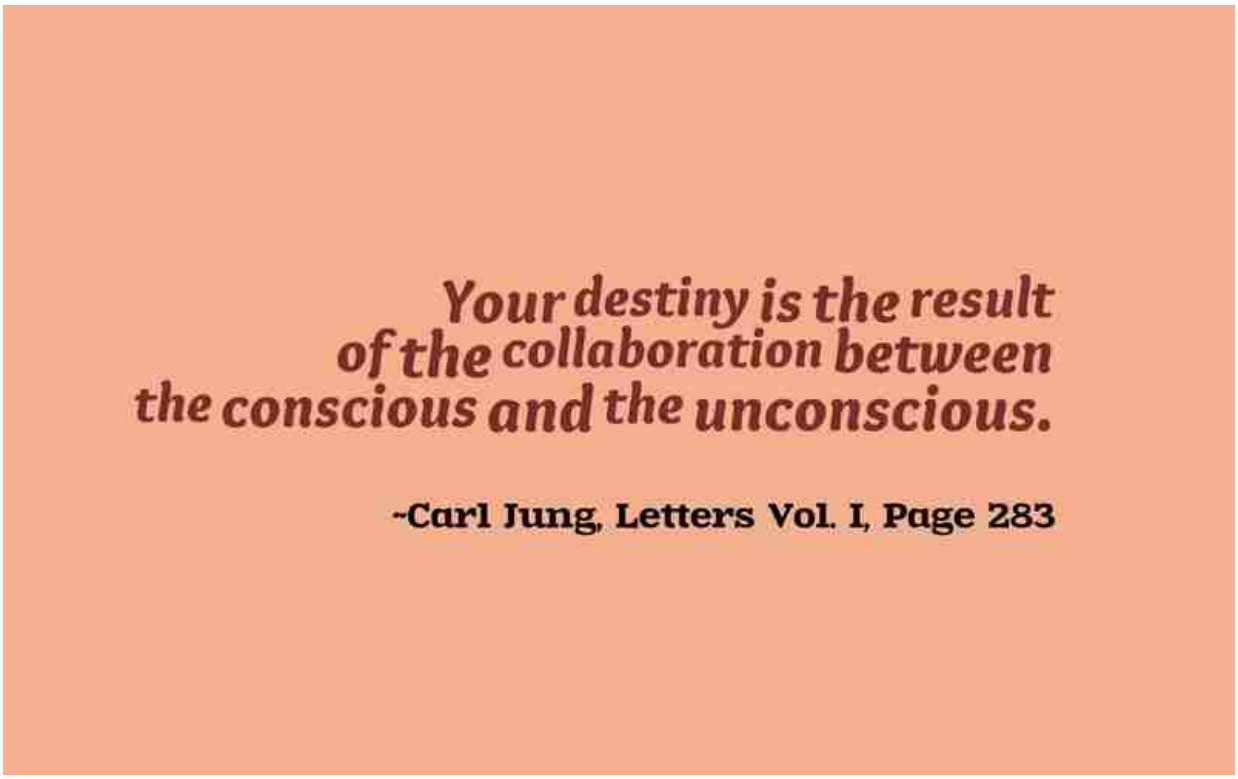
I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.


The unconscious is on no account
an empty sack into which the refuse
of consciousness is collected, as
it appears to be in Freuds view;
it is the whole other half of the
living psyche.
Carl Jung, Letters Vol. I, Page 143.

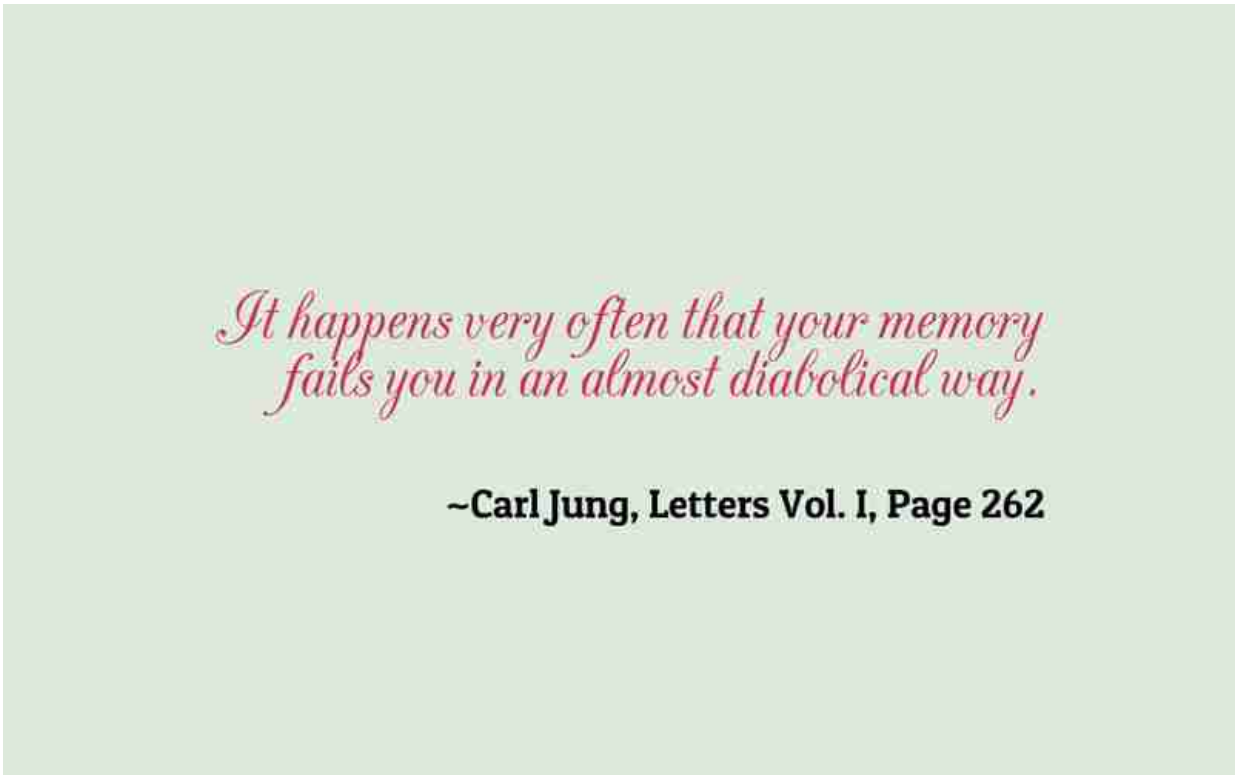
The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung,

1818

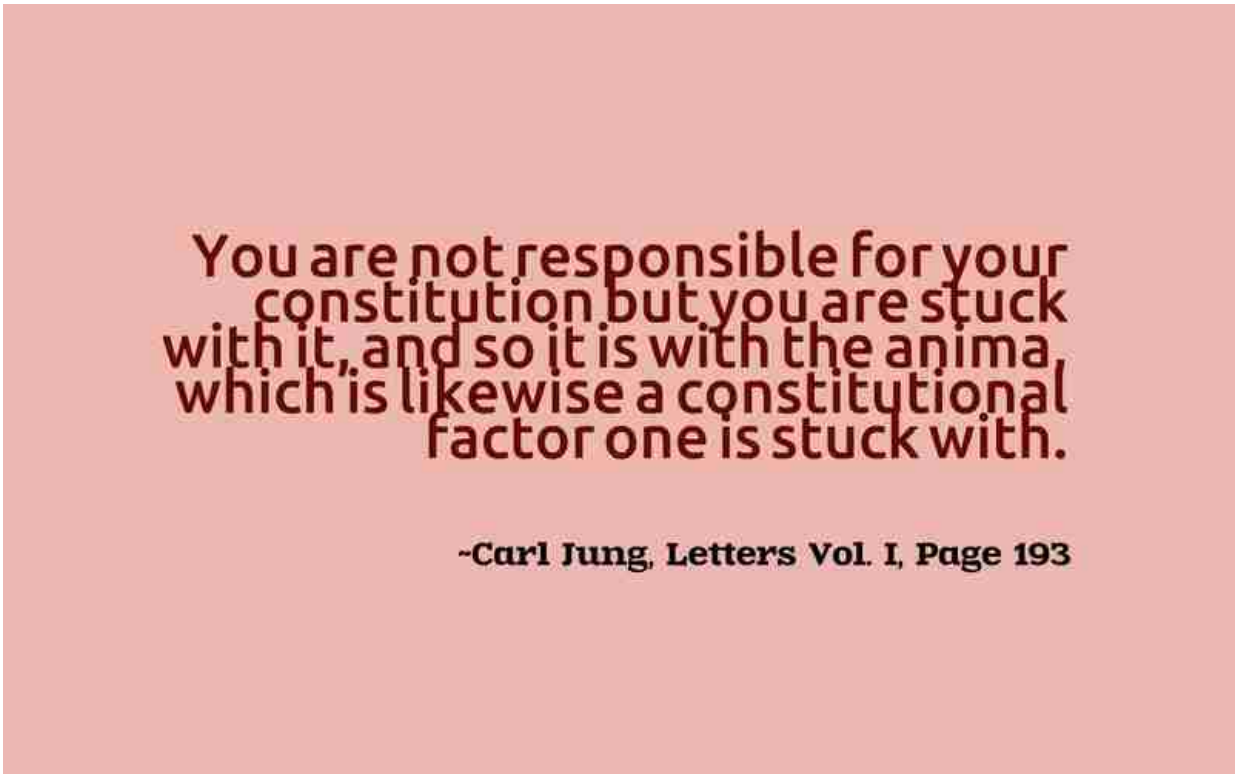
Letters Vol. I, Page 143.


Your destiny is the result
of the collaboration between
the conscious and the unconscious.
~Carl Jung, Letters Vol. I, Page 283

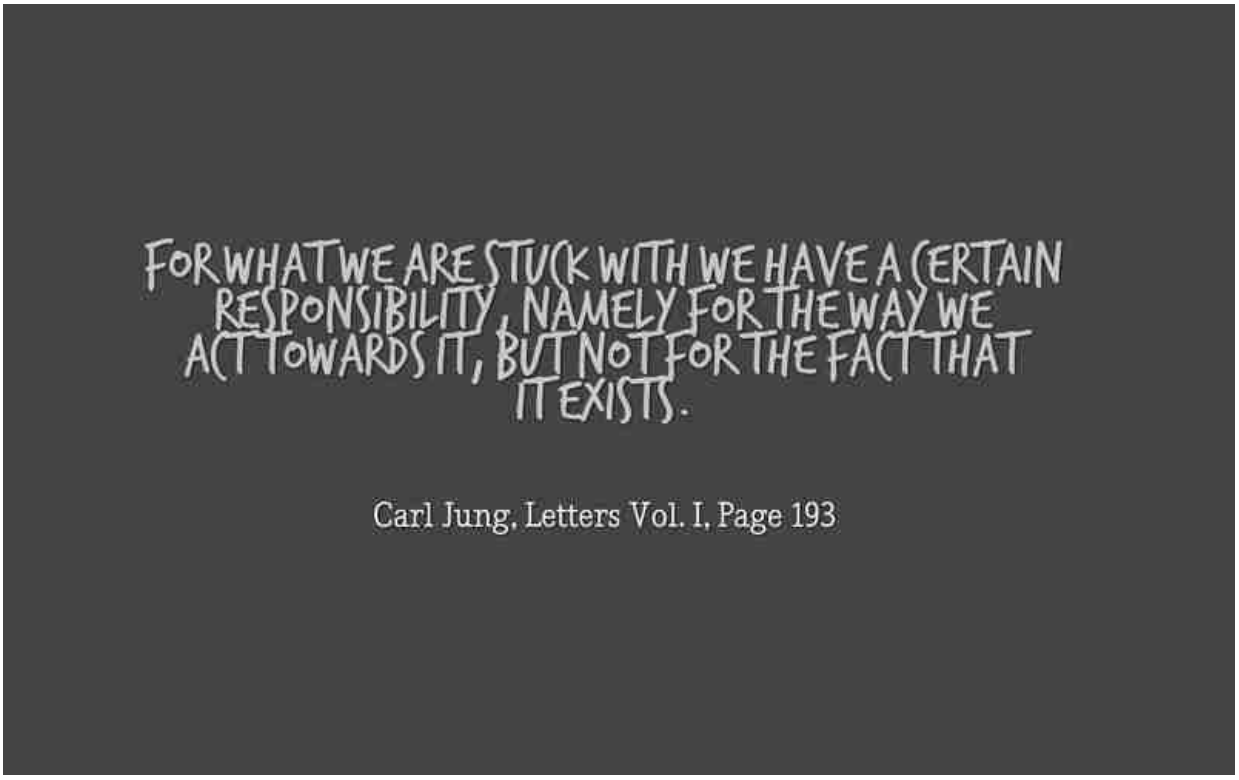
Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.



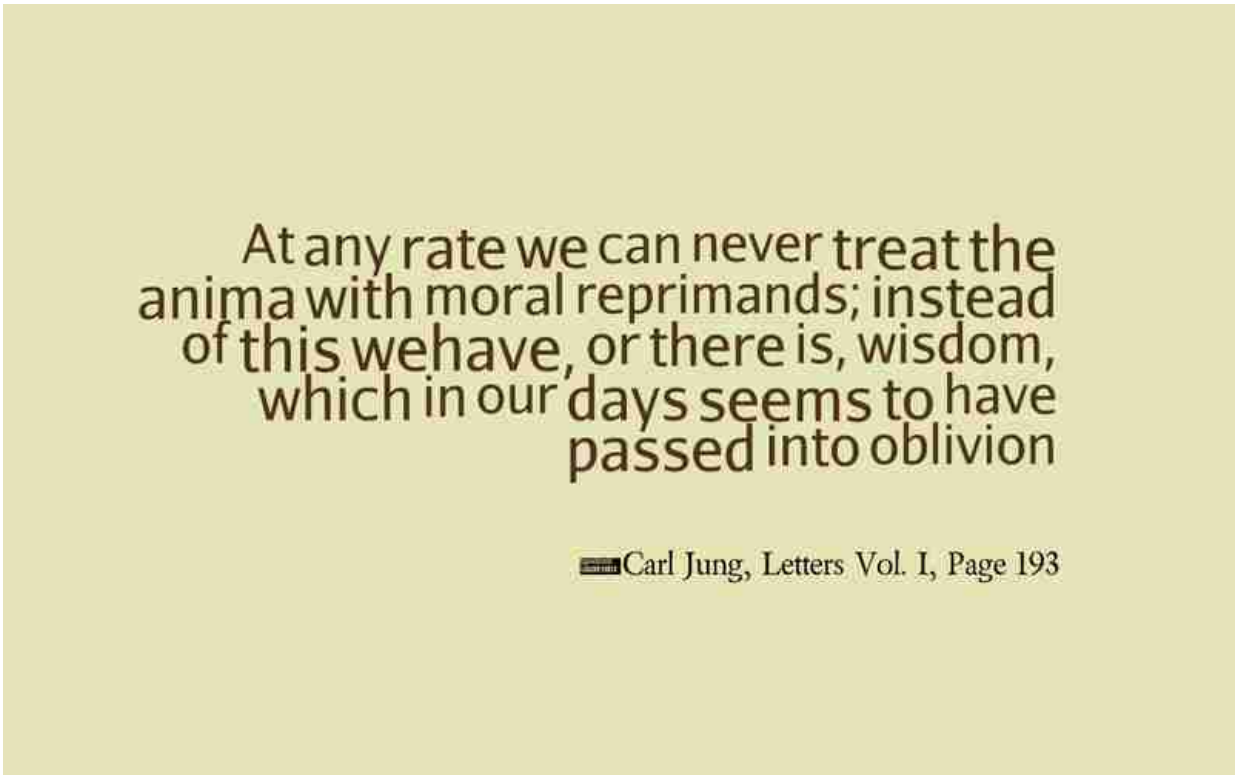
It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262


You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.
~Carl Jung, Letters Vol. I, Page 193

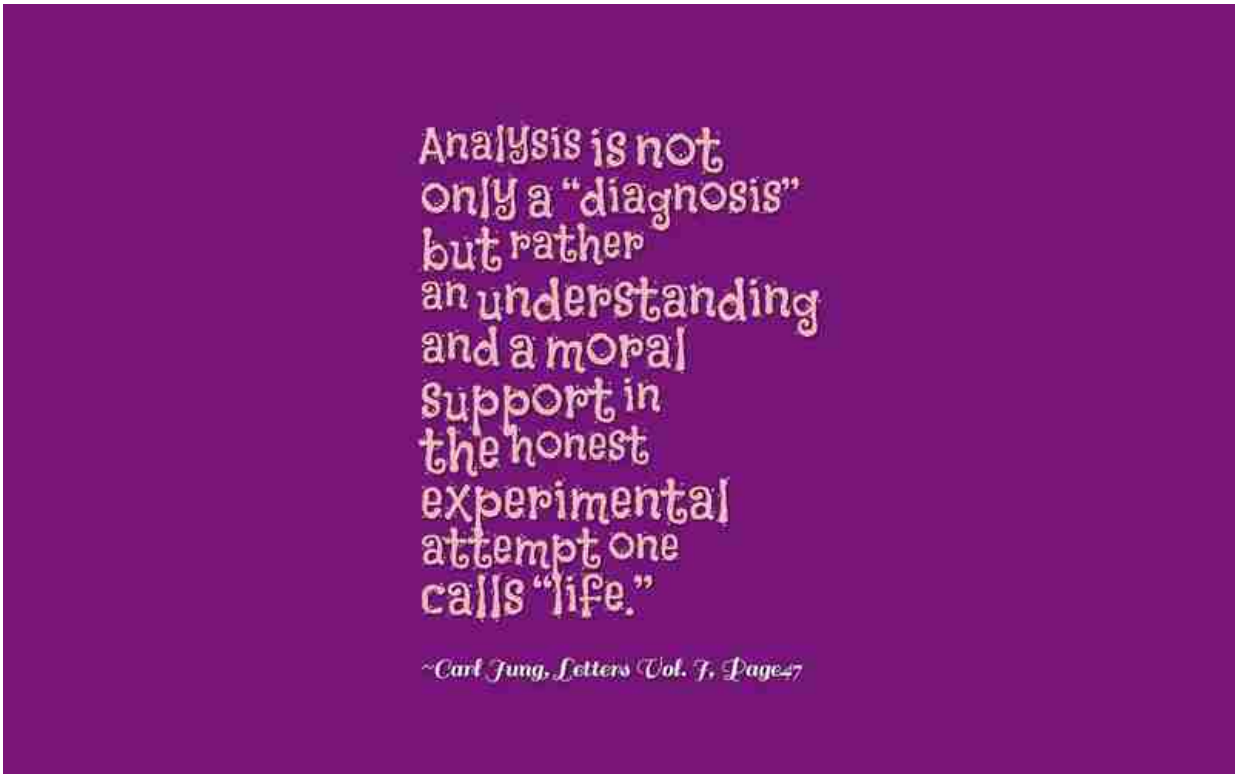
You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Page 193


FOR WHAT WE ARE STUCK WITH WE HAVE A CERTAIN RESPONSIBILITY, NAMELY FOR THE WAY WE ACT TOWARDS IT, BUT NOT FOR THE FACT THAT IT EXISTS.
Carl Jung, Letters Vol. I, Page 193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung,
Letters Vol. I, Page 193


At any rate we can never treat the anima with moral reprimands; instead of this wehave, or there is, wisdom, which in our days seems to have passed into oblivion
Carl Jung, Letters Vol. I, Page 193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Page 193


Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."
~Carl Jung, Letters Vol. I, Page 47

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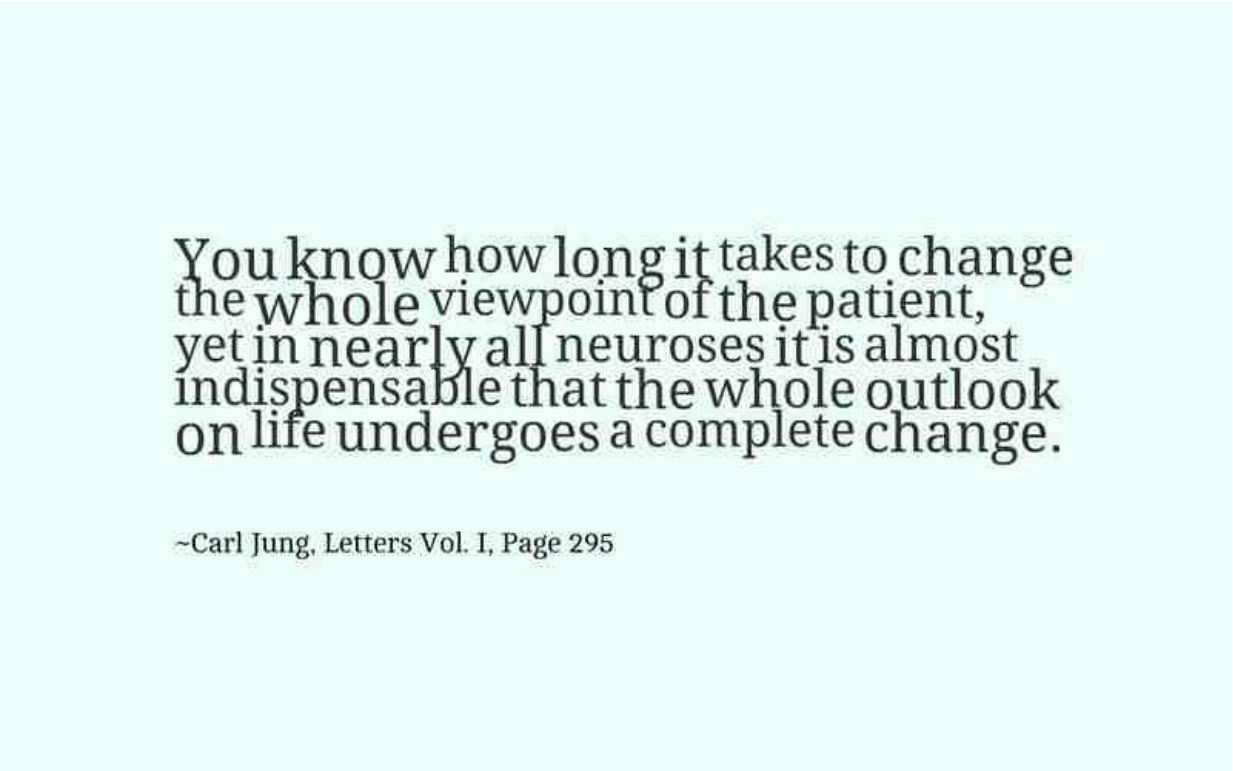
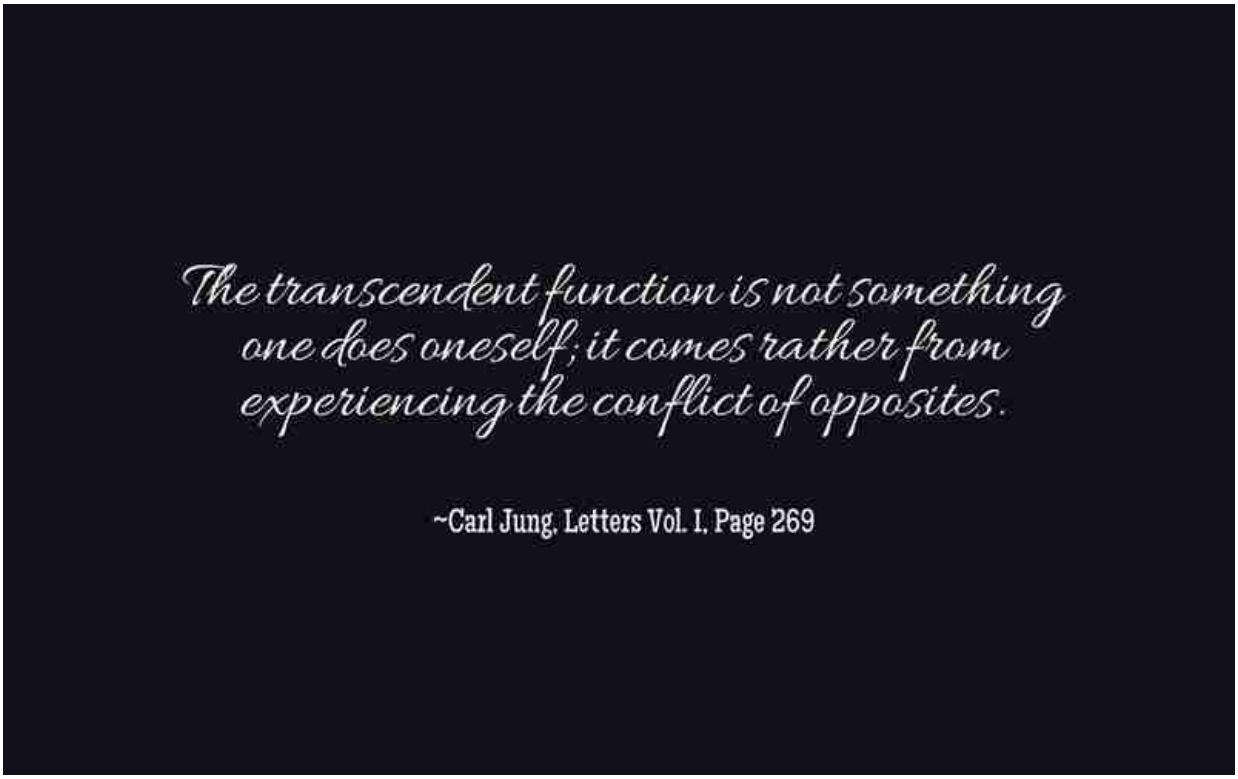
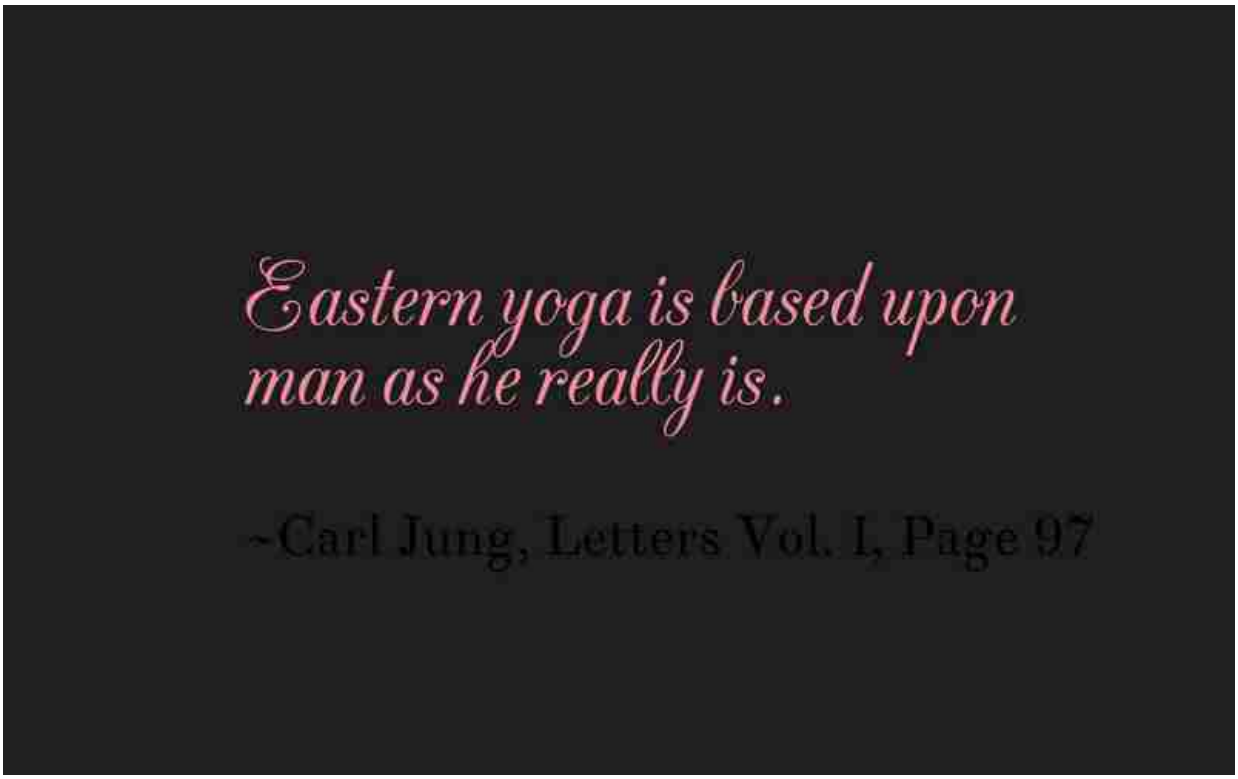
experimental attempt one calls “life.” Carl Jung, Letters Vol I, Page 47.


You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change.
~Carl Jung, Letters Vol. I, Page 295

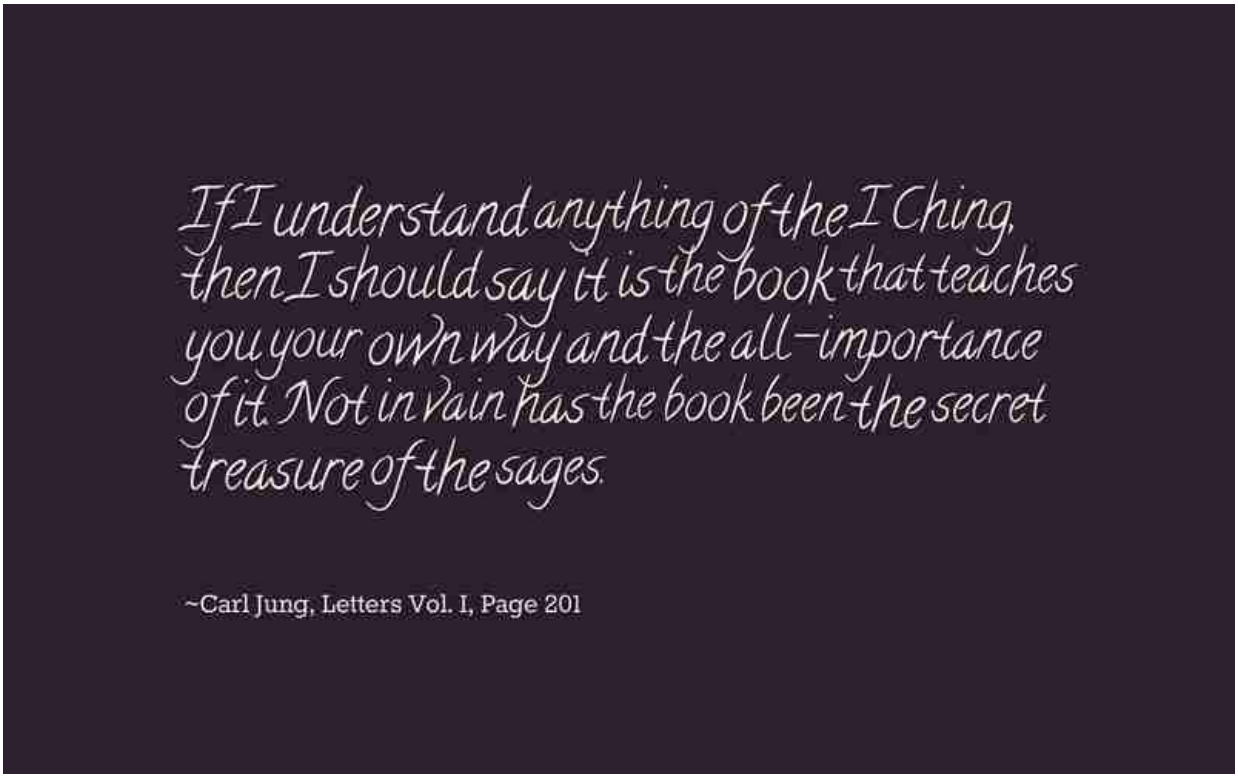
You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change. Carl Jung, Vol. I, Page 295


The transcendent function is not something
one does oneself; it comes rather from
experiencing the conflict of opposites.
~Carl Jung, Letters Vol. I, Page 269

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269



Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.


If I understand anything of the I Ching,
then I should say it is the book that teaches
you your own way and the all-importance
of it. Not in vain has the book been the secret
treasure of the sages.
~Carl Jung, Letters Vol. I, Page 201

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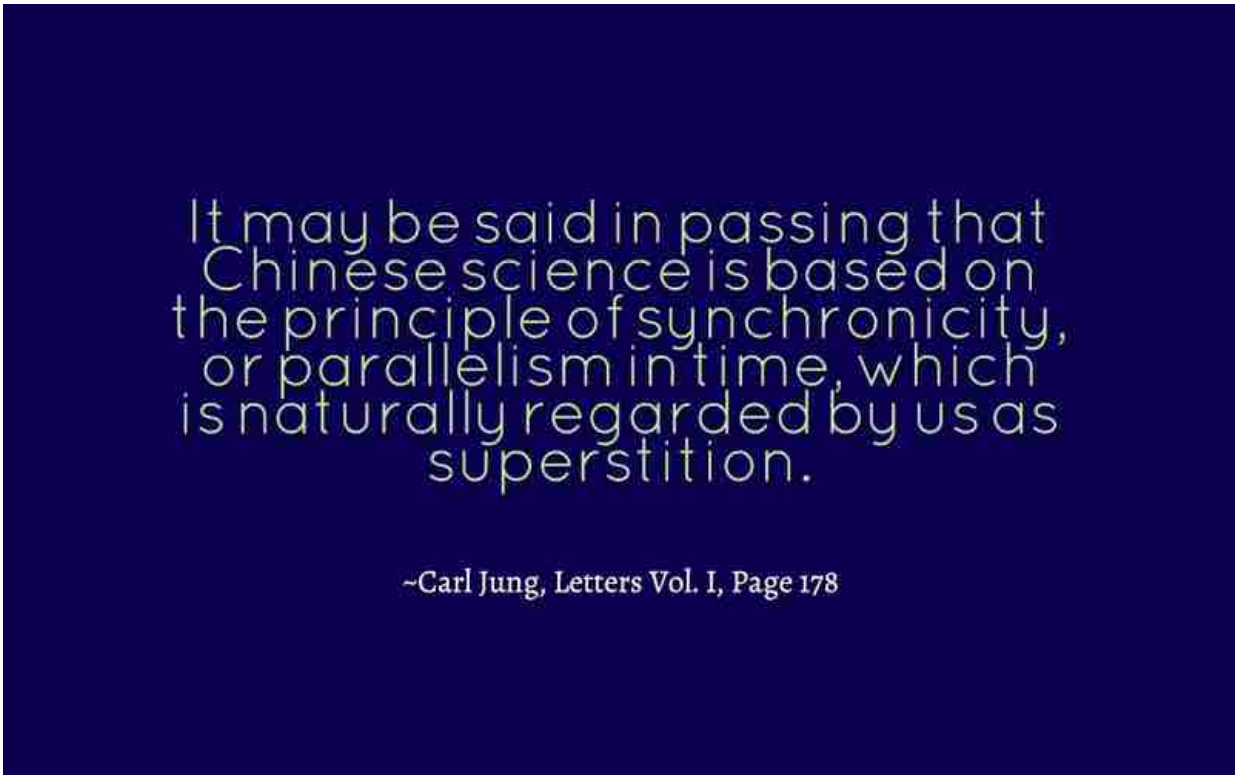
It may be said in passing that
Chinese science is based on
the principle of synchronicity,
or parallelism in time, which
is naturally regarded by us as
superstition.
~Carl Jung, Letters Vol. I, Page 178

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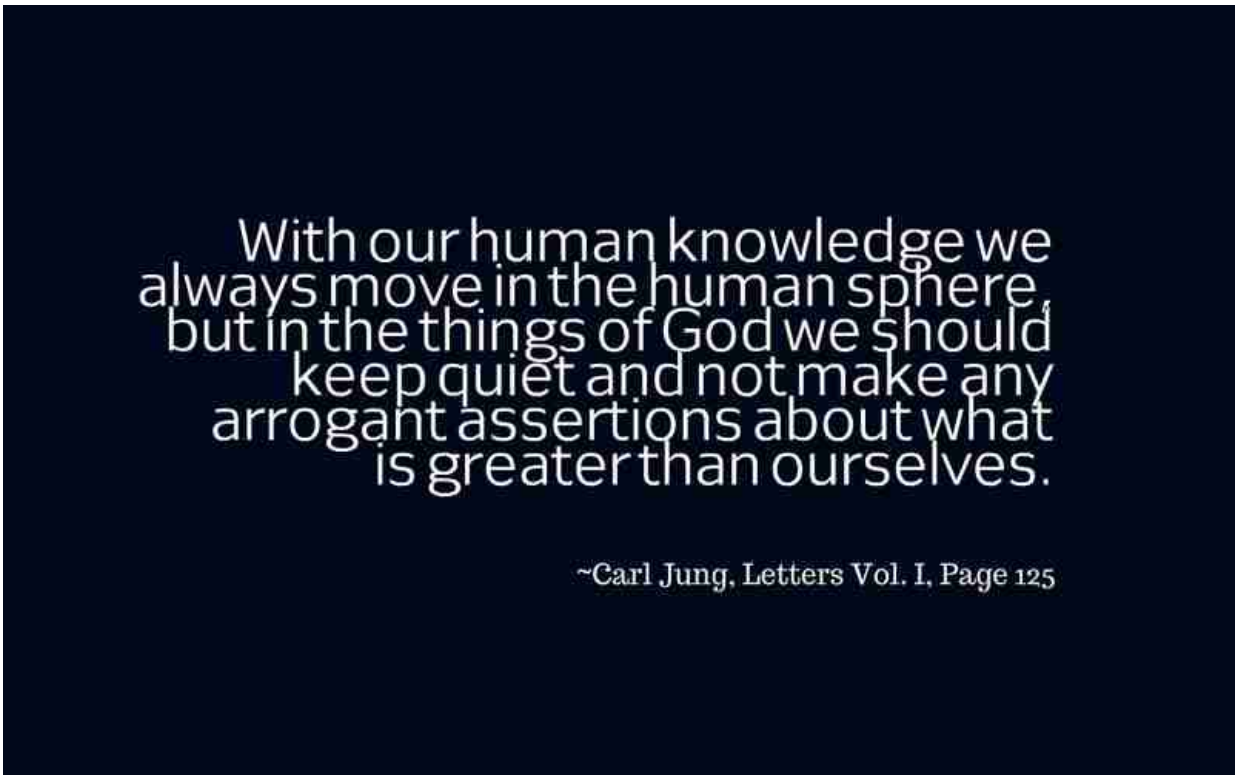
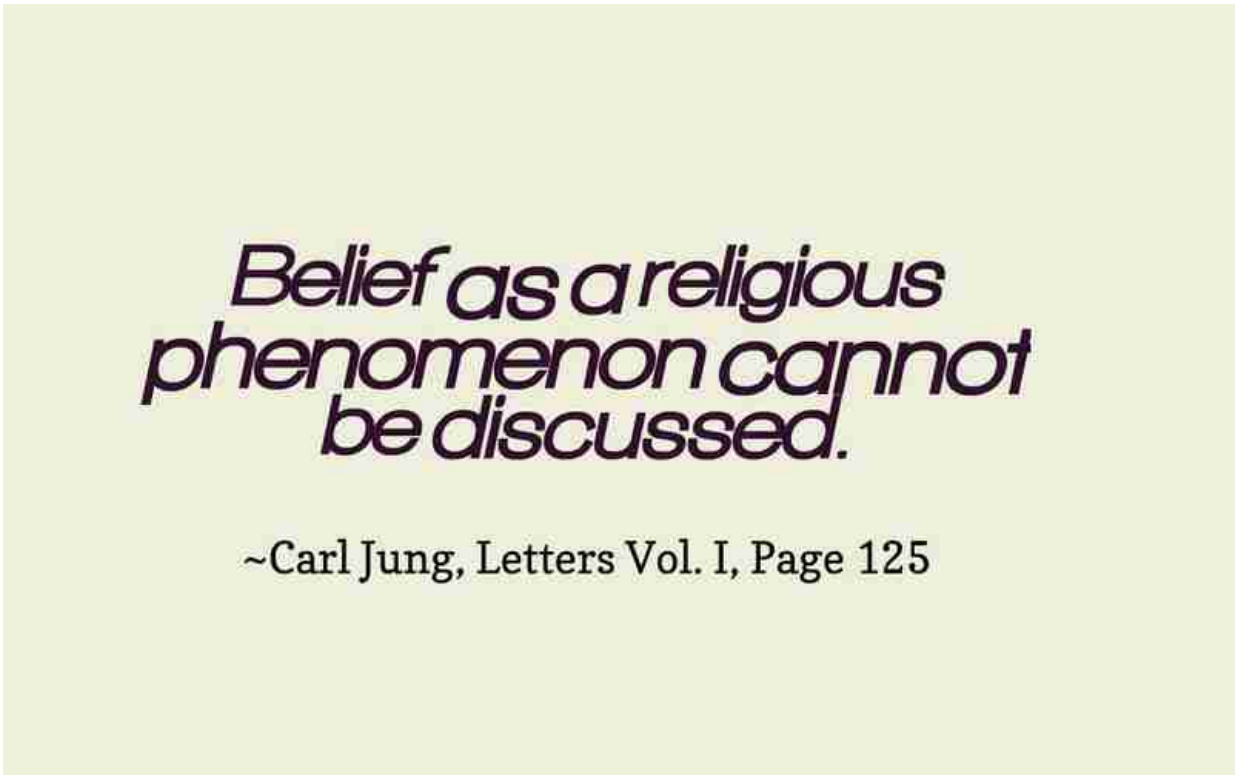
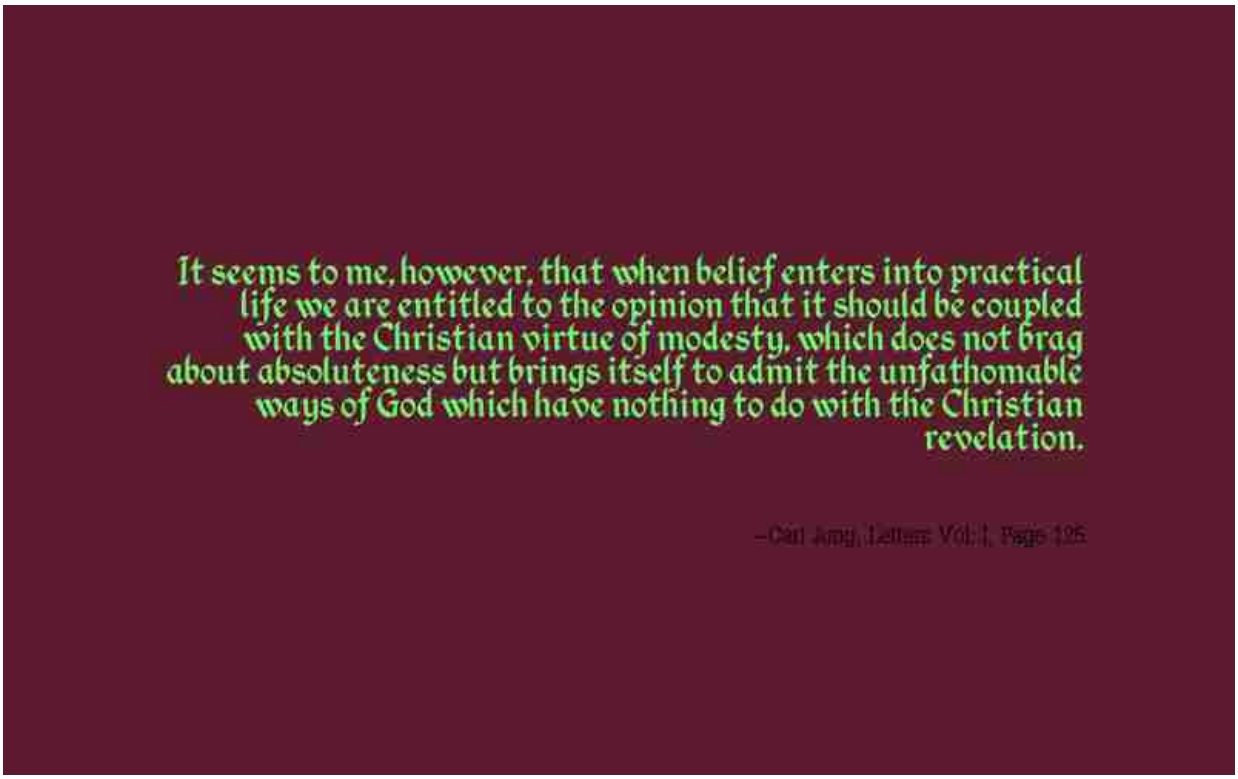

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves.
~Carl Jung, Letters Vol. I, Page 125

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.



Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.


It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation.
~Carl Jung, Letters Vol. I, Page 125

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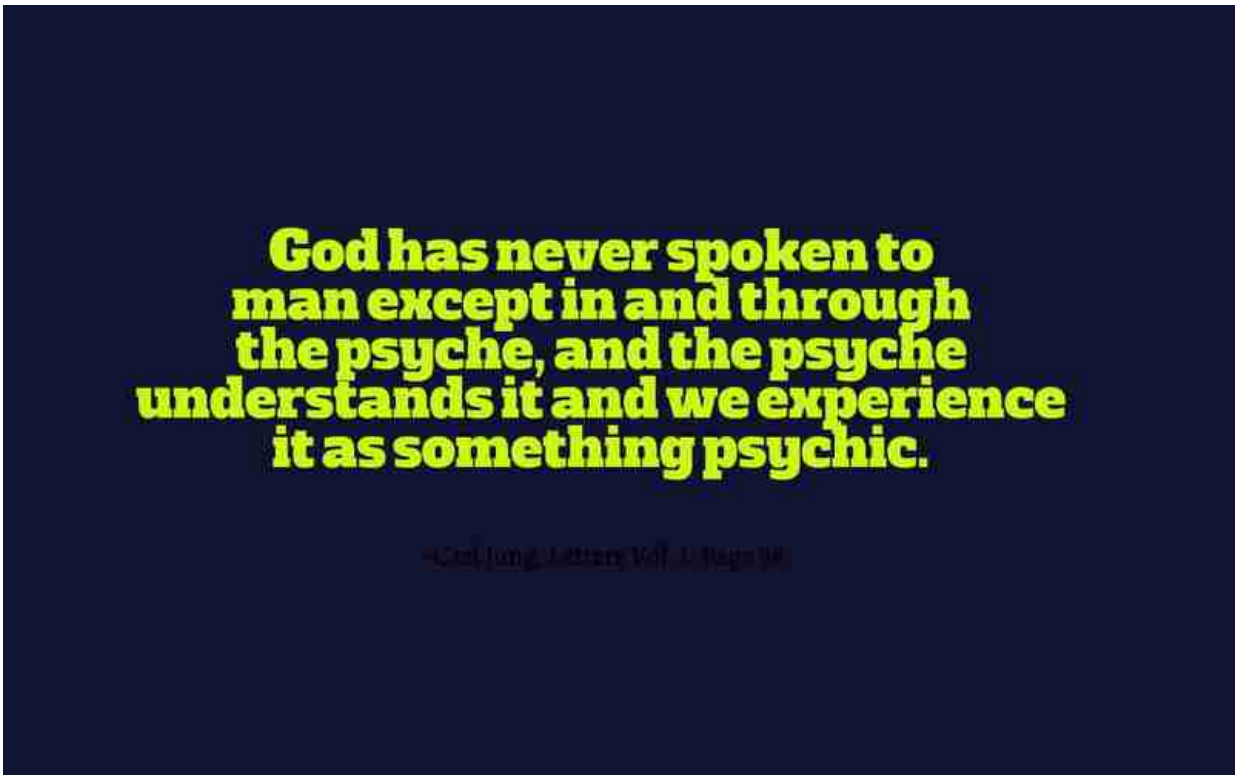
God has never spoken to
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God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes.
~Carl Jung, Letters Vol. I, Pages 65-66

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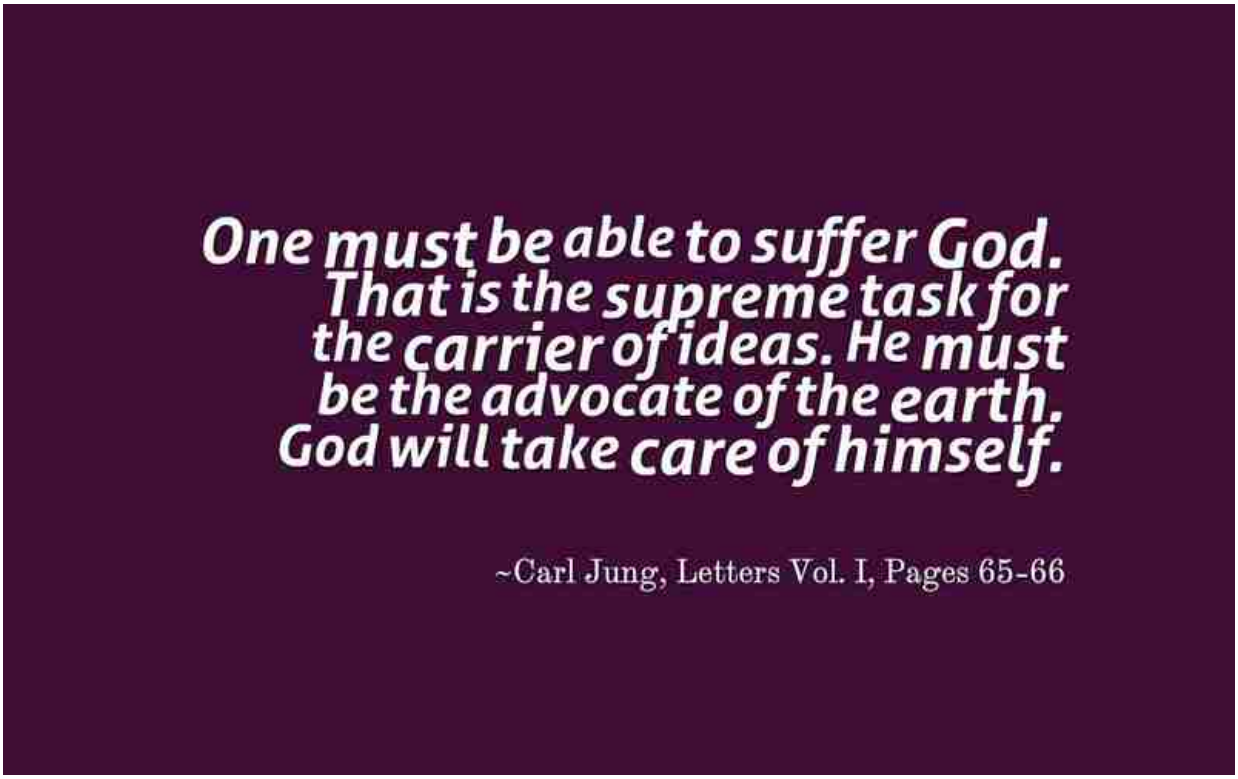
Carl Jung, Letters Vol. I, Pages 65-66


One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself.
~Carl Jung, Letters Vol. I, Pages 65-66

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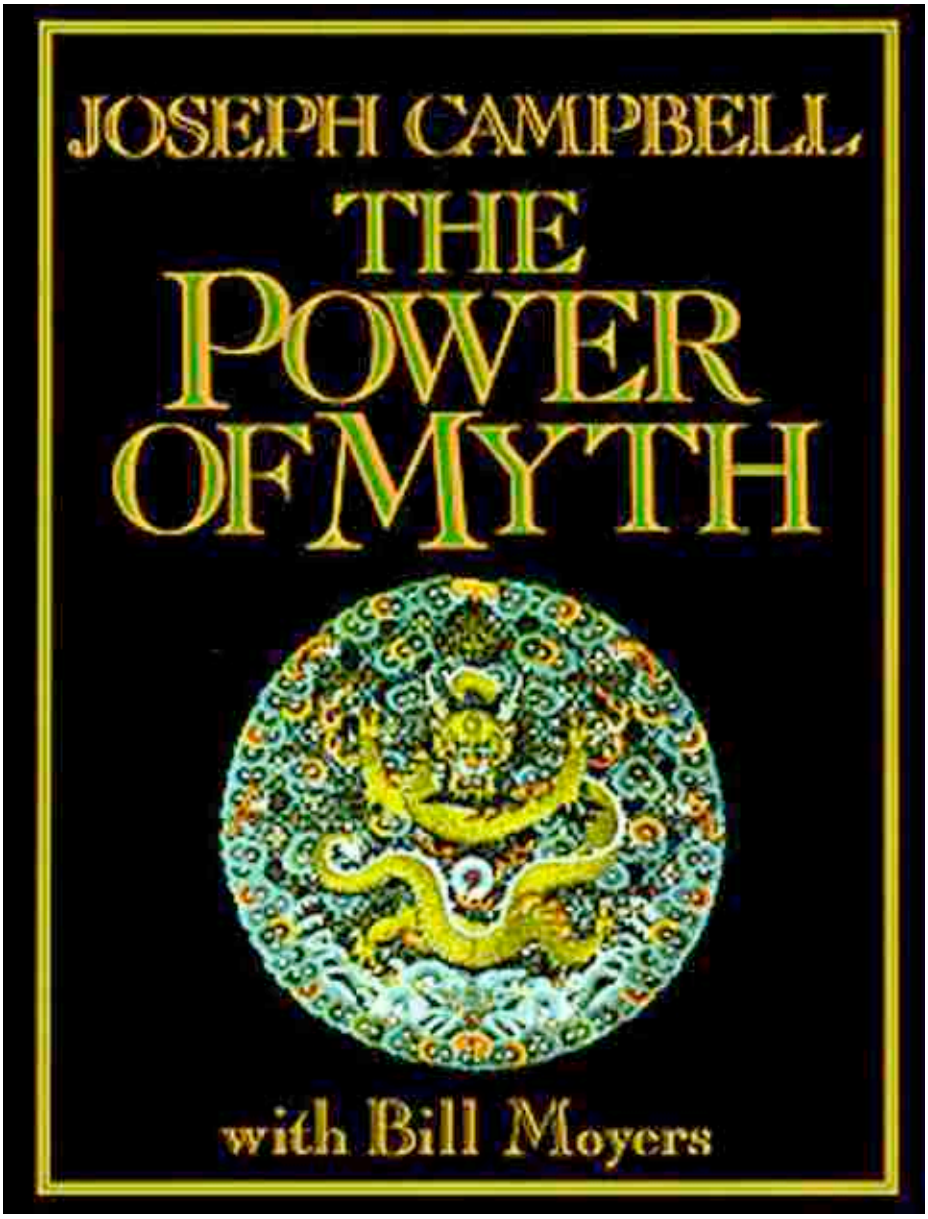
Joseph Campbell: The source of temporal life is eternity. **(2016-07-13 02:30)**



Here is what was said in a more complete context:

MOYERS: What does that mean, "Eternity is in love with the productions of time"?

CAMPBELL: The source of temporal life is eternity.

Eternity pours itself into the world. It is a basic mythic idea of the god who becomes many in us. In India, the god who lies in me is called the "inhabitant" of the body.

To identify with that divine, immortal aspect of yourself is to identify yourself with divinity.

Now, eternity is beyond all categories of thought.

This is an important point in all of the great Oriental religions.

We want to think about God.

God is a thought.

God is a name.

God is an idea.

But its reference is to something that transcends all thinking.

The ultimate mystery of being is beyond all categories of thought.

As Kant said, the thing in itself is no thing.

It transcends thingness, it goes past anything that could be thought.

The best things can't be told because they transcend thought.

The second best are misunderstood, because those are the thoughts that are supposed to refer to that which can't be thought about.

The third best are what we talk about. And myth is that field of
reference to what is absolutely transcendent. Joseph Campbell, The Power of Myth, Pages 67-68

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Erich Neumann: We find ourselves in a strongly extraverted phase—how else could Palestine be developed? **(2016-07-14 02:30)**

[Erich Neumann: I can well imagine that Palestine will get dangerously close to the abyss and I assume that the Jews, in a paradoxical situation, will then come to their senses—as ever.]

Dear Doctor Jung,

I had actually intended not to write to you from here until I had really settled in and had begun to form at least the start of my own perspective.

In the meantime I have realized that this is impossible, for my need to write to you grows rapidly while settling in takes longer.

In the first part of my time here, although there were a lot of practicalities to sort out, I was more in Zurich than I was in Palestine.

That was not such a bad thing, as only in that way could I get to grips with the not insubstantial surprises.

I did not, by any means, come here with any illusions, but what I have found extraordinary was that I haven't found a "people" here with whom I fundamentally feel I belong.

I might have known that before, of course, but it was not the case, and the fact that the Jews here as a people, as a not-yet-people, seemed so extremely needy was a shock at first.

On the other hand, though, the landscape gripped me in such a compelling way that I couldn't ever have thought possible.

Precisely from the place I hadn't expected it, a vantage point emerged.

I haven't fully made sense of this.

Anyhow, as you prophesied, the anima has gone to ground.

She made an appearance all nice and brown, strikingly African, even more impenetrable in me, domineering—with a sisterly relationship to many animals—a boa constrictor, a panther, an elephant, a wild horse and a rhinoceros—thus speaks an image.

That this gives me strength, however, I feel strongly.

Even dreams are confirming it.

The situation here is exceedingly serious, as I see it.

The original spiritual, idealistic forces who established the country, the core of the working class and of the land settlements are being repressed by a growing wave of undifferentiated, egotistic, shortsighted, entrepreneurial Jews, flooding here because of the economic opportunities.

Thanks to this, everything is escalating more and more, and a growing politicization of the best is obstructing all horizons.

But this politicization is inevitable as the situation of the country is devoid of all state authority and gives power to the negative individual like nowhere else does.

So everything points to fascism regardless of where it might originate.

As a people, the Jews are infinitely more stupid than I expected, while only a concerted effort could overcome the difficult situation of being sandwiched between the Arabs and the English.

Please don't misunderstand me—I am not reproaching the Jew.

How could it be any different?

We come, as individuals, from who knows where and are then supposed to be one people.

That all takes time, but I must state it as it is.

So, I believe, the situation is rather muddled—but I'm not qualified politically and I haven't been here long—and herein lies my hope.

I can well imagine that Palestine will get dangerously close to the abyss and I assume that the Jews, in a paradoxical situation, will then come to their senses—as ever.

Everywhere the economy is booming, it's all hard work and speculation.

There is little interest in intellectual things except among the workers and almost none in things Jewish.

A newly prospering petit bourgeois middle class is evident everywhere, not only in Tel Aviv.

All of this is quite natural.

We find ourselves in a strongly extraverted phase—how else could Palestine be developed?

The Jews are coming to a—terrible—civilization.

It cannot be changed.

The traditionlessness of this struggle that has no core gives everything a rather ghostly demeanor. It is a people of infinite opposites.

What orthodoxy does exist here is so immeasurably foreign to me that I'm shaken by it.

Alongside this are the unprincipled speculators and then the hordes of people who, by the investment of their substance, have constructed the prettiest villages and landscapes out of deserts and swamps.

Overall, there are many individuals who are not yet visible, but who are there and whose time will eventually come, individuals for whom it will be worth it.

It is strange to recognize that my generation will only be an interim generation here —our children will be the first ones to form the basis of a nation.

We are Germans, Russians, Poles, Americans etc.

What an opportunity it will be when all the cultural wealth that we bring with us is really assimilated into Judaism.

I don’t share your opinion at all that there will be no Alexandrianism here, but rather, either nothing at all or something completely new, if, as I believe, despite everything, the Jews have retained their incredible ability to assimilate.

The way forward, as I see it, is certainly as hard as it is dangerous.

I actually fear that all our repressed instincts, all our desires for power and revenge, all our mindlessness and hidden brutality will be realized here.

Indeed, the ongoing development of the Jews failed precisely because, on the one hand, they were united in a collective-religious bond and, on the other, they were under pressure from other nations as individuals.

After the emancipation they caught up unnaturally quickly and powerfully with the Western trend toward the individual (secularization, rationalization, extraversion, the break with the continuity of the past), and thereby the shadow was finally “liberated,” and here in Palestine
it can reveal itself for the first time as, here, there is no external pressure.

That will not be pleasant—perhaps we will all be killed, but it’s no use—it simply must be out in the open at last and worked through. (I wonder often if I am projecting all of this, but it does seem to me to be more than mere projection.)

In the face of this apparently historic necessity, the chaos here becomes not only bearable to me but I also feel myself to be infinitely closely bound up with it; I emerge out of this to my own “people.”

I must, though, confess that I am quite often afraid at the same time.

I feel myself here to be quite accountable and I still know that my place is here, quite independently from whether the Jews will grant me this place one day or not.

Of course, I have very little to do, although there is still something, but I am not worried as I had reckoned with an extended lead-in time.

I am preparing a great deal, am absolutely not unproductive, and now—and this is new—and for this, along with infinitely more, I thank the work with you—it is no longer work “for me”; on the contrary it wants to exist in reality.

This includes a response to an article by Dr. Kirsch in the Jüdische Rundschau of
which you will be aware.

As it appeared in a very abridged version, the strongly critical Zionist aspect was deleted, so I’m sending you a copy.

I have now made contact with Dr. Kirsch whom I only knew fleetingly.

He gave me your reminder about writing to you—I hope though, dear Dr. Jung, that you will understand that I needed a short break to settle in here.

Now I’m ready.

Dr. Kirsch is of the opinion that you shared his perception of the 2000-year-old collective neurosis of Judaism.

I explore this as well as the essay by Rosenthal—which is equally as interesting and important—in a longer elaboration that I do not wish to send you in my barely legible handwriting.

In the course of next week I will send you a typed version.

Many questions are raised in it and only the typed piece will be the letter of "substance."

I'd like to add something else too.

I've set myself the big challenge of getting you to write something fundamental about
Judaism.

I believe I can only do this by simply speaking to you about what is very
important to me.

After all, my efforts around the Rosenthal essay have taken me much further as I can show you here—but these are just notes for you, perhaps they'll develop into more.

By the way—something else.

Mrs. Kirsch informed me at the end of a detailed conversation about my response, which confirmed my impressions of Dr. Kirsch's essay, that I had gone against the comment of the Jungian analysts by responding in public.

I replied that I considered my response to be objectively necessary and important, and that I am not willing to retract factual material out of affiliations unknown to me.

It had been unpleasantly gossiped about, apparently, and I hope it is now over with, but I'd like to ask you to tell me if I have behaved incorrectly.

I do believe I can communicate with Dr. Kirsch within certain limits, but for me he is anything but authoritative, although, as Mrs. Kirsch informed me, in your opinion, he articulated the best thinking on the Jewish problem years ago, and has been authorized to educate
Jungian analysts, and his opinion coincides with yours, for example, on the Yahweh complex, the Christ complex, and on collective neurosis.

I very much strive for objectivity; I see much in these issues very differently from Dr. Kirsch,
and would like to and out for myself whether your opinion deviates so much from mine.

Until now I had formed a very different impression about this.

It would not have occurred to me to write to you about this were it not for Mrs. Kirsch's intervention.

I have considered myself (and still do) to be very attached to you and your work—does this oblige me to a public conformity with your students?

I would be very concerned if that were the case, but I am convinced that it is not so.

To the best of my knowledge my response to Kirsch is free of personal issues.

I hope you will be able to make sense of my handwriting; if not, let me know and I will write my letters on a typewriter.

Dear Dr. Jung, it still seems too crass simply to thank you for what I have received from you; I am ambitious enough to say that I hope to be able to give something to you in return too.

I don't think it is that I cannot say thank you—that is just not enough.

This is connected to the fact that I did not know what to do when you gave me the gift of The Sermons.

Forever yours,

E. Neumann Jung-Neuman Letters, Pages 68-70

[Note: written between 15 June 1934—the publication date of Neumann's rejoinder to Kirsch—and 19 July 1934.]

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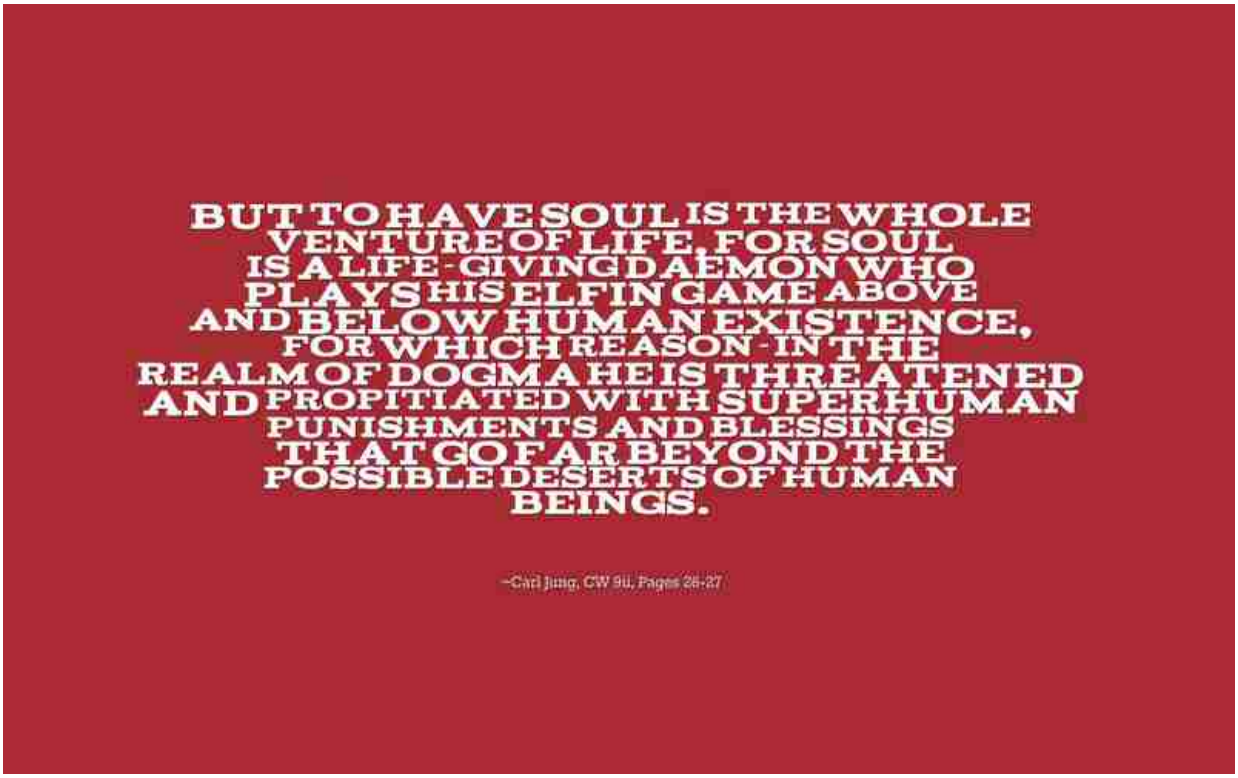
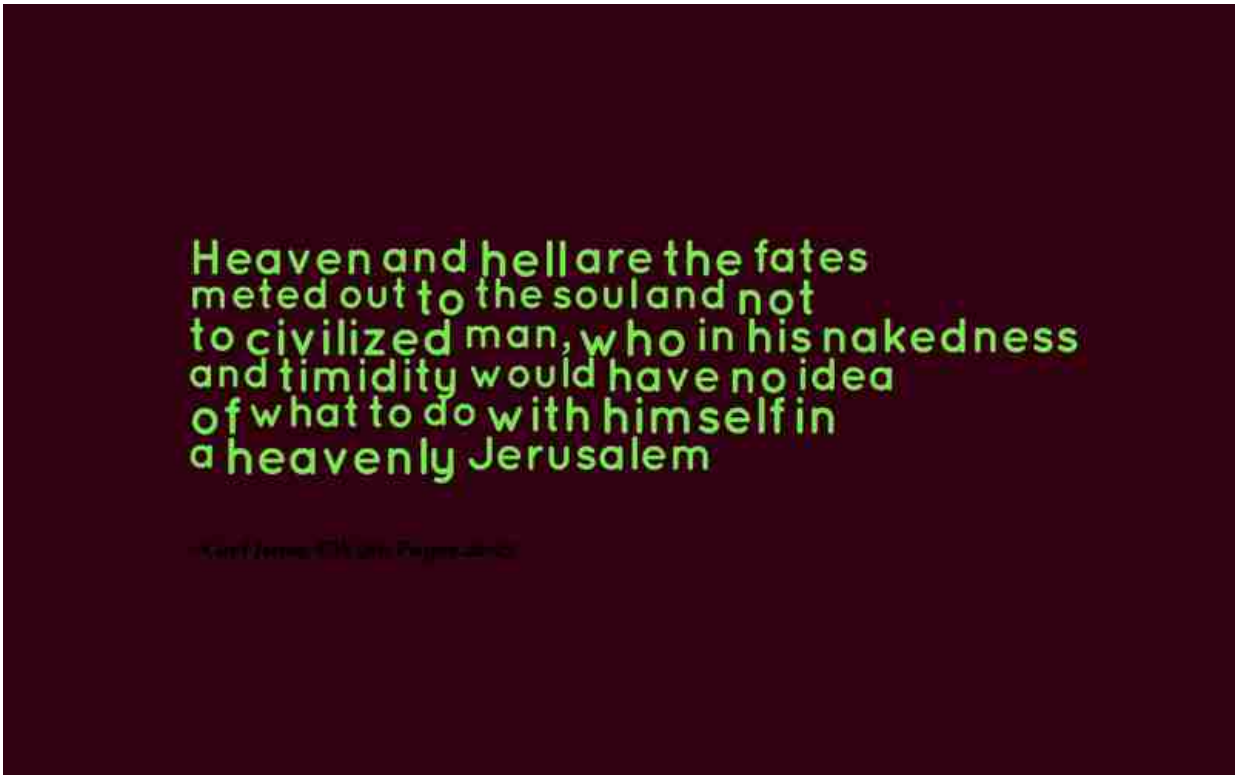
Some Carl Jung Quotations XLV **(2016-07-15 02:30)**


BUT TO HAVE SOUL IS THE WHOLE VENTURE OF LIFE, FOR SOUL IS A LIFE-GIVING DAEMON WHO PLAYS HIS ELFIN GAME ABOVE AND BELOW HUMAN EXISTENCE, FOR WHICH REASON-IN THE REALM OF DOGMA HE IS THREATENED AND PROPITIATED WITH SUPERHUMAN PUNISHMENTS AND BLESSINGS THAT GO FAR BEYOND THE POSSIBLE DESERTS OF HUMAN BEINGS.
–Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27


Heaven and hell are the fates
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to civilized man, who in his nakedness
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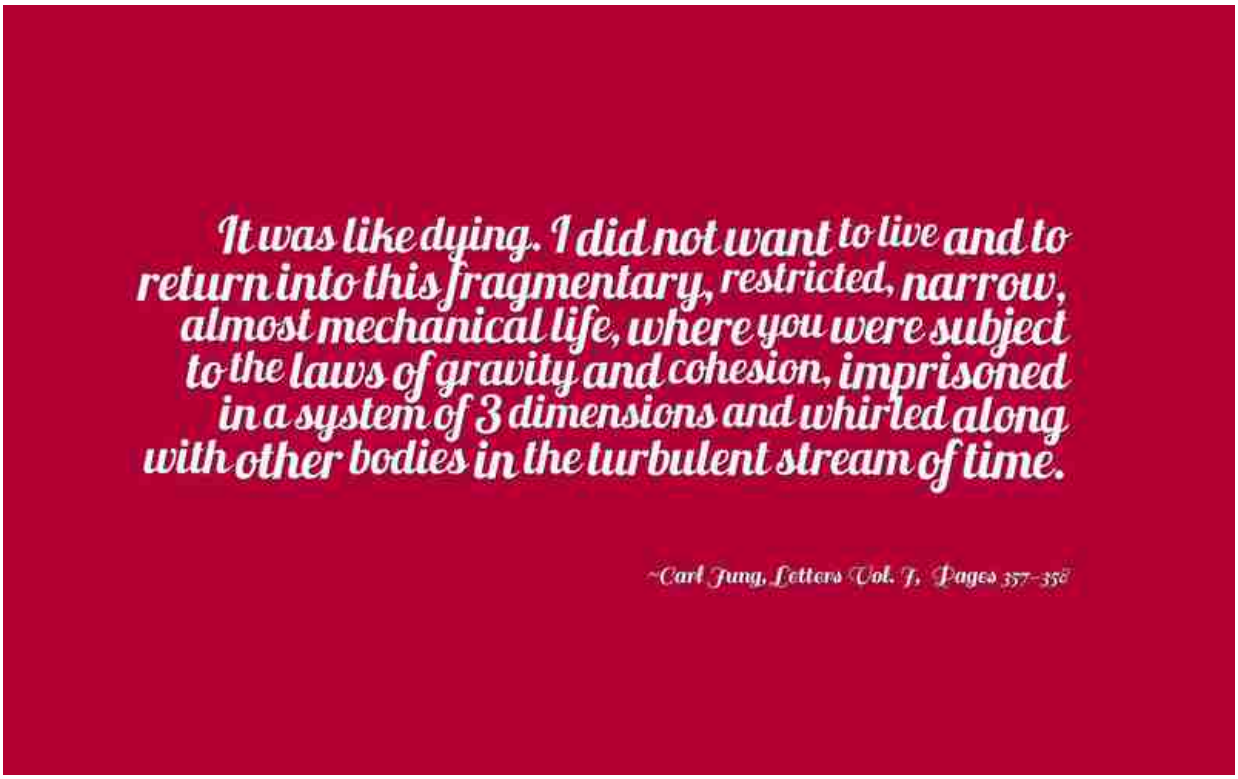
It was like dying. I did not want to live and to
return into this fragmentary, restricted, narrow,
almost mechanical life, where you were subject
to the laws of gravity and cohesion, imprisoned
in a system of 3 dimensions and whirled along
with other bodies in the turbulent stream of time.
~Carl Jung, Letters Vol. 1, Pages 357-358

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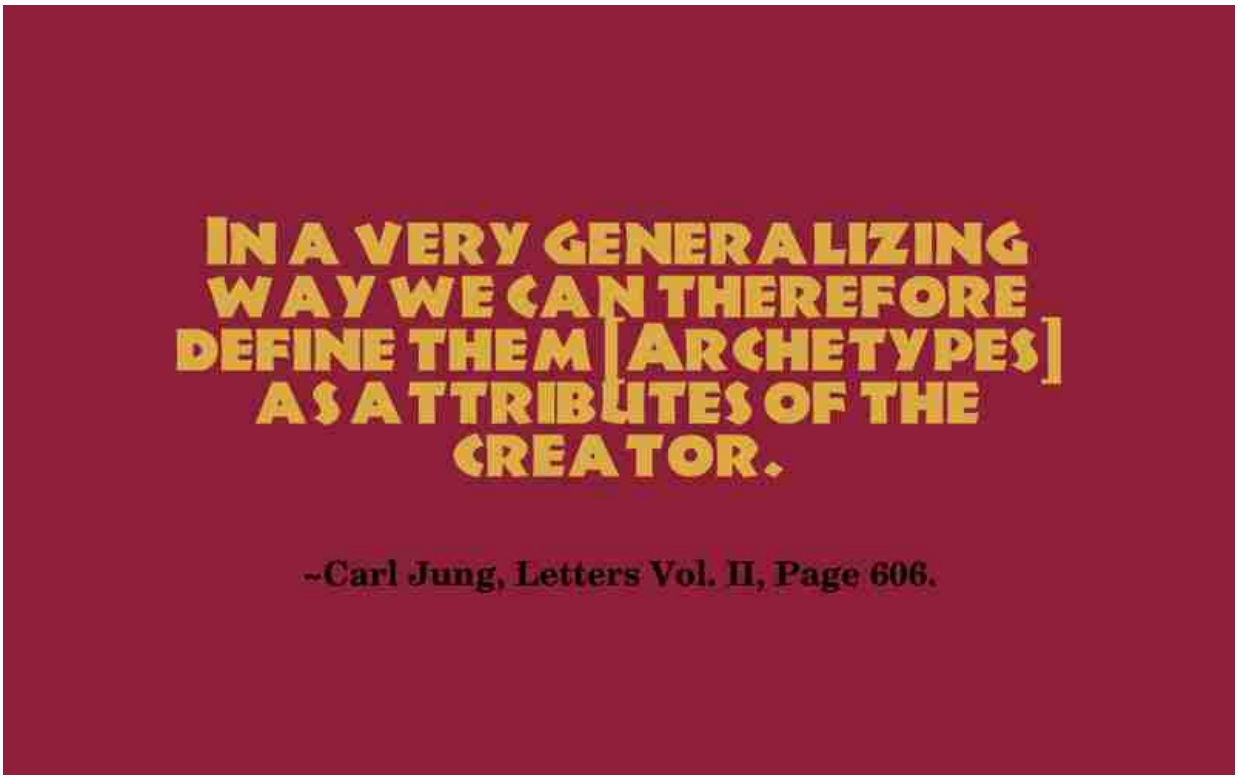
IN A VERY GENERALIZING WAY WE CAN THEREFORE DEFINE THEM [ARCHETYPES] AS ATTRIBUTES OF THE CREATOR.
~Carl Jung, Letters Vol. II, Page 606.

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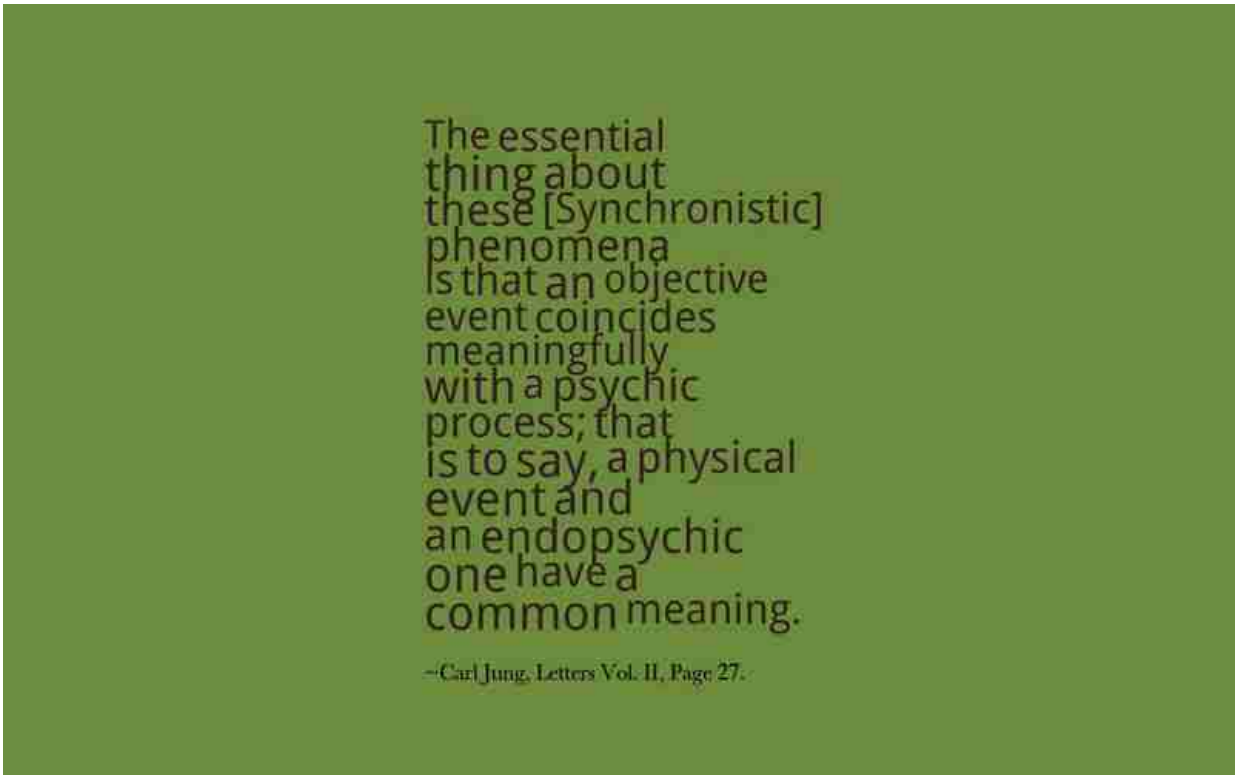
The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning.
~Carl Jung, Letters Vol. II, Page 27.

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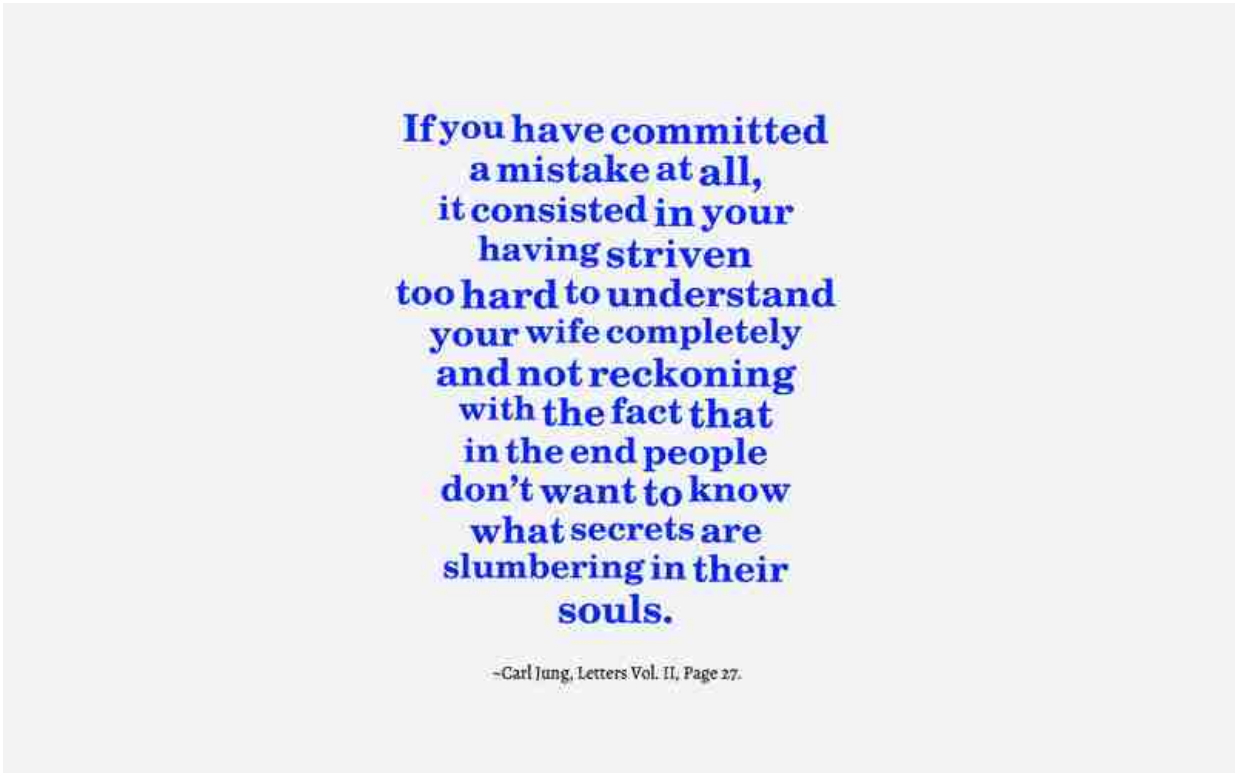
If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls.
~Carl Jung, Letters Vol. II, Page 27.

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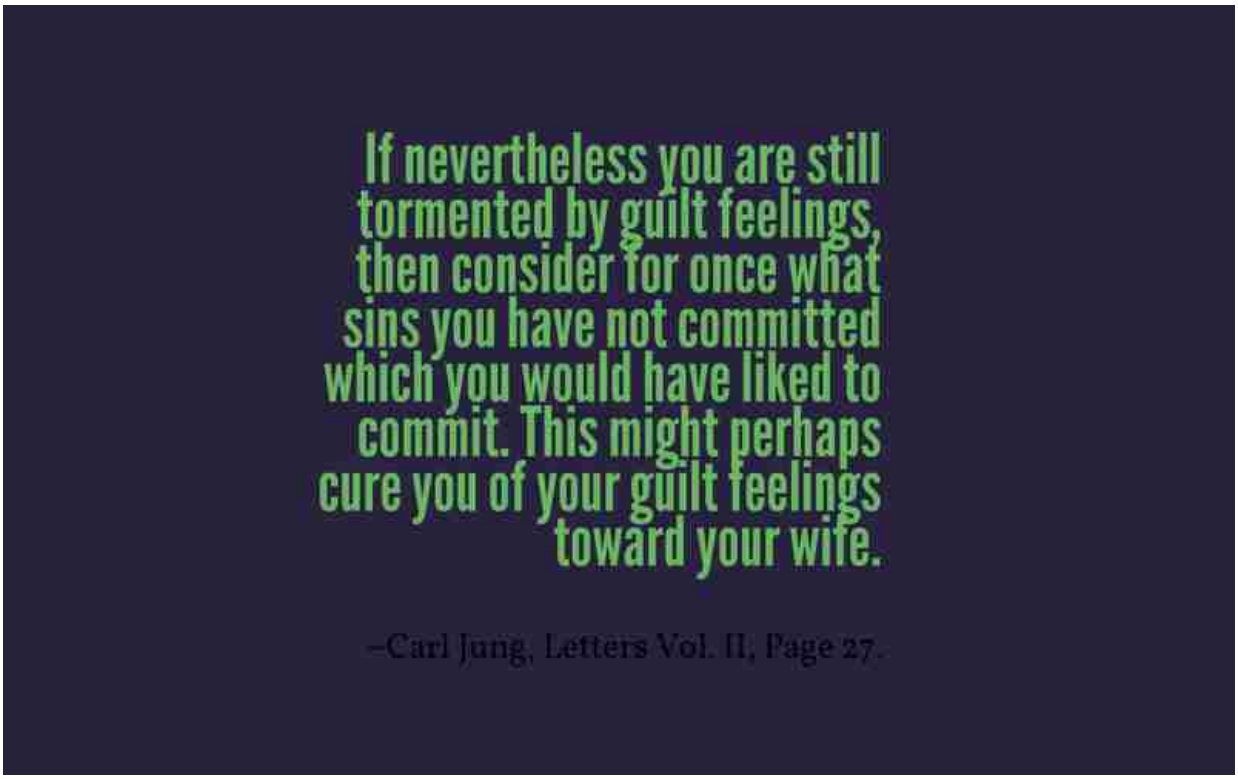
If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife.
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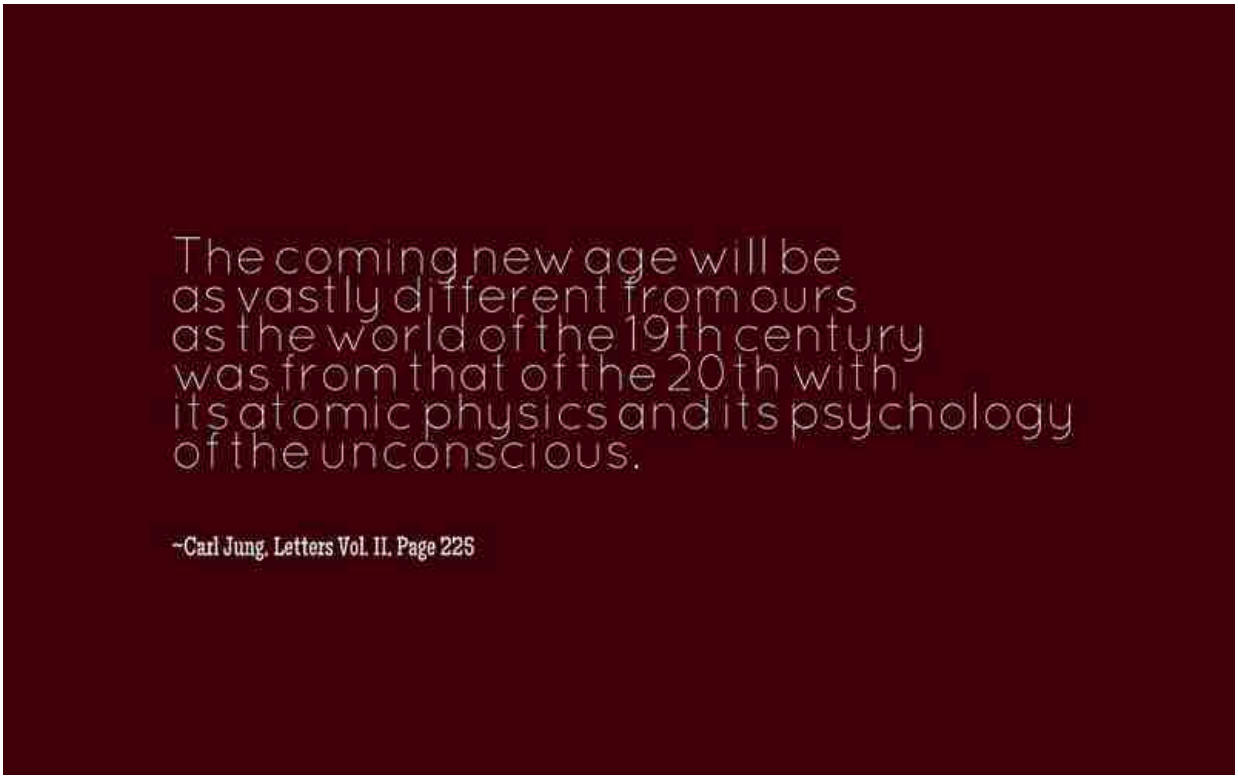
The coming new age will be
as vastly different from ours
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was from that of the 20th with
its atomic physics and its psychology
of the unconscious.
~Carl Jung, Letters Vol. II, Page 225

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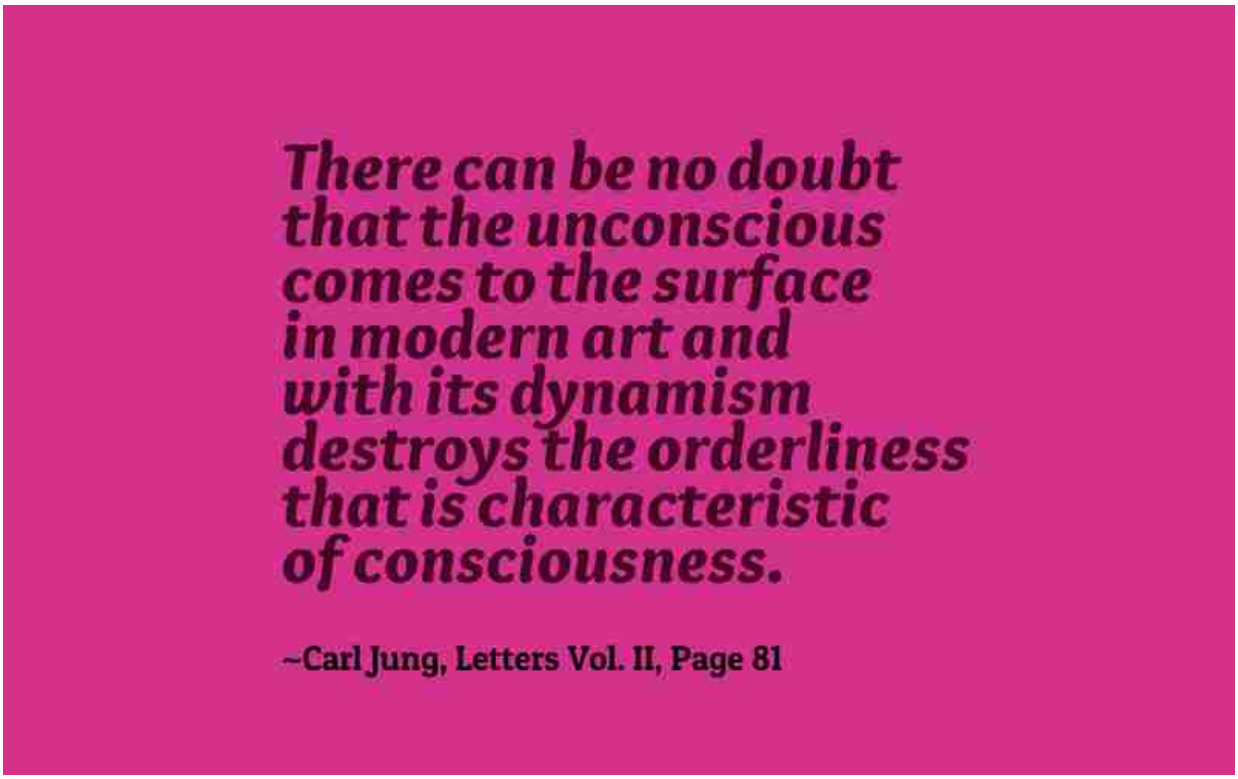
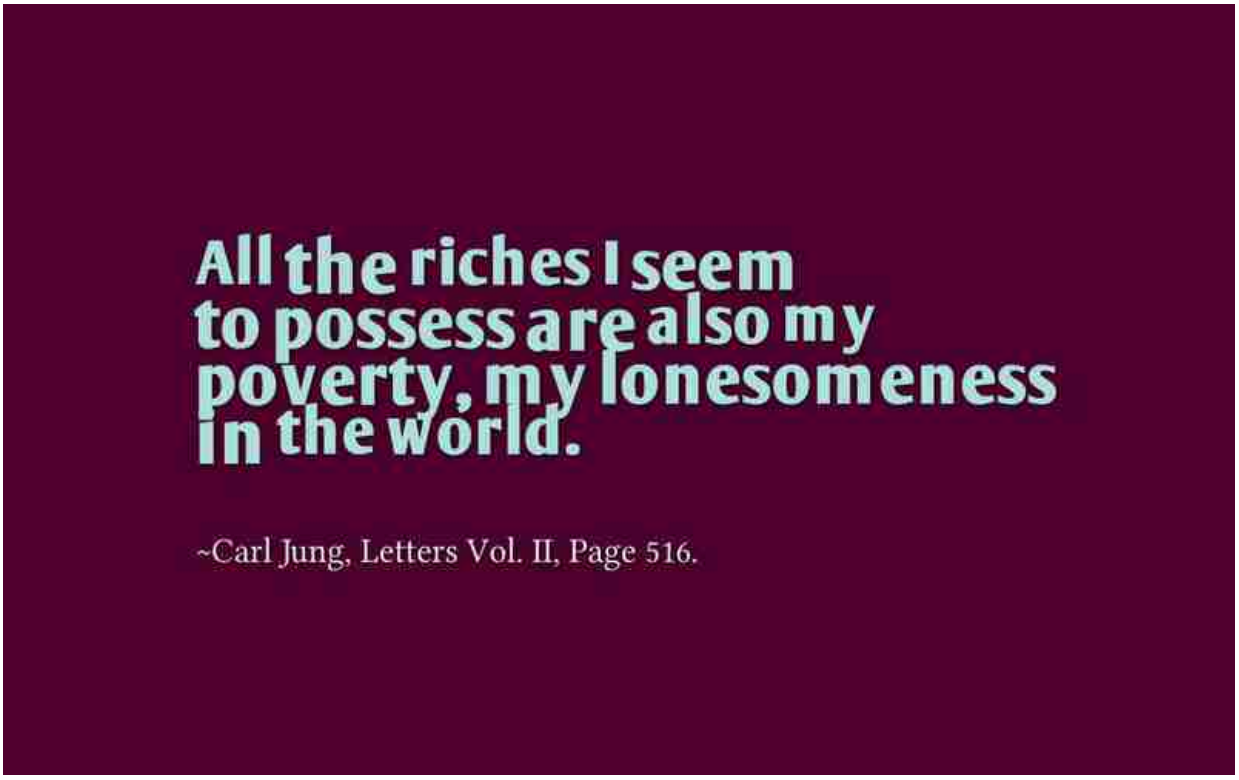
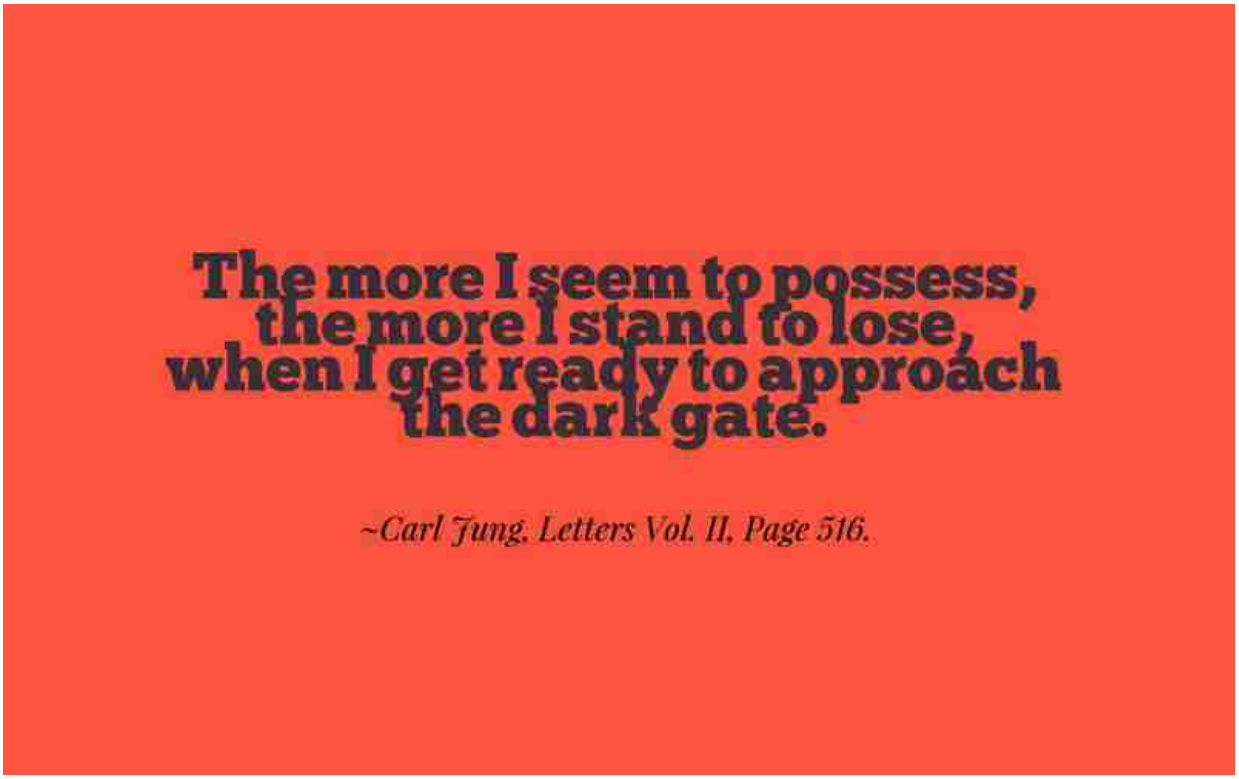


There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness. Carl Jung, Letters Vol. II, Page 81

1844



All the riches I seem to possess are also my poverty, my lonesomeness in the world. Carl Jung, Letters Vol. II, Page 516.


The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.
~Carl Jung, Letters Vol. II, Page 516.

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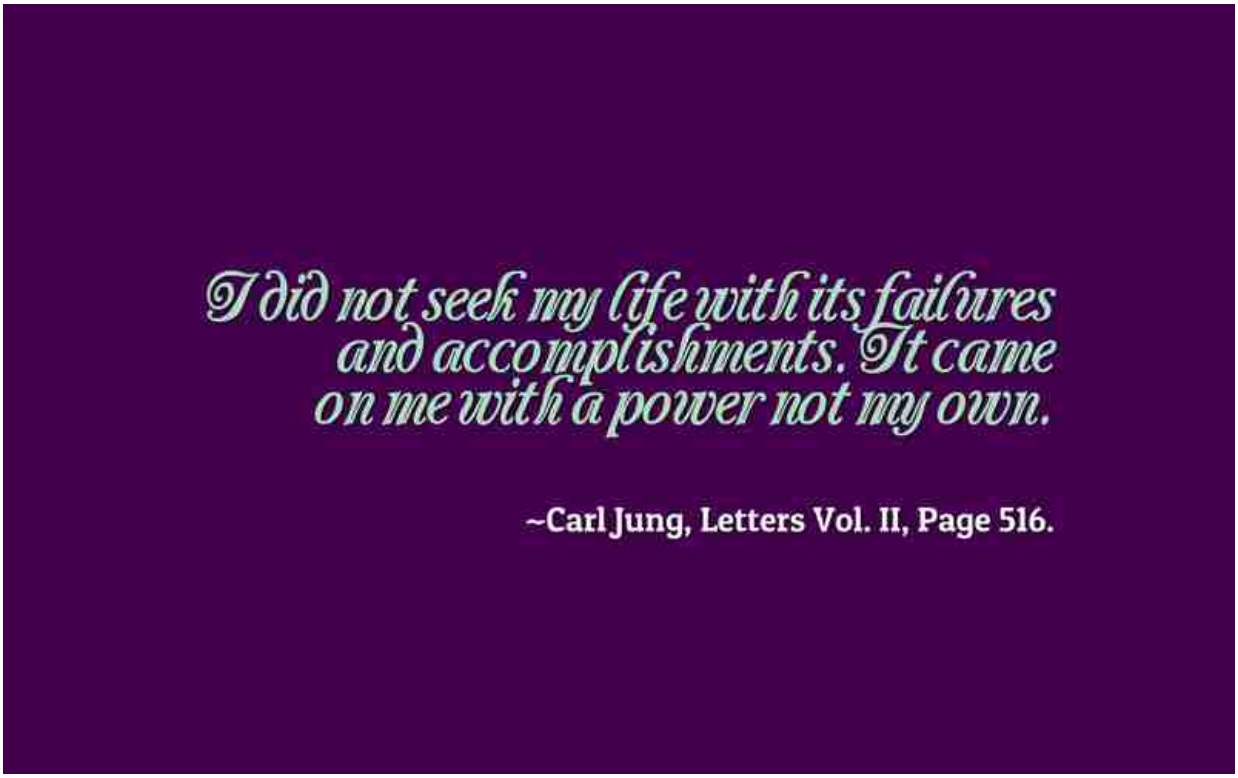
I did not seek my life with its failures
and accomplishments. It came
on me with a power not my own.
~Carl Jung, Letters Vol. II, Page 516.

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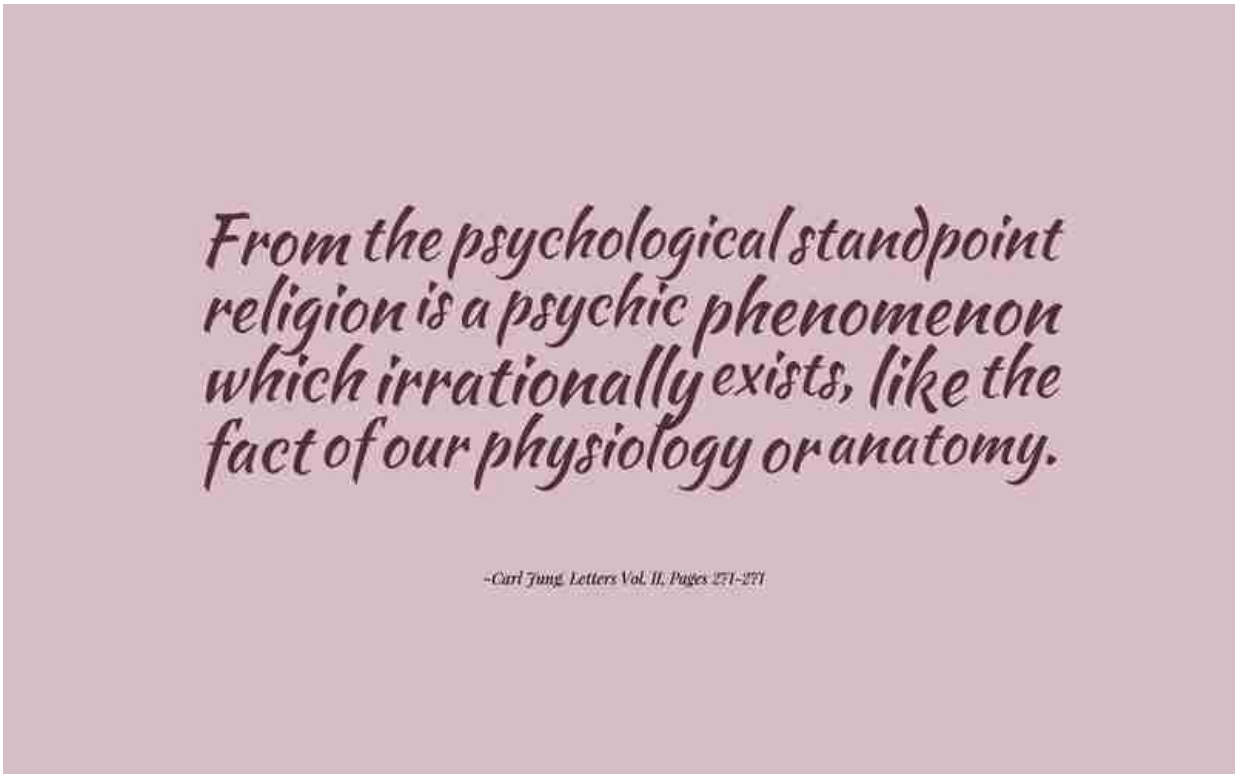
1846

I DON'T BELIEVE IN A PERSONAL GOD, BUT I DO KNOW OF A POWER OF A VERY PERSONAL NATURE AND AN IRRESISTIBLE INFLUENCE. I CALL IT "GOD."
~Carl Jung, Letters Vol. II, Pages 274-275

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275


From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy.
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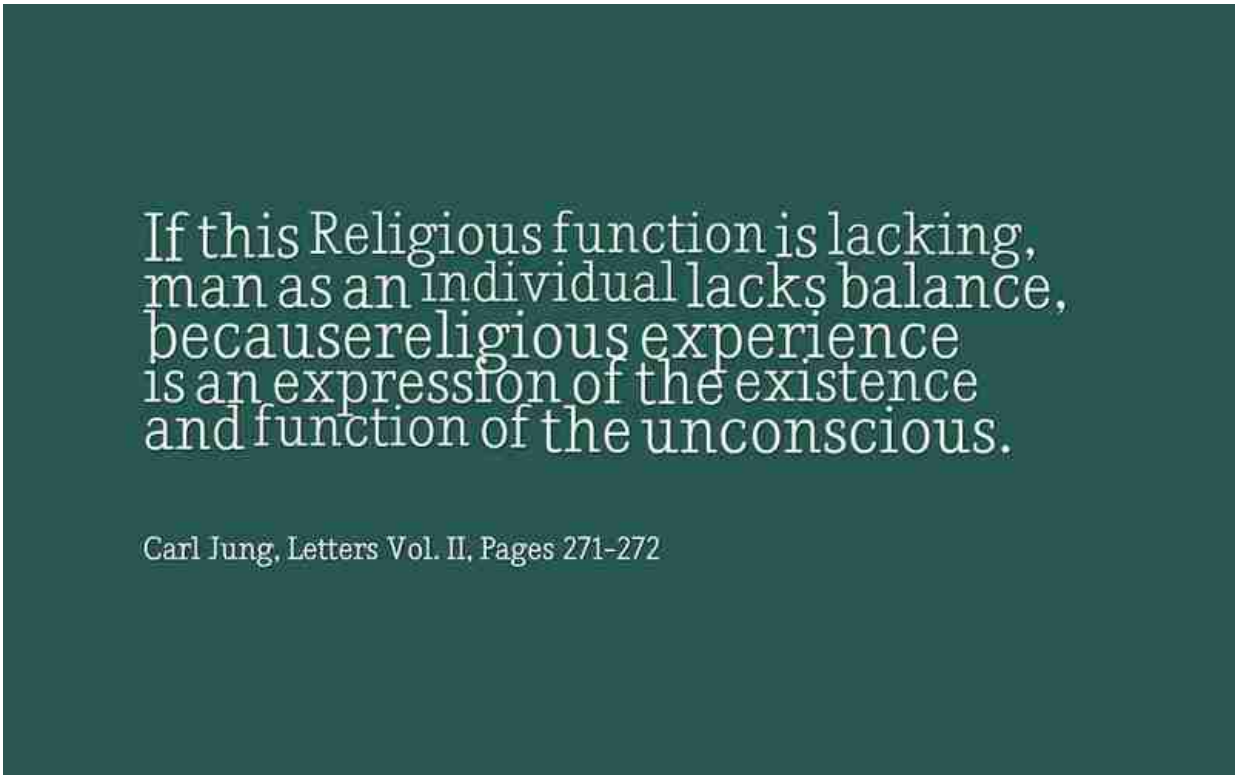
If this Religious function is lacking,
man as an individual lacks balance,
becausereligious experience
is an expression of the existence
and function of the unconscious.
Carl Jung, Letters Vol. II, Pages 271-272

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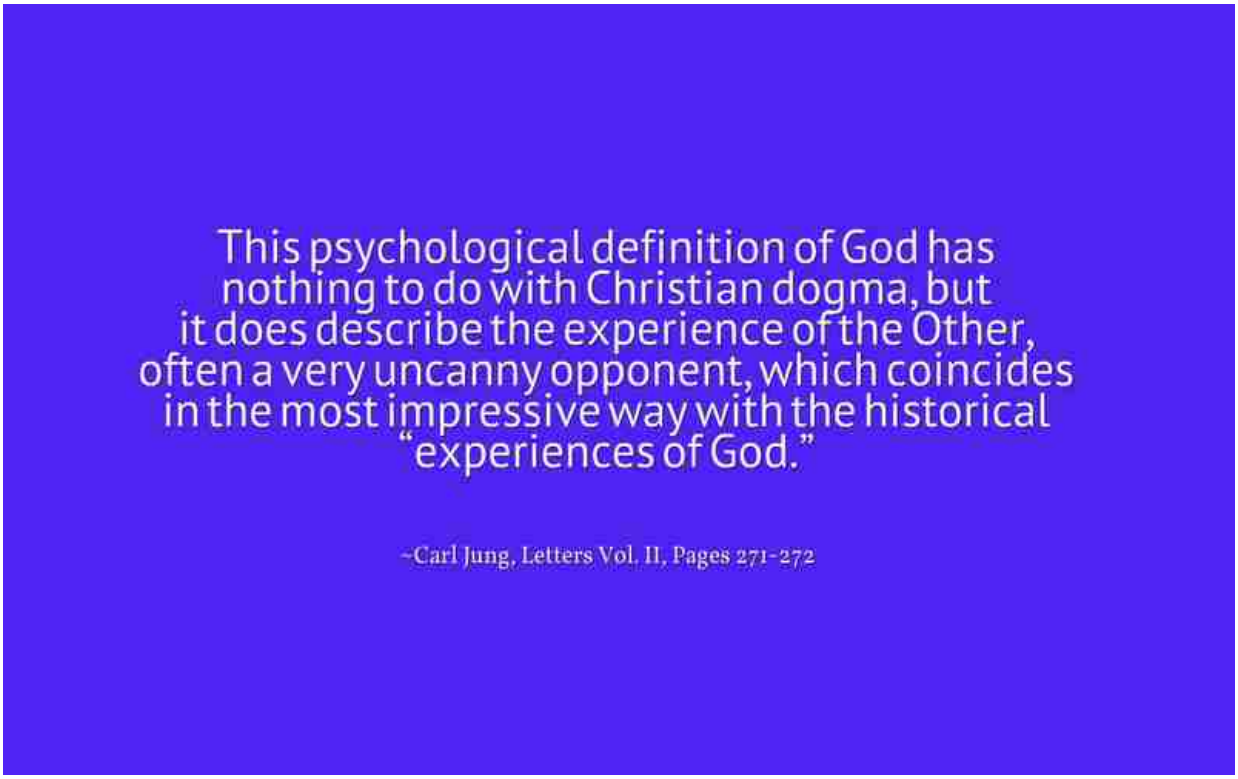
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often a very uncanny opponent, which coincides
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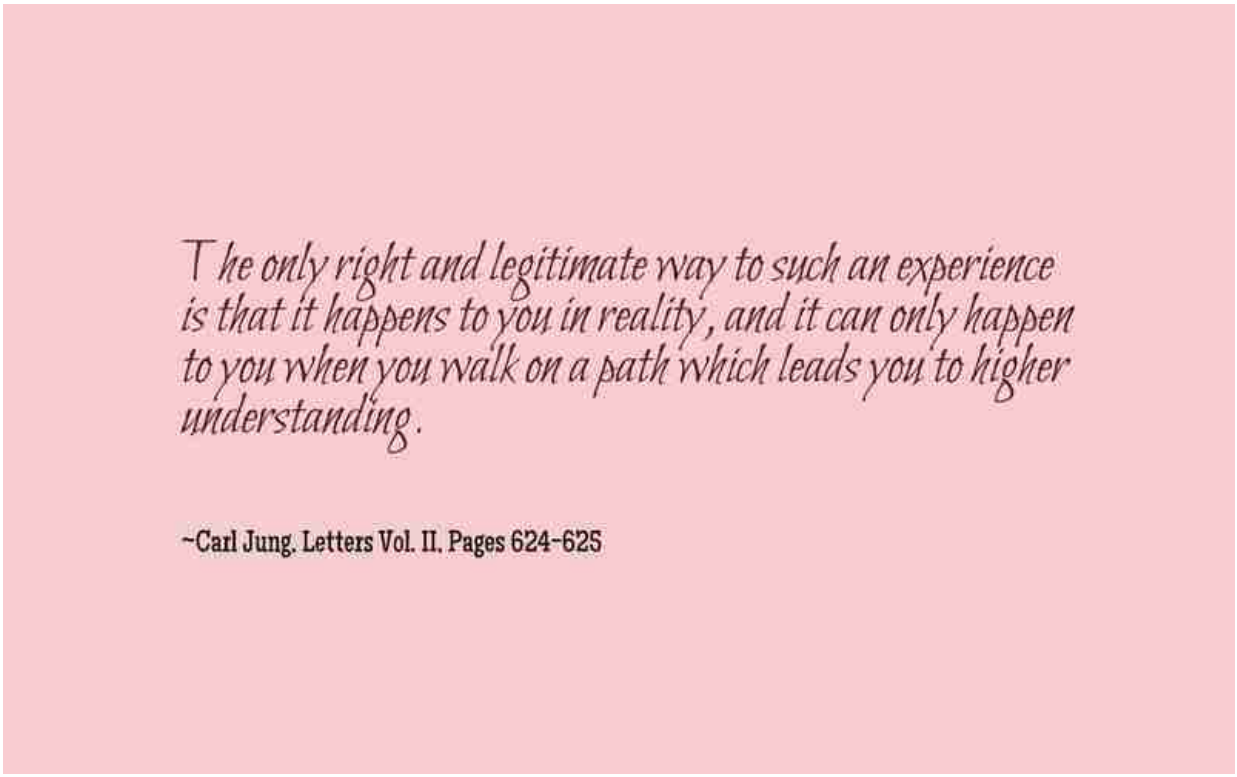
The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.
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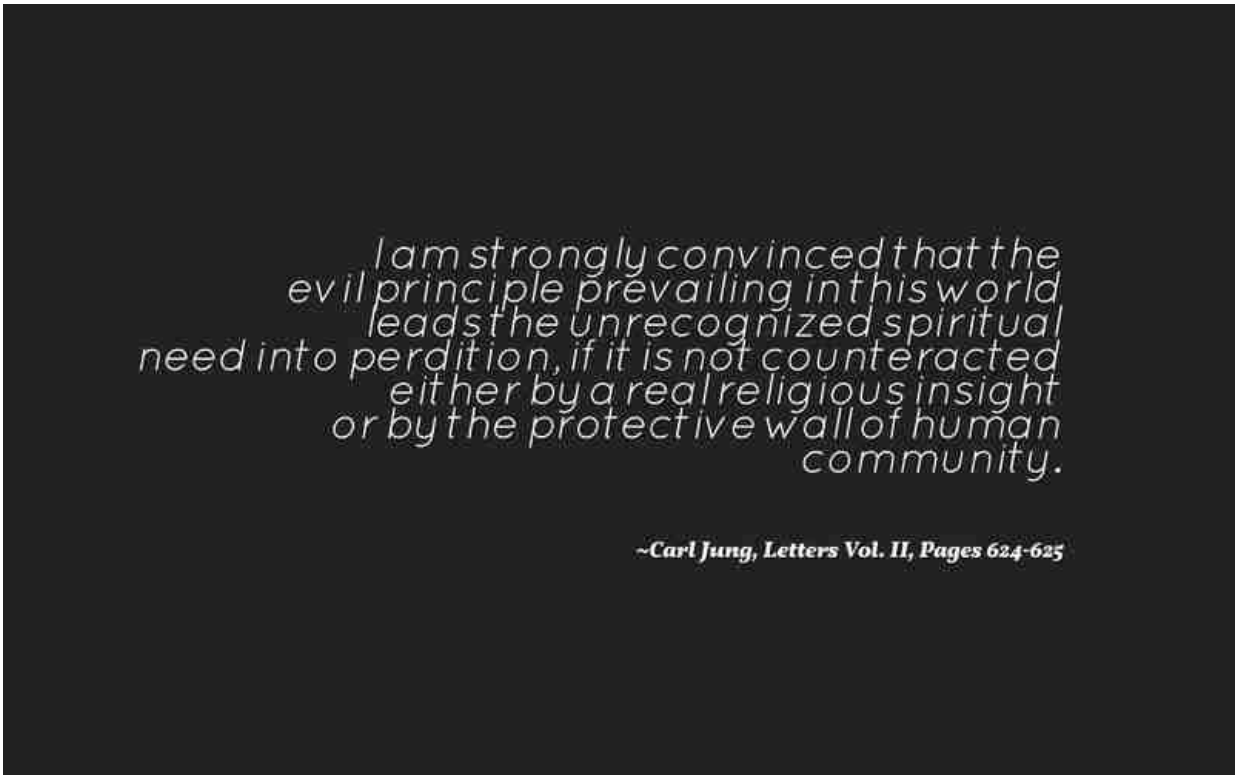
I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.
~Carl Jung, Letters Vol. II, Pages 624-625

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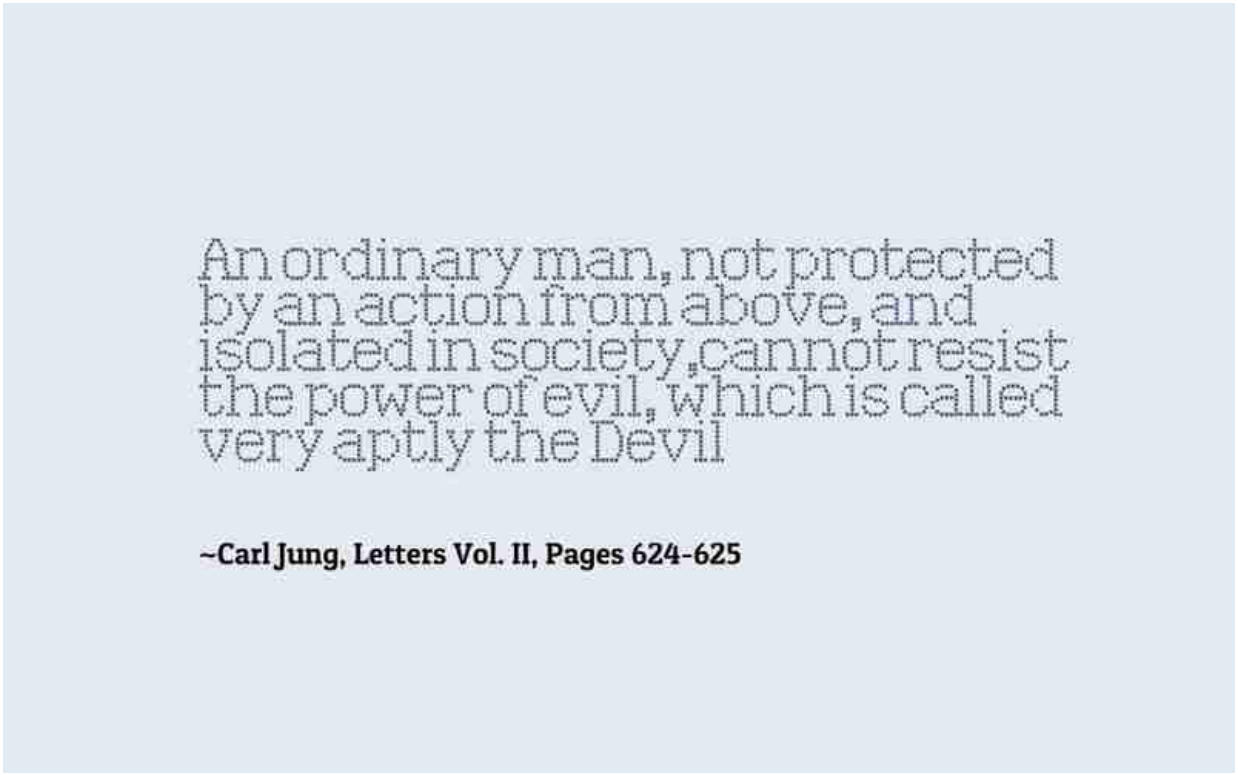
An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil
~Carl Jung, Letters Vol. II, Pages 624-625

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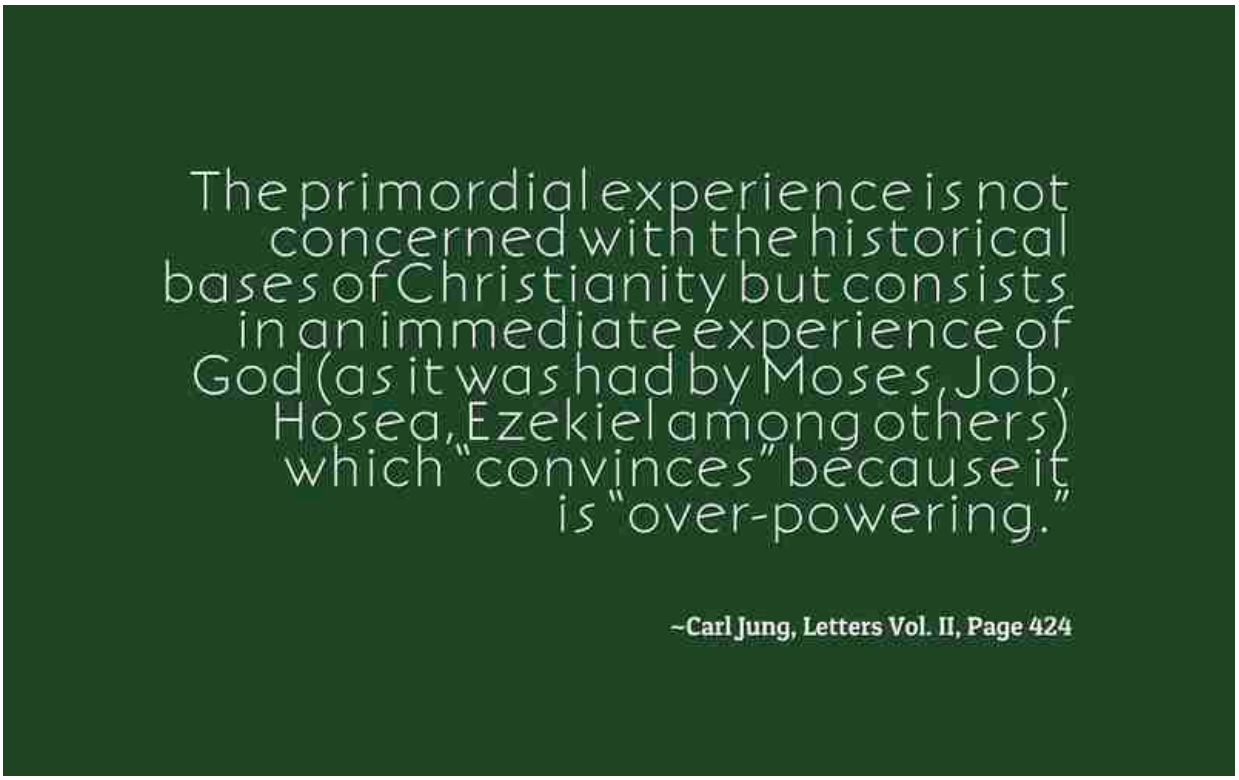
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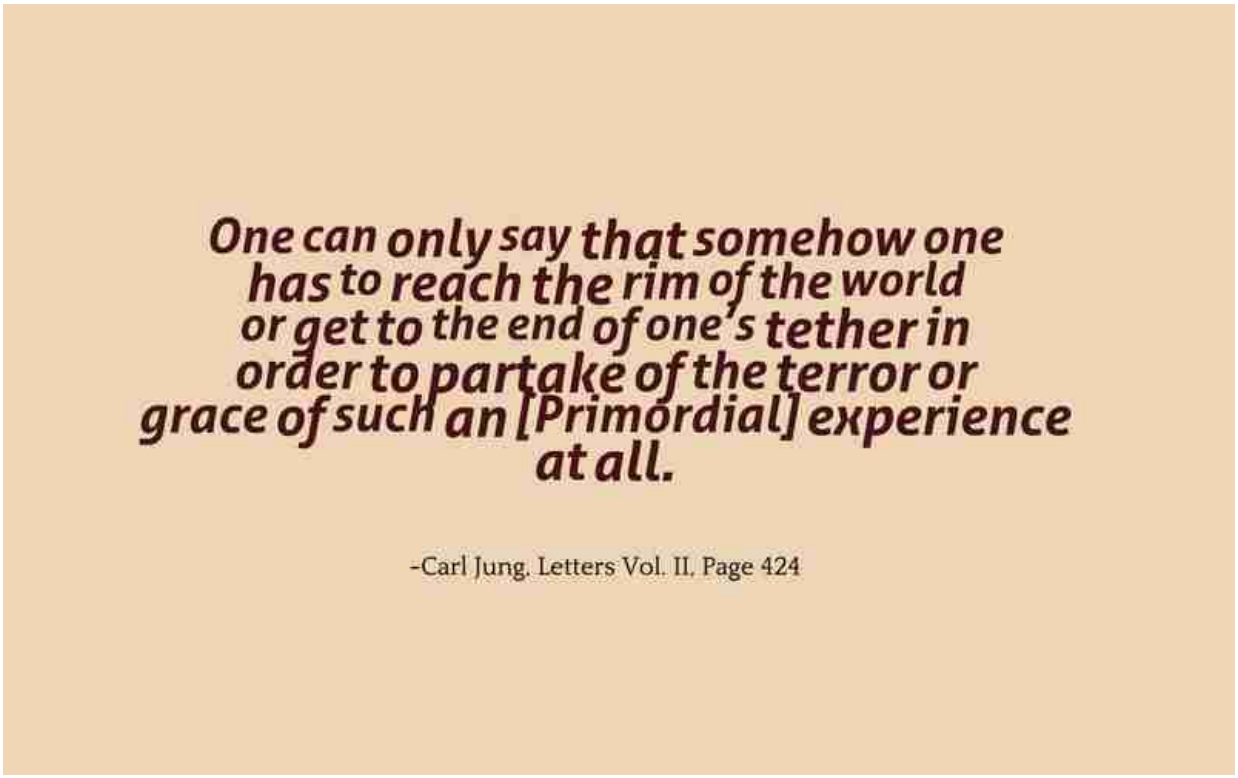
One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all.
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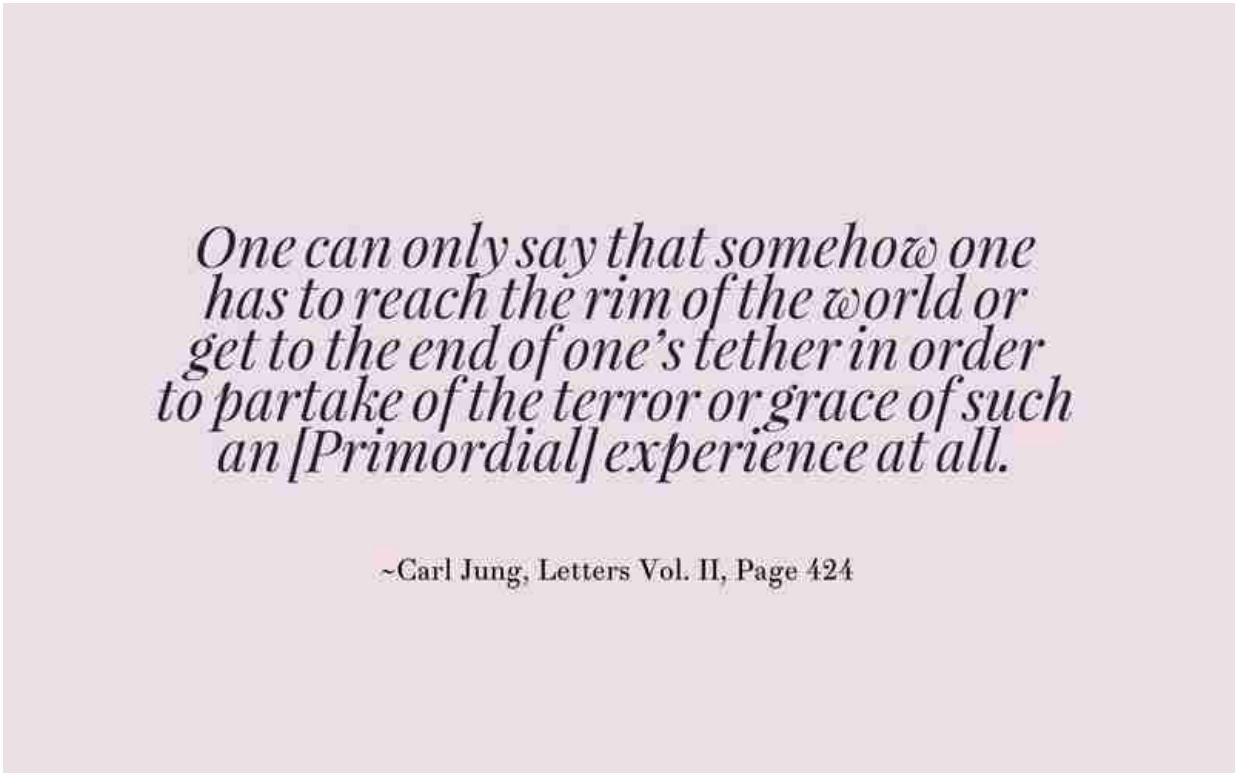
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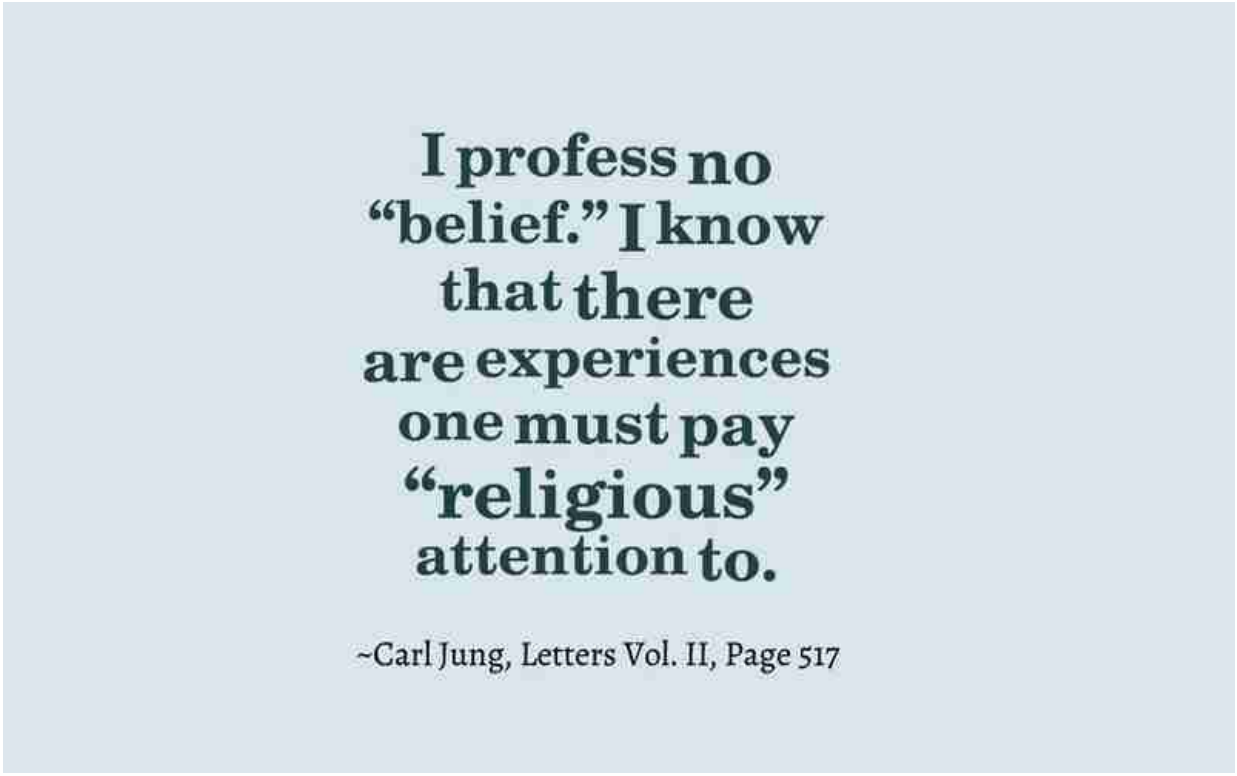
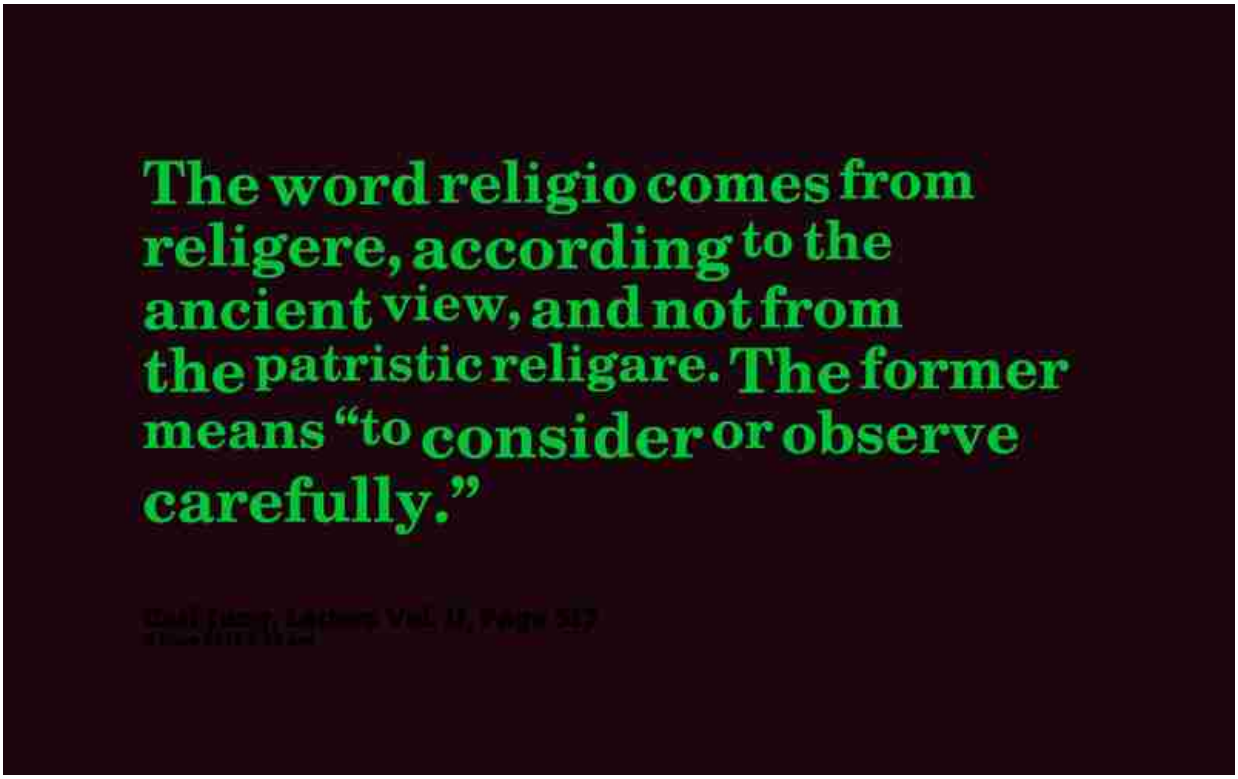
Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

1852



I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517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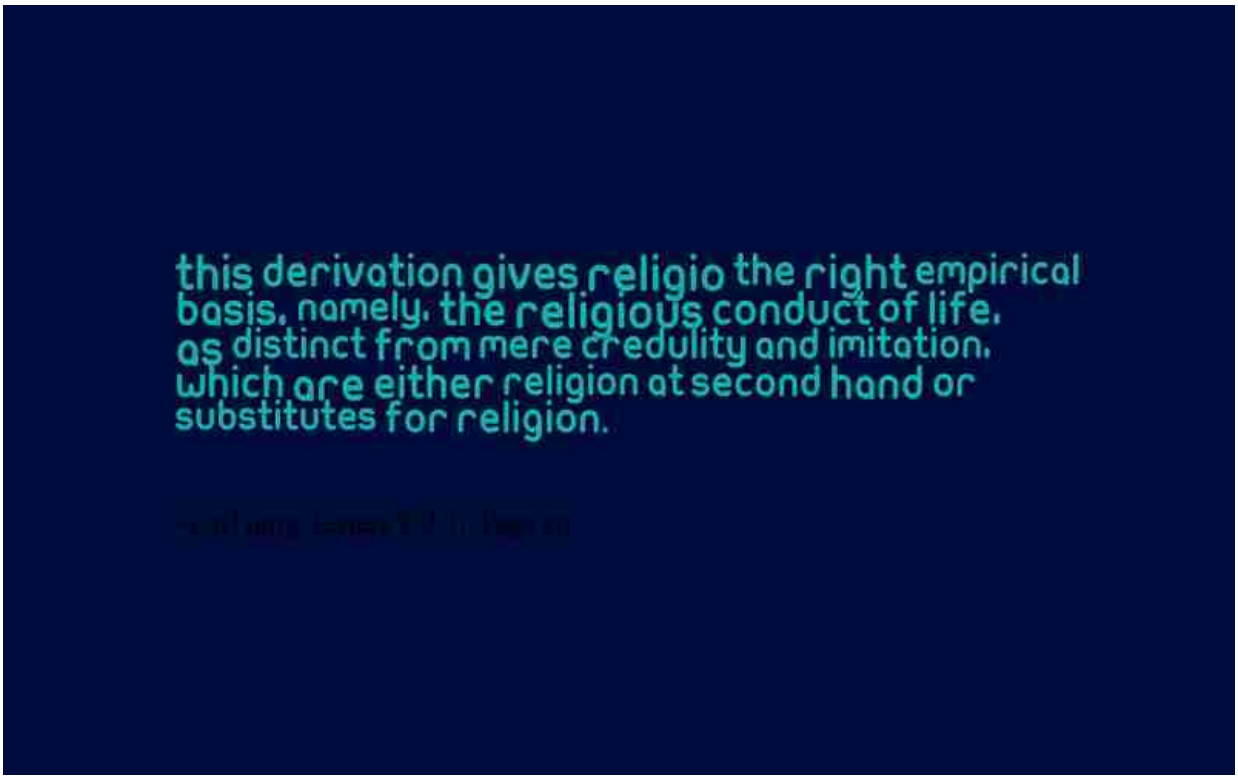
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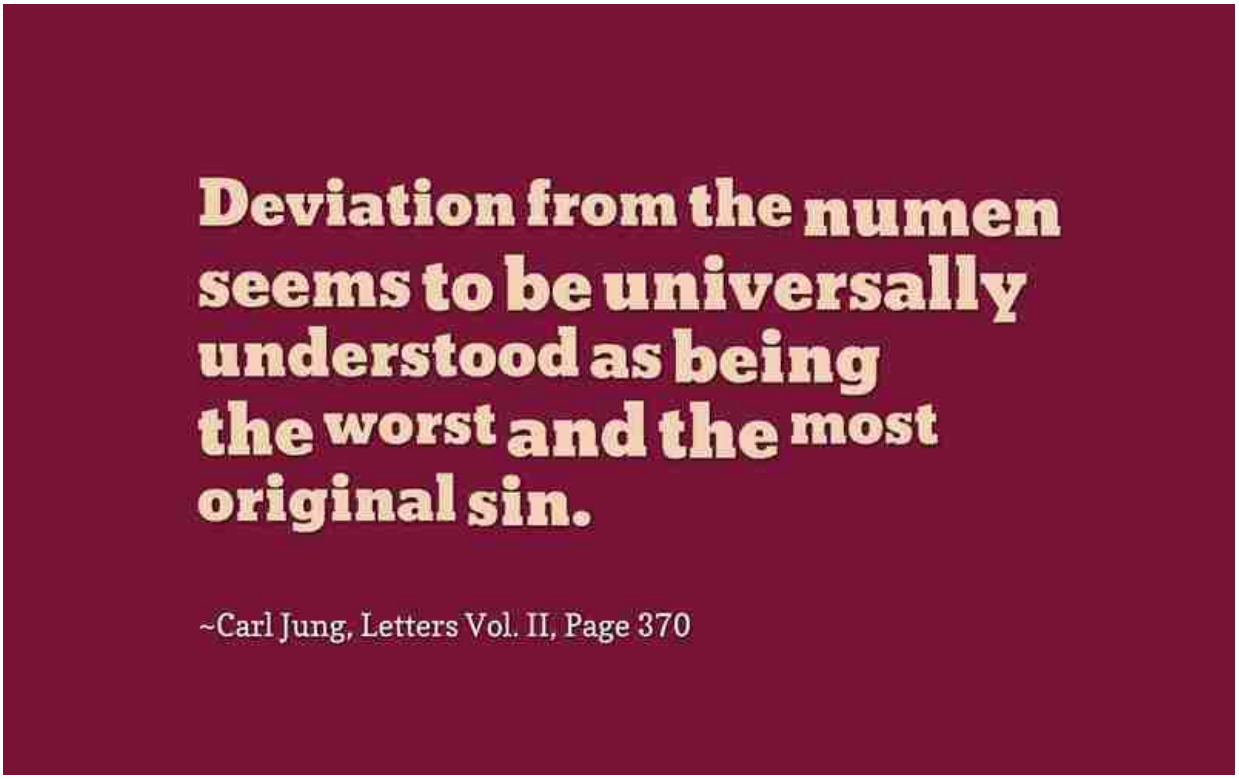
1854


Deviation from the numen seems to be universally understood as being the worst and the most original sin.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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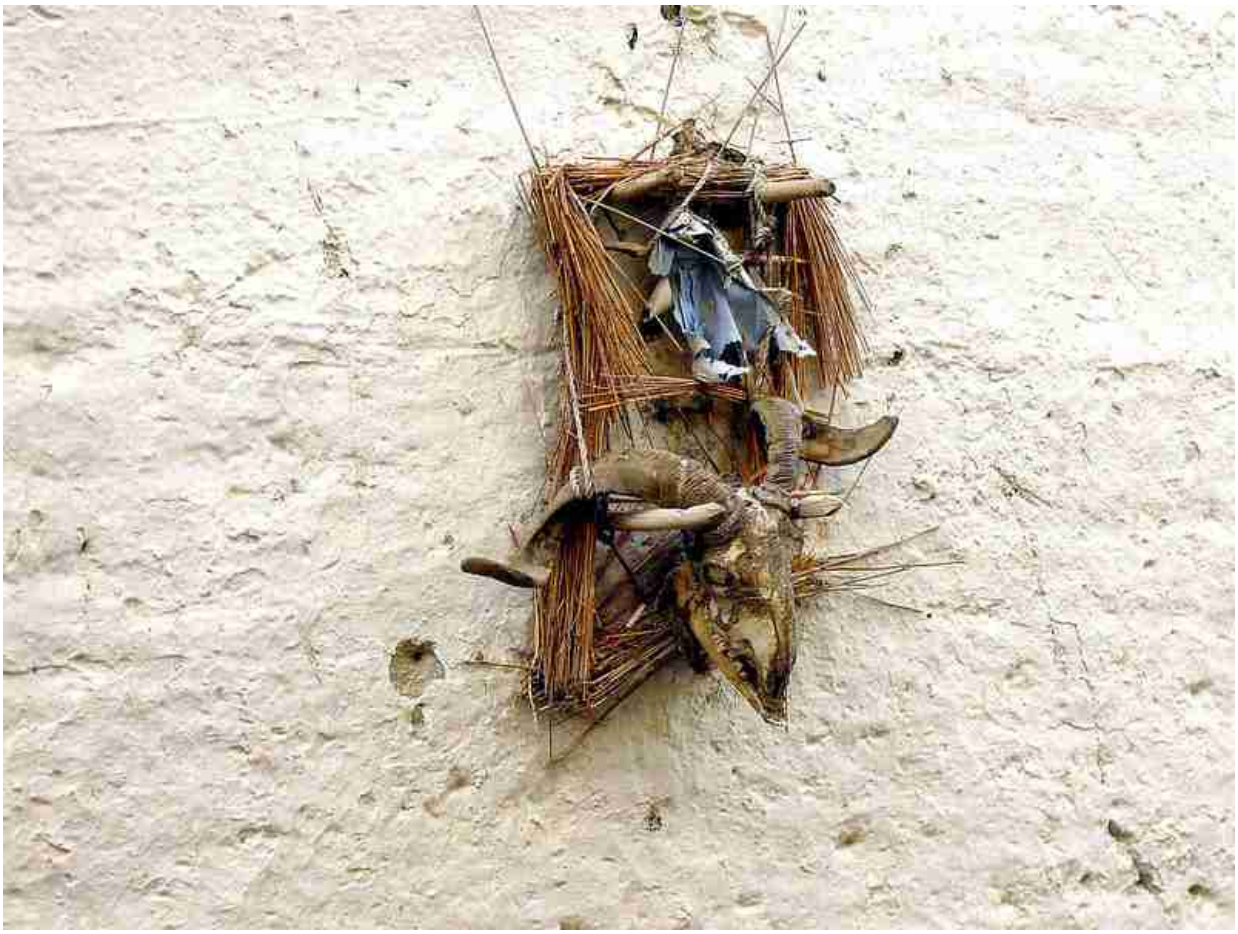
Frederick Spielbergjet: This ghost trap I brought to Dr. Jung,... **(2016-07-16 02:30)**



Frederick Spielberg: Memory of C.G. Jung:

It was a colossal privilege for me to have been entitled to have several long talks with Jung.

In 1949, in Sikkim, I had discovered and acquired fourteen different types of Tibetan ghost traps, used for astrological, medical, and other reasons.

In Zurich I constructed a model of one of them.

This ghost trap I brought to Dr. Jung, because I knew he would be very interested in it. That was in the year 1856

1956.

I brought it to him to his house in Kusnacht and he kept it, afterwards, in his tower, his big tower at Bollingen which is still in existence.

Now this ghost trap that I built I took with me to the railroad station on my way to Jung's place, and while I was waiting for the train with this huge thing at my side a man walked by and lifted his hat as if in respect to this thing he considered as at least a personality of dignity.

And then I talked to Dr. Jung and I told him this was one of my Tibetan ghost traps heelheard about, and the first thing he said was, "Have you trapped any ghosts with it yet?"

I said, 'Tm very surprised, Dr. Jung, that you as a psychologist ask such a question because we came to talk about the fact that obviously I would not have trapped a ghost with this contraption in Zurich because if there are any ghosts, and there may be some in Zurich and around the Jung Institute, these ghosts would not be the same as the Tibetans are accustomed to and for which purpose these particular contraptions were built."

But he was so interested in them and had many similar questions about their use and talked to me for a long time about somewhat related practices of village wizards in the Swiss villages, call "Strondel."

How many demons are there that can be trapped?

Usually the answer is that there are about 50,000, but if you ask about it closer you find out that each Tibetan has his own 50,000.

That makes quite a few billions!

Dr. Jung and I talked about that.

Why this enormous number?

Because we are maybe brought up as monotheists, it's a good thing to put all good things into one pot and call it God or all the bad things in one pot and call it the Satan.

Why so many?

Dr. Jung was very much in favor of polytheism in this sense because he said that every situation calls for its own demon and for its own projection.

It's much better if for every good occasion or for every bad occasion you have a separate angel and a separate ruling force that you can contact with instead of by mentalization to throw it all together in some abstract way.

One ghost trap was of special interest to Jung.

I told him that it was used to counteract the evil consequences of great success. "Of course," said Jung, "

You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope, my friend, that this success will not harm you too much.'"

The last one of our conversations, in 1960, centered around the question of the decay of myth and religion.

To Jung’s question, "What was your most recent publication about?"

I answered: "Alchemy as a way to salvation, in which I showed that the intellectualization of alchemy by Paracelsus and Boehme meant the death of alchemy.

Thereupon Jung said smilingly, "But I am an alchemist and I am not dead!"

The following discussion centered about this subject matter.

Jung, who had studied more medieval alchemy texts than anyone else, insisted that alchemy had not really died during the wrongly called "enlightenment," which relied one-sidedly on the material side of the exploration of Being.

In contrast to us, the alchemist did not feel body and soul as separated as we feel; the outside and the inside of his being were not
antagonistic.

If he faced a problem he went straight away down to his laboratory to find the solution by working with the materials of nature rather than to develop theories in his mind alone.

The problem he experienced thus has an aspect of the cosmic cycle that could be solved only in harmony with All.

His subconscious was not as subconscious as ours, his consciousness not so conscious.

So Jung became an alchemist, a harmonizer and combiner.

You will understand therefore when today I walk into a Jung Institute I do not feel that I am approaching just another psychiatric clinic where a few hundred people are helped in their personal suffering, but I have distinctly the impression of entering an alchemical laboratory, where the treasures of the deep are lifted up to the level of awareness.

Jung indeed was like a deep-sea fisherman who did not hesitate to touch, catch and accept the often beastly and dangerous, but also precious and wonderful essences that underlie our existence. Frederick Spiegelbergjet, J.E.T., Pages 83-85

Carl Jung across the web:

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Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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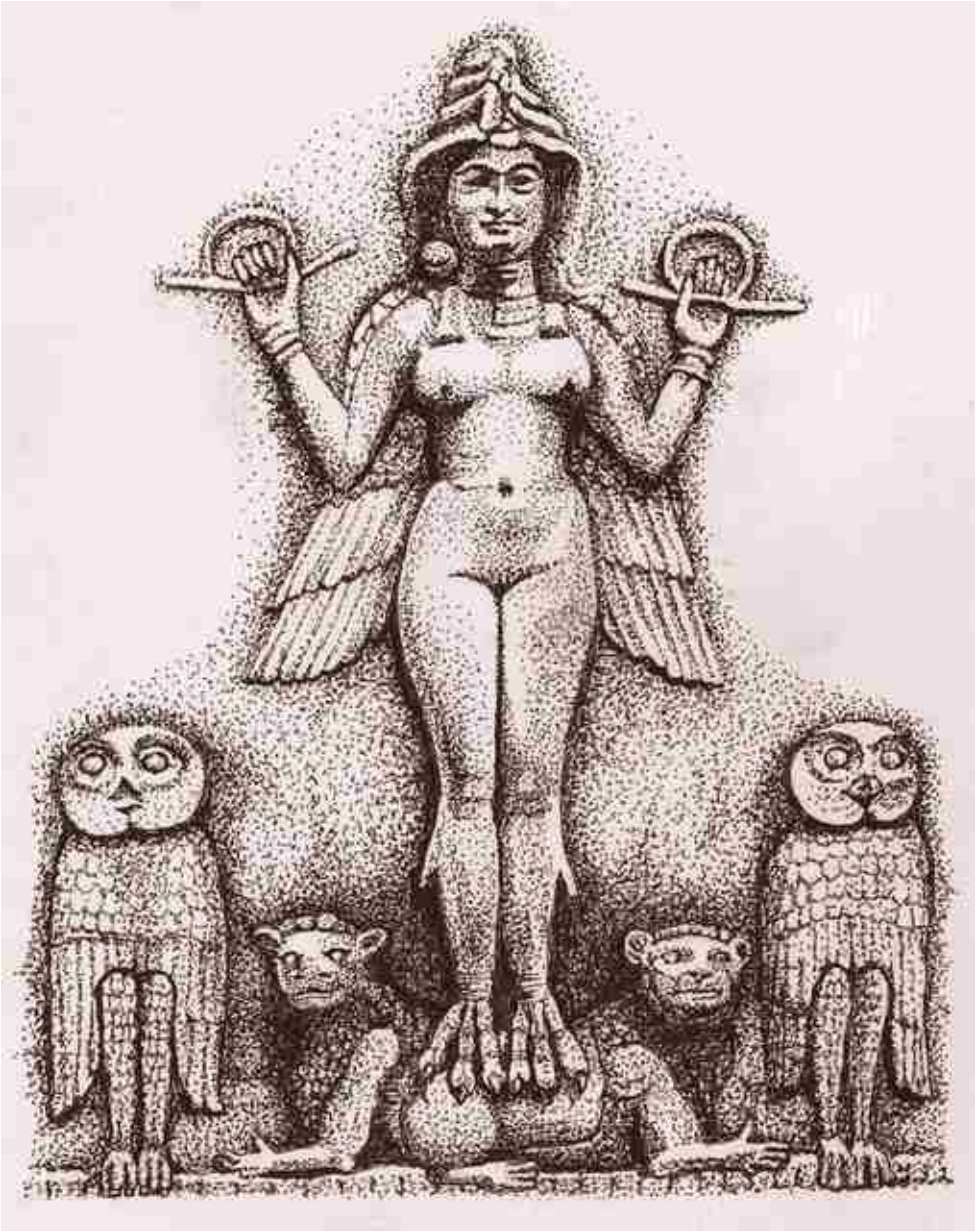
Joseph Campbell: ...the Sumerian myth of the goddess Inanna's descent to the nether world. **(2016-07-17 02:30)**



The oldest recorded account of the passage through the gates of metamorphosis is the Sumerian myth of the goddess Inanna's descent to the nether world.

From the "great above" she set her mind toward
the "great below,"

The goddess, from the "great above" she set her
mind toward the "great below,"

Inanna, from the "great above" she set her mind
toward the "great below."

1860

My lady abandoned heaven, abandoned earth,
To the nether world she descended,
Inanna abandoned heaven, abandoned earth,
To the nether world she descended,
Abandoned lordship, abandoned ladyship,
To the nether world she descended.

She adorned herself with her queenly robes and jewels.

Seven divine decrees she fastened at her belt.

She was ready to enter the "land of no return," the nether world of death and darkness, governed by her enemy and sister goddess, Ereshkigal.

In fear, lest her sister should put her to death, Inanna instructed Ninshubur, her messenger, to go to heaven and set up a hue and cry for her in the assembly hall of the gods if after three days she should have failed to return.

Inanna descended.

She approached the temple made of lapis lazuli, and at the gate was met by the chief gatekeeper, who demanded to know who she was and why she had come.

"I am the
queen of heaven, the place where the sun rises," she replied.

"If thou art the queen of heaven," he said, "the place where the sun rises, why, pray, hast thou come to the land of no return"?

On the road whose traveler returns not, how has thy heart led thee?"

Inanna declared that she had come to attend the funeral rites of her sister's husband, the lord Gugalanna; whereupon Neti, the gatekeeper, bid her stay until he should report to Ereshkigal.

Neti was instructed to open to the queen of heaven the seven gates, but to abide by the custom and remove at each portal a part of her clothing.

To the pure Inanna he says:

"Come, Inanna, enter."
Upon her entering the first gate,
The shugurra, the "crown of the plain" of her head, was removed.
"What, pray, is this?"

"Extraordinarily, O Inanna, have the decrees of the
nether world been perfected,
0 Inanna, do not question the rites of the nether world."

Upon her entering the second gate,
The rod of lapis lazuli was removed.
"What, pray, is this?"
"Extraordinarily, 0 Inanna, have the decrees of
the nether world been perfected,
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Upon her entering the third gate,
The small lapis lazuli stones of her neck were removed.
"What, pray, is thin?"
"Extraordinarily, 0 Inanna, have the decrees of
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Upon her entering the fourth gate,
The sparkling stones of her breast were removed.
"What, pray, is this?"
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Upon her entering the fifth gate.
The gold ring of her hand was removed.
"What, pray, is this?"
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Upon her entering the sixth gate,
The breastplate of her breast was removed.
"What, pray, is this?"
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Upon her entering the seventh gate,
All the garments of ladyship of her body were removed.
"What, pray, is this?"
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0 Inanna, do not question the rites of the nether world."

Naked, she was brought before the throne. She bowed low. The seven judges of the nether world, the Anunnaki, sat before the throne of Ereshkigal, and they fastened their eyes upon Inannai—the eyes of death.

At their word, the word which tortures the spirit,
The sick woman was turned into a corpse,

The corpse was hung from a stake.

Inanna and Ereshkigal, the two sisters, light and dark respectively,
together represent, according to the antique manner of
symbolization, the one goddess in two aspects; and their confrontation
epitomizes the whole sense of the difficult road of trials.

The hero, whether god or goddess, man or woman, the figure in a
myth or the dreamer of a dream, discovers and assimilates his opposite
(his own unsuspected self) either by swallowing it or by
being swallowed.

One by one the resistances are broken.

He must put aside his pride, his virtue, beauty, and life, and bow or
submit to the absolutely intolerable.

Then he finds that he and his opposite are not of differing species, but one flesh.

The ordeal is a deepening of the problem of the first threshold
and the question is still in balance: Can the ego put itself to death?

For many-headed is this surrounding Hydra; one head cut off, two
more appear—unless the right caustic is applied to the mutilated
stump.

The original departure into the land of trials represented only the beginning of the
long and really perilous path of initiator)' conquests and moments of illumination.

Dragons have now to be slain and surprising barriers passed—again, again, and again.

Meanwhile there will be a multitude of preliminary victories, unretainable
ecstasies, and momentary glimpses of the wonderful land. Joseph Campbell,
Hero with a Thousand Faces, Pages 86-88

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One by one the resistances are broken.

He must put aside his pride, his virtue, beauty, and life, and bow or
submit to the absolutely intolerable.

Then he finds that he and his opposite are not of differing species, but one flesh.

The ordeal is a deepening of the problem of the first threshold and the question is still in balance: Can the ego put itself to death?

For many-headed is this surrounding Hydra; one head cut off, two more appear—unless the right caustic is applied to the mutilated stump.

The original departure into the land of trials represented only the beginning of the
long and really perilous path of initiator)' conquests and moments of illumination.

Dragons have now to be slain and surprising barriers passed—again, again, and again.

Meanwhile there will be a multitude of preliminary victories, unretainable ecstasies, and momentary glimpses of the wonderful land. Joseph Campbell, Hero with a Thousand Faces, Pages 86-88

Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans... (2016-07-18 02:30)

J. Marvin Spiegelman: Memory of C.G. Jung

My memories of Jung come from the period March, 1956, to March, 1959, during which I was a student at

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At these events, times of great anticipation and excitement for us, Jung was much as he appears in the filmed interviews: alive, vital, intense, serious and attentive to all issues which were raised, yet full of good humor and laughter.

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"We need these saints in Europe," said Jung, "to help us save ourselves!"

The thinly veiled reference was probably to Schweitzer, but Jung's anger went way beyond some personal or individual criticism and was enormously heartfelt.

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I had been having many conversations over the past months with a fellow-student who had very strong Freudian leanings and was trying to reconcile these with his Jungian views and interests.

In those conversations, he often quarreled with Jung's view of the symbol.

I told him to ask Jung himself, but when the time came at the public lecture, my friend wisely kept his mouth shut.

So I asked the question.

Jung got just furious.

He said, "You can find the answer to that in any book!" and went on to excoriate me for raising the question at all.

Well, I was naturally mortified.

I reddened deeply and sank into my chair as much as I could, which was not nearly enough.

But I weathered the storm, inside and out, and took my bruised ego home to reflect.

It turned out to be a good lesson for me.

Since then, I have appreciated the importance of speaking for myself and not being a mouthpiece for views or reflections that were not my own.

But my more personal encounter with Jung came at the end of my stay, in March, 1959, when I went to him as part of my ritual of completing my work at the Institute.

In my heart, I wanted to receive his blessing, just as I had received the blessing of my grandfather (who, in his middle nineties, was like an Old Testament prophet to me) when I went off to sea as a sailor in World War II.

I was a bit gun-shy from my previous encounter with Jung and couldn't bring myself to ask for the blessing directly.

I approached the interview, there at his home in Kusnacht, as a most special event indeed and my heart was thumping as I was ushered into the waiting room by the housekeeper.

I was soon calmed, however, by seeing the bookcase filled with paperback American detective stories (my wife would like that, I thought) and a painting of a silly-looking grand potentate surrounded by foolishly adoring people.

Jung was clearly trying to de-inflate people's images of him and I smiled and relaxed.

He came in shortly and brought me into his famous office, motioning me to sit down in a straw chair just inches from his own.

He lit his pipe and looked at me expectantly.

He seemed totally present.

I was overwhelmed with this closeness, this total availability both physically and psychologically, and babbled something to the effect that my problems were pretty well taken care of by my analyst, but I wanted to see Jung before I left Zurich.

He laughed easily and asked me how I liked the work.

I responded that I was deeply moved and affected by it, and that his books had always been a source of great value for me, although some had been hard to read.

He nodded and then laughed again, saying that they "had been hard to write."

We were both silent for a while, as if he were trying to sense really where my soul was, since I wasn't able to convey it to him.

Then he began to speak, from out of himself somewhere.

He spoke of his own life, of his trips to Africa and India, of his own search for himself, of the claims of the in-

dividuation process, of the loneliness of it, and how he had been glad of someone's participation in it.

He spoke of dreams he had, of one in particular that he had dreamt at Bollingen, where soldiers of the Middle Ages appeared.

He delightedly said that Miss von Franz had independently had the same dream when she slept on that spot.

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What does it mean?" Jung was asking me to interpret his dream?

My God!

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The mandala lights were incredible, but those paintings done afterwards in America were much bleaker.

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Throughout all this apparent soliloquy, I was totally present too and I had the experience, subsequently reported by others also, that Jung was "speaking to my condition," and addressing himself to all my problems, fears, concerns, and deep desires.

Most of all, it was an experience of Self speaking to Self.

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He was very much present once-together with my grandfather, of all things-when I even had to make a separation with the Jungian collective.

We did a "hora" together.

In all these dreams and fantasy encounters, Jung has always been supportive of my individuation, just as he was through my silence that special day in March, 1959. J. Marvin Spiegelman, J.E.T., Pages 84-88

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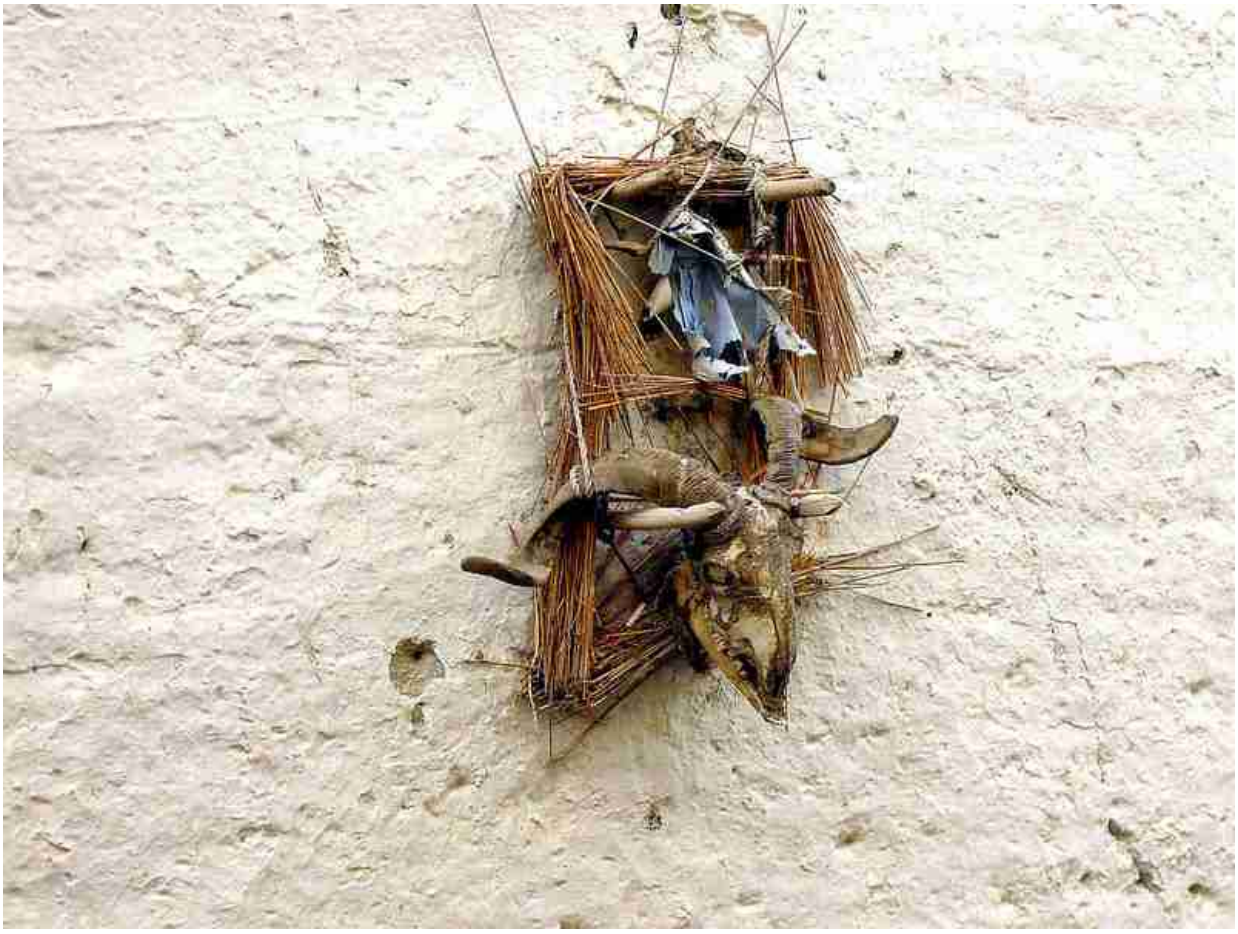
Carl Jung and Tibetan Ghost Traps **(2016-07-19 02:30)**



Frederick Spielbergjet: Memory of C.G. Jung:

It was a colossal privilege for me to have been entitled to have several long talks with Jung.

In 1949, in Sikkim, I had discovered and acquired fourteen different types of Tibetan ghost traps, used for astrological, medical, and other reasons.

In Zurich I constructed a model of one of them.

This ghost trap I brought to Dr. Jung, because I knew he would be very interested in it. That was in the year 1956.

I brought it to him to his house in Kusnacht and he kept it, afterwards, in his tower, his big tower at Bollingen which is still in existence.

Now this ghost trap that I built I took with me to the railroad station on my way to Jung's place, and while I was waiting for the train with this huge thing at my side a man walked by and lifted his hat as if in respect to this thing he considered as at least a personality of dignity.

And then I talked to Dr. Jung and I told him this was one of my Tibetan ghost traps heel heard about, and the first thing he said was, "Have you trapped any ghosts with it yet?"

I said, ’Tm very surprised, Dr. Jung, that you as a psychologist ask such a question because we came to talk about the fact that obviously I would not have trapped a ghost with this contraption in Zurich because if there are any ghosts, and there may be some in Zurich and around the Jung Institute, these ghosts would not be the same as the Tibetans are accustomed to and for which purpose these particular contraptions were built."

But he was so interested in them and had many similar questions about their use and talked to me for a long time about somewhat related practices of village wizards in the Swiss villages, call "Strondel."

How many demons are there that can be trapped?

Usually the answer is that there are about 50,000, but if you ask about it closer you find out that each Tibetan has his own 50,000.

That makes quite a few billions!

Dr. Jung and I talked about that.

Why this enormous number?

Because we are maybe brought up as monotheists, it’s a good thing to put all good things into one pot and call it God or all the bad things in one pot and call it the Satan.

Why so many?

Dr. Jung was very much in favor of polytheism in this sense because he said that every situation calls for its own demon and for its own projection.

It’s much better if for every good occasion or for every bad occasion you have a separate angel and a separate ruling force that you can contact with instead of by mentalization to throw it all together in some abstract way.

One ghost trap was of special interest to Jung.

I told him that it was used to counteract the evil consequences of great success. "Of course," said Jung, "

You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, ’I hope, my friend, that this success will not harm you too much.’"

The last one of our conversations, in 1960, centered around the question of the decay of myth and religion.

To Jung’s question, "What was your most recent publication about?"

I answered: "Alchemy as a way to salvation, in which I showed that the intellectualization of alchemy by Paracelsus and Boehme meant the death of alchemy.

Thereupon Jung said smilingly, "But I am an alchemist and I am not dead!"

The following discussion centered about this subject matter.

Jung, who had studied more medieval alchemy texts than anyone else, insisted that alchemy had not really died during the wrongly called "enlightenment," which relied one-sidedly on the material side of the exploration of

Being.

In contrast to us, the alchemist did not feel body and soul as separated as we feel; the outside and the inside of his being were not
antagonistic.

If he faced a problem he went straight away down to his laboratory to find the solution by working with the materials of nature rather than to develop theories in his mind alone.

The problem he experienced thus has an aspect of the cosmic cycle that could be solved only in harmony with All.

His subconscious was not as subconscious as ours, his consciousness not so conscious.

So Jung became an alchemist, a harmonizer and combiner.

You will understand therefore when today I walk into a Jung Institute I do not feel that I am approaching just another psychiatric clinic where a few hundred people are helped in their personal suffering, but I have distinctly the impression of entering an alchemical laboratory, where the treasures of the deep are lifted up to the level of awareness.

Jung indeed was like a deep-sea fisherman who did not hesitate to touch, catch and accept the often beastly and dangerous, but also precious and wonderful essences that underlie our existence. Frederick Spiegelbergjet, J.E.T., Pages 83-85

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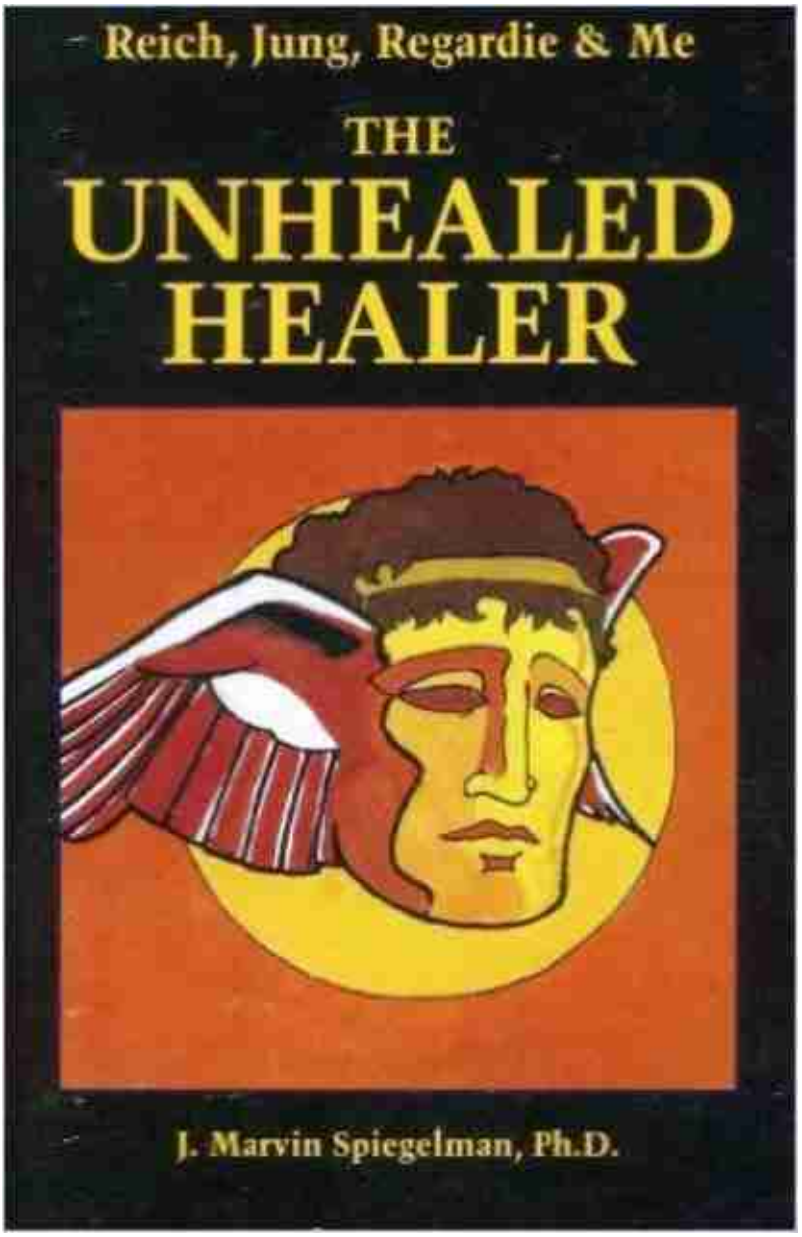

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1874

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Sigrid Strauss-Klobe: Memory of C.G. Jung: **(2016-07-21 02:30)**

Sigrid Strauss-Klobe: Memory of C.G. Jung:

I would like to tell about three encounters with C. G. Jung.

I was present at the memorial address that Jung gave for his deceased friend Richard Wilhelm in May, 1930.

Jung spoke as one who was deeply moved, personally, and his words reflected the close ties he had with Wilhelm, both with the person and with his intellectual work.

He spoke of the human and spiritual encounter with R. Wilhelm as of one of the most significant events of his life.

He spoke of the grateful reverence he felt for this man and friend.

He remembered his all-embracing humanity, his greatness of heart which allowed him to divine "the whole," and which enabled him to bring to the torn-asunder soul of the West the gift of ancient Chinese wisdom of which we stand in great need.

Jung also spoke of the stimulus and influence on his own work which was due to Wilhelm.

Every listener knew that this was a memorial like no other.

Something numinous stood in the room.

I want to tell a funny memory I have of Jung in the year 1930.

Jung had spoken in the largest auditorium at the Munich University on the subject of "Psychology and Literature."

After the lecture, members of the Jungian circle met in the foyer of the Hotel Vier Jahreszeiten in order to talk with Jung. In the course of the evening, Dr. Heyer brought Jung to our table where, besides my husband and myself, sat two ladies who had also been to the lecture, but whom I did not know.

These ladies told Jung that they doubted that a high caliber artist would necessarily have a shadow as Jung had asserted in the lecture.

Both women insisted that there were exceptions: in the presence of great personal differentiation they allowed
no shadow.

I remember one of them telling Jung: "But Johann Sebastian Bach!"

Jung answered, "Be glad that you were not married to Johann Sebastian Bach!"

Thereupon the other said: "But you, Herr Professor, you are, after all, an exception!"

Jung said nothing. The subject of conversation changed.

A few minutes later, Jung leaned back in his chair and stared at two strange ladies who stood in the foyer very modishly got up and said with tiny narrowed eyes: "Now those ladies would interest me a lot!"

No reply from the two idolizers.

I experienced a very merry Jung on the occasion of an evening excursion of the members of the Zurich psychological
club at the time of the Eranos conference of 1935 in Ascona.

The group had gone to the high-lying village of Intrania for a rural supper.

Being from Germany I did not belong to the group, but a woman therapist, who was a friend of Jung’s, had asked his permission to bring me along.

Jung knew me since I had worked with him analytically earlier in the year.)

At the long table with local wine and fish and a full moon rising, a practically Dionysian boisterousness set in, in which Jung was fully included.

The full moon was greeted by Jung with solemn words.

All intellectual and personal conversational gambits were spiked with symbolic and mythic puns.

All this was couched in the Zurich Swiss-German dialect and I understood but little, yet simply could join in the general hilarity.

Toni Wolff, who sat opposite me (next to Jung) and who noticed my language problem, occasionally tendered explanations.

For me that evening was the experience of a totally relaxed Jung, with a child's readiness for merriment. Sigrid Strauss-Klobe, J.E.T., Pages 89-90.

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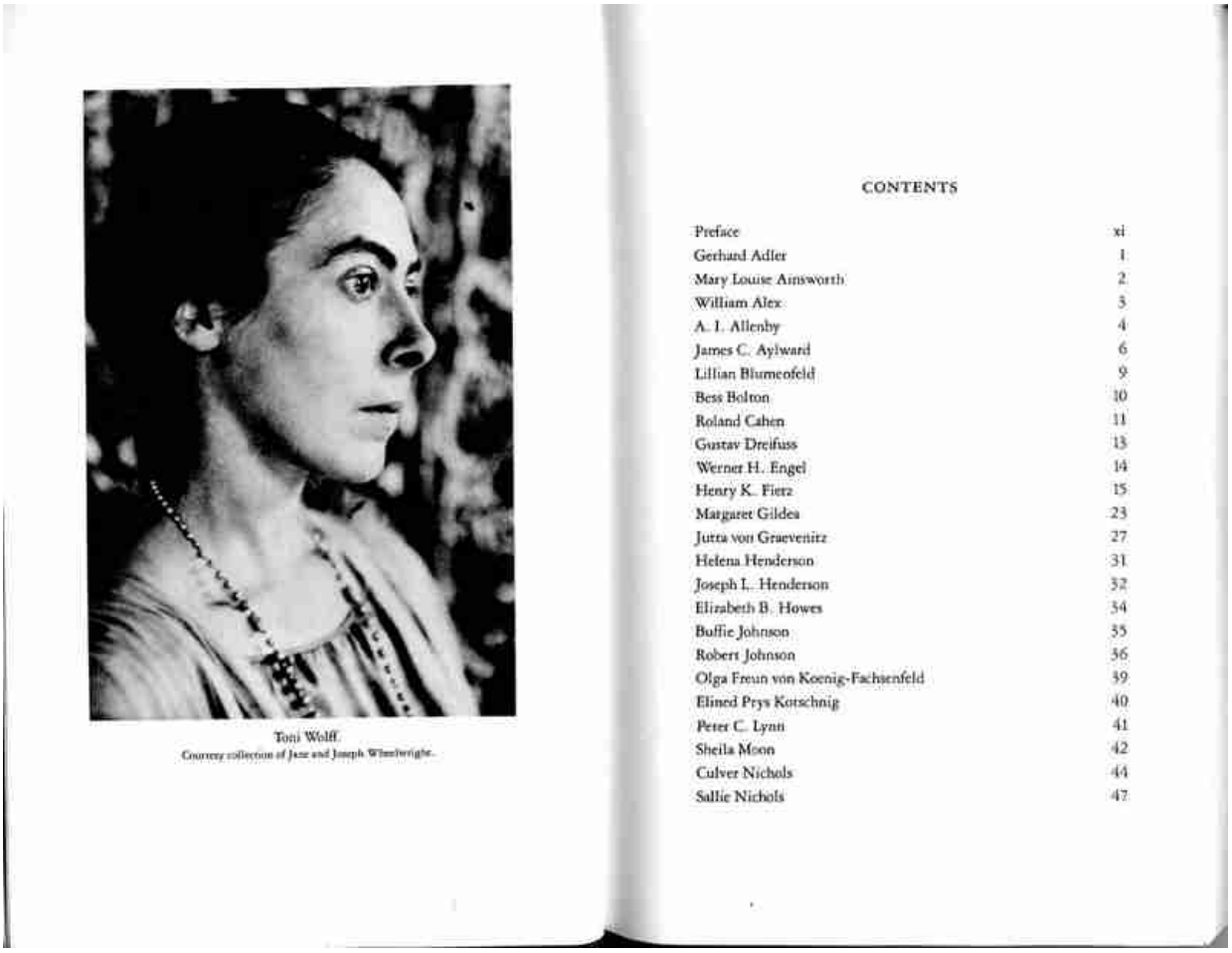
M. I. Rix Weaver: An Interview with C.G. Jung (2016-07-22 02:30)



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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On November 22, 1955, I visited Dr. Jung at his home in Kusnacht.

Though I had met Jung and had listened to him speak, I looked forward to having a period with him alone.

When I came to Zurich in 1951 to study at the C. G. Jung Institute, Jung no longer lectured students, but he did grant some personal interviews.

I had in mind as I walked down the Seestrasse to his home to discuss with him a dream which I had had.

This was precious time allotted me and I wanted to waste no part of it.

I entered the house and sat awhile in a small room at the top of the stairs, waiting for Jung to invite me to his library.

It was at this time his wife Emma was very ill and Dr. Jung went first to see her, then took me to his study.

He put my coat on a rack near the doorway.

1882

We sat at a window overlooking the Zurichsee.

Tapestries and books filled the background as Jung leaned back in his chair and looked at me thoughtfully.

I was the first Australian to come to the C. G. Jung Institute and I was probably the first to visit him, for he said, after we had spoken about his birthday celebrations at which I had taken a photo of him which he liked, "Coming from Australia as you do, should you not have some sort of accent as the Americans do?"

I told him then a yarn about the much maligned Australian accent and he laughed heartily.

Another time he spoke of Australia as Ultima Thule.

Then came the time for a more serious talk and Jung asked me if there was something I wanted to ask of him.

All thoughts of dreams left me and my question surprised me, appearing, as it seemed, of its own accord. "What," I said, "is the difference between me and that table?"

In the company of the great man it seemed as if I was aware on a different level of the oneness of all things.

Perhaps I was experiencing something grasped intellectually before.

Perhaps like the French writer Colette who, when she saw Walt Disney's Living Desert
said, "We are one creature."

Jung, however, leaned forward and tapped the table with his middle finger and said "We are of the same substance as that table.

Our discrimination, the 'I' awareness is the difference.

The difference is the consciousness God has spent millions of years to bring about.

Look how He experimented with the dinosaurus, for instance, after it came from the sea and had to develop a brain.

"Development continued. Primitive man, the anthropoid from which we sprang gradually acquired consciousness, though real consciousness, as we know it, commenced with the beginning of written history.

For all that, only a handful are conscious today.

Even people like Einstein did not believe the Creator played a game of chance, but that is exactly how it all happened-growth.

"Consciousness itself is a growing thing.

However conscious we seem, our abysmal unconsciousness is alarming.

Every day I know I am unconscious.

I see in people that which is not there-or the other way round.

It is a duty to withdraw and question ourselves.

It is a duty to say to ourselves, ’That is a table and how much of it do I perceive?

Do I perceive it wholly?’

Of people we have to say, ’This is a human being, how much do I see?’

And the same with our psyche-stand off and be critical of its contents.

It is only from our realizing unconsciousness that consciousness expands.

It gives meaning to life to know that everything added to consciousness is a step forward of the creator.

This is our human work.

I am not afraid of communism; I am afraid of unconsciousness and of modern science.

I am afraid of America which educates its children away from being individuals into being mass-educated people.

These are the Marxists without knowing it.

Russia is masculine and America feminine.

They are natural opposites.

With their so-called science, America plays into the hands of Marxism.

"You see, that is our real problem-the collective shadow.

The atom bomb is in the hands of unconscious people.

It is like giving a baby a kilo of gelignite, it eventually blows itself up.

"There is no science.

There is no cause.

There is a growing something in which the Creator seeks to become conscious.

If the Creator had had a causal idea,

He would have made man for this and animal for that in a certain way, and in their completeness, and things would have been sterile.

Nothing could have happened, life would have had no meaning.

It is the fact that consciousness grows which gives life its meaning.

1884

When you rely on modern science, on cause and effect, and you take away individuality, you take God out of the world, that is the anti-Christ.

Take a riverbed, for instance, mark off a square of it after stopping the flow of the water, and then measure the stones.

Science will say this riverbed has stones of three inches in diameter.

Then the water flows over again, but some day there comes along someone who sees a boulder or a grain of sand and it does away with the whole concept.

Tell a modern scientist that his proposition is only so far true, and he laughs.

He says the boulder and the grain of sand are the exceptions, but just therein is the point.

There is not a rule.

"The Creator never meant it like that.

Somewhere evil has got in and put things into 'cause' and into 'science.'

But what scientists miss is that they themselves observe and we are so unconscious that what appears real we find is not as we thought.

That is why I say, 'Be conscious.'

That is the thing than can, if only sufficient are conscious, save us from sterility and this threat of complete destruction.

Destruction would be a pity.

Life is worth living.

Today's world has taken millions of years for its achievements and there is happiness and interest in living.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people.

This is today's calamity-the collective shadow, the general unconsciousness while those who are conscious are like a handful of salt in all this.

There are people who believe that the few who are conscious can hold the world against annihilation,but I am afraid of the terrific power of general unconsciousness.

People say to me: Alchemy is very interesting, but you give no proof.

Why the whole book is a proof!

It has been thought!

It is an example!

Thoughts are real, they are the consciousness.

People can’t see that.

Einstein could not.

Take your realization into your daily life.

Test it and every test widens it.

That is indeed your contribution to this overwhelming unconsciousness we see all around us.

We can only hope it is the little leaven.

"It is said that the shadow is my [Jung’s] concept.

I did not make the shadow, it is a fact. Man has a shadow, this is not a concept.

Nor are the archetypes concepts, they are facts which we can prove.

They have nothing to do with me, they were already there.

Once I met a normal man.

He had a home, a family, a practice.

He was interested in hypnosis and came to me for analysis.

Then to my horror he had a latent psychosis, which broke out immediately the unconscious was touched. I tell you I was scared.

I got him right in three weeks.

Then I said to that man: Now you have learned a lot, and you’d better leave it alone.

And he went back and has not touched psychology since.

What I fear greatly and suspect greatly is normality.

That is something people are trained to.

It is like a tight lid.

That is why I am afraid of the psychologists of today who have the idea of universal validity.

That which is paradoxical is sent underground, so they attempt a normality which is sterile.

People must know they are in conflict.

They must be able to carry the conflict.

That is consciousness.

They must stand between that which is in opposition.

You see I cannot sit on any stool.

The theologians think I attack God and the scientists think me unscientific.

I have no theory.

A theory kills and stultifies.

One has to look at things as they come.

Now let us look again at that table.

How conscious is one of it?

If you commence to begin to realize you are overwhelmed by your unconsciousness.

Do you know the pattern on the other side?

Do you know all of that table-the tree, the thoughts of workers (for it is also man's thoughts), the hopes, the aims etc.

Do you begin to know?

One has to say: When I hear, do I hear? When I see, do I see? When I touch, how much do I feel?

IfI touch this chair, it is not the touch in itself which tells me, it has to come back to me in order that I recognize.

Only then can I send out recognition.

Consciousness is seated in the brain. (Psychoid) It is subjective.

When I was in Africa and went alone to a place where there was a valley of wild animals which no-one knew about, I suddenly thought, 'Only I know.'

It is necessary in order that they exist for someone to know.

Each of these animals is of the Creator.

Each is the same stuff as I.

And yet I had to know it. You see it was a new world.

There are so many new worlds and only an extension of consciousness brings them into existence.

That table is a world.

"In a world which demands normality people are afraid of a vision.

These days it belongs to the lunatic asylum.

The production of 'mass' men kills life and obstructs consciousness.

As I said, if God had been conscious and had created the finished article, there would have been nothing more to do, there would have been no development, and people would be just that and nothing more.

But we see it is not so, and that every time we add to our own consciousness it is the growing consciousness of the Creator.

That gives real meaning to life, makes it interesting and worthwhile.

Life is worth while and that is why I do not want to see it destroyed by great masses of unconsciousness.

"I have a book here written by a chemical scientist on alchemy.

Not once does the word 'Conjunctionis' appear.

He has seen alchemy as the basis of chemistry, but because the conjunctionis appears symbolically as male and female, sun and moon, he missed the important point-the union, the fusion of substances which is the basis of chemistry, because it was put in a way which his actual thinking could not understand and so he cast it out as dross, thereby missing the essence.

People are profoundly unconscious.

"The body, mind, world, are all one substance, but consciousness demands of us: I am this.

I am of the whole God, but not the whole.

God exists in that we are conscious.

How would I know I am a man if I saw no other man.

Separateness is consciousness, but that separateness can only come after conscious recognition of the one-ness, otherwise it is participation mystique and unconsciousness."

Jung was called away at that point and I waited quite a while.

When he returned there was a change.

He told me the doctor had just called and that his dear wife would not recover.

I offered to leave but he bade me stay.

1888

He then sat a little longer to speak.

This time he said that life has to be lived fully.

One has to live what one is, utilize one's potential.

He spoke of his wife's life and its completeness, then added, "Death is a drawing together of two worlds, not an end.

We are the bridge."

I did not see Jung again until the funeral of Mrs. Jung.

Through the years those last words have stayed with me.

Surely we are the bridge in so many ways.

And as Jung had pointed out, it is necessary to strengthen that bridge by our own lives.

I believe it was largely that day's talk with Jung and a dream I had later in which he held up a stick and said, "Eternity stands upright," that led to my ultimate interest in microphysics-that discipline added to Jung's concepts opened for me doorways to deep understanding, even consciousness, to knowledge that was ancient and new and meaningful beyond words. M.I. Rix Weaver, J.E.T., Pages 90-95

http://www.jungwa.org/rix.html

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungccurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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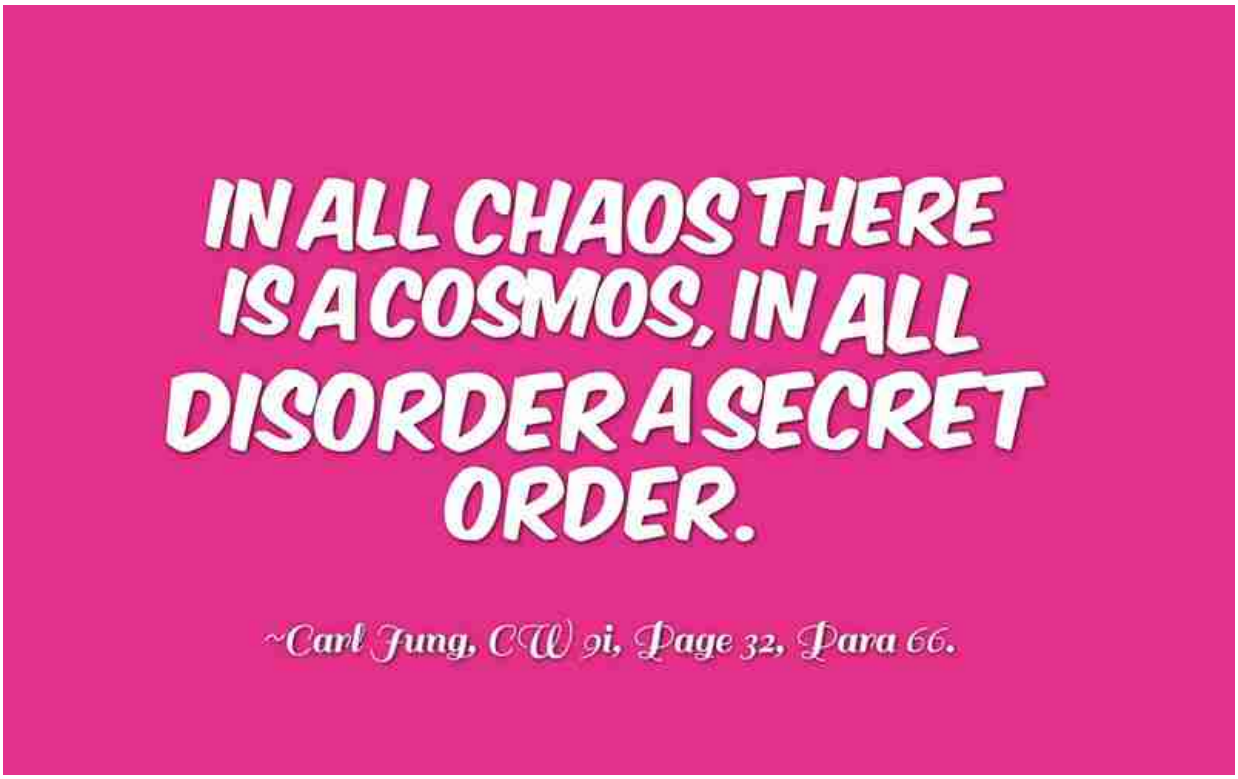
Carl Jung: ...in all chaos there is a cosmos, in all disorder a secret order... **(2016-07-23 02:30)**



Thus the anima and life itself are meaningless in so far as they offer no interpretation.

Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite.

It takes man's discriminating understanding, which breaks everything down. into antinomial judgments, to recognize this.

Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even-we might almost be tempted to say-to "postulate" such a thing, though this would not be in accord with the truth.

1890

For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree.

We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless.

Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it.

It is a moment of collapse.

We sink into a final depth-Apuleius calls it "a kind of voluntary death."

It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization.

Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima.

This is the archetype of meaning) just as the anima is the archetype of life itself. Carl Jung, CW 9i, Page 32, Para 66.

Carl Jung across the web:

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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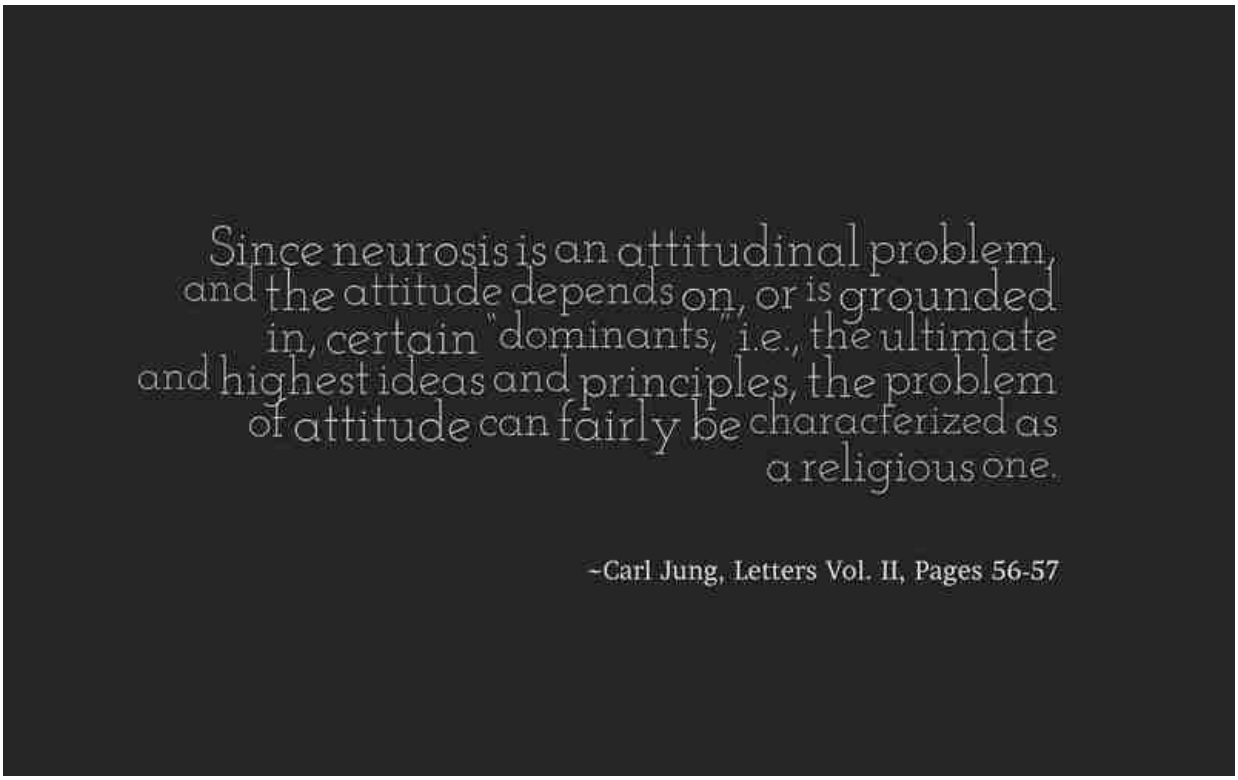
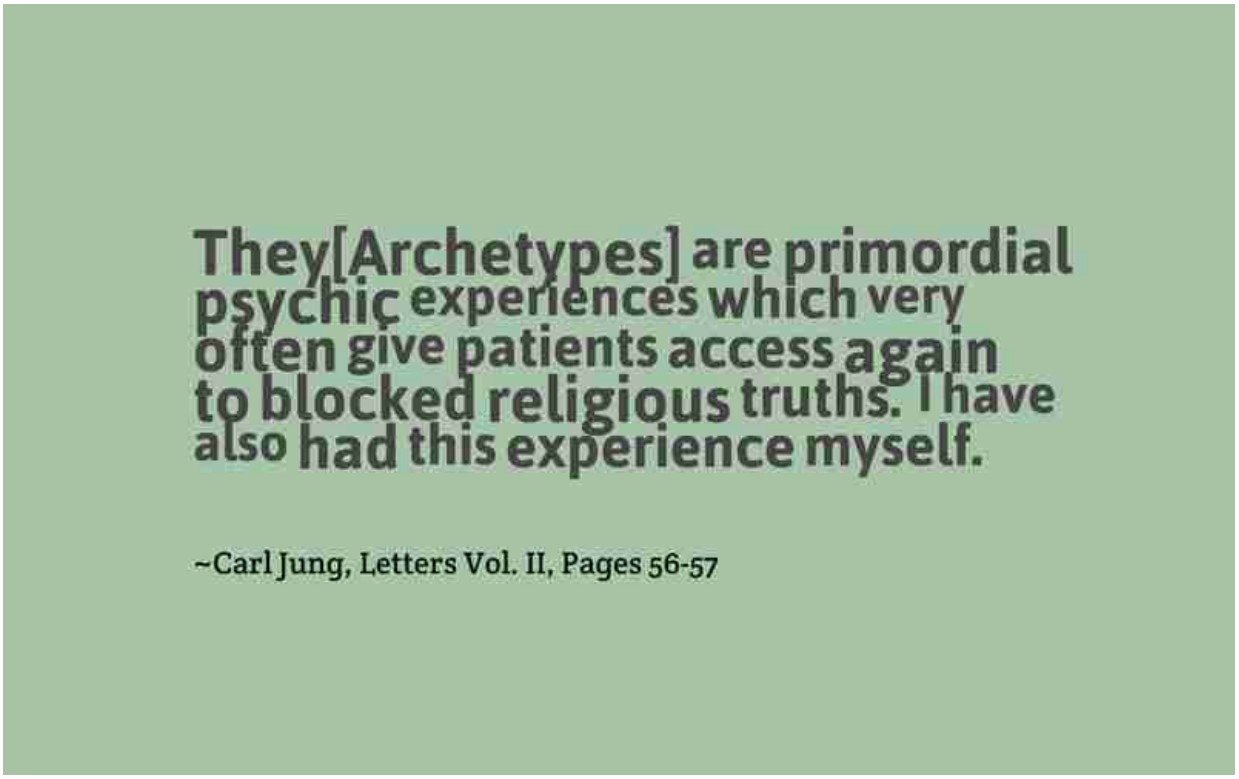
Some Carl Jung Quotations XLVI **(2016-07-24 02:30)**


Since neurosis is an attitudinal problem,
and the attitude depends on, or is grounded
in, certain "dominants," i.e., the ultimate
and highest ideas and principles, the problem
of attitude can fairly be characterized as
a religious one.
~Carl Jung, Letters Vol. II, Pages 56-57

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one. Carl Jung, Letters Vol. II, Pages 56-57

1892


They[Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself.
~Carl Jung, Letters Vol. II, Pages 56-57

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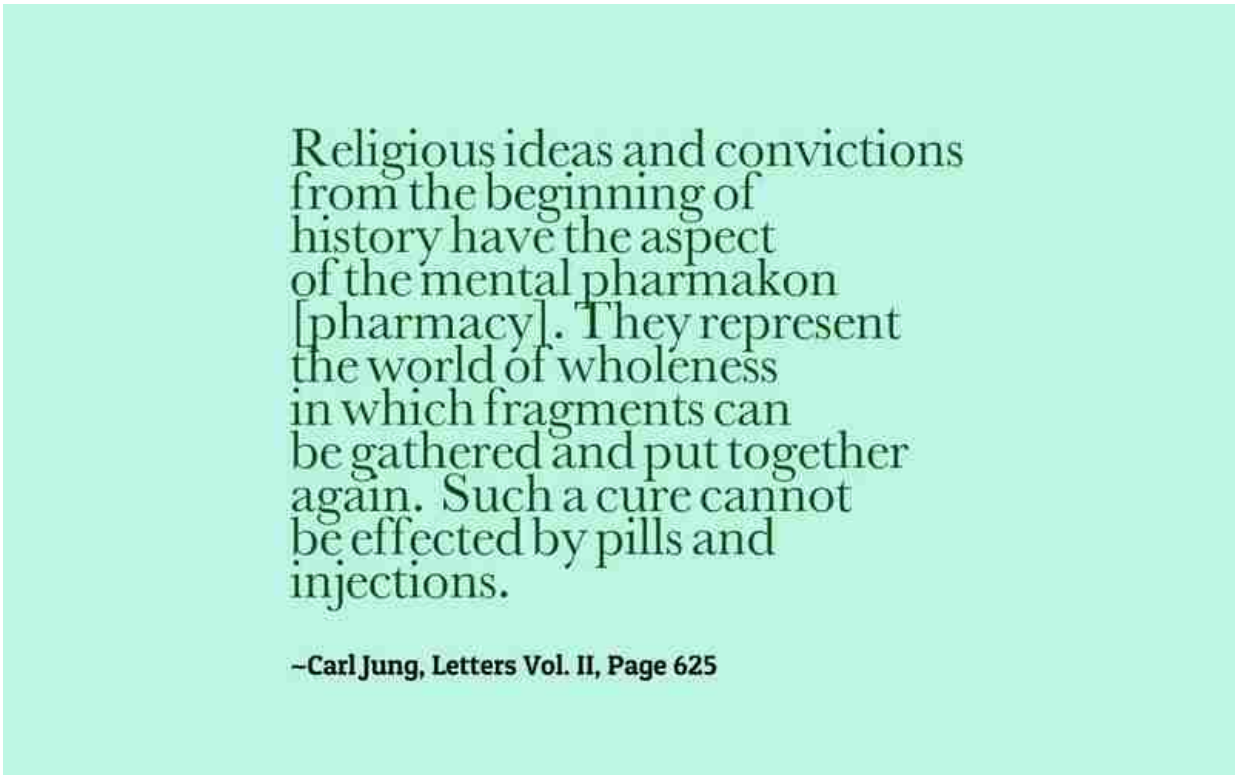
Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections.
–Carl Jung, Letters Vol. II, Page 625

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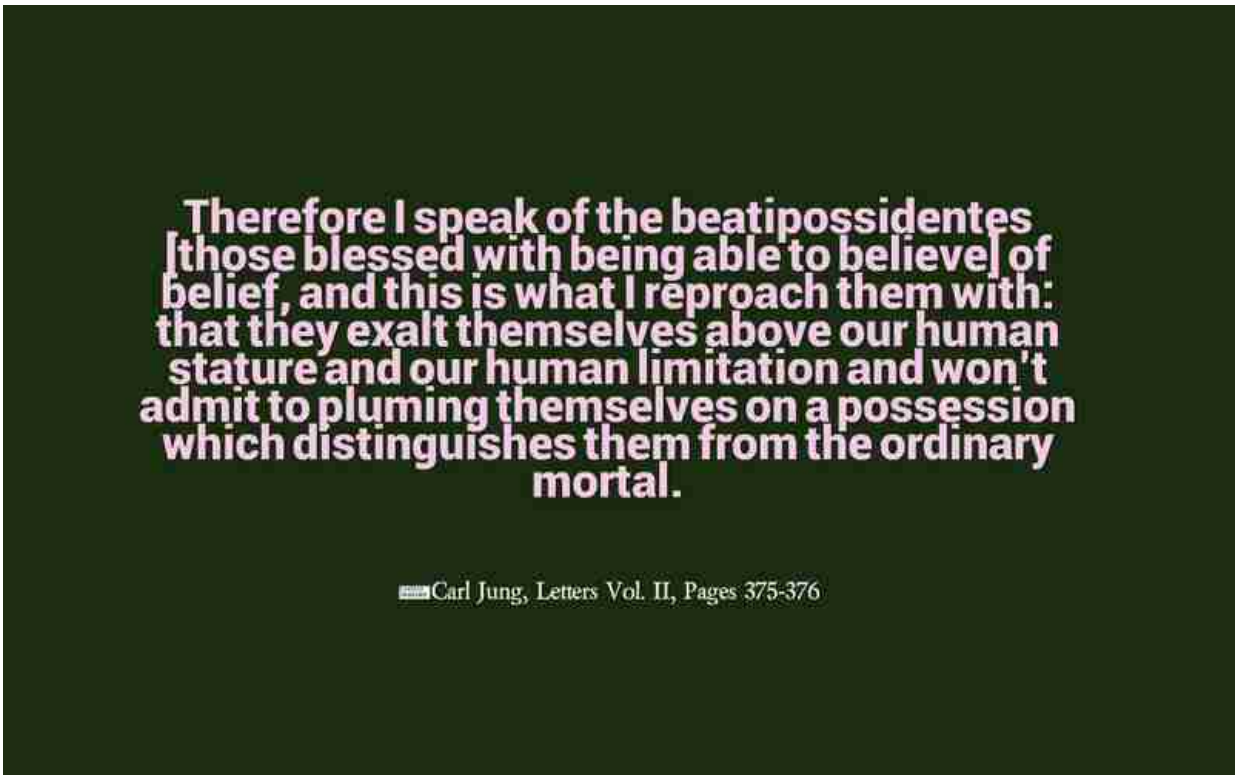
Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal.
Carl Jung, Letters Vol. II, Pages 375-376

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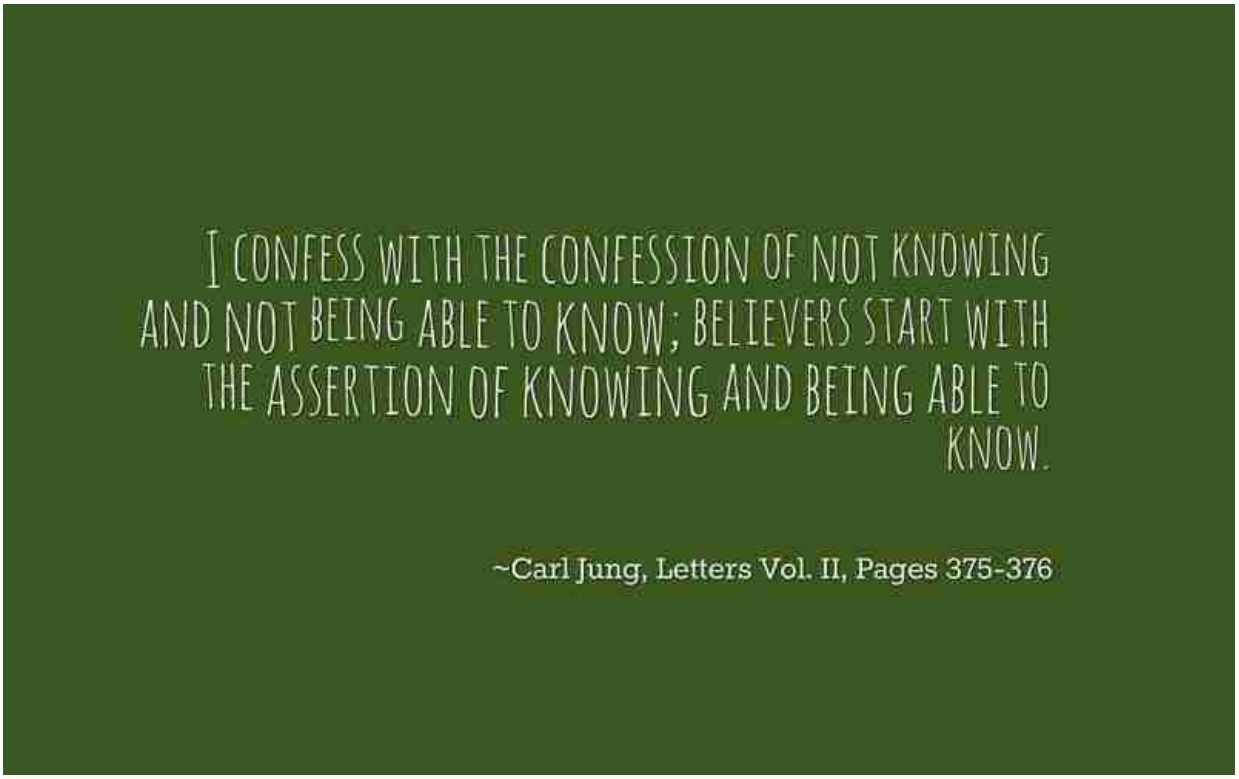
1894


I CONFESS WITH THE CONFESSION OF NOT KNOWING AND NOT BEING ABLE TO KNOW; BELIEVERS START WITH THE ASSERTION OF KNOWING AND BEING ABLE TO KNOW.
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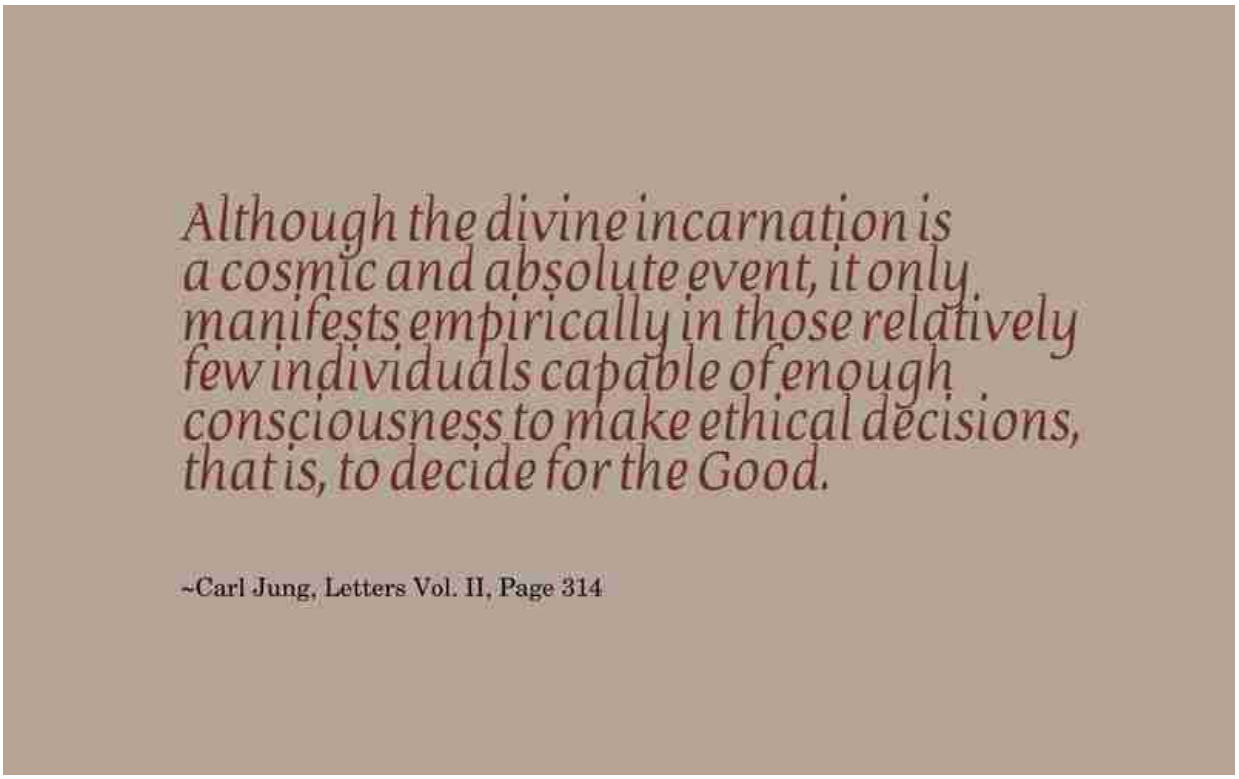
Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good.
~Carl Jung, Letters Vol. II, Page 314

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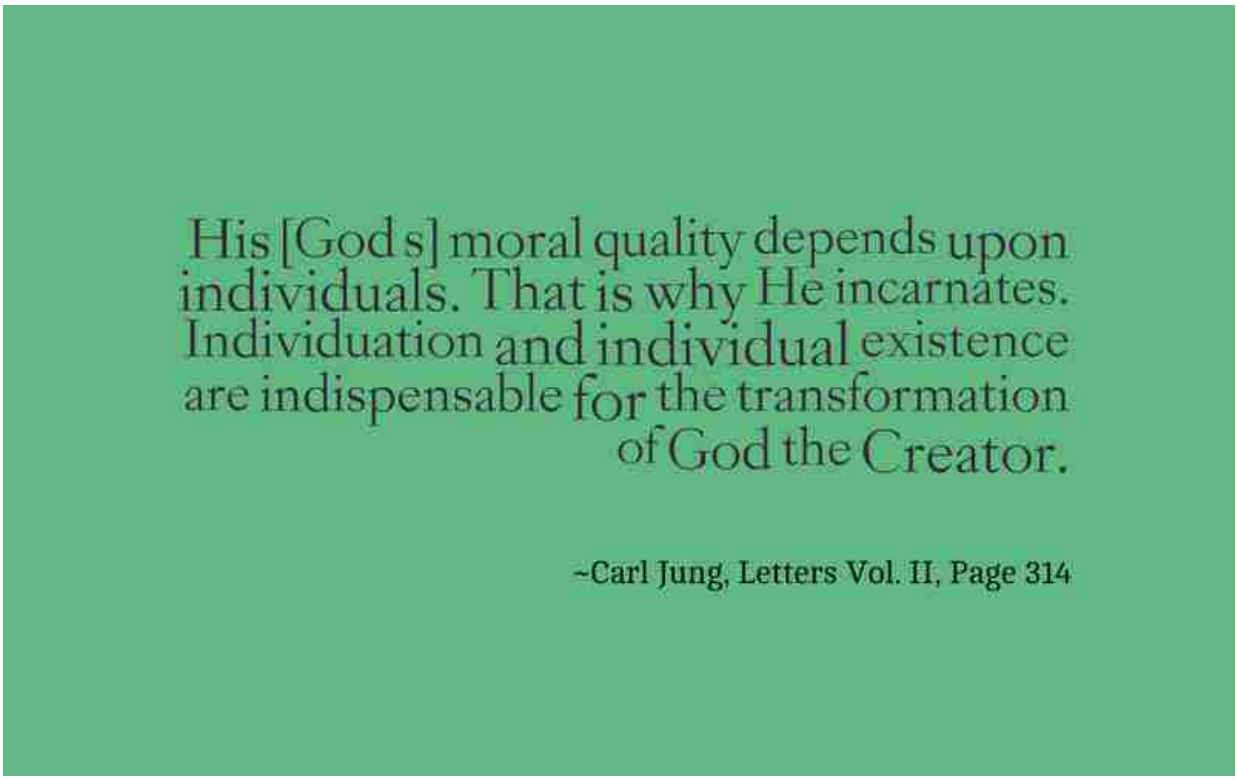
His [God s] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator.
~Carl Jung, Letters Vol. II, Page 314

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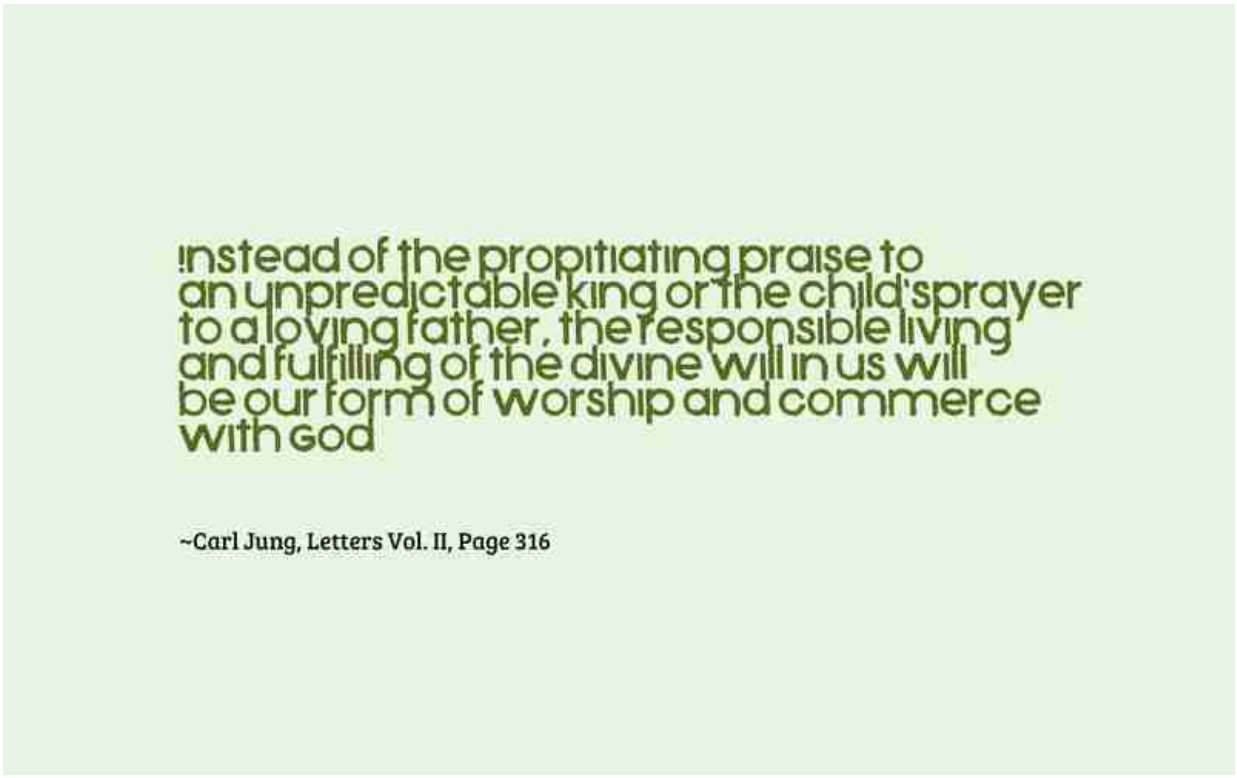
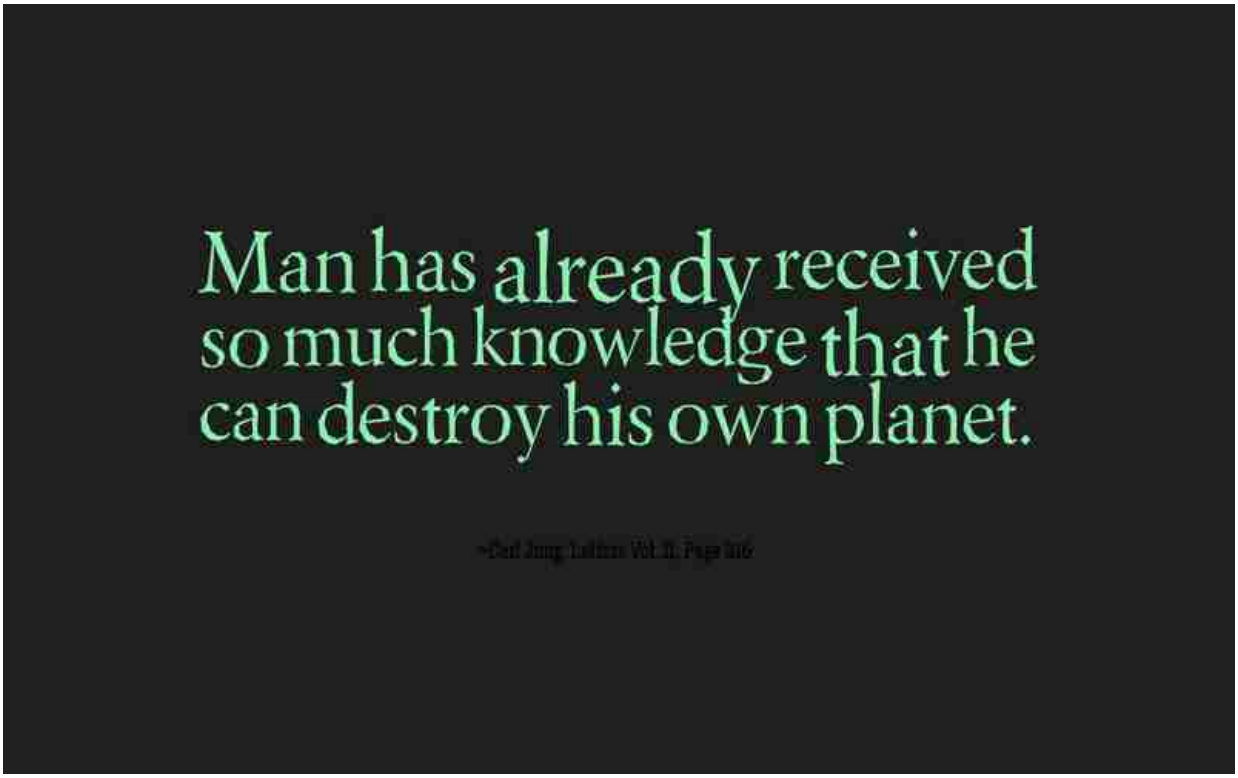
1896


Instead of the propitiating praise to
an unpredictable king or the child's prayer
to a loving father, the responsible living
and fulfilling of the divine will in us will
be our form of worship and commerce
with God
~Carl Jung, Letters Vol. II, Page 316

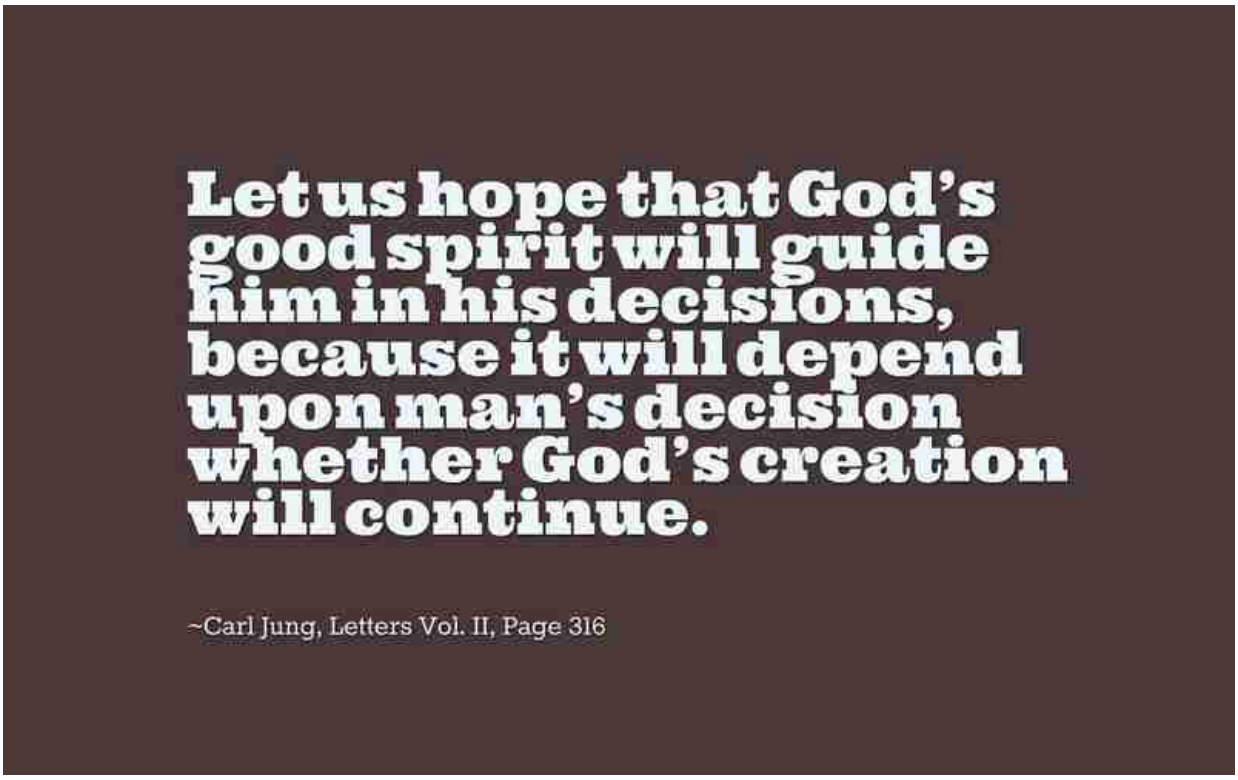
Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.



Man has already received so much knowledge that he can destroy his own planet. Carl Jung,

1897

Letters Vol. II, Page 316.


Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.
~Carl Jung, Letters Vol. II, Page 316

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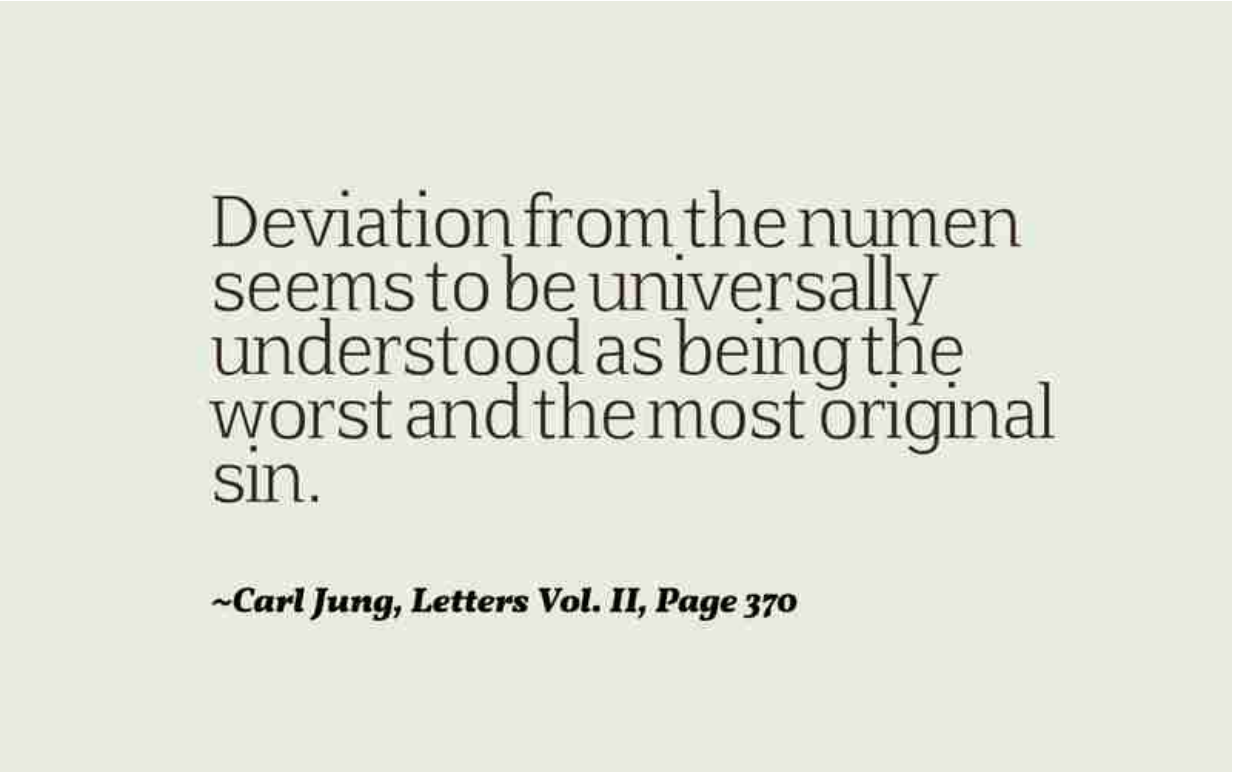
1898


Deviation from the numen seems to be universally understood as being the worst and the most original sin.
~Carl Jung, Letters Vol. II, Page 370

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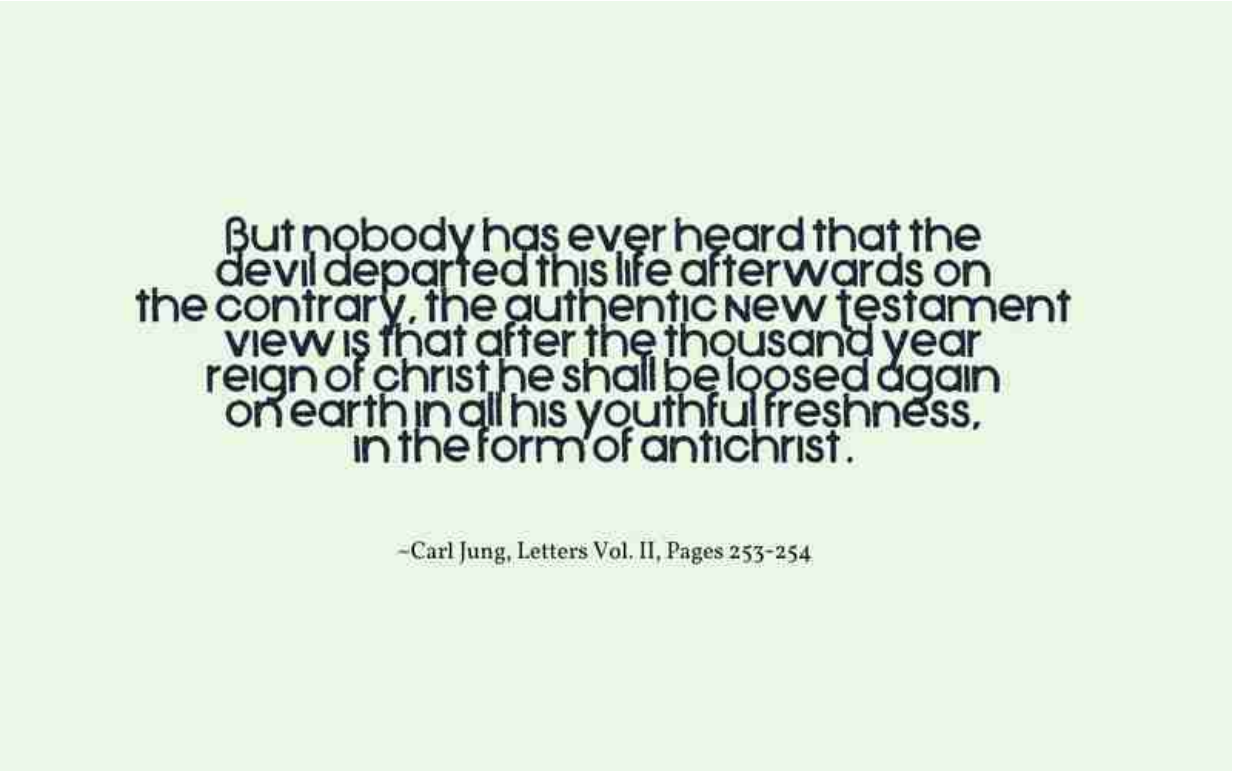
But nobody has ever heard that the devil departed this life afterwards on the contrary, the authentic New Testament view is that after the thousand year reign of christ he shall be loosed again on earth in all his youthful freshness, in the form of antichrist.
~Carl Jung, Letters Vol. II, Pages 253-254

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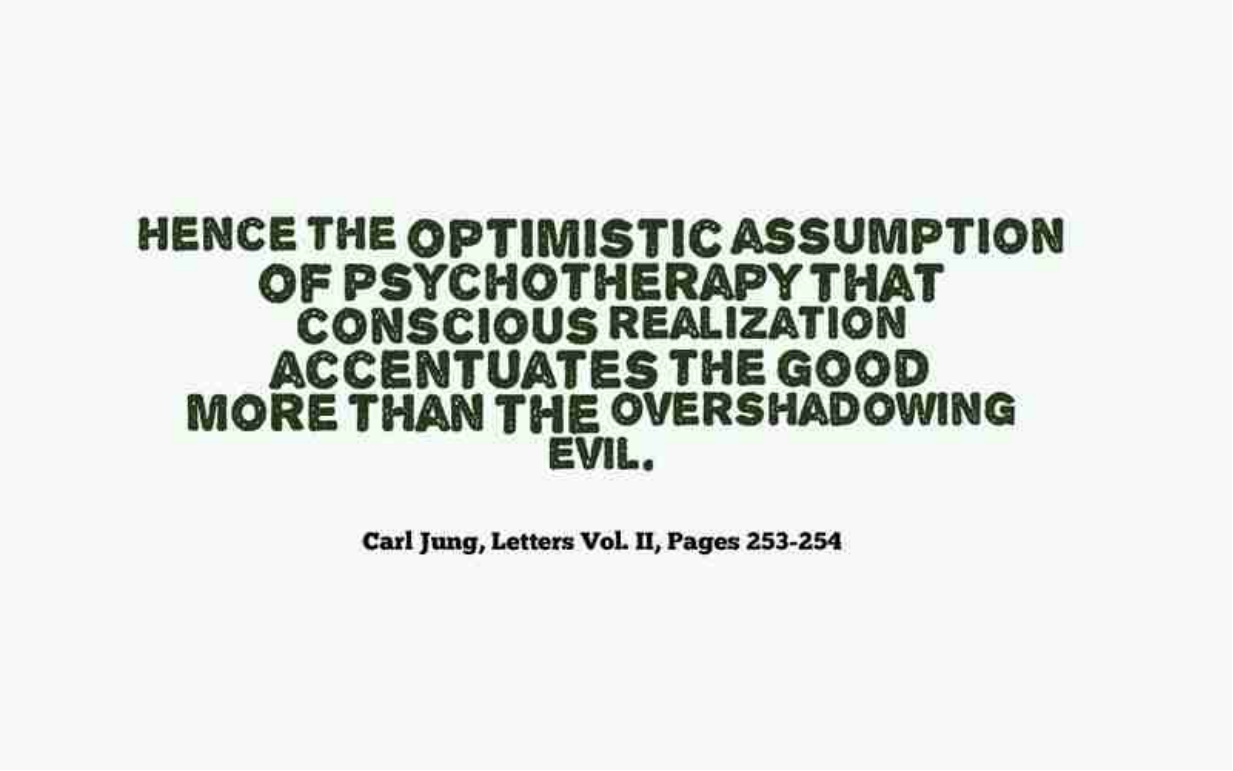
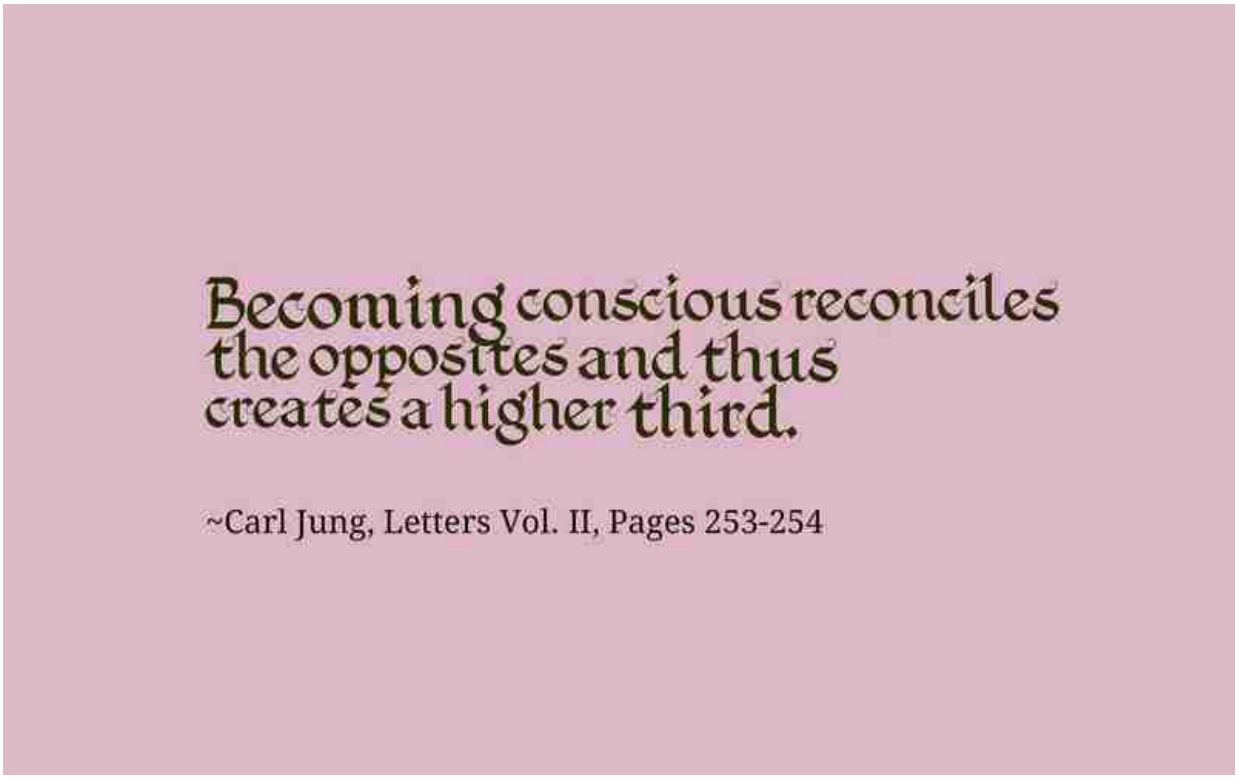
loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Pages 253-254.

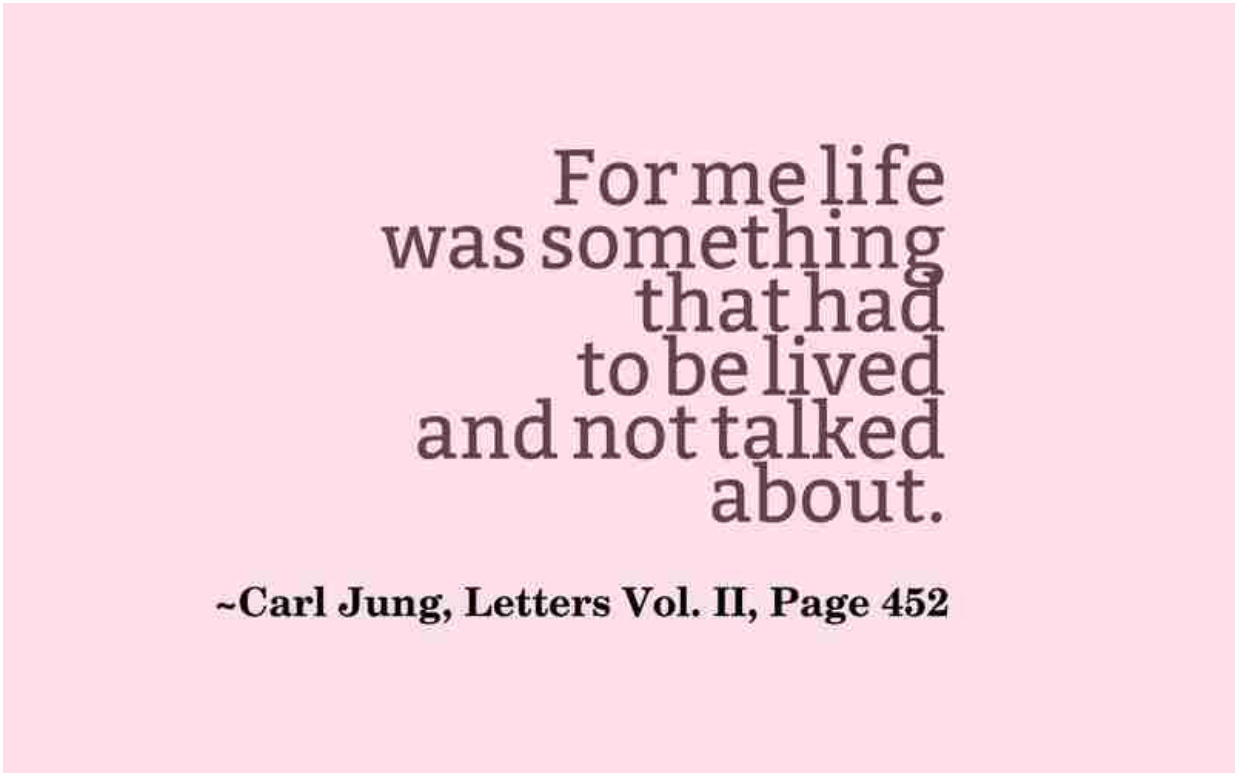

HENCE THE OPTIMISTIC ASSUMPTION OF PSYCHOTHERAPY THAT CONSCIOUS REALIZATION ACCENTUATES THE GOOD MORE THAN THE OVERSHADOWING EVIL.
Carl Jung, Letters Vol. II, Pages 253-254

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

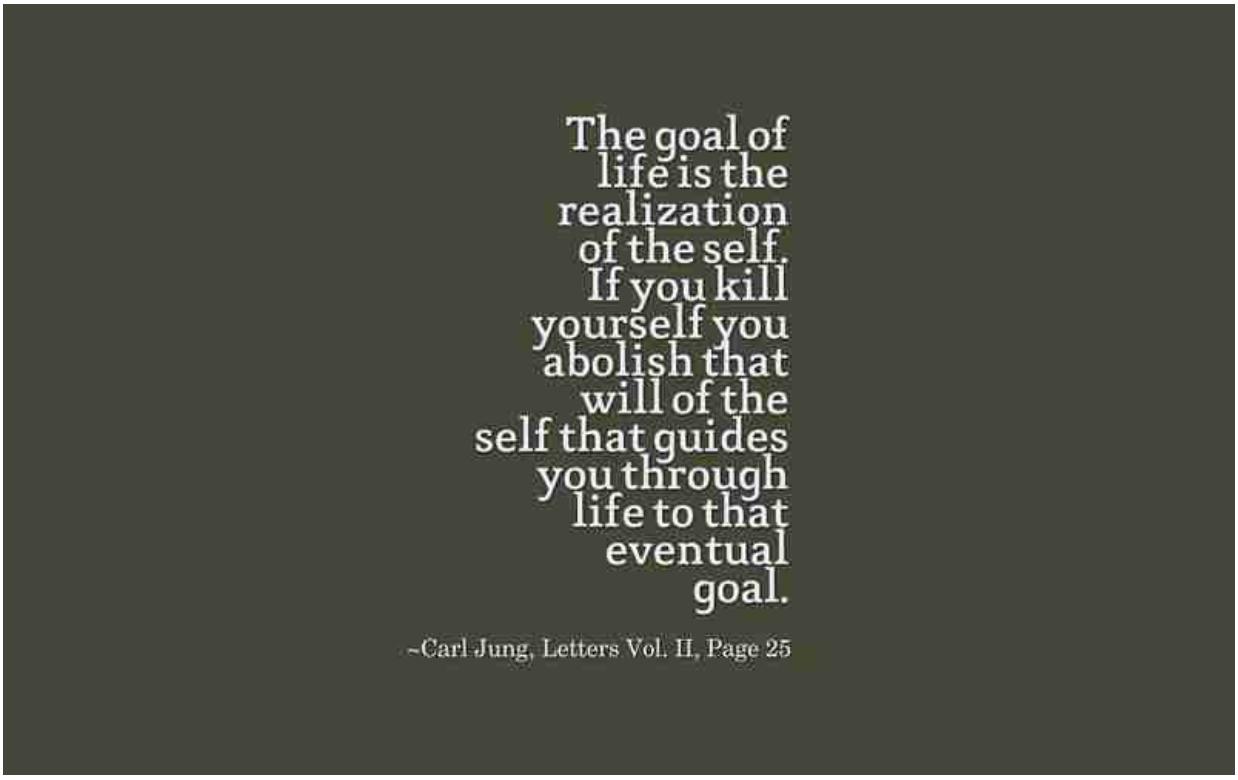
1900



Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Pages 253-254



For me life was something that had to be lived and not talked about. Carl Jung, Letters Vol. II, Page 452


The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal.
~Carl Jung, Letters Vol. II, Page 25

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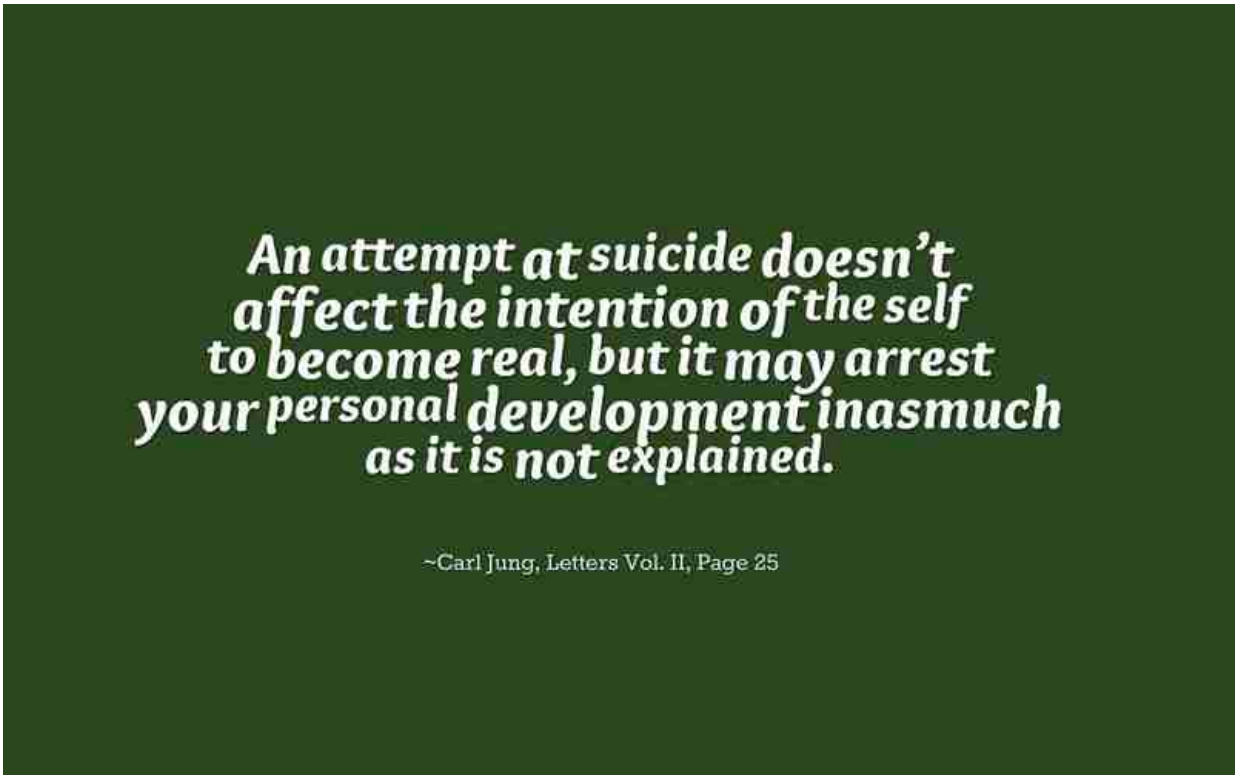
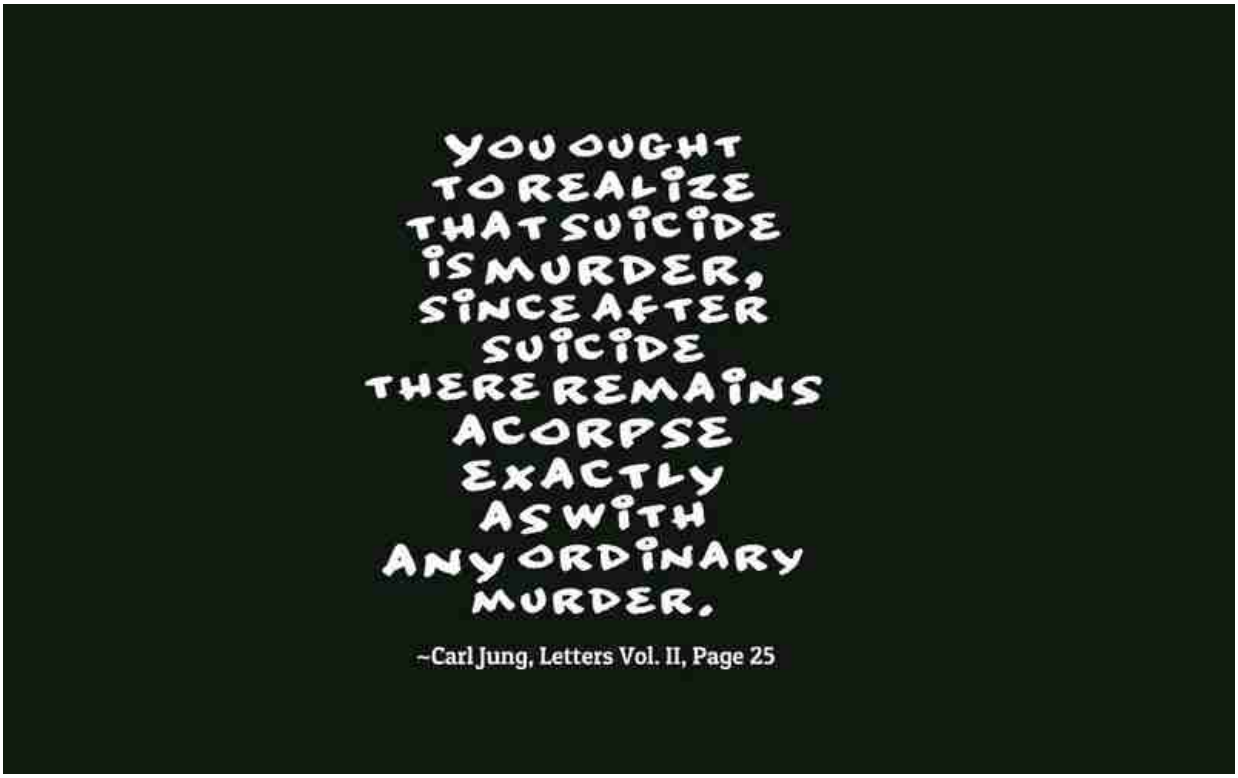
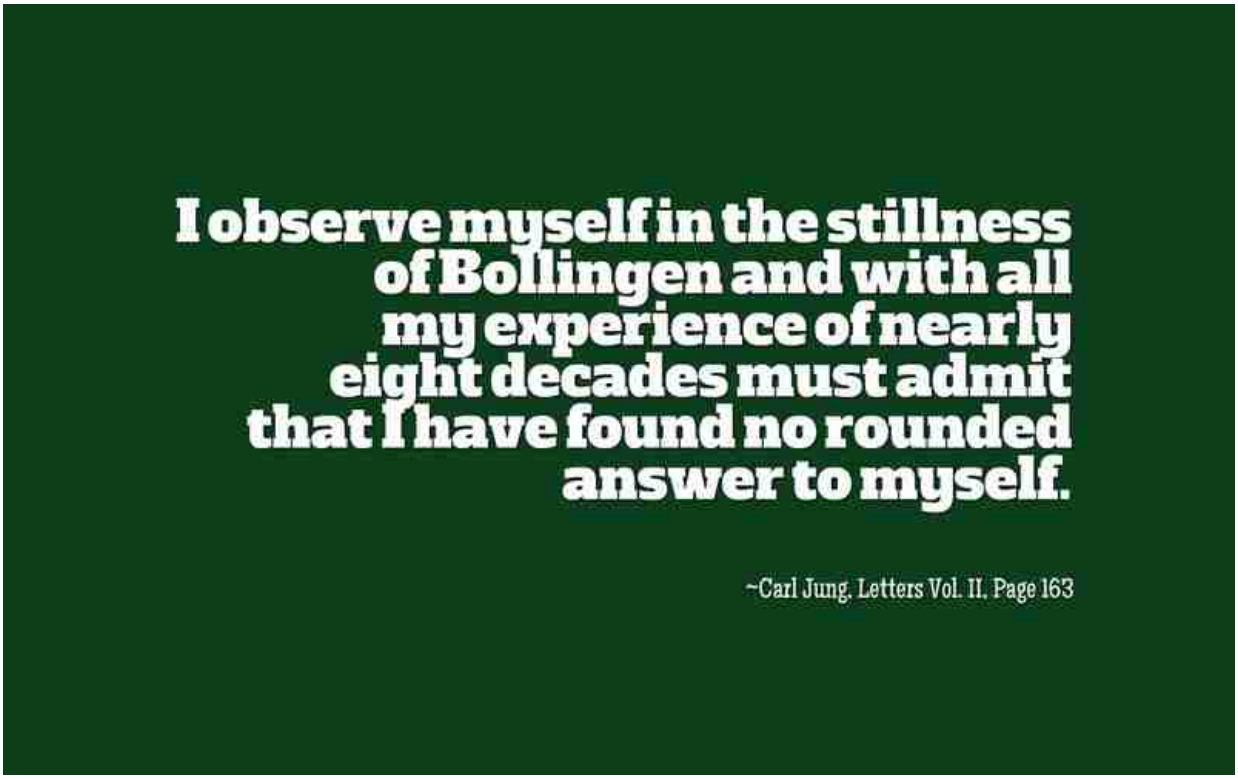

An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained.
~Carl Jung, Letters Vol. II, Page 25

An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. Carl Jung, Letters Vol. II, Pages 25-26.


YOU OUGHT TO REALIZE THAT SUICIDE IS MURDER, SINCE AFTER SUICIDE THERE REMAINS A CORPSE EXACTLY AS WITH ANY ORDINARY MURDER.
~Carl Jung, Letters Vol. II, Page 25

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.


I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.
~Carl Jung, Letters Vol. II, Page 163

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. Carl Jung, Letters Vol. II, Page 163.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?
~Carl Jung, Letters Vol. II, Page 76

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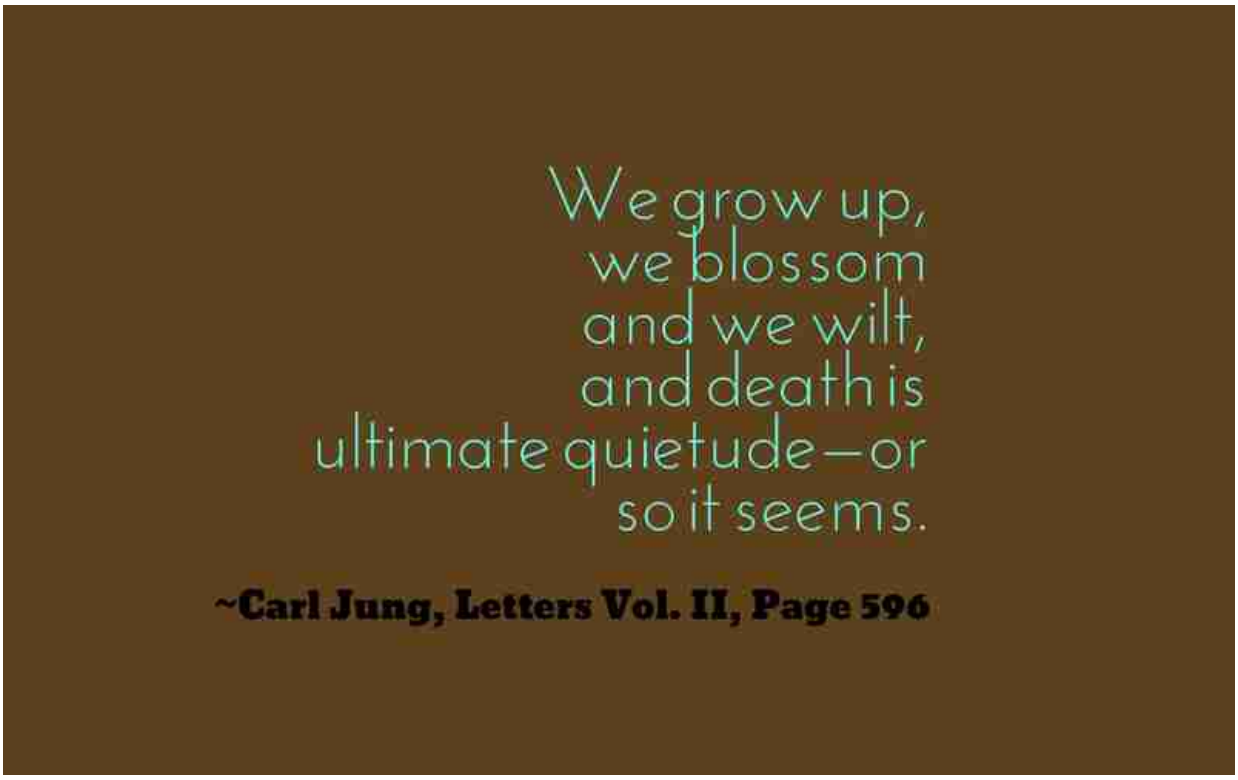
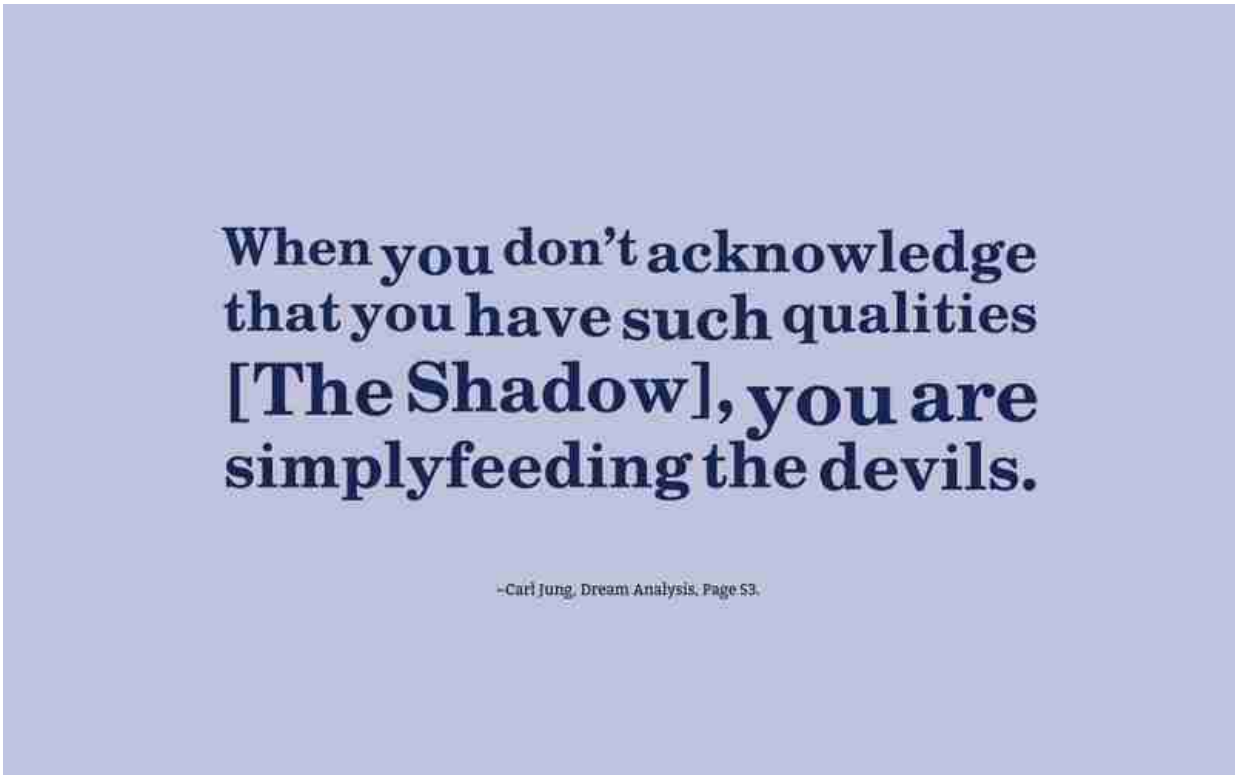
1904

teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.



We grow up, we blossom and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.


When you don't acknowledge
that you have such qualities
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~Carl Jung, Dream Analysis, Page 53.

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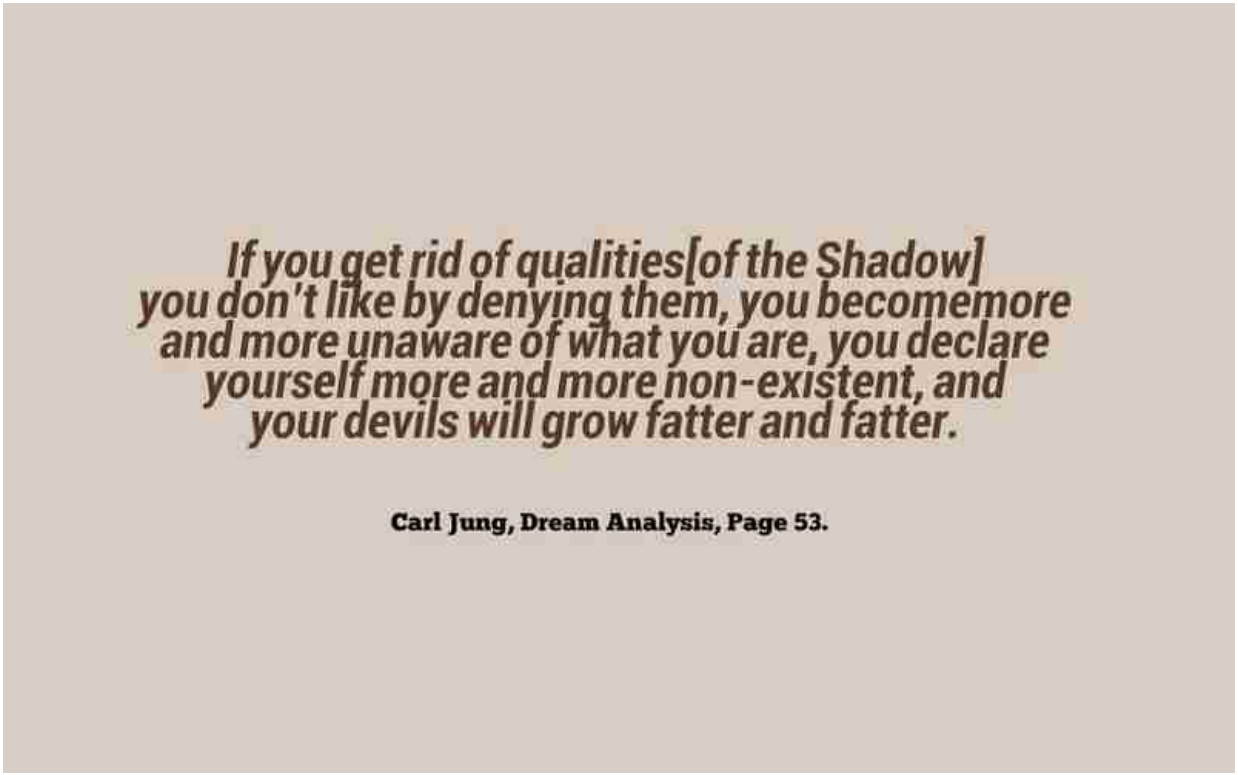
If you get rid of qualities[of the Shadow]
you don't like by denying them, you becomemore
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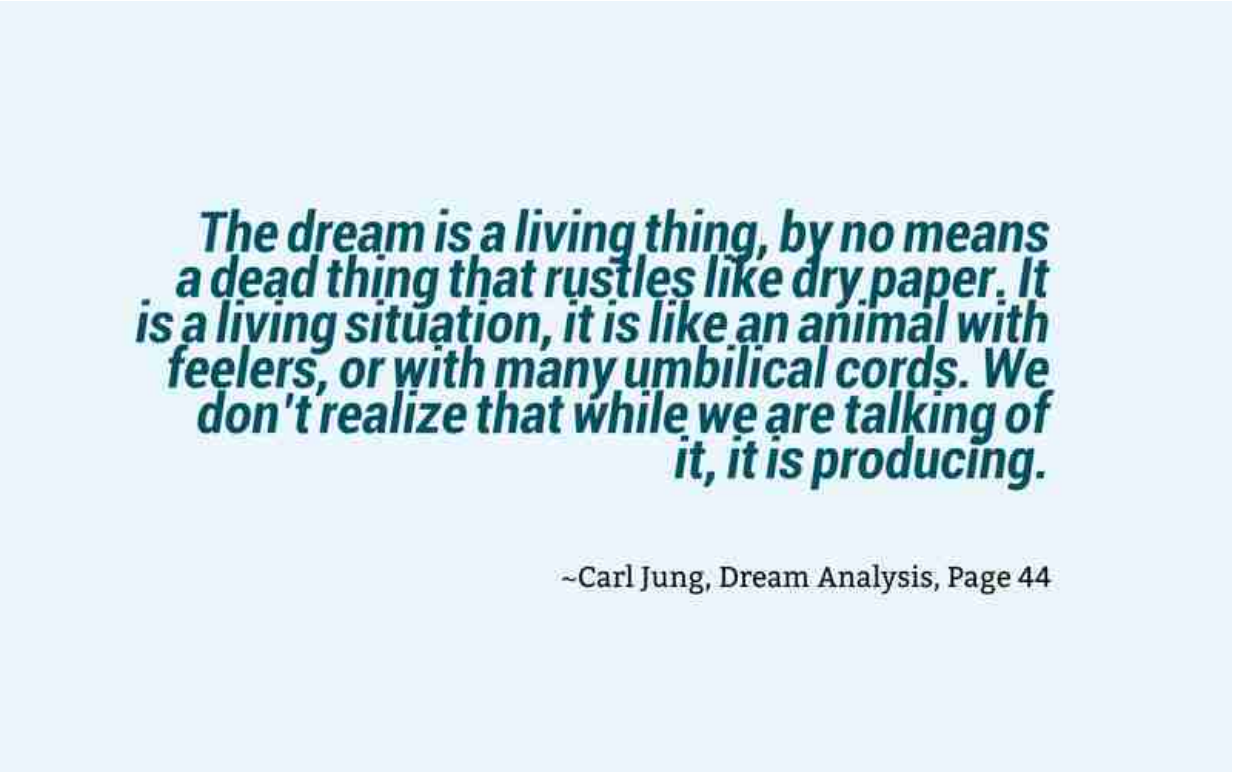
The dream is a living thing, by no means a dead thing that rustles like dry paper. It is a living situation, it is like an animal with feelers, or with many umbilical cords. We don't realize that while we are talking of it, it is producing.
~Carl Jung, Dream Analysis, Page 44

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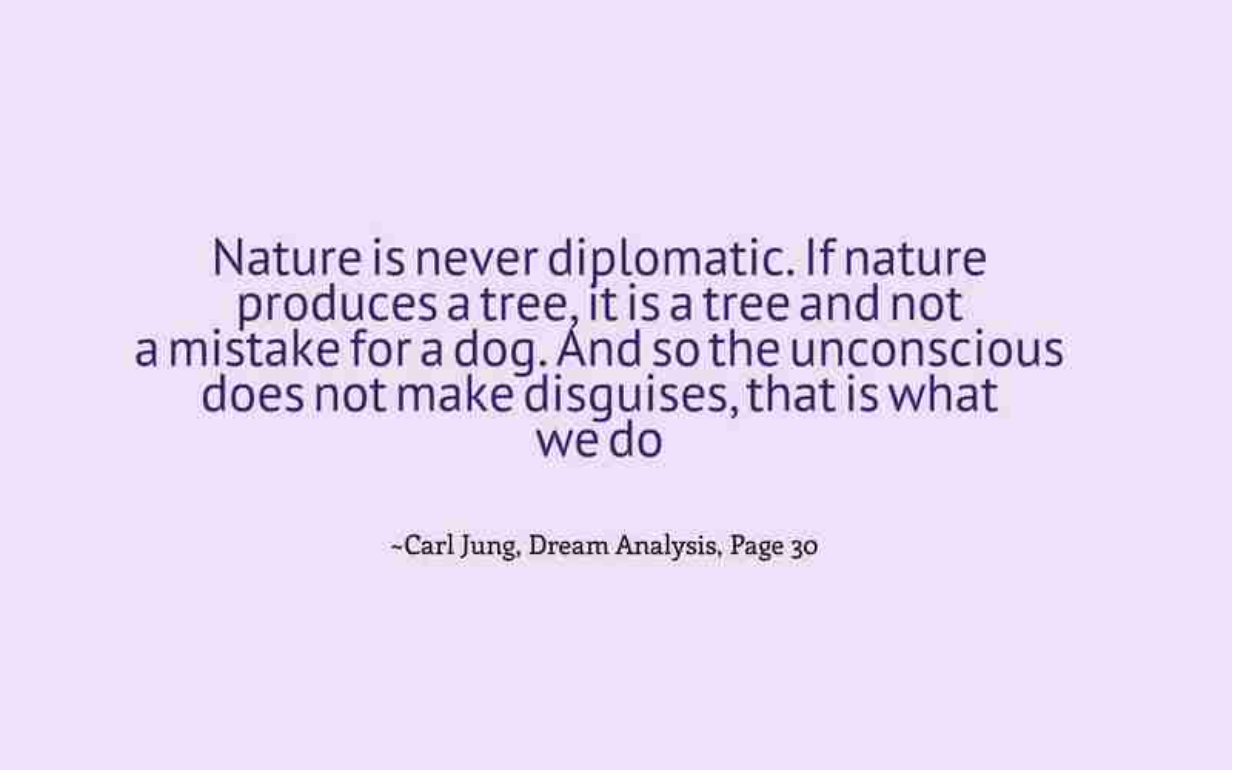
Nature is never diplomatic. If nature
produces a tree, it is a tree and not
a mistake for a dog. And so the unconscious
does not make disguises, that is what
we do
~Carl Jung, Dream Analysis, Page 30

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1908

Joseph Wheelwright: A Salute to Toni Wolff **(2016-07-25 02:30)**

For many years I have managed to work into my speeches-and many personal communications-that Toni Wolff was the best analyst I ever had.

She has had formidable competition.

The others who have tinkered with my psyche have been Jung, Peter Baynes and Erna Rosenbaum, Elizabeth Whitney and Joe Henderson.

I could justify this galaxy of analysts but will desist at this time.

It has not been easy to spell out my gratitude and appreciation for her ministrations.

First and foremost she was a very superior woman and, though she was an accomplished analyst, she never

identified with this persona-she was always herself.

With me she was, by virtue of her experience and personal development, an authority.

But at the same time she related to me as though we were equal as human beings.

Another pair of opposites that she contained was being a tough mother (she was twenty years older than me) when indicated, and at other times a supportive mother who believed in me.

Finally, I felt a profound sense of intimacy with her.

In 19 51 I returned to Zurich for the first time in twelve years.

I had been working desperately hard and, as happens to analysts from time to time, been pushed to my extreme limits as a person, in order to match patients who were as, or more, developed than I was.

This strain, as well as other things, plunged me into a deep depression.

I took a three-month leave of absence and went to Toni like a homing pigeon.

I sat down in her consulting room, took one look at her, sitting with her feet on the pillow that she used as a footstool, and her long fingers holding her long cigarette holder, and burst into uncontrollable sobbing.

After about ten minutes I got some control of myself, and in a gentle but firm voice she asked,
"What is it"?

I blurted out: "I am a patient," and began to cry again.

But by the time the hour was over, I felt the stirring of new life and the feeling that I had turned the corner and was going to rejoin the human race.

Her last years were not easy as, after the formation of the Zurich Institute in 1948, she was no longer the leading figure in the analytic community.

But to the end she staunchly continued to give of herself to many men and women.

Her death in 1953 was merciful.

She died in her sleep, presumably from a heart attack. Joseph Wheelwright, J.E.T., Pages 106-107

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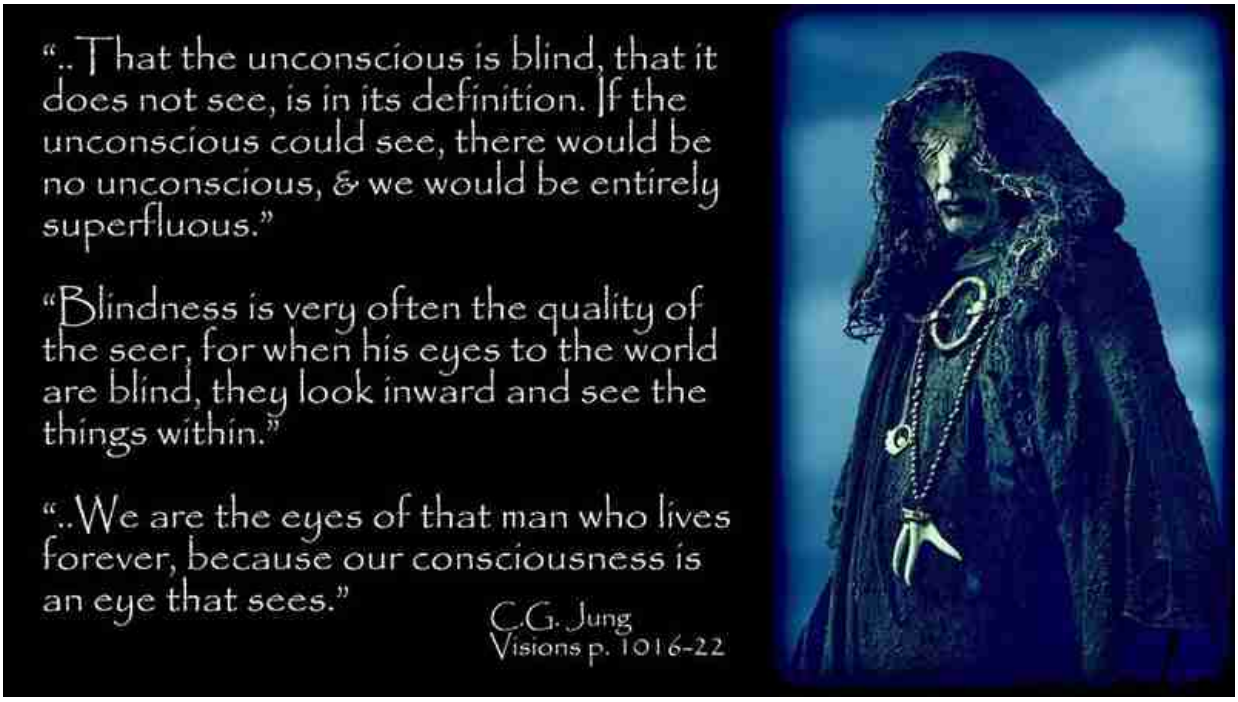
Carl Jung: We don't know whether the collective unconscious is conscious of its images, but it might be.
(2016-07-26 02:30)


"..That the unconscious is blind, that it does not see, is in its definition. If the unconscious could see, there would be no unconscious, & we would be entirely superfluous."
"Blindness is very often the quality of the seer, for when his eyes to the world are blind, they look inward and see the things within."
"..We are the eyes of that man who lives forever, because our consciousness is an eye that sees."
C.G. Jung
Visions p. 1016-22

Dr: Jung: I think that would be the most concise answer to my question.

This figure quite certainly represents the collective unconscious, and the fact that the unconscious is blind, that it does not see, is in its definition.
Dr: Jung: I think that would be the most concise answer to my question.

This figure quite certainly represents the collective unconscious, and the fact that the unconscious is blind, that it does not see, is in its definition.

If the unconscious could see, there would be no unconscious, and we would be entirely superfluous.

Everything would be foreseen, we would have predestination with no freedom whatever, no chance of free will.

That seems to be a statement of fact, but it does not quite explain why those great forces which have made him what he is have made him blind at the same time.

You see, he would not say he had been made blind unless he assumed that he had once been able to see.

Now we don't know whether the unconscious has ever been able to see, but apparently the old man could see, and then the same great forces that gave him his eyesight, or his importance, rendered him blind. Carl Jung, Visions Seminar, Pages 1021-1022

Now in this vision the grandfather, the old man, is blind.

Blindness is very often the quality of the seer, for when his eyes to the world are blind, they look inward and see the things within.

His attributes are the cross of blood, his garment embroidered with Chinese dragons, and at his feet the lion carved in stone.

So two important attributes of the old man who sums up the collective unconscious, are, as we said, the power embodied in the lion and the wisdom represented by the Chinese garment. Carl Jung, Visions Seminar, Page 1021.

Dr. Jung: Yes, he cannot see our world, which means that we are the eyes of that man who lives forever, because our consciousness is an eye that sees.

When one understands, one says, "I see."

A field of vision means a field of consciousness; consciousness is essentially an eye, an organ of perception of the present instant which lasts a fraction of a second.

We have, as it were, a momentary consciousness, lasting between sixty and eighty years, let us say, which is of course no time at all.

Moreover we live only from moment to moment, we always forget the past and do not see the future, whereas the age-old man is that which is past as well as the future.

Therefore he is blind, while we have eyes.

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Perhaps he has an inner consciousness, and we may be inside of him, that is possible.

There are philosophies about this man-the idea that there is an inner consciousness-but we cannot prove it.

We don't know whether the collective unconscious is conscious of its images, but it might be.

Now upon his forehead is a cross of blood.

Who would be marked like that? Carl Jung, Visions Seminar, Page 1016

Everything would be foreseen, we would have predestination with no freedom whatever, no chance of free will.

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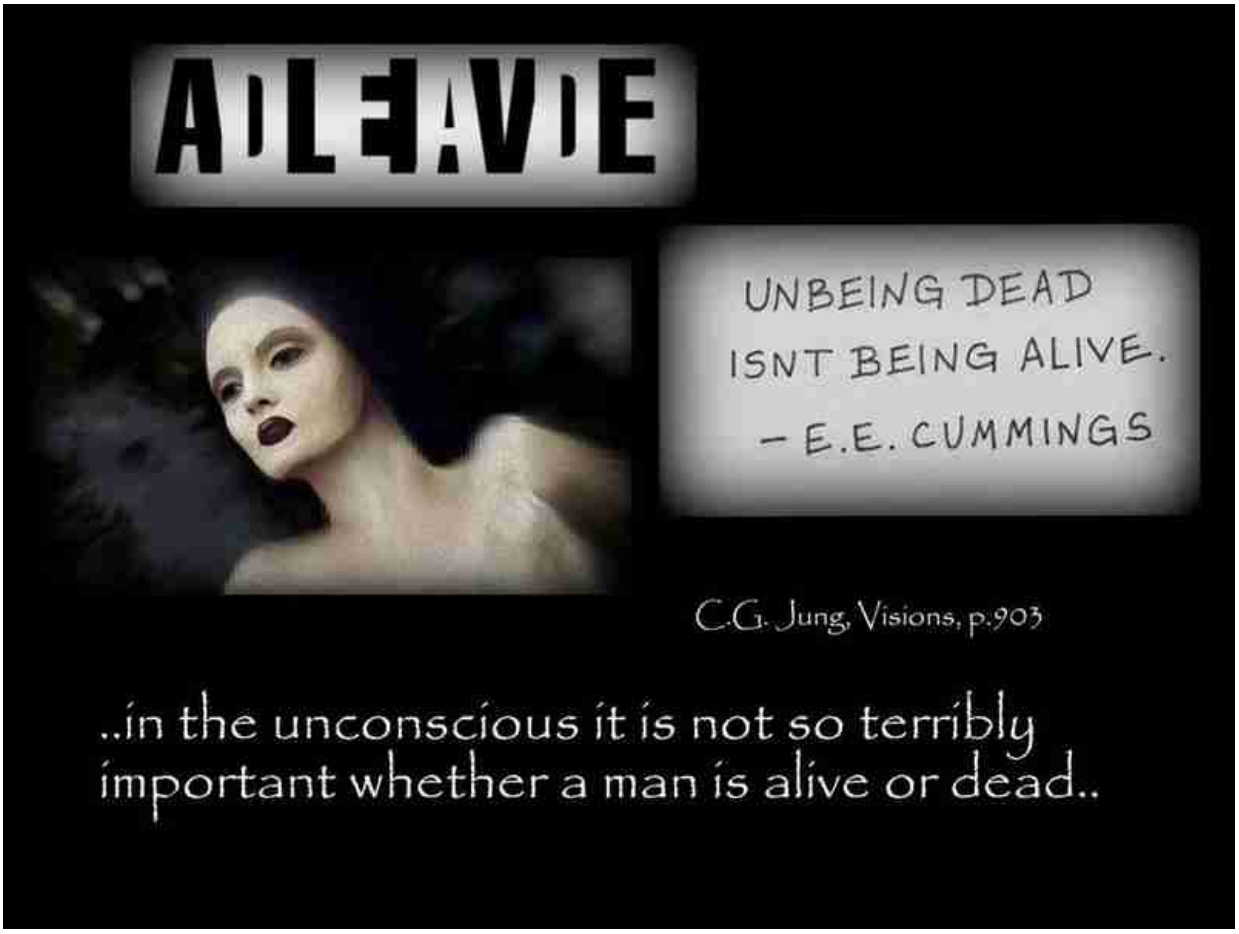
Miss Wharton: Would you call those prophetic dreams? **(2016-07-27 02:30)**


ADLEAVDE
UNBEING DEAD
ISNT BEING ALIVE.
– E.E. CUMMINGS
C.G. Jung, Visions, p.903
..in the unconscious it is not so terribly important whether a man is alive or dead..

Dr. Jung: You can call them prophetic, but with that peculiar psychological inflection naturally.

In the so-called prophetic dreams of antiquity, if you dreamt, for instance, that your house or the house of your father had collapsed, it meant that it was really going to collapse, it was a concrete event.

But if we dream that a house collapses, once in thousands of cases it might mean a real house, but as a rule it does not.

Usually it would be a psychological dream meaning that an attitude or a certain mental condition was going to collapse, because a house symbolizes a man's psychical structure, his attitude, his beliefs, the way in which he lives, and so on.

For example, pieces of furniture mean contents, either of the conscious or of the unconscious.

And baggage, pieces of luggage, very often mean complexes; therefore those dreams where you are hurrying to change trains and discover you have a great pile of luggage and no time to carry it to the other train mean that you are not getting over your complexes, there are too many and the unconscious is overburdened.

Such dreams are not to be understood literally, they are not prophetic in that sense, but they have that quality of psychological anticipation.

Or suppose someone is going to die.

The death is not necessarily anticipated because in the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.

One could say the whole psychological side of human life was the thing that is chiefly anticipated or constructed by the dreams. Carl Jung, Visions Seminar, Pages 902-903.

Carl Jung: One must remember, over the animal is the god; with the god, is the god's animal. **(2016-07-28 02:30)**

Another time, discussing animals, he said: "God has His animal, the dove; Jesus had his, the little ram; the apostles all had theirs.

Now the ancients-Mithras-had different orders of initiation.

They would call the god by calling the animal-the raven, the cock-making the sounds with their mouth, giving the call.

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Sometimes they would come.

Call it synchronicity, magic, there it is.

If one can stay in the middle, know one is human, relate to both the god, and the animal of the god, then one is all right.

One must remember, over the animal is the god; with the god, is the god's animal."

The last time I saw Dr. Jung was on the occasion of his eightieth birthday.

I had flown in unexpectedly, and at the large hotel reception attended by many visiting dignitaries, I made my way to his big chair enthroned at the center of the room.

He rose to greet me, leaning on his sturdy, silver-headed cane, looking fit and handsome, with his shock of white hair.

And the next day he unexpectedly joined those who were continuing the celebration by a chartered boat ride around the Lake of Zurich.

And there he engaged in animated conversation with visiting doctors.

There are vivid small memories too: of the big empty chair in the club room, waiting for him, when it was known he would be attending a meeting, and the stir that went around when he entered and took the place reserved for him; of the evident enjoyment of the Institute parties which he and Mrs. Jung attended-the costume parties that are so much a part of Swiss life; of an evening when Mrs.

Jung's class on the Holy Grail was invited to the Jung home for coffee and discussion and questions and answers; and how inevitably Dr. Jung became head of the circle, and the one to whom the questions were put.

I remember the look of appreciation in his eyes when I brought long-stemmed floribunda roses, a sheaf of them, to him, on the occasion of my first appointment.

And of how the spirit of anger filled him with a tremendous vitality, once, to be dissipated as soon as he knew the situation.

And of how, to me, his talk, ever kindly and gentle, was like a swift, clear stream on a summer morning.

I heard from Dr. Jung just once, after my return to America, in a letter written December 23, 1959.

I should like to quote the entire letter here, and I think it speaks for itself:

Dear Miss Ainsworth,

I have read your friendly letter with interest.

I have been particularly interested in what you say about the book of Job, i.e., the divine omniscience.

While reading this little book you must be constantly aware of the fact, that whatever I say in it, does not refer to God Himself, but rather to the idea or opinion, man makes of God to himself.

When I use the term "the omniscient God" it means: this is what man says about God and not that God is omniscient.

Man always uses that knowledge, he finds in himself, to characterize his metaphysical figures.

Thus you could make an analogy between the obliviousness of the human being and a similar state of his God.

But this is insofar not permissible as man himself has made the dogmatic statement, that God's Omniscience is absolute, and not subject to man's shortcomings.

Thus God's omniscience means really a perfect presence of mind and then only it becomes a blatant contradiction, that He does not consult it, or seems to be unaware of it.

In this sense 'God' is very paradoxical and I call my reader's attention to such and other contradictions, to wake him up, so that he gets aware of the insufficiency of his representations and indirectly of the need to revise them.

This is the point, which is regularly misunderstood: people assume that I am talking about God Himself.

In reality I am talking about human representations.

So if anybody should talk to you about my job, you better refer him to this passage.

With my best wishes for Christmas and the New Year,

I remain,

Yours sincerely,

C. G. Jung

Mary Louise Ainsworth , J.E.T., Pages 111-113

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Rabbi David Zeller: It Furthers One To See The Great Man. **(2016-07-29 02:30)**

Growing up in a house with Jung's picture in most every room, and living in Switzerland with my parents-they in analysis and classes at the Institute, I and my sister in boarding schools in the Alps-this was my opportunity to meet the great man.

I wrote a very serious eleven-year-old's letter asking to meet him, and got an answer from his secretary that reached out, tousled my hair, and said Jung was very busy.

Then, a breakthrough: the tenth anniversary of the Institute.

HE would be there, and Barbara Hannah, my mother's analyst, was driving him.

She would tell him who I was, and that I was waiting for him out front.

The day came, I had a fever, but I braved the journey by streetcar and waited in the rain for his arrival.

The car pulled up, and out bounced a huge man whom I had only known from the neck up in photographs.

He came up to me and said, "So you're Max Zeller's son!"

I said, "I've heard so much about you, I've. really been looking forward to meeting you .... "

He smiled, opened his arms out wide and said, "Well, what do you think?"

I was speechless (very rare even at that young age) from my first "Zen experience."

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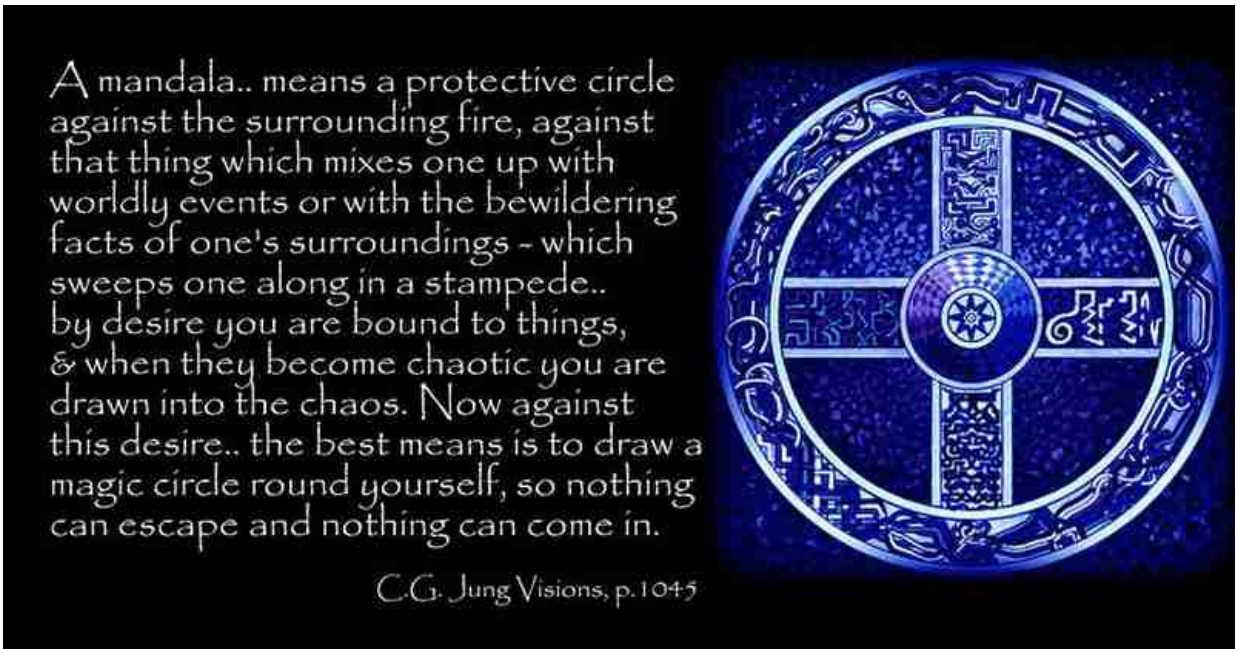
Jung's unpretentiousness, his humor and his humanness have remained with me, and indeed, have furthered me.

And though I can now claim that Jung consulted me, wanting to know what I think, I'm still formulating my answer. Max Zeller, J.E.T., Page 107

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. **(2016-07-30 02:30)**


A mandala.. means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings - which sweeps one along in a stampede.. by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire.. the best means is to draw a magic circle round yourself, so nothing can escape and nothing can come in.
C.G. Jung Visions, p.1045

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing.

She had these visions after she left here, and I have never had a chance to talk with her about them.

It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from the conscious.

The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened into a circle."

Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic condition?

Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the earth like a cone.

What is that thing for?

What will happen when she approaches the center of the circle?

Frau Stutz: Either she will fall in or something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don't know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms

the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a peculiar kind of spirit.

Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar, Pages 1045-1046

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Carl Jung on "Ancestral" - Anthology (2016-07-31 02:30)

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .
Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

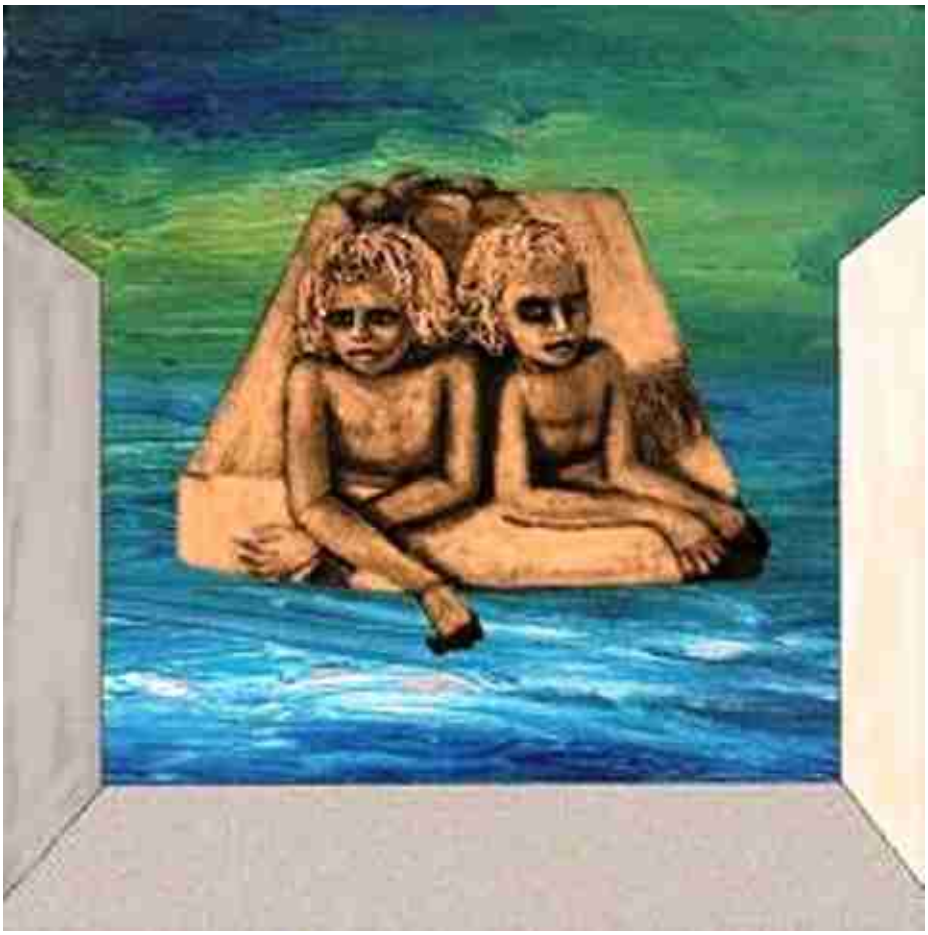
In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things

as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality—which one may call functions, or Mendelian units, or
the primitives would call them remnants of ancestral souls—these constituents don't always
fit. Carl Jung, Dream Analysis, Page 453

Gustav Dreifuss: Memory of C.G. Jung: (2016-07-31 02:30)



After about three years of analysis with Dr. Liliane Frey-Rohn, I dreamt an archetypal dream of such a content that Dr. Frey found it to be a dream for the boss!

I was very excited about this suggestion and immediately wrote Jung.

And then, at the beginning of March, 1951, I received a letter saying that Jung was prepared to receive me.

I was very excited, and the hour I had turned out to be very interesting, stimulating.

It was incredible how much knowledge, amplifications to my dream I received in one hour.

Although I had been scared to a certain extent to meet the big man, I felt at ease when talking and listening to him.

At the door he said to me: Well, these were two really juicy dreams.

Another encounter: Attending a lecture, my wife and I happened to sit not far away from the Jung's.

When it was about time to leave, Jung suddenly turned to his wife and said in a genuine Swiss way: "So, Emma, chum jetzt!" (So, Emma, let's go!)

These words my wife and I still "hear" today!

Around 1955 the diploma-candidates of the Jung Institute had the opportunity to meet Jung in his home and ask questions.

I vividly remember Jung's answer with regard to the meaning of consciousness.

Then he added: But a still bigger problem is unconsciousness.

How can man time and again become unconscious in order to unite with the depth of his soul and drink from the deepest wells? (At least, that's how I remember it.) Gustav Dreifuss, J.E.T., Pages 13-14

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Carl Jung Depth Psychology Across the Web **(2016-07-31 04:25)**

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1.8 August

Carl Jung: The Church means serving the community, therapy serves the individual. **(2016-08-01 02:30)**

To Pastor Fritz Pfafflin

Dear Pastor Pfafflin, 30 August 1937

A real grounding as a psychotherapist requires systematic study, above all a training analysis.

I don't think occasional consultations can replace the continuity of the analytical process.

Of course you can learn all sorts of useful things from them, but that is not a professional grounding.

I think you would do better to acquire as much knowledge within your own field of work as you reasonably and possibly can, and so gain sufficient understanding from daily life.

In this way you will build up over the years a procedure that is peculiarly your own.

After all, there must be not only psychotherapists but also theologians with psychological knowledge, otherwise it would be better to turn the whole Church into a psychological clinic.

But the task of the Church is not the same as that of psychotherapy.

The Church means serving the community, therapy serves the individual.

There are plenty of people who can only be reached collectively.

Best thanks for your interesting review.

Your honest words will be a thorn in the flesh for many.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 235

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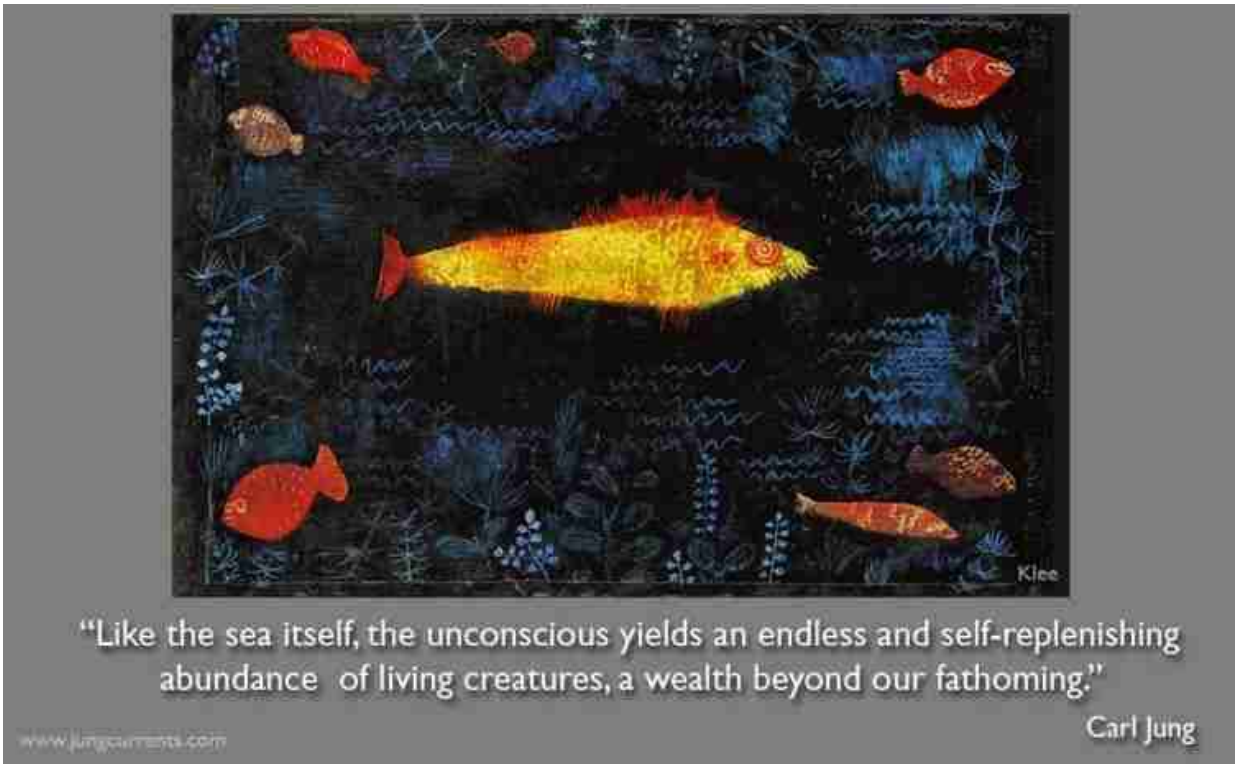
In her sixth or seventh year, she dreamt that God had promised her a golden fish. **(2016-08-01 02:30)**


Klee
"Like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming."
Carl Jung

In conclusion, I would like to give a concrete example of the way the symbol of the fish springs out of the unconscious autochthonously.

The case in question is that of a young woman who had uncommonly lively and plastic dreams.

She was very much under the influence of her father, who had a materialistic outlook and was not happily married.

She shut herself off from these unfavourable surroundings by developing, at a very early age, an intense inner life of her own.

As a small child, she replaced her parents by two trees in the garden.

In her sixth or seventh year, she dreamt that God had promised her a golden fish.

From this time forth she frequently dreamt of fishes.

Later, a little while before starting psychological treatment on account of her manifold problems, she dreamt that she was "standing on the bank of the Limmat and looking down into the water.

A man threw a gold coin into the river, the water became transparent and I could see the bottom.

There was a coral reef and a lot of fishes.

One of them had a shining silver belly and a golden back.' During treatment she had the following dream: "I came to the bank of a broad, flowing river.

I couldn’t see much at first, only water, earth, and rock.

I threw the pages with my notes on them into the water, with the feeling that I was giving something back to the river.

Immediately afterwards I had a fishing-rod in my hand.

I sat down on a rock and started fishing.

Still I saw nothing but water, earth, and rock.

Suddenly a big fish bit.

He had a silver belly and a golden back.

As I drew him to land, the whole landscape became alive: the rock emerged like the primeval foundation of the earth, grass and flowers sprang up, and the bushes expanded into a great forest.

A gust of wind blew and set everything in motion.

Then, suddenly, I heard behind me the voice of Mr. X [an older man whom she knew only from photographs and from hearsay, but who seems to have been some kind of authority for her].

He said, quietly but distinctly: ’The patient ones in the innermost realm are given the fish, the food of the deep.’

At this moment a circle ran round me, part of it touching the water.

Then I heard the voice again: ’The brave ones in the second realm may be given victory, for there the battle is fought.

Immediately another circle ran round me, this time touching the other bank.

At the same time I saw into the distance and a colourful landscape was revealed.

The sun rose over the horizon.

I heard the voice, speaking as if out of the distance: ’The third and the fourth realms come, similarly enlarged, out of the other two.

But the fourth realm’—and here the voice paused for a moment, as if deliberating—’the fourth realm joins on to the first.

It is the highest and the lowest at once, for the highest and the lowest come together.

They are at bottom one.’ "

Here the dreamer awoke with a roaring in her ears. Carl Jung, Aion, Pages 151-152

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Carl Jung: Every real solution is only reached by intense suffering. **(2016-08-02 02:30)**

To P. W. Martin

Dear Mr. Martin, 20 August 1937

I'm indeed very sorry that I have left your letter unanswered, but I was so busy that I could not find the necessary time to answer your question properly.

It is a very difficult and important question, what you call the technique of dealing with the shadow.

There is, as a matter of fact, no technique at all, inasmuch as technique means that there is a known and perhaps even prescribable way to deal with a certain difficulty or task.

It is rather a dealing comparable to diplomacy or statesmanship.

There is, for instance, no particular technique that would help us to reconcile two political parties opposing each other.

It can be a question of good will, or diplomatic cunning or civil war or anything.

If one can speak of a technique at all, it consists solely in an attitude.

First of all one has to accept and to take seriously into account the existence of the shadow.

Secondly, it is necessary to be informed about its qualities and intentions.

Thirdly, long and difficult negotiations will be unavoidable.

Nobody can know what the final outcome of such negotiations will be.

One only knows that through careful collaboration the problem itself becomes changed.

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow.

Such threats diminish usually when one meets them seriously.

Pairs of opposites have a natural tendency to meet on the middle line, but the middle line is never a compromise thought out by the intellect and forced upon the fighting parties.

It is rather a result of the conflict one has to suffer.

Such conflicts are never solved by a clever trick or by an intelligent invention but by enduring them.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together.

It is a sort of alchemistic procedure rather than a rational choice and decision.

The suffering is an indispensable part of it.

Every real solution is only reached by intense suffering.

1934

The suffering shows the degree in which we are intolerable to ourselves.

"Agree with thine enemy" outside and inside!

That’s the problem!

Such agreement should violate yourself as little as your enemy.

I admit it is not easy to find the right formula, yet if you find it you have made a whole of yourself and this, I think, is the meaning of human life.

In the meantime you have received my Terry Lectures.

I should be very much obliged if you kindly looked them through, and you are only expected to correct the worst errors in orthography and style.

But I have to bear it if the general style is somewhat awkward and crude.

In America I’m not expected to write a flawless style.

So please don’t spend too much time on it.

If you just read through them it will be all they need.

I hope so at least!

I’m very grateful to you for your willingness to give me your help.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 233-235

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Carl Jung: my heartfelt condolences on the death of your mother. **(2016-08-02 02:30)**

To Albert Oeri

Dear friend, 11 December 1920

1936

I have still to express

I heard this sad news only when I got back to Switzerand after a long absence in England.

The mass of work that had piled up in the meantime has prevented me from attending to my correspondence.

I hope all goes well with you, your family and my godchild,1 to whom I send special greetings.

Unfortunately I never go to Basel, but I hope she will come to visit me sometime next summer.

We will then take the big sailing boat to the enchanted island in the Upper Lake,where the wild ducks, plovers, and crested grebes nest in the reeds.

This will be sure to please her.

Cordial greetings,

Jung Carl Jung, Letters Vol. I, Page 37.

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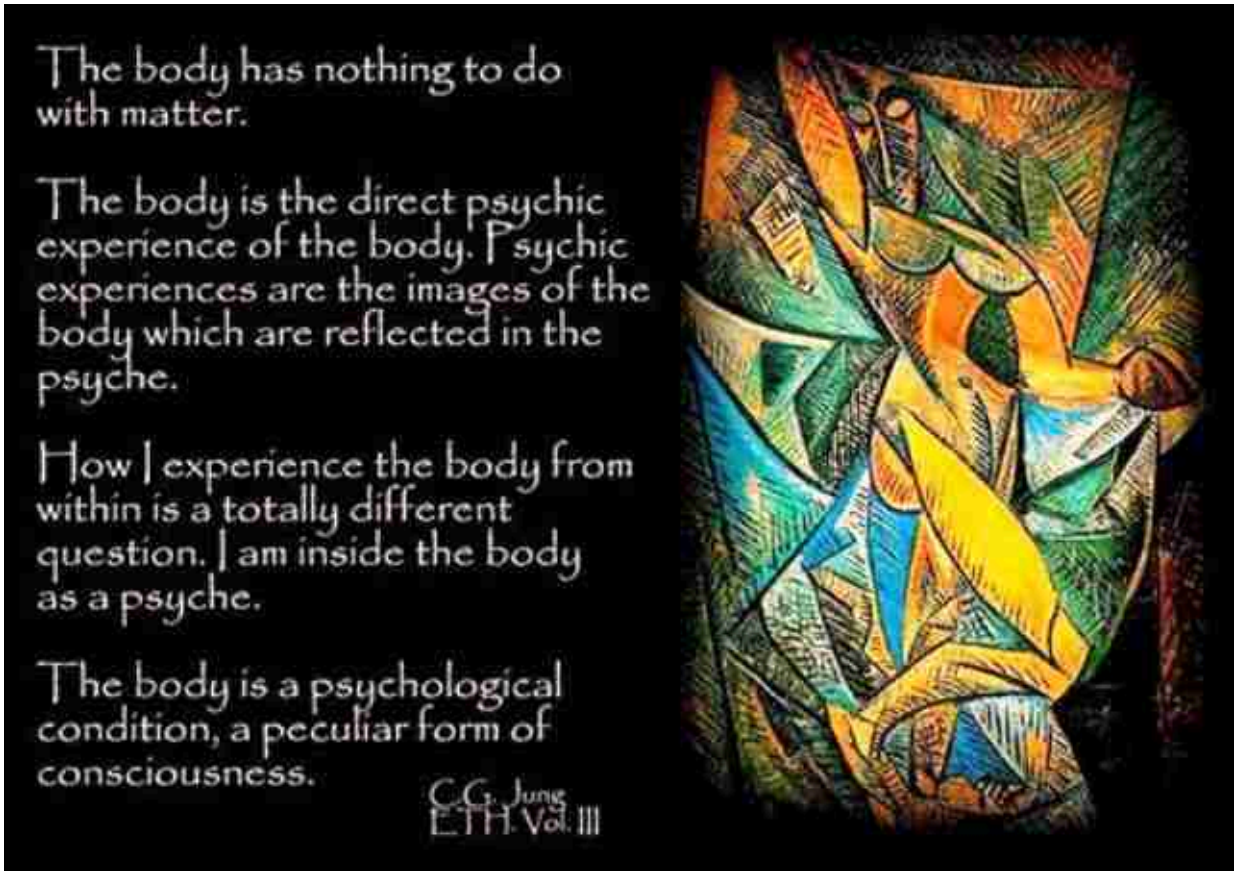
Carl Jung: We must say here that the body has nothing to do with matter. **(2016-08-03 02:30)**


The body has nothing to do with matter.
The body is the direct psychic experience of the body. Psychic experiences are the images of the body which are reflected in the psyche.
How I experience the body from within is a totally different question. I am inside the body as a psyche.
The body is a psychological condition, a peculiar form of consciousness.
C.G. Jung
ETH. Vol. III

We see, therefore, that possession by a breath-like being is a primeval conception of a spiritual condition.

The man who unexpectedly speaks from an exalted or peculiar state is mana or tabu, if he speaks paradoxically then he is surely a sorceror.

All this shows us that the psychological phenomenon of the spirit is an exalted condition of life, or at least an unusual one, or, to formulate it still more carefully, it is a change in the personality.

You see it is something very different to the modern use of the word "Geist", and I am convinced that these original forms are far nearer to its real nature.

We can only speak of it as a human condition; what it is in and for itself is a question which cannot be answered, we can only know how it is experienced.

This is equally true of the concept of matter or body.

We must say here that the body has nothing to do with matter.

1938

Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.

Here again there is danger of a misunderstanding.

If we ask modern man what is body, he describes the anatomical structure which he can see with his eyes.

But that is no psychic experience, it is scientific experience of the body.

Psychic experiences is the image of the body which is reflected in the psyche.

How I experience the body from within is a totally different question.

I am inside the body as a psyche.

If we investigate carefully what that means we come on a lot of extremely peculiar experiences which have given rise to many of the strangest symbols.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.

Our medieval philosophers discovered these, and such centres are highly differentiated in India.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point.

We fill our bodies as if through inner streams.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

One can, for instance, warm cold limbs in this way and enervate certain muscles.

Yogins have many stunts of this kind which are based on psychological Prana experience and have nothing to do with mysticism. Carl Jung, ETH, Pages 225-226

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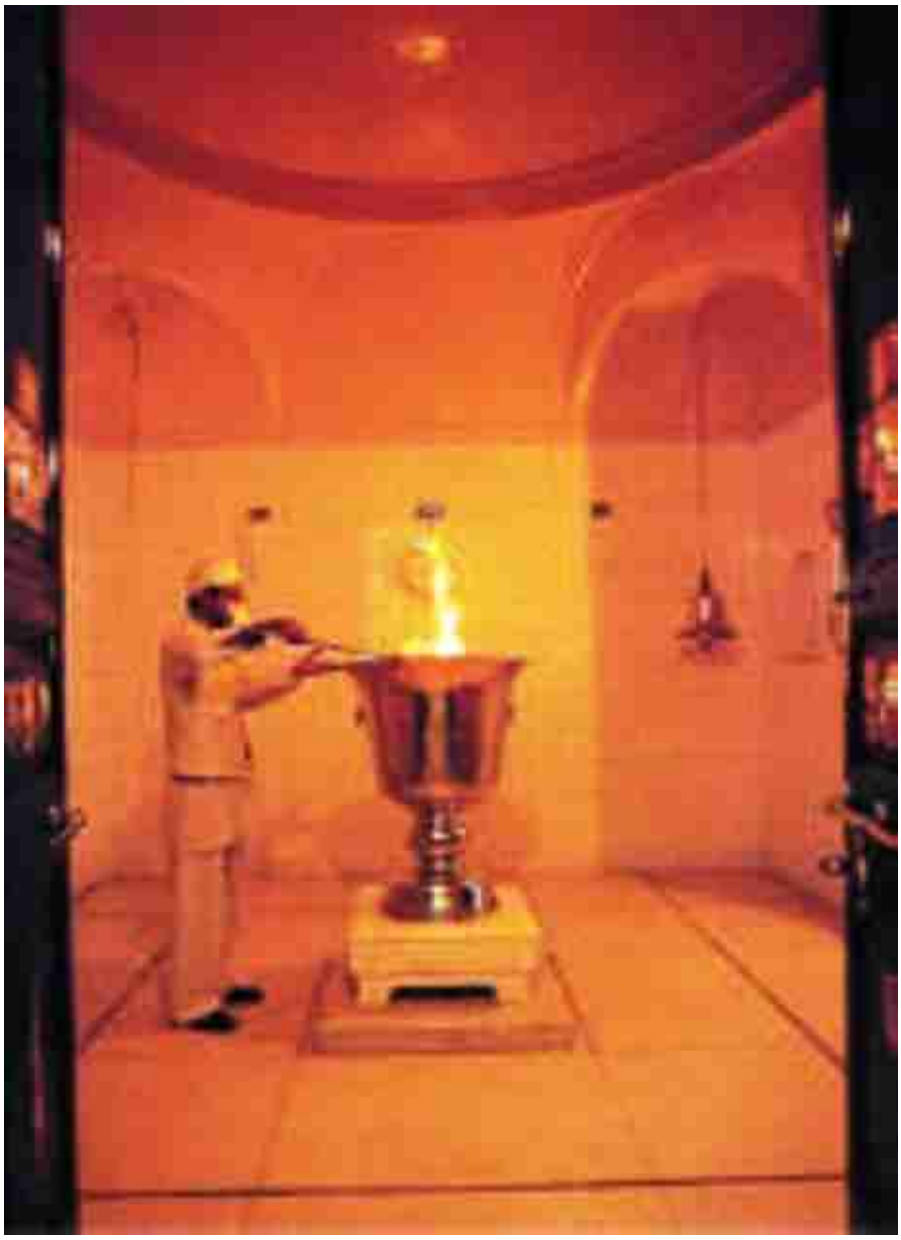
1940

Carl Jung: I have some insight into Indian psychology and have also analysed a Parsee, (2016-08-04 02:30)



To J. Wilhelm Hauer

Dear Professor Hauer, 7 June 1937

Excuse my long silence, but I am so busy at present that I have practically no time to attend to my correspondence.

I have considered your suggestion and welcome the idea of a meeting.

A seminar on comparative religion would be particularly valuable to us.

But as I don't know how you would take to this idea, please tell me what you think about it.

The connection between race and religion, which you have in mind, is a very difficult theme.

Since the anthropological concept of race as an essentially biological factor remains completely unclarified, to demonstrate a connection between religion and this scarcely definable factor seems to me almost too bold an undertaking.

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology.

I would be just as incapable of establishing a real connection between the non-Semitic Berber race and the Aryan Mohammedan population of India.

I have some insight into Indian psychology and have also analysed a Parsee, but would not be able to relate Parseeism, which is essentially different from the Indian religion, to what I know of the racial psychology of the Indians.

I see enormous scientific difficulties in this field which could hardly be dealt with in a seminar.

Hence I would rather suggest to you a theme on comparative religion and would ask you to let me know your opinion.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 233

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Carl Jung: Things that are neither useful nor beautiful usually have at least a meaning. **(2016-08-05 02:30)**

To Hans Welti

Dear Dr. Welti, 23 December 1932

Best thanks for kindly sending me the photograph of your hieroglyphic object.

As an utter dilettante I am of course completely nonplussed by it.

It would be a lie if I said I liked it, because it does not move me aesthetically in the least.

On the other hand it has something that intrigues me, although this, as I have sometimes found,often appear absurd to the artist-I look for the meaning.

Things that are neither useful nor beautiful usually have at least a meaning.

Why, for instance, does this thing not have three, five, or more prongs but precisely four?

Why, when you photograph it, does it cast such a deep shadow?

Why is its base corrugated like that?

If I find such an object in the hut of a primitive, I know at once that it is ju-ju,1 i.e., medicine, and thus has a meaning.

A fetish is as a rule neither useful nor beautiful, but it has meaning, magical meaning.

This analogy helps me to gain some understanding of these things.

From the artistic standpoint, I have thoroughly understood your article in the N.Z.Z., but for all that I cannot approve of modern art, i.e., find it beautiful.

I find it perfectly frightful.

The reason for this, it seems to me, is that art, without being aware of it, has invaded the realm of the mind and is trying to work out the unconscious meaning pictorially.

I can understand modern works of art only as idols from the underworld, and they become accessible to me only through a knowledge of the psychology of the unconscious.

They do not affect me aesthetically.

It may very well be that my attitude is that of a Philistine, but God knows I can’t find them beautiful.

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn’t live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death.

As to your concluding question, phenomena of decay naturally occur in all epochs, but in some they pile up.

High points are the decline of antiquity, and the 12th and 16th centuries.

With best regards,

Yours sincerely, c. G. JUNG Carl Jung, Letters Vol. I, Pages 114-115

Carl Jung across the web:

1944

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Carl Jung: Death is a faithful companion of life and follows it like its shadow. **(2016-08-06 02:30)**

To Alphonse Maeder

Dear friend, 26 February 1918

Please accept my heartfelt sympathy over the passing of your mother.

Death is a faithful companion of life and follows it like its shadow.

We have still to understand how very much wanting to live = wanting to die.

Very cordially,

Jung Carl Jung, Letters Vol. I, Page 34.

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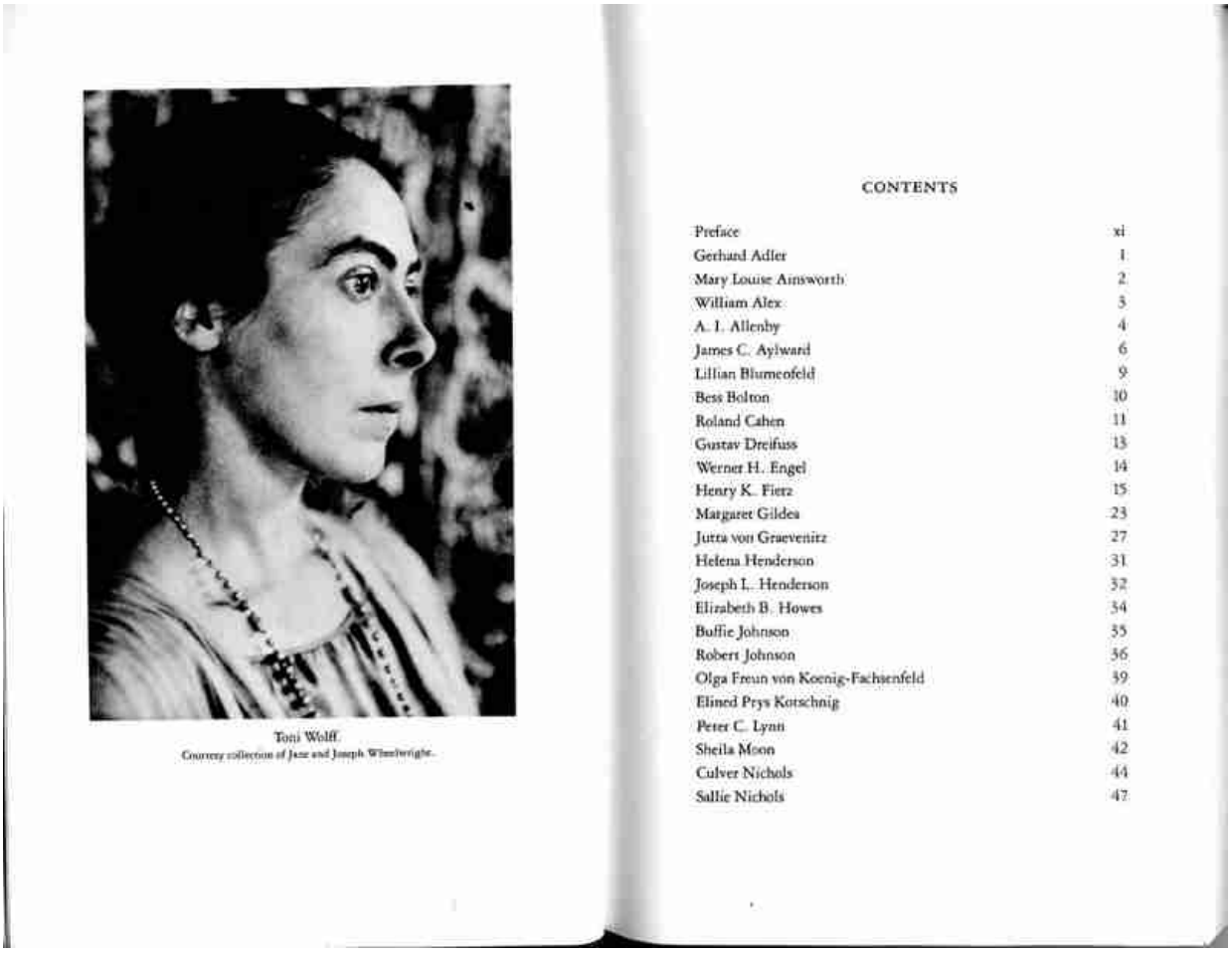
Carl Jung: Lao tse speaks of our Original Nature. **(2016-08-07 02:30)**



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

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Mary Crile: A remembrance of C.G. Jung:

That afternoon after the dinner celebrating Jung's eightieth birthday everyone assembled for the boat trip down the lake.

The boat stopped outside Jung's house at Kusnacht and blew its whistle, while cameras and field glasses tried to distinguish him from the small group waving on the lawn.

Then the boat went on and stopped again at Meilen and who should step on board but the dear old wise man, chuckling over the grand surprise he had given everyone.

He sat on deck while members of the party clicked their cameras mercilessly in his face, and then got off at Rapperswil.

It was a wonderful, human gesture and he did it "just for fun" and loved it, I was told by Dr. Riklin afterwards.

The last time I saw Jung face to face was less than two years ago.

I found him much aged but there was the same kindly twinkle behind those penetrating eyes of his.

When he said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier.

He replied with a chuckle, "Well, it doesn't seem to get any better!"

Our conversation began with my giving him greetings from Dr. Henderson.

After inquiring about the progress of the book Dr. Henderson was writing, Jung said, 'Tm glad he's doing that. It is good to get away from the other work ... with the psychological rain dropping down all day. I'm glad I don't have that to do any more."

I had brought some magazine clippings about an interview on schizophrenia in which he had been misunderstood and misinterpreted.

He said, "That is because they cannot conceive of paradoxical thinking-it has to be either-or.

It is hard for the Western mind to think that way."

He then told me of a man, in his fifties, whom he had seen only once.

"He was a pillar of the church, very stern, very righteous and people feared him.

He woke up suddenly one night and roused his wife to say, 'All my life I have been living what I am not-I am something quite different.'

After that he proceeded to live the rest of his life as a dissolute waster-he drank and spent all his money foolishly etc.

That was the opposite of individuation because he could not reconcile the two sides of his nature.

The Oriental mind does not think that way.

1948

Lao tse speaks of our Original Nature.

. . . The Unconscious is just Nature and there is no such thing as good and evil in Nature .... How far can we say that we determine our own lives?

Well, we can say 'This is my will' ... but perhaps it is the will of the Unconscious behind Consciousness.

When things go wrong-not according to our wishes, it is because the Unconscious opposes us."

I asked him if he would say that we only have freedom of choice to the extent of consciousness and he answered, "Yes-and yet there are cases of a calling-a vocation, such as that of St. Niklaus von der Flue and his terrible visions of God."

I asked whether it was because these visions were heretical that the church had so recently canonized him.

He replied, "It was because in the last war, on two occasions, Hitler's armies had orders to march through Switzerland, and were already at the border, when, at the last moment these orders were cancelled because of the collective vision of St. Niklaus' hands put out to stop them.

My son was with the Swiss Army at the time and heard it personally.

After that demonstration, there was so much public pressure that the church had to canonize him.

It is all in Dr. von Franz's book on St. Niklaus."

In reply to a question of mine, he said, "One must accept the swings of life.

There is a Flemish writer who tells of a man who climbs the hill, whistling and singing and laughing, and descends it with groans and tears.

Asked why he reversed the ordinary procedure, he answered, "I laugh when I go up because I think of coming down again, and weep coming down because I must go up once more!"

When I asked him what he was writing, he said, "My biography .. It is purgatory!

Frau Jaffe is writing it but I must check it all because no one knows someone else's life.

I have done the first twenty years and that is the easiest because one can be more objective there."

He paused and then added thoughtfully, "I don't know the meaning of life."

As he said this, I felt that, even for Jung, who more than anyone in our day saw life steadily and saw it whole, there still remained an unsolved mystery and that his "pistis", translated from the Greek as "faith" but defined by him as "loyalty to an experience," made him content that his should be so.

As I went out of the house, I turned to look once more at the motto carved in the stone above the doorway– vocatus atque non vocatus deus aderit (whether called upon or not called upon, God will be present). I felt the approaching sense of completion and almost heard the arrow flying to its mark.

at a reception on a very hot night, all decked in his new robes, and saying out of the side of his mouth to us: "I feel like an Indian in his sweat lodge!"

But I should like most to write about the time in 1934 when Cary took her daughter and me to Bollingen for dinner.

It was May-we drove out in the late afternoon, and the sun was low, and all the fields absolutely starry with flowers.

There is no doubt that it was an extraordinarily magical place, there at the end of the lake.

We walked by the lake and built a fire on the beach, and Dr. Jung was off chopping wood.

When we came in I remember the damp, stony, medieval look and smell of the inside of the house, and Dr. Jung sitting by the fireplace with a stocking cap on his head, stirring a stew in a big iron pot.

We ate the stew later at a refectory table in another stone floored room.

Dr. Jung gave us a lot of wine and made us all quite drunk in a pleasant way, and all I can remember is every-one telling jokes, but not what they were.

Only when we had finished our second helping of stew, and might have been ready for another, he asked us to guess what a certain kind of meat in it could be.

We guessed heart, lungs, and all kinds of unusual things., and finally had to give up.

He then revealed that it was dried cow's udder; and after that no one seemed to want any more.

Great joke!

He threw the rest to the dogs under the table-another medieval gesture.

I remember driving back through the warm night in the open car in a haze of wine and enjoyment.

I remember, but find it hard to convey, the fairy-tale quality of the place and everything that happened there.

Above all I remember someone who, by his every word and action gave one the feeling that life is a good thing-something even more precious to me than anything he put on paper. Mary Crile, J.E.T., Pages 114-117

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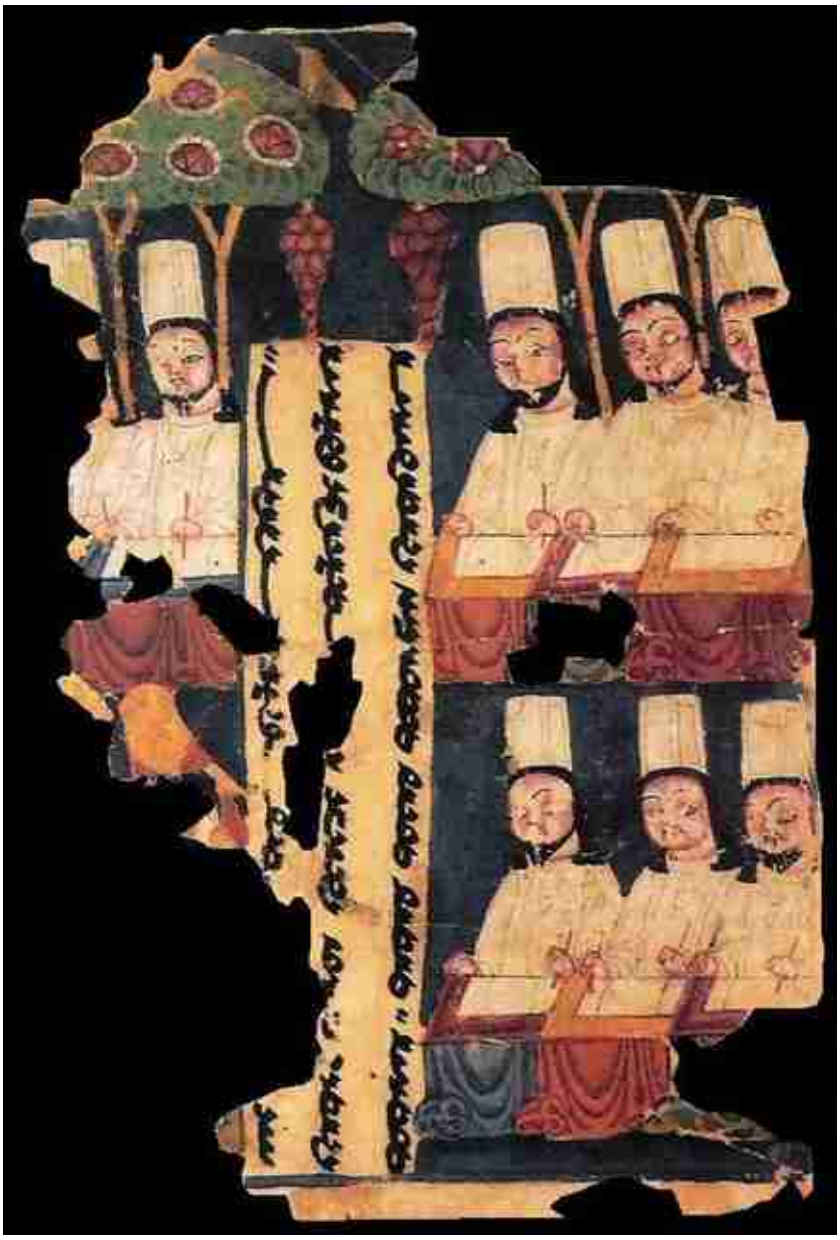
Carl Jung: Gnosticism has renewed its vitality with me recently... **(2016-08-08 02:30)**



[Carl Jung: ... Gnosticism has renewed its vitality with me recently...]

To Father Victor White

Dear Victor! May 1948

Finally I am able to write to you.

I thank you very much for your excellent lecture on Gnosticism.

I much admire your balanced judgment and your just evaluation of a subject that has been so often represented in a wrong light and misunderstood by all sorts of comprehensible and incomprehensible prejudices.

1952

Your presentation of the Pistis Sophia is excellent.

Among the patristic writers about Gnosticism I missed Hippolytos, the most thorough and the most intelligent of all.

Epiphanius, who shares the former's lot, does not deserve much praise.

Your paper has made me think: Have I faith or a faith or not?

I have always been unable to produce faith and I have tried so hard that I finally did not know any more what faith is or means.

I owe it to your paper that I have now apparently an answer: faith or the equivalent of faith with me is what I would call respect.

I have respect for the Christian Truth.

Thus it seems to come down to an involuntary assumption in me that there is something to the dogmatic truth, something indefinable to begin with.

Yet I feel respect for it, although I don't really understand it.

But I can say my life-work is essentially an attempt to understand what others apparently can believe.

There must be-so I conclude-a rather strong motive-power connected with the Christian Truth, otherwise it would not be explicable why it influences me to such an extent.

My respect is-mind you-involuntary; it is a "datum" of irrational nature.

This is the nearest I can get to what appears to me as "faith."

There is however nothing specific in it, since I feel the same kind of respect for the basic teachings of Buddhism and the fundamental Taoist ideas.

In the case of the Christian Truth one would be inclined to explain this a priori respect through my Christian education.

Yet the same cannot be said in the case of Buddhism, Taoism and certain aspects of Islam.

Hindu theology curiously enough never had the same appeal, although it has gripped my intellect at times quite powerfully.

Gnosticism has renewed its vitality with me recently, as I was deeply concerned with the question of how the figure of Christ was received into Hellenistic nature-philosophy and hence into alchemy.

A little book has grown out of such studies within the last months.

It will be, I am afraid, a shocking and difficult book.

It has reduced me to a most curious attempt to formulate the progress of symbolism within the last two thousand years through the figure of quaternities based upon 2 quaterniones of the Naasenes as mentioned by Hippolytos.

The first one is the so-called Moses-quaternio.

Well, it is a mad thing, which I cannot explain here but it seems hellishly important in so far as it winds up with the physical time-space quatemio.

The whole seems to be logically watertight.

I feel reasonably well and hope you do the same.

You must have had an interesting time.

A Jesuit professor of theology at Louvainis coming to see me next week.

They begin to sit up.

Looking forward to the summer, when I hope to see you again at Bollingen,

Yours cordially, C.G. Carl Jung, Letters Vol. I, Pages 501-503

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Carl Jung on The Tibetan Book of the Dead **(2016-08-08 05:30)**

[1]

The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927. It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority. Not only the "wrathful" but also the "peaceful" are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications.

But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European "either-or," but a magnificently affirmative "both-and." This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is," while another clings equally fervently to the negation, "God is not." What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology. The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion.

Metaphysical assertions, however, are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological" For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even-at a pinch-by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnez-leur une ame, mais une petite!

it is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

With this great psychological truth the Bardo Thodol opens. The book is not a ceremonial of burial, but a set of instructions for the dead, a guide through the changing phenomena of the Bardo realm, that state of existence which continues for forty-nine days after death until the next incarnation. If we disregard for the moment the supratemporality of the soul which the East accepts as a self-evident fact we, as readers of the Bardo Thodol, shall be able to put ourselves without difficulty in the position of the dead man, and shall consider attentively the teaching set forth in the opening section, which is outlined in the quotation above. At this point, the following words are spoken, not presumptuously, but in a courteous manner.

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good. Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

This realization is the Dharmakaya state of perfect enlightenment; or, as we should express it in our own language, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.

The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo

Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us.

This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen.

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

Thus far the Bardo Thodol is, as Dr. Evans-Wentz also feels, an initiation process whose purpose it is to restore to the soul the divinity it lost at birth. Now it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item, with the ultimate and highest principles which, with us, would come last as for instance in Apuleius, where Lucius is worshipped as Helios only right at the end. Accordingly, in the Bardo Thodol, the initiation is a series of diminishing climaxes ending with rebirth in the womb. The only "initiation process" that is still alive and practiced today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes.

This penetration into the ground layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and lowest region of the Bardo, known as the Sidpa Bardo, where the dead man, unable to profit by the teachings of the Chikhai and Chonyid Bardo, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples.

Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother. The European passes through this specifically Freudian domain when his unconscious contents are brought to light under analysis, but he goes in the reverse direction. He journeys back through the world of infantile-sexual fantasy to the womb.

It has even been suggested in psychoanalytical circles that the trauma par excellence is the birth-experience itself nay more, psychoanalysts even claim to have probed back to memories of intra-uterine origin. Here Western reason reaches its limit, unfortunately. I say "unfortunately/' because one rather wishes that Freudian psychoanalysis could have happily pursued these so-called intra-uterine experiences still further back. Had it succeeded in this bold undertaking, it would surely have come out beyond the Sidpa Bardo and penetrated from behind into the lower reaches of the Chonyid Bardo.

It is true that, with the equipment of our existing biological ideas, such a venture would not have been crowned with success; it would have needed a wholly different kind of philosophical preparation from that based on current scientific assumptions. But, had the journey back been consistently pursued, it would undoubtedly have led to the postulate of a pre-uterine existence, a true Bardo life, if only it had been possible to find at least some trace of an experiencing subject. As it was, the psychoanalysts never got beyond purely conjectural traces of intra-uterine experiences, and even the famous ' 'birth trauma" has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal. Freudian psychoanalysis, in all essential aspects, never went beyond the experiences of the Sidpa Bardo; that is, it was unable to extricate itself from sexual fantasies and similar "incompatible" tendencies which cause anxiety and other affective states.

Nevertheless, Freud's theory is the first attempt made by the West to investigate, as if from below, from the animal sphere of instinct, the psychic territory that corresponds in Tantric Lamaism to the Sidpa Bardo. A very justifiable fear of metaphysics prevented Freud from penetrating into the sphere of the "occult." In addition to this, the Sidpa state, if we are to accept the psychology of the Sidpa Bardo, is characterized by the fierce wind of karma, which whirls the dead man along until he comes to the "womb-door." In other words, the Sidpa state permits of no going back, because it is sealed off against the Chonyid state by an intense striving downwards, towards the animal sphere of instinct and physical rebirth.

That is to say, anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. It is therefore not possible for Freudian theory to reach anything except an essentially negative valuation of the unconscious. It is a "nothing but." At the same time, it must be admitted that this view of the psyche is typically Western, only it is expressed more blatantly, more plainly, and more ruthlessly than others would have dared to express it, though at bottom they think no differently. As to what "mind" means in this connection, we can only cherish the hope that it will carry conviction. But, as even Max Scheler noted with regret, the power of this "mind" is, to say the least of it, doubtful.

I think, then, we can state it as a fact that with the aid of psychoanalysis the rationalizing mind of the West has pushed forward into what one might call the neuroticism of the Sidpa state, and has there been brought to an inevitable standstill by the uncritical assumption that everything psychological is subjective and personal. Even so, this advance has been a great gain, inasmuch as it has enabled us to take one more step behind our conscious lives. This knowledge also gives us a hint of how we ought to read the Bardo Thodol that is, backwards. If, with the help of our Western science, we have to some extent succeeded in understanding the psychological character of the Sidpa Bardo, our next task is to see if we can make anything of the preceding Chonyid Bardo.

1958

The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea. There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we are understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. It does no violence to the nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race.

These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason. Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes." Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses.

The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms.

If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism? Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. It is significant, that ghosts all over the world have certain features in common.

I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which

determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious.

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.") Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness. According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharma kaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of egohood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo. It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination. It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of
this kind and the phantasmagoria of a lunatic. Very often only a slight abaissement du niveau mental is needed to unleash this world of illusion. The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis.

One often hears and reads about the dangers of yoga, particularly of the ill-reputed Kundalini yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.

it is a disintegration of the wholeness of the Bardo body, which is a kind of "subtle body" constituting the visible envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind).

This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants."

The transition, then, from the Sidpa state to the Chonyid state is a dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the ego's stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms.

1960

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality."

The reality experienced in the Chonyid state is, as the last section of the corresponding Bardo teaches, the reality of thought. The "thought-forms" appear as realities, fantasy takes on real form, and the terrifying dream evoked by karma and played out by the unconscious "dominants" begins. The first to appear (if we read the text backwards) is the all-destroying God of Death, the epitome of all terrors; he is followed by the twenty-eight "power-holding" and sinister goddesses and the fifty-eight "blood-drinking" goddesses. In spite of their demonic aspect, which appears as a confusing chaos of terrifying attributes and monstrosities, a certain order is already discernible.

We find that there are companies of gods and goddesses who are arranged according to the four directions and are distinguished by typical mystic colors. It gradually becomes clearer that all these deities are organized into mandalas, or circles, containing a cross of the four colors. The colors are coordinated with the four aspects of wisdom:

(1) White = the light-path of the mirror-like wisdom;

(2) Yellow == the light-path of the wisdom of equality;

(3) Red = the light-path of the discriminative wisdom;

(4) Green = the light-path of the all-performing wisdom.

On a higher level of insight, the dead man knows that the real thought-forms all emanate from himself, and that the four light-paths of wisdom which appear before him are the radiations of his own psychic faculties. This takes us straight to the psychology of the lamaistic mandala, which I have already discussed in the book I brought out with the late Richard Wilhelm, The Secret of the Golden Flower.

Continuing our ascent backwards through the region of the Chonyid Bardo, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitabha, the yellow Ratna-Sambhava, and the white Vajra-Sattva. The ascent ends with the effulgent blue light of the Dharmadhatu, the Buddha body, which glows in the midst of the mandala from the heart of Vairochana. With this final vision the karmic illusions cease; consciousness,

weaned away from all form and from all attachment to objects, returns to the timeless, inchoate state of the Dharma kaya. Thus (reading backwards) the Chikhai state, which appeared at the moment of death, is reached.

I think these few hints will suffice to give the attentive reader some idea of the psychology of the Bardo Thodol. The book describes a way of initiation in reverse, which, unlike the eschatological expectations of Christianity, prepares the soul for a descent into physical being. The thoroughly intellectualistic and rationalistic worldly-mindedness of the European makes it advisable for us to reverse the sequence of the Bardo Thodol and to regard it as an account of Eastern initiation experiences, though one is perfectly free, if one chooses, to substitute Christian symbols for the gods of the Chonyid Bardo.

At any rate, the sequence of events as I have described it offers a close parallel to the phenomenology of the European unconscious when it is undergoing an "initiation process/' that is to say, when it is being analyzed. The transformation of the unconscious that occurs under analysis makes it the natural analogue of the religious initiation ceremonies, which do, however, differ in principle from the natural process in that they forestall the natural course of development and substitute for the spontaneous production of symbols a deliberately selected set of symbols prescribed by tradition. We can see this in the Exercises of Ignatius Loyola, or in the yoga meditations of the Buddhists and Tantrists.

The reversal of the order of the chapters, which I have suggested here as an aid to understanding, in no way accords with the original intention of the Bardo Thodol Nor is the psychological use we make of it anything but a secondary intention, though one that is possibly sanctioned by lamaist custom. The real purpose of this singular book is the attempt, which must seem very strange to the educated European of the twentieth century, to enlighten the dead on their journey through the regions of the Bardo. The Catholic Church is the only place in the world of the white man where any provision is made for the souls of the departed. Inside the Protestant camp, with its world affirming optimism, we only find a few mediumistic "rescue circles," whose main concern is to make the dead aware of the fact that they are dead.

But, generally speaking, we have nothing in the West that is in any way comparable to the Bardo Thodol, except for certain secret writings which are inaccessible to the wider public and to the ordinary scientist. According to tradition, the Bardo Thodol, too, seems to have been included among the "hidden" books, as Dr. Evans-Wentz makes clear in his Introduction.

As such, it forms a special chapter in the magical "cure of the soul" which extends even beyond death. This cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the Bardo Thodol. They are so detailed and thoroughly adapted to the apparent changes in the dead man's condition that every

serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets. Even if the truth should prove to be a disappointment, one almost feels tempted to concede at least some measure of reality to the vision of life in the Bardo. At any rate, it is unexpectedly original, if nothing else, to find the after-death state, of which our religious imagination has formed the most grandiose conceptions, painted in lurid colors as a terrifying dream-state of a progressively degenerative character.

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degradation of new physical birth. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earthly existence. This view is not only lofty it is manly and heroic.

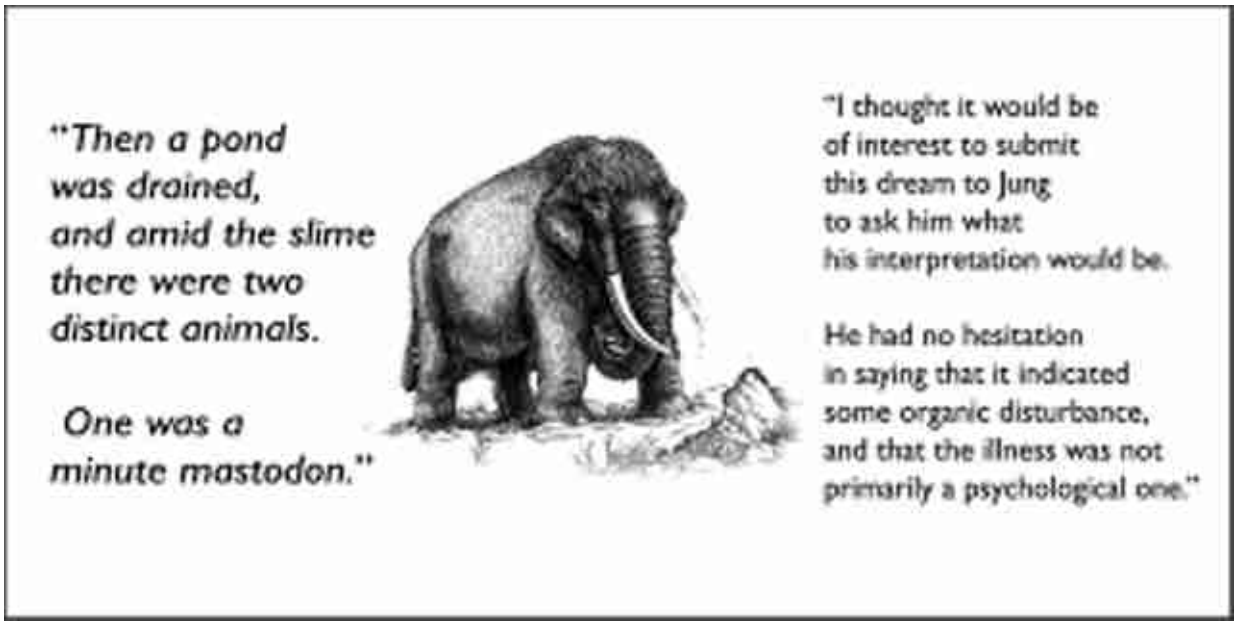
The degenerative character of Bardo life is corroborated by the spiritualistic literature of the West, which again and again gives one a sickening impression of the utter inanity and banality of communications from the "spirit world." The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the mediums and of those taking part in the séance, and even to extend this explanation to the description of the Hereafter given in the Tibetan Book of the Dead. And it is an undeniable fact that the whole book is created out of the archetypal contents of the unconscious. Behind these there lie and in this our Western reason is quite right no physical or metaphysical realities, but "merely" the reality of psychic facts, the data of psychic experience. Now whether a thing is "given" subjectively or objectively, the fact remains that it is.

The Bardo Thodol says no more than this, for its five Dhyani-Buddhas are themselves no more than psychic data. That is just what the dead man has to recognize, if it has not already become clear to him during life that his own psychic self and the giver of all data are one and the same. The world of gods and spirits is truly "nothing but" the collective unconscious inside me. To turn this sentence round so that it reads "The collective unconscious is the world of gods and spirits outside me," no intellectual acrobatics are needed, but a whole human lifetime, perhaps even many lifetimes of increasing completeness. Notice that I do not say "of increasing perfection because those who are "perfect" make another kind of discovery altogether.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, Psychology and Religion, Commentary Tibetan Book of the Dead; Pages 510-522.

1. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d6/Zhi-Khro_Bardo_Thodol.jpg/220px-Zhi-Khro_Bardo_Thodol.jpg

Carl Jung: The dream you mentioned, you may remember, was a dream of the little mastodon. **(2016-08-09 02:30)**



Dr. Wilfred R. Bion:

You gave an analogy between archaic forms of the body and archaic forms of the mind.

Is it purely an analogy or is there in fact a closer relationship?

Last night you said something which suggested that you consider there is a connection between the mind and the brain, and there has lately been published in the British Medical Journal diagnosis of yours from a dream of a physical disorder.

If that case was correctly reported it makes a very important suggestion, and I wondered whether you considered there was some closer connection between the two forms of archaic survival.

Professor Jung:

You touch again on the controversial problem of psycho-physical parallelism for which I know of no answer, because it is beyond the reach of man's cognition.

As I tried to explain yesterday, the two things - the psychic fact and the physiological factcome together in a peculiar way.

They happen together and are, so I assume, simply two different aspects to our minds but not in reality.

We see them as two on account of the utter incapacity of our mind to think them together.

Because of that possible unity of the two things, we must expect to find dreams

which are more on the physiological side than on the psychological, as we have other dreams that are more on the psychological than on the physical side.

1964

The dream to which you refer was very clearly a representation of an organic disorder.

These 'organic representations' are well known in ancient literature.

The doctors of antiquity and of the Middle Ages used dreams for their diagnosis.

I did not conduct a physical examination on the man you refer to.

I only heard his history and was told the dream, and I gave my opinion on it.

I have had other cases, for instance a very doubtful case of progressive muscular atrophy in a young girl.

I asked about dreams and she had two dreams which were very colorful.

A colleague, a man who knew something of psychology, thought it might be a case of hysteria.

There were indeed hysterical symptoms, and it was still doubtful if it was progressive muscular atrophy or not; but on account of the dreams I came to the conclusion that it must be an organic disease, and the end proved my diagnosis.

It was an organic disturbance, and the dreams were definitely referring to the organic condition.

According to my idea of the community of the psyche and the living body it should be like that, and it would be marvelous if it were not so.

DrBion:

Will you be talking of that later when you speak on dreams?

Professor Jung:

I am afraid that I cannot go into such detail; it is too special.

It is really a matter of special experience, and its presentation would be a very difficult job.

It would not be possible to describe to you briefly the criteria by which I judge such dreams.

The dream you mentioned, you may remember, was a dream of the little mastodon.

To explain what that mastodon really means in an organic respect and why I must take that dream as an organic symptom would start such an argument that you would accuse me of the most terrible obscurantism.

These things really are obscure.

I had to speak in terms of the basic mind, which thinks in archetypal patterns.

When I speak of archetypal patterns those who are aware of these things understand, but if you are not aware you think.

This fellow is absolutely crazy because he talks of mastodons and their difference from snakes and horses'.

I should have to give you a course of about four semesters about symbology first so that you could appreciate what I said. Carl Jung, Analytical Psychology Theory and Practice, Pages 72-74

Footnote:

[Cf. T. M. Davie, 'Comments upon a Case of "Periventricular Epilepsy", British Medical Journal, no. 3893 (Aug. 17, 1935), 293-297.

The dream is reported by a patient of Davie as follows:

'Someone beside me kept on asking me something about oiling some machinery.

Milk was suggested as the best lubricant.

Apparently I thought that oozy slime was preferable.

Then a pond was drained, and amid the slime there were two extinct animals.

One was a minute mastodon.

I forgot what the other one was.

Davie's comment: I thought it would be of interest to submit this dream to Jung to ask what his interpretation would be.

He had no hesitation in saying that it indicated some organic disturbance, and that the illness was not primarily a psychological one, although there were numerous psychological derivatives in the dream.

The drainage of the pond The drainage of the pond he interpreted as the damming-up of the cerebrospinal fluid circulation'.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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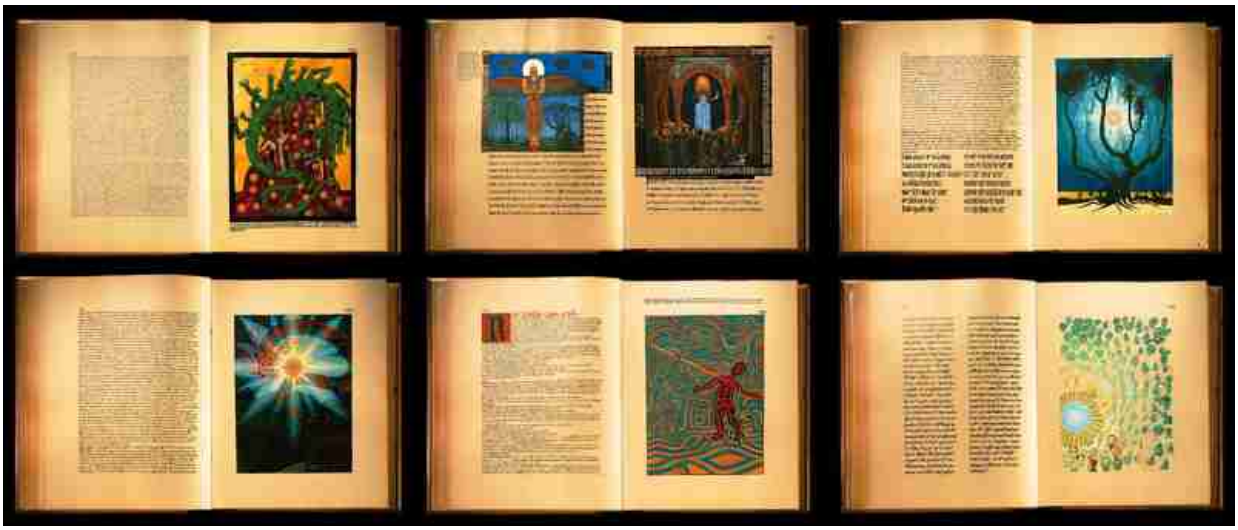
Matter is an Hypothesis.˜Carl Jung (2016-08-09 06:05)

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Carl Jung, Psychology and Religion, Page 762

The spirit of this time ˜Carl Jung (2016-08-10 02:30)



If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you.

Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path) the way and the bridge to what is to come.

That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.

God is an image and those who worship him must worship him in the images of the supreme meaning.

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?

The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the inseparable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in the shadows.

There are many who need the shadows and not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not

its littleness.

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.

The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image.

This would be pernicious deception, since the shadow is nonsense. But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars.

But the spirit of the depths caught up with me, and forced the bitter drink between my lips.

The spirit of this time whispered to me:

"This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you."

But the spirit of the depths spoke to me:

"You are an image of the unending world, all the last mysteries of becoming and passing away live in you. If you did not possess all this, how could you know?"

For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also superfluous, since I do not speak it freely; but because I must. I speak because the spirit robs me of joy and life if I do not speak.

I am the serf who brings it and does not know what he carries in his hand. It would burn his hands if he did not place it where his master orders him to lay it.

The spirit of our time spoke to me and said: "What dire urgency could be forcing you to speak all this?"

This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up.

But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations.

But the spirit of the depths spoke to me and said:

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I must also speak the ridiculous. You coming men! You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship.

A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath.

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But the spirit of the depths said:

"No one can or should halt sacrifice. Sacrifice is not destruction, sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself The desert is within you. The desert calls you and draws you back, and if you were fettered to the
world of this time with iron, the call of the desert would break all chains. Truly; I prepare you for solitude."

After this, my humanity remained silent. Something happened to my spirit, however, which I must call mercy:

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The mercy which happened to me gave me belief hope, and sufficient daring, not to resist further the spirit of the depths, but to utter his word. But before I could pull myself together to really do it, I needed a visible sign that would show me that the spirit of the depths in me was at the same time the ruler of the depths of world affairs.

Thus it happened in October of the year 1913 as I was leaving alone for a journey; that during the day I was suddenly overcome in broad daylight by a vision: I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps.

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"look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two

hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy.

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In reality; now, it was so: At the time when the great war broke out between the peoples of Europe, I found myself in Scotland, compelled by the war to choose the fastest ship and the shortest route home. I encountered the colossal cold that froze everything, I met up with the flood, the sea of blood, and found my barren tree whose leaves the frost had transformed into a remedy. And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.

The signposts have fallen, unblazed trails lie before us.

Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you.

Yet who today knows this? Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way.

You seek the path. I warn you away from my own. It can also be the wrong way for you.

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Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it.

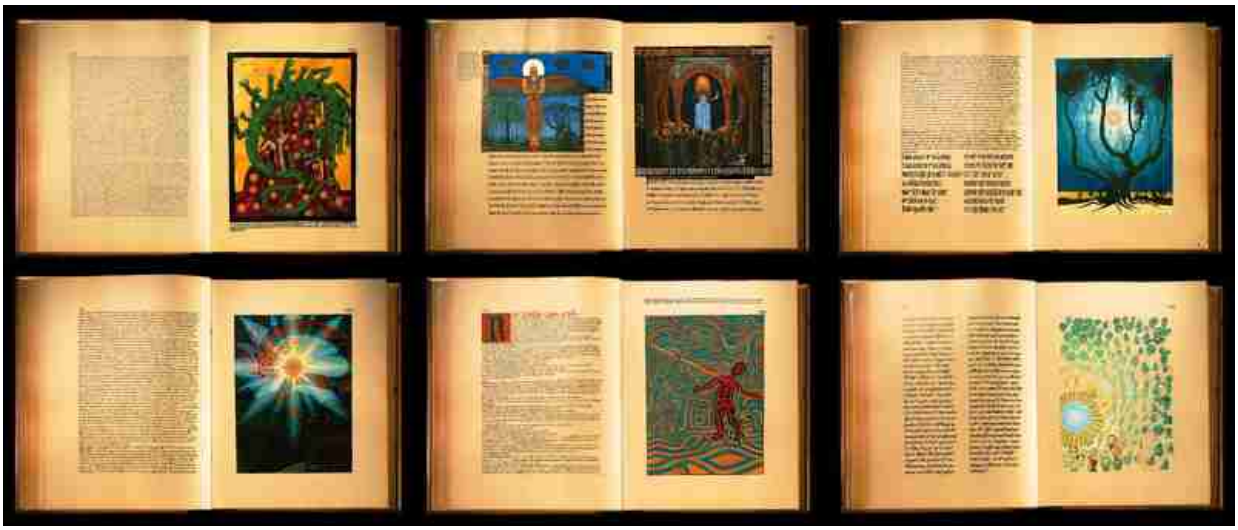
Power stands against power, contempt against contempt, love against love.

Give humanity dignity, and trust that life will find the better way.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos.

So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, The Way of What is to Come, Pages 229-231.

The spirit of this time ˜Carl Jung (2016-08-10 02:30)



If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you.

Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this

way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path) the way and the bridge to what is to come.

That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.

God is an image and those who worship him must worship him in the images of the supreme meaning.

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?

The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the inseparable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in the shadows.

There are many who need the shadows and not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.

1973

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.

The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image.

This would be pernicious deception, since the shadow is nonsense. But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars.

But the spirit of the depths caught up with me, and forced the bitter drink between my lips.

The spirit of this time whispered to me:

"This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you."

But the spirit of the depths spoke to me:

"You are an image of the unending world, all the last mysteries of becoming and passing away live in you. If you did not possess all this, how could you know?"

For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also superfluous, since I do not speak it freely; but because I must. I speak because the spirit robs me of joy and life if I do not speak.

I am the serf who brings it and does not know what he carries in his hand. It would burn his hands if he did not place it where his master orders him to lay it.

The spirit of our time spoke to me and said: "What dire urgency could be forcing you to speak all this?"

This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up.

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Carl Jung on the "Artist." – Anthology **(2016-08-10 02:30)**

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

1978

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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Carl Jung: Love is like God: both give themselves only to their bravest knights. **(2016-08-11 02:30)**

Love has more than one thing in common with religious faith.

It demands unconditional trust and expects absolute surrender.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling.

And because this is so difficult, few mortals can boast of such an achievement.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

He is a sorry knight who shrinks from the difficulty of loving his lady.

Love is like God: both give themselves only to their bravest knights.

I would offer the same criticism of trial marriages.

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing.

But that is the most effective way of forestalling any real experience.

You do not experience the terrors of the Polar ice by perusing a travel-book, or climb the Himalayas in a cinema.

Love is not cheap—let us therefore beware of cheapening it!

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade

us not to take love seriously.

But love will reward us only when we do.

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

The two questions should not be separated, for when there is a sexual problem it can be solved only by love.

Any other solution would be a harmful substitute.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.

Therefore, never ask what a man does, but how he does it.

If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

I trust that these remarks will have made it clear to you that I pass no sort of moral judgment on sexuality as a natural phenomenon, but prefer to make its moral evaluation dependent on the way it is expressed. Carl Jung, CW 10, Page 112

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Carl Jung: The ego, therefore, is rather a find or an experience and not a creation. **(2016-08-12 02:30)**

To V. Subrahamanya Iyer

Dear Sir, 9 January 1939

You are quite right, Schopenhauer was by no means in a position to have a complete insight into and an understanding of the Upanishads, since in those days the Upanishads were only known in the very imperfect Latin

rendering of A. du Perron, who brought them over in the form of the so-called Oupnekhat at the beginning of the 19th century.

I quite agree with you that deep sleep or any state of complete unconsciousness is beyond
pain and pleasure, but also beyond consciousness, so that when the complete state of being beyond pleasure and pain is achieved, there is nobody there that could be conscious of it.

It is true however that if somebody survives that condition, for instance by waking up from deep sleep or from unconsciousness, he might say: "I must have been unconscious, I felt nothing."

Or if he has an agreeable feeling left over from his deep sleep: "I had a very good and pleasurable sleep without dreams."

But while he was asleep or unconscious, he was not aware of it, at least we cannot prove that there was anybody aware of that condition.

It is of course a merely theoretical statement when I say that complete unconsciousness, i.e., a complete overcoming of pain and pleasure and ego, would be just death.

By such a statement I only want to say that as long as I'm conscious of something, my mind is not contentless and not egoless, since I am aware of a definite state in which I find myself.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say "I" only when they have found their ego.

The ego, therefore, is rather a find or an experience and not a creation.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible.

For we know that the sort of impersonal consciousness observed in little children is not continuous but of a dissociated and insular character.

I know it is a special feature of Indian thought that consciousness is assumed to have a metaphysical and prehuman existence.

We are convinced that only what we call the unconscious mind, which is per, definitionem a psyche not conscious to anybody, has pre-human and preconscious existence.

What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness.

As far as my knowledge goes, however, we have no evidence at all in favour of the hypothesis that a prehuman and preconscious psyche is conscious to anybody and therefore a consciousness.

Concerning your last question I want to say that I quite agree that there is nothing in or of the material world that is not a projection of the human mind, since anything we experience and are able to express through thought is alien to our mind.

Through experience and mental assimilation it has become part of our mind and thus it has become essentially psychic.

1984

Inasmuch as a material thing does not enter our consciousness it is not experienced and we cannot say for certain that it does exist.

Whatever we touch or come in contact with immediately changes into a psychic content, so we are enclosed by a world of psychic images, some of which bear the label "of material origin," others the label "of spiritual origin."

But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one.

If that is the case, then matter would be nothing but a definiteness of divine thought, as Tantrism suggests.

I have no objection to such an hypothesis, but the Western mind has renounced metaphysical assertions which are per definitionem not verifiable, if only recently so.

In the Middle Ages up to the 19th century we still believed in the possibility of metaphysical assertions.

India, it seems to me, is still convinced of the possibility of metaphysical assertions.

Perhaps she is right and perhaps not.

Hoping you are always in good health and active as ever,

I remain, dear Sir,

Yours devotedly, C.G. Jung Carl Jung, Letters Vol. I, Pages 254-255

Carl Jung across the web:

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Carl Jung: intellect is a great sorcerer: it can make even itself disappear. **(2016-08-13 02:30)**

1986

To J. Allen Gilbert

My dear Gilbert, 8 January 1934

I have just finished reading your MS1 from the first to the last letter.

I must say I enjoyed it unreservedly.

It is a most savage onslaught of intellect on itself.

Building up and pulling down again-what has happened after all?

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear.

The chapters about psychology, religion, and philosophy are splendid.

The bit of personal biography you produce in the sociological chapter is enormously to the point.

I guess they liked you all right for your candidness.

But I say you would be a perfect model of a Nazi if you were in Germany, where they are going to castrate about 400,000 individuals.

That's what you call a thrust?

But why the devil are you still so intellectual?

Your critique is exceedingly logical and intellectual, not less your fair recognition of what belongs and what does not belong to the jurisdiction of the intellect.

Nowhere do I find you kicking your intellect about a bit, juggling, shifting, moulding, tricking and that sort of thing, which life seems to do so often.

You were most faithfully intellectual.

Surely you would not let that lazy beggar starve to death, would you?

No, you would feed him and tomorrow you would kick him in the bottom.

That's life, isn't it?

And he was made for it, otherwise he never could have grown a bottom.

Life is marvellously inconsistent.

It even wants some sympathy with the poor old Harlequin Intellect.

Isn't that delight-maker life's useful instrument in its attempts at tricking the human mind into the belief in so-called reality?

Isn’t it remarkable that it’s just you who make such a bad case for the intellect?

You sit at the microscope and see it as a very black thing indeed.

Would you say, black for yourself?

I would.

Sorry that I have kept you waiting so long, but I wanted to read your book.

And I have enjoyed it profoundly.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 134

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1988

Carl Jung: I can’t wait for the dissertation "How is Death Possible?" **(2016-08-14 02:30)**

To J. Meinertz

Dear Colleague, 3 July 1939

Best thanks for kindly sending me your investigation on psychotherapy.

As I see from an at present only cursory reading of your book, you give the problem of psychotherapy a central place in the discussion of modern German philosophy.

This affords me the great advantage of being able to fill in the gaps in my knowledge of modern philosophy at all essential points, since I can find everything I need in your book.

What Heidegger, Klages, and Jaspers have to say in this respect has never affected me very deeply, for one notices the same thing in all writers who have never had to wrestle with the practical problems of psychotherapy.

They all have an astonishing facility with words, which they endow with an almost magical
efficacy.

If Klages had had to treat a single case of neurosis he would never have brought off that thick tome on the obnoxious spirit.

Similarly, Heidegger would have lost all desire to juggle with words.

You have done the psychotherapist a favour by cutting useful footpaths through this linguistic jungle, and at every turn he can see the most curious vistas opening out before him.

An especially delectable morsel is the way the philosophers juggle with death.

I can't wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death."

Excuse these heretical fits of mine; they spring from practical experience, where the impotence of philosophical language is revealed at its starkest.

Without a doubt your book meets an essential need, namely the necessity of a philosophical rapprochement with the psychotherapeutic insights that were wholly unknown to an earlier philosophy.

To you, dear Colleague, belongs the honour of being a pioneer in this field.

It is also greatly to your credit that you do not, like the Heidegger school, merely play verbal tricks but say something substantial.

Again with best thanks,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. I, Page 273.

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Carl Jung Letters to Karl Abraham (2016-08-15 02:30)

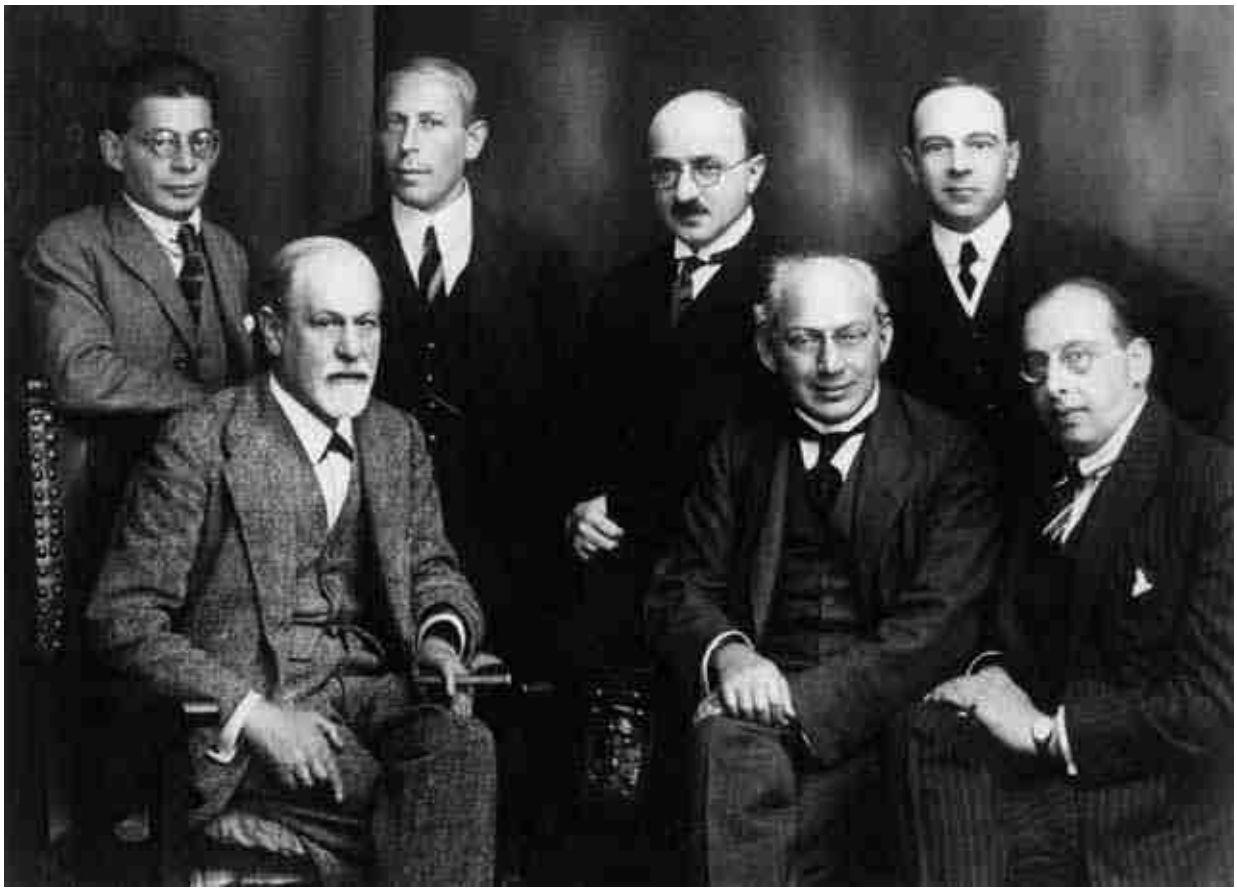

Image: To Karl Abraham

Dear Colleague, Burgholzli-Zurich, 30 January 1908

I am pleased to see from your letter that you are not only coming to Salzburg but will also give us the pleasure of lecturing.

I would ask you to keep it short, limiting it to about 20 minutes, as we must make room for a lecture by Freud.

I shall announce in the programme that the speaking time is restricted to 20 minutes.

So far we are sure of four lectures, one of them by Dr. Jones, London: "Rationalism in Everyday Life."

The Freud discussion in Berlin makes dismal reading-they have even filched the method from Breuer-Freud.

It is nothing but a ridiculous farce and a piece of impudent knavery besides for Bezzola to assert that he has a new method.

Freud has done all that already, only with less masquerading and other suggestive humbug, but more intelligence.

It is depressing that Juliusburger, who is obviously an honest man, didn't spot the trick.

Can't you instil a little insight into him?

Liepmann's attitude is-well, what can one call it?

Maybe you have a good Berlin expression for this, for there must be other people of that ilk there.

Freud was naturally moved by this discussion-he did get mentioned and a crumb even fell to him from the Lord's table.

A man of Freud's modest achievements can wax fat on that.

You know, of course, that Bezzola called Freud a "psychological swine."

In order to spare the moral susceptibilities of this gentleman I have not sent him an invitation to Salzburg.

On the other hand Juliusburger, who evidently still doesn't quite know how matters stand, perhaps would be interested in our meeting.

Unfortunately I don't know how far he has been immunized against further understanding by Bezzola's injections of anti-freudin.

Perhaps you would sound him out sometime if you are better acquainted with him.

I'd rather not send him a direct invitation.

The photograph can be obtained on request from our Zurich photographer for fr. 10.

It is an enlargement of my excellent little snapshot and is wonderfully handsome.

The best picture of Freud I have ever seen.

If you can round up in Berlin a few more participants for the meeting, that would be very nice provided that they are people with pro-Freudian interests.

Please would you stress in each case the private nature of the project.

With best wishes for the continued successful development of your practice and remembrances to your wife,

Ever sincerely yours,

1992

Jung Carl Jung, Letters Vol. 1, Pages 6-7

To Karl Abraham

Dear Colleague, Burgholzli-Zurich, 3 January 1908

First of all, my best wishes for the New Year!

Then please forgive me for not having reacted until now to your earlier news.

I am still suffering from the after-pains of the frightful time without assistants.

I hear your practice has made an encouraging start, and I hope its progress will be equally gratifying.

You will be interested to know not only from the theoretical but from the practical side as well that the young Binswanger will soon be publishing a little book on the analysis of hysteria, with an introduction by the old Binswanger in Jena.

It will come as a bombshell to the German opposition and shake their prejudices a little.

Binswanger junior was here yesterday and told us all sorts of things about the progress of Freud's cause in Jena.

Again I am doing an analysis of hysteria-a woman patient with severe twilight states lasting 8-10 days.

So far the analysis is going ahead splendidly.

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient.

The construction and course of the dreams are of a rare aesthetic beauty.

The analysis is very exacting, 2-3 hours of hard work every day, but extraordinarily satisfying, so I can only take malicious glee [Schadenfreude] in asserting that all those who oppose Freud should not enjoy the spectacle of these things either.

The idea of a Freudian meeting in Salzburg originates with the Budapestians.

Shortly I will send you a circular with suggestions as to the date and duration.

The place should definitely be Salzburg.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm.

Are you thinking of buying a copy?

I don't know whether Bleuler will come to Salzburg.

It depends on whether his conscience allows him to entrust the Clinic for 3 days to Dr. Maier.

I terribly much want to hear him in Berlin.

In any event his lecture will be a model of thoroughness.

Just now he has a lot of subtle ideas.

With best greetings to yourself and please remember me to your wife,

Yours sincerely,

Jung Carl Jung, Letters Vol. 1, Pages 4-8

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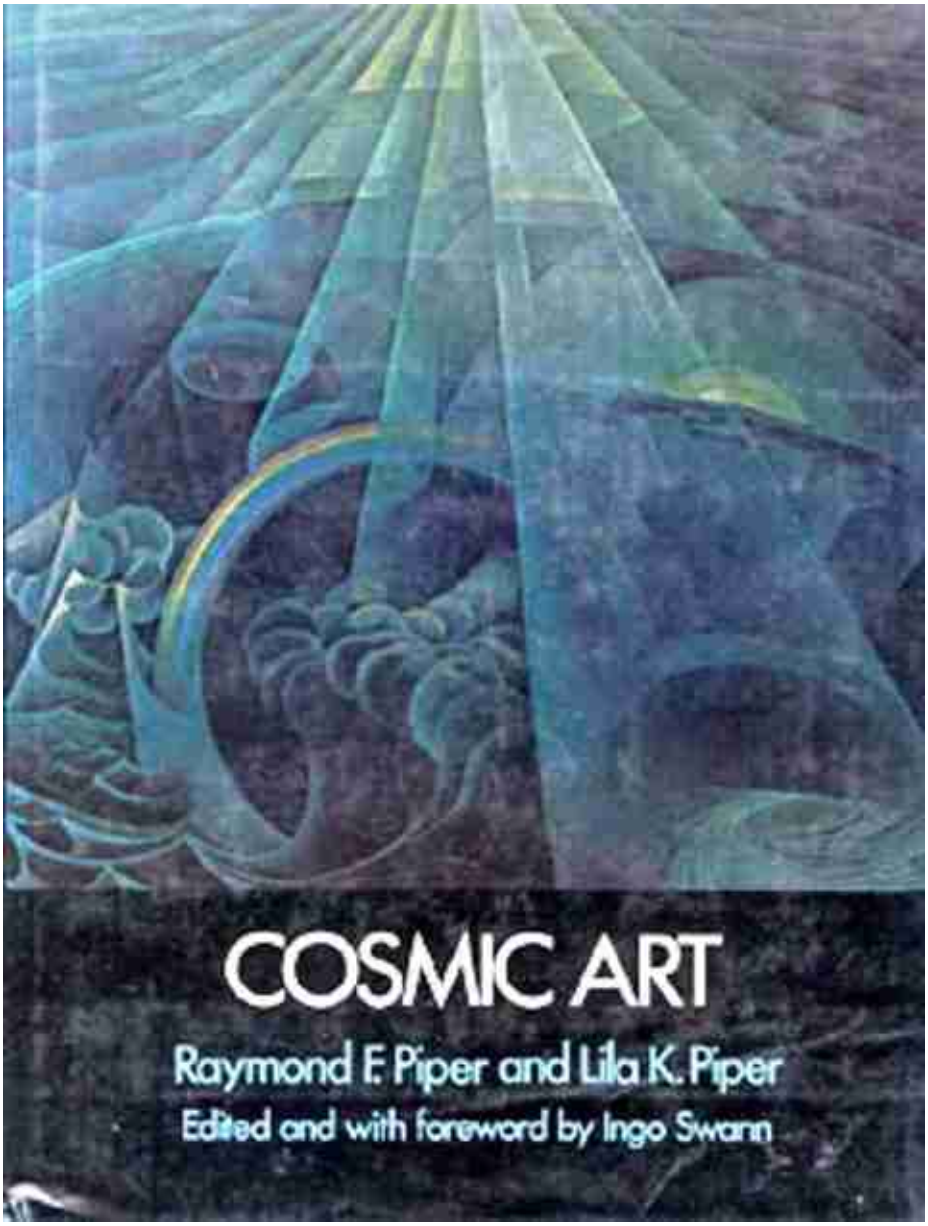
1994

Carl Jung: It is one of the most remarkable examples of such drawings I ever came across. **(2016-08-16 02:30)**



To Raymond F. Piper

Dear Dr. Piper, 21 March 1950

I am sending you the two photographs1 you wanted and also the picture of a third mandala which has not been published yet.

I have nothing against your using them.

The conditions under which such a mandala picture is produced in the course of treatment are very complex.

I have given a description of such a process in a book which is just about to be published in German: Gestaltungen des Unbewussten (Rascher & Cie., Zurich).

The book also contains a number of hitherto unpublished reproductions of mandalas.

It would lead much too far if I should attempt to give you a full description of the psychological background of the two pictures in the Golden Flower.

All I can tell you is that the painter of No. 1 is a young woman, born in the East Indies, where she spent her first 6 years.

Her difficulty was a complete disorganization caused by her coming to Europe into an entirely different milieu where she couldn't adapt on account of the fact that she had been imbued by the Eastern atmosphere.

She got into a highly neurotic state in which she couldn't cope with herself any longer.

The unconscious produced chaotic dreams and she was filled with confusion.

In this state I advised her to try to express herself by making pictures.

She made quite a number of them which she developed out of a few lines without knowing where they would lead to.

These mandalas helped her to restore order in her inner life.

The other picture is by an educated man about 40 years old.

He produced this picture also as an at first unconscious attempt to restore order in the emotional state he was in which had been caused by an invasion of unconscious contents.

The third mandala was designed by an artistically gifted patient of mine, a woman of about 50 years.

It represents a labyrinth, i.e., it is based upon a labyrinthine design with entrances, one in the middle of each side, and one exit in the centre near the central quaternity.

It represents all the shapes and forms of life, a veritable ocean of organic life through which man must seek his way to the central goal.

This is what the woman herself says.

It is a fair representation of the individuation process.

Amidst the wealth of figures there are two outstanding points, the one a moon and the other a wheel.

The moon represents the essence of woman's nature and the wheel the course of life, or the cycle of birth and death (according to the Epistle of James III, 6).

The 4 entrances are allegorized by representatives of the 4 elements.

It is one of the most remarkable examples of such drawings I ever came across.

The drawing was produced in an absolutely spontaneous way.

As to Eastern mandalas I should say that there should be quite a number of them to be found in your oriental collections in America.

1996

San Francisco seems to be a place where you can get them occasionally from oriental dealers.

Also the Musee Guimet in Paris has a number of extraordinarily fine specimens.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 549-551

Carl Jung across the web:

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Carl Jung: Occasionally there are even cases that can be cured. **(2016-08-17 02:30)**

To E. Haesele

Dear Frau Dr. Haesele, 23 December 1932

With reference to your question I must tell you that once definite outbreaks of insanity have occurred there is always a permanent lowering of the threshold of consciousness which facilitates the repetition of these outbreaks.

Consequently, the results of psychic treatment are always a bit hazy.

But if the conscious personality is still in good shape and in addition a decent amount of intelligence and goodwill are present, then an attempt should be made to carry the treatment through.

It is always better that something happens rather than nothing at all.

Occasionally there are even cases that can be cured.

However, I am not very optimistic because, as you rightly say, psychoses often reach deep into the organic realm where psychic influence becomes ineffectual.

Yours sincerely,

1998

C.G. Jung Carl Jung, Letters Vol. 1, Page 112

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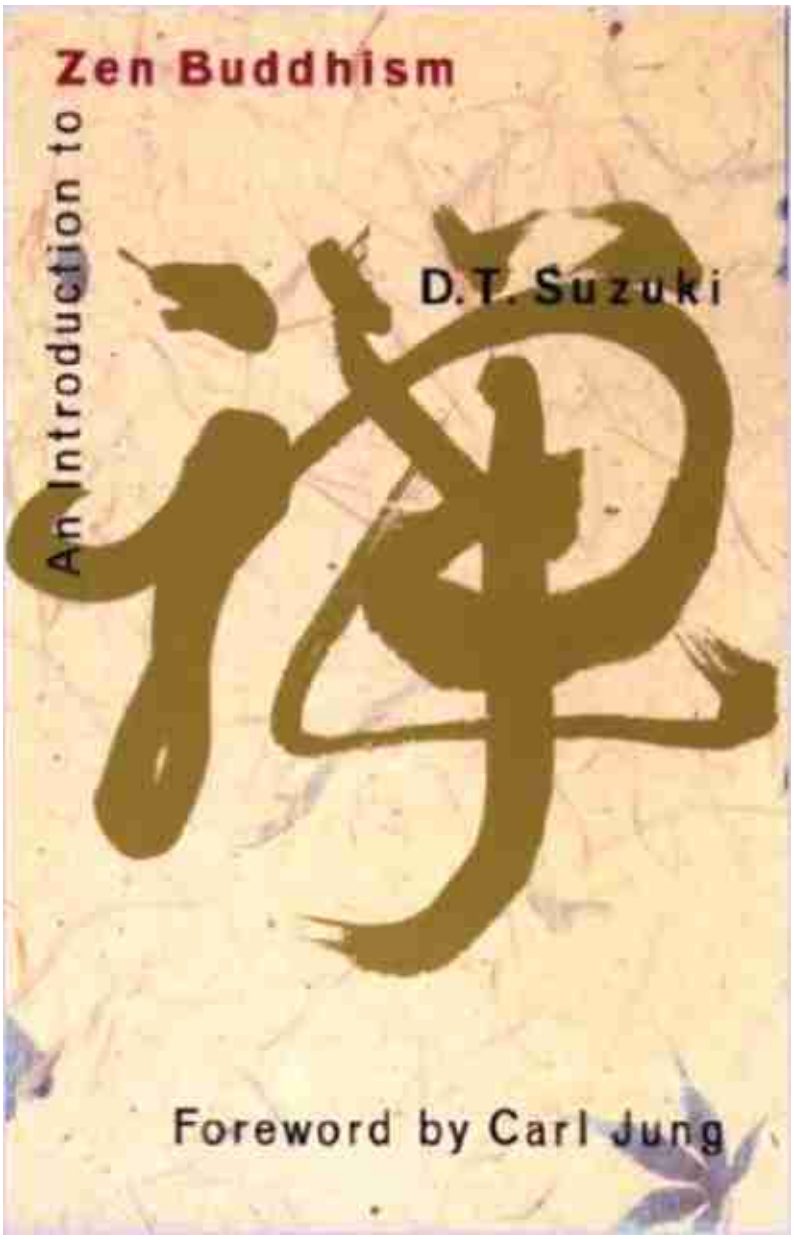
Carl Jung: Zen is a true goldmine for the needs of the Western "psychologist." **(2016-08-18 02:30)**



To Daisetz T. Suzuki

Dear Professor Suzuki, 22 September 1933

Being an admirer of your former work on Zen Buddhism, it has been a very great pleasure indeed to receive such a precious gift as your Essays in Zen Buddhism, Second Series.

Zen is a true goldmine for the needs of the Western "psychologist."

Formerly one would have called such a man a philosopher, but as you know, philosophy with us has been usurped by the philosophical departments of universities and thus removed from life.

But as souls could not be removed to the shelves of an academic science, people who by profession have to

be busy with human souls, as for instance a nerve doctor like myself, have to concoct a philosophy of their own and they have to call it psychology for the reasons above mentioned.

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours.

Thus I feel deeply obliged to you for your kind and generous gift.

Most sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 127-128

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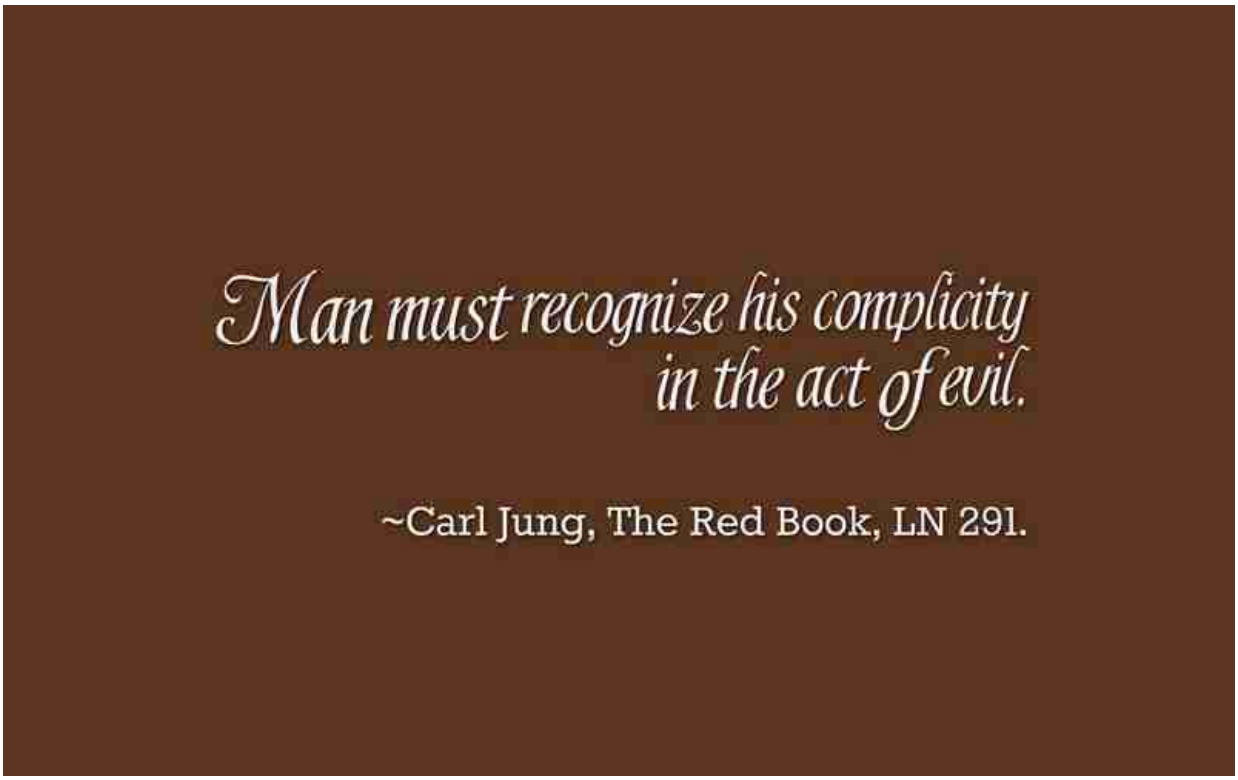
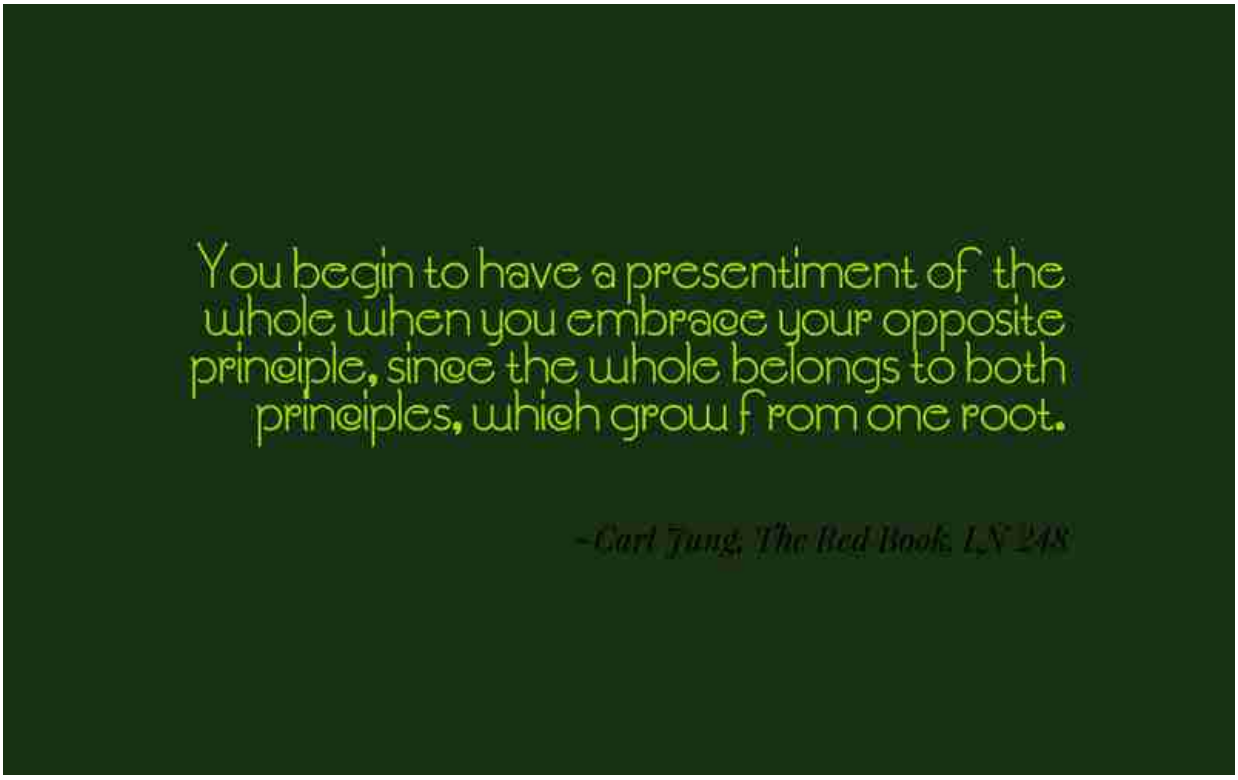
Some Carl Jung Quotations XLVIII (2016-08-19 02:30)



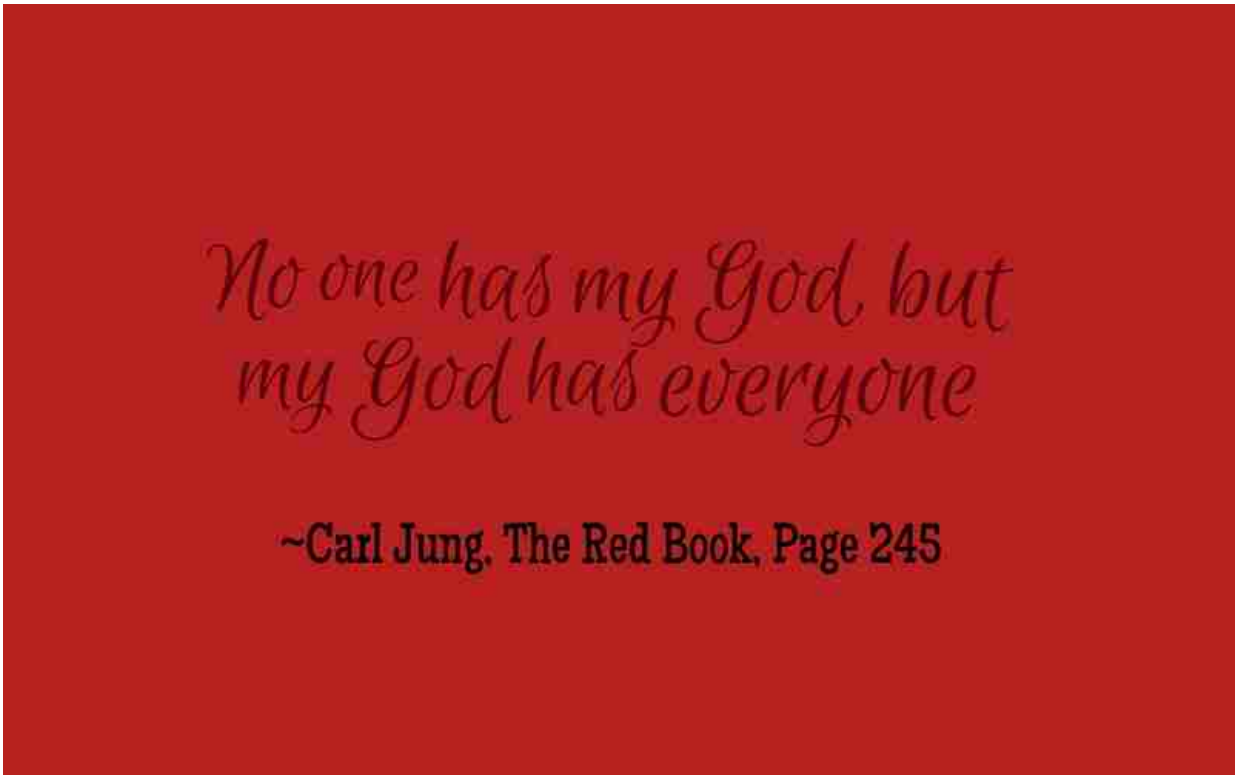
Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.


You begin to have a presentiment of the
whole when you embrace your opposite
principle, since the whole belongs to both
principles, which grow from one root.
~Carl Jung, The Red Book, LN 248

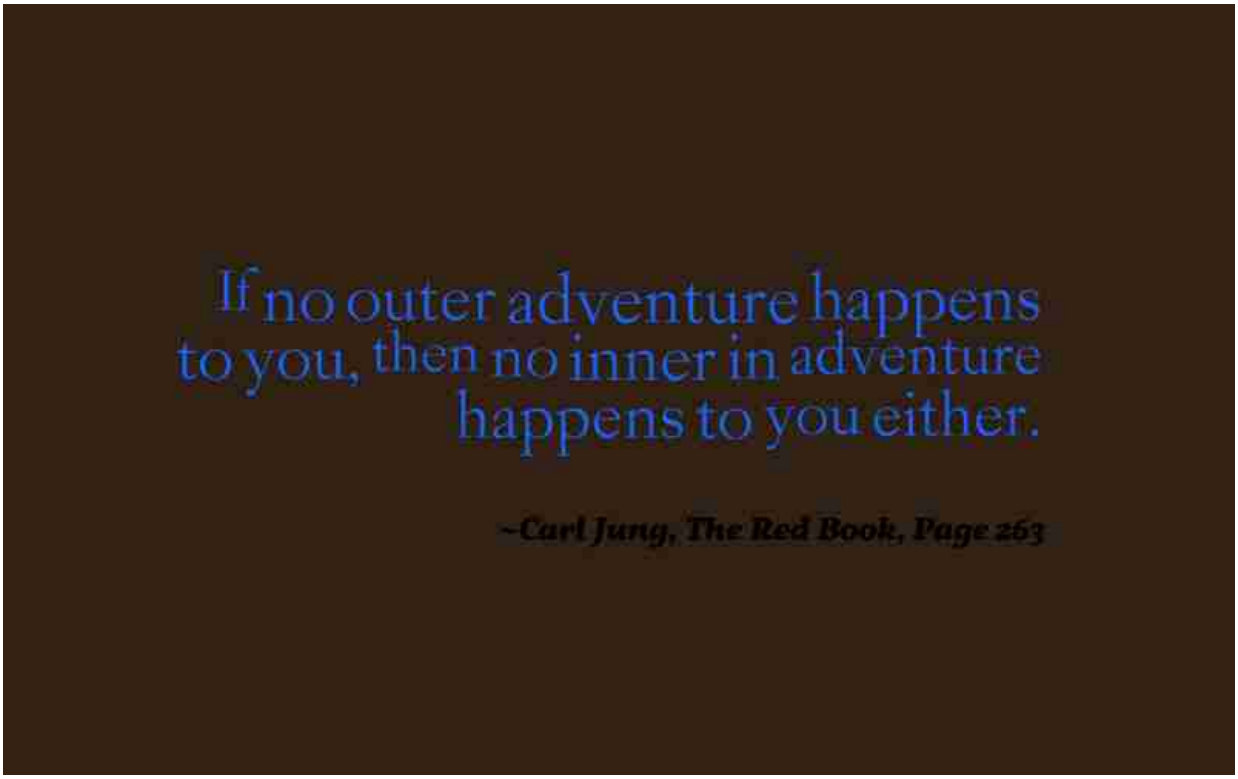
You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs

2002

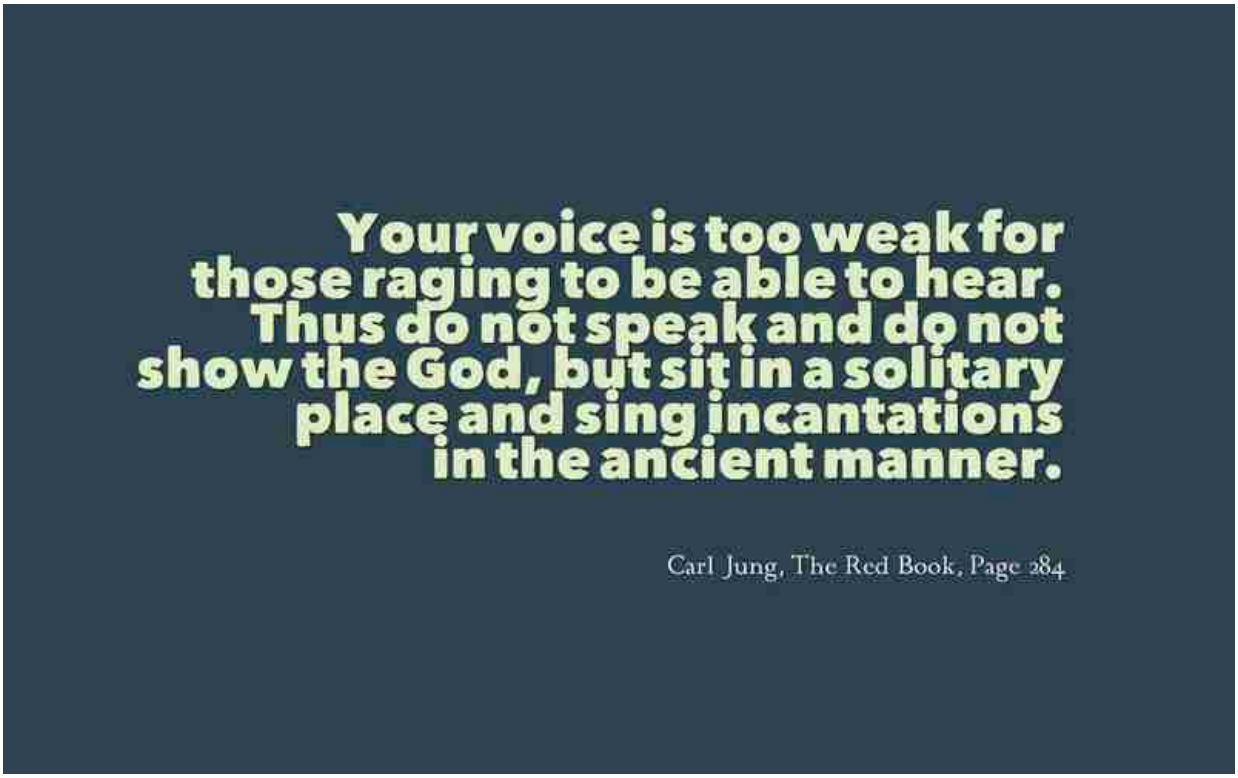
to both principles, which grow from one root. Carl Jung, The Red Book, LN 248



No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

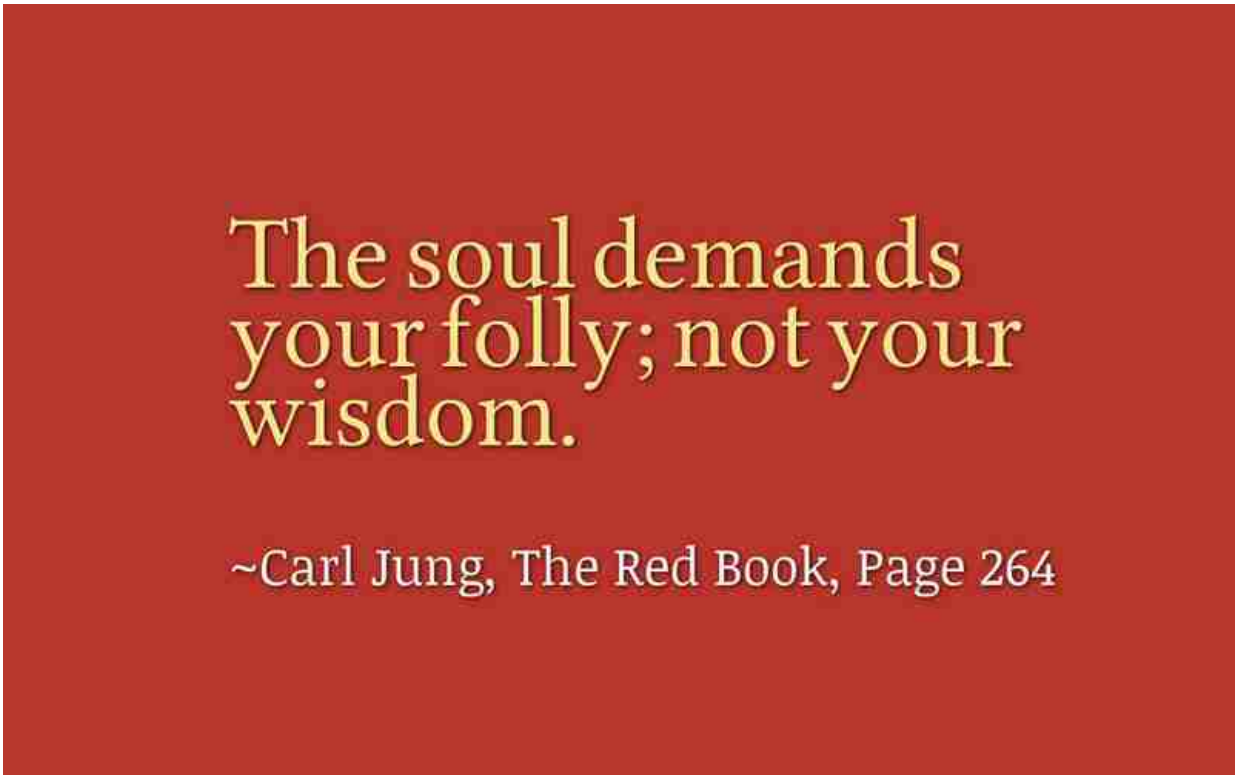


If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.

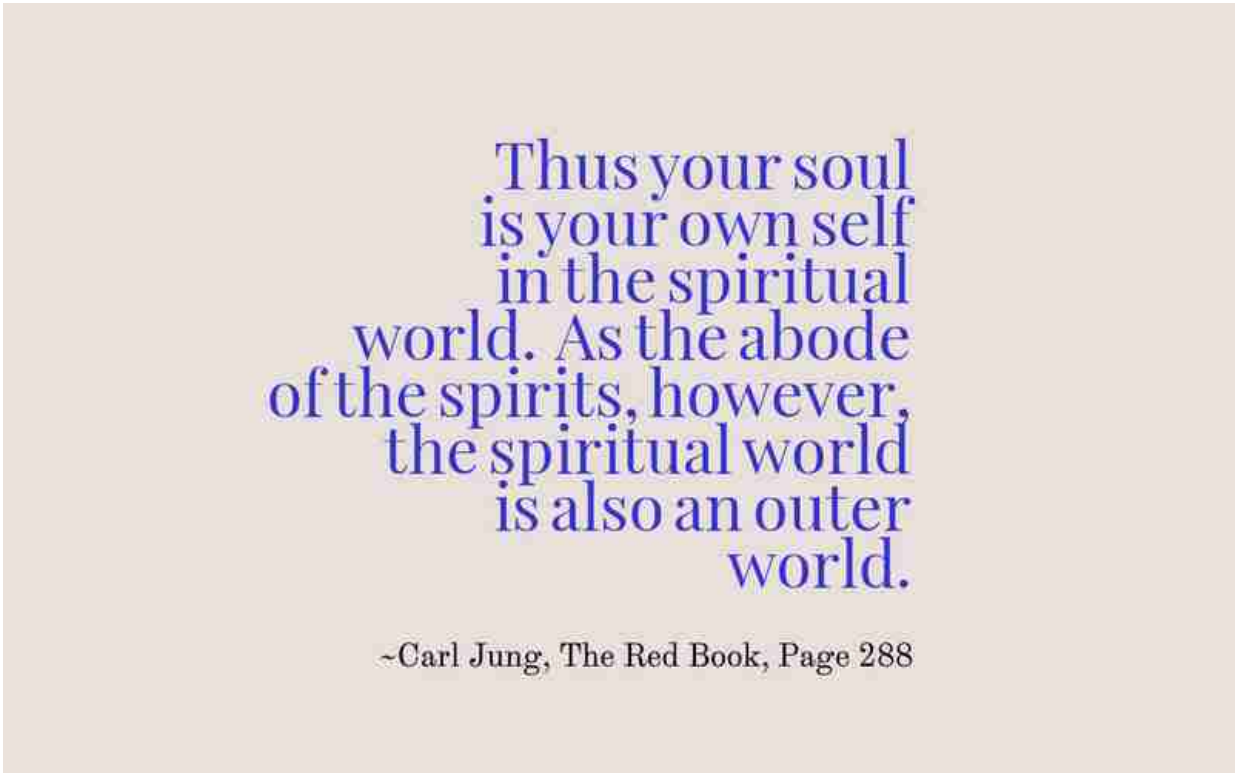

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.
Carl Jung, The Red Book, Page 284

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

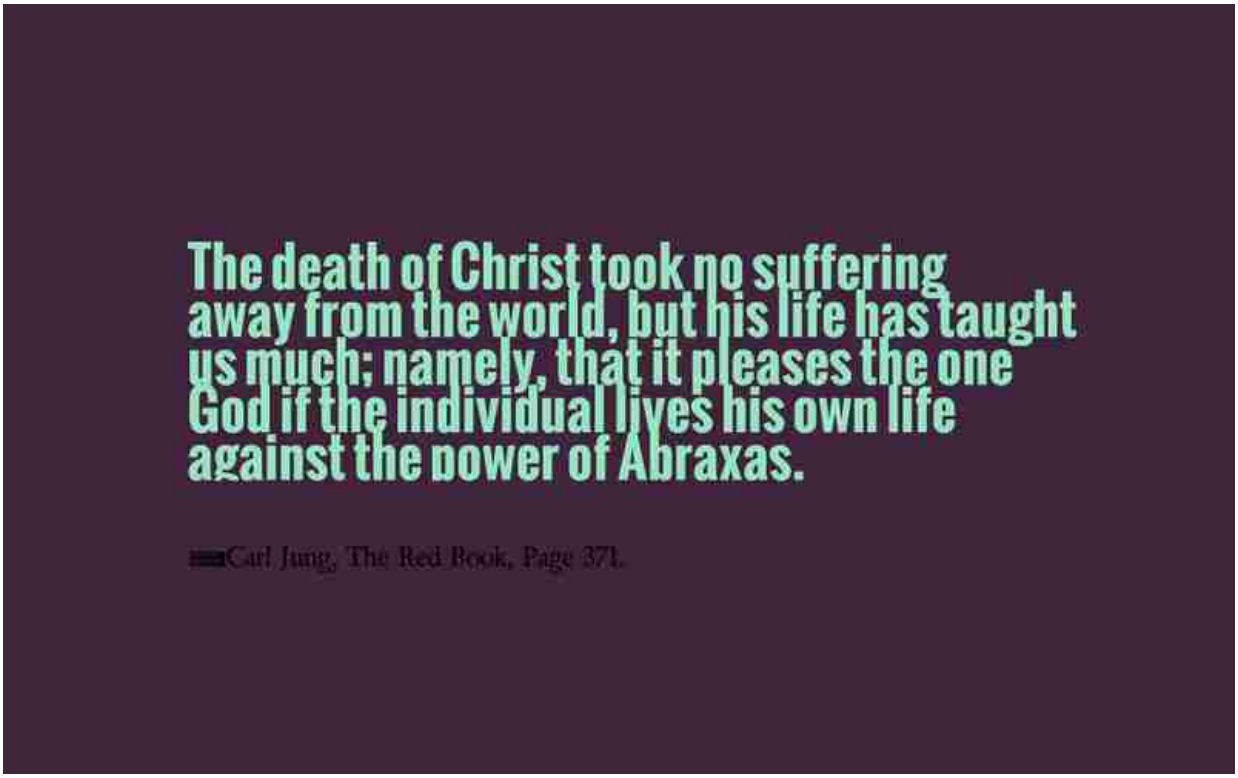
2004



The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.


Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.
~Carl Jung, The Red Book, Page 288

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.


The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.
Carl Jung, The Red Book, Page 371.

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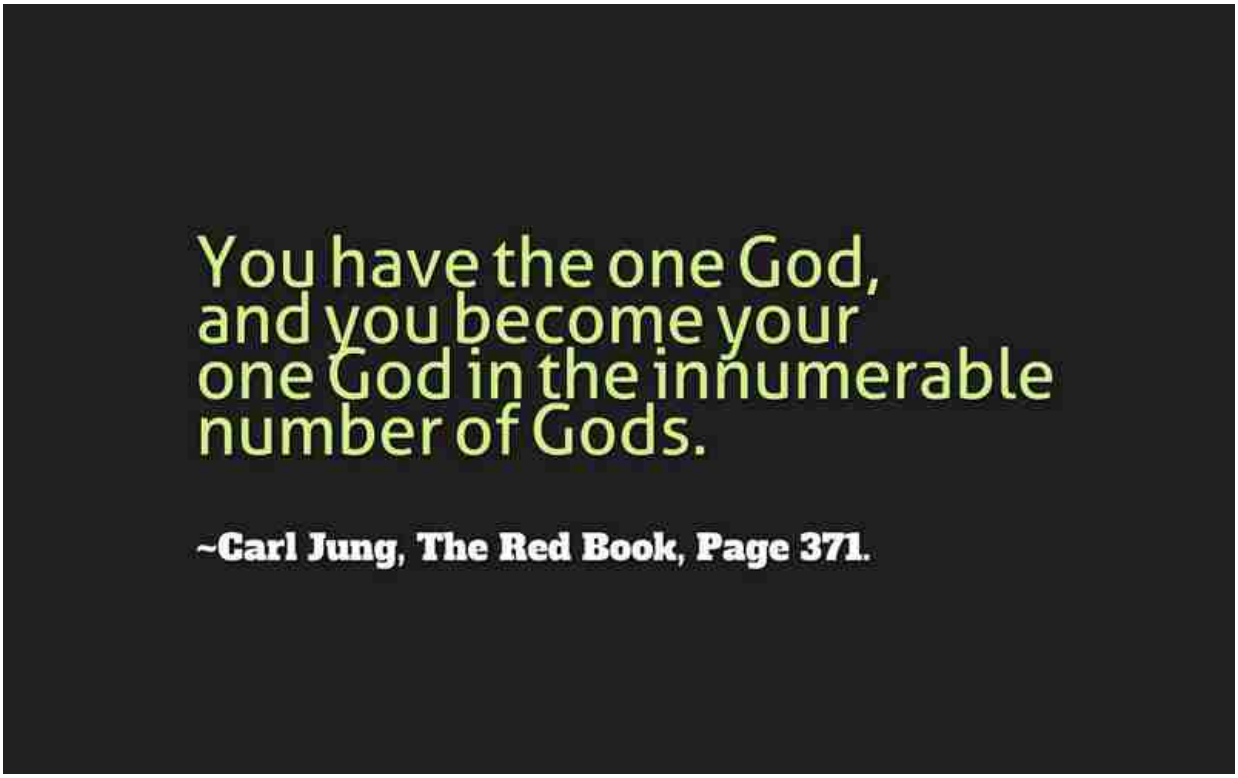
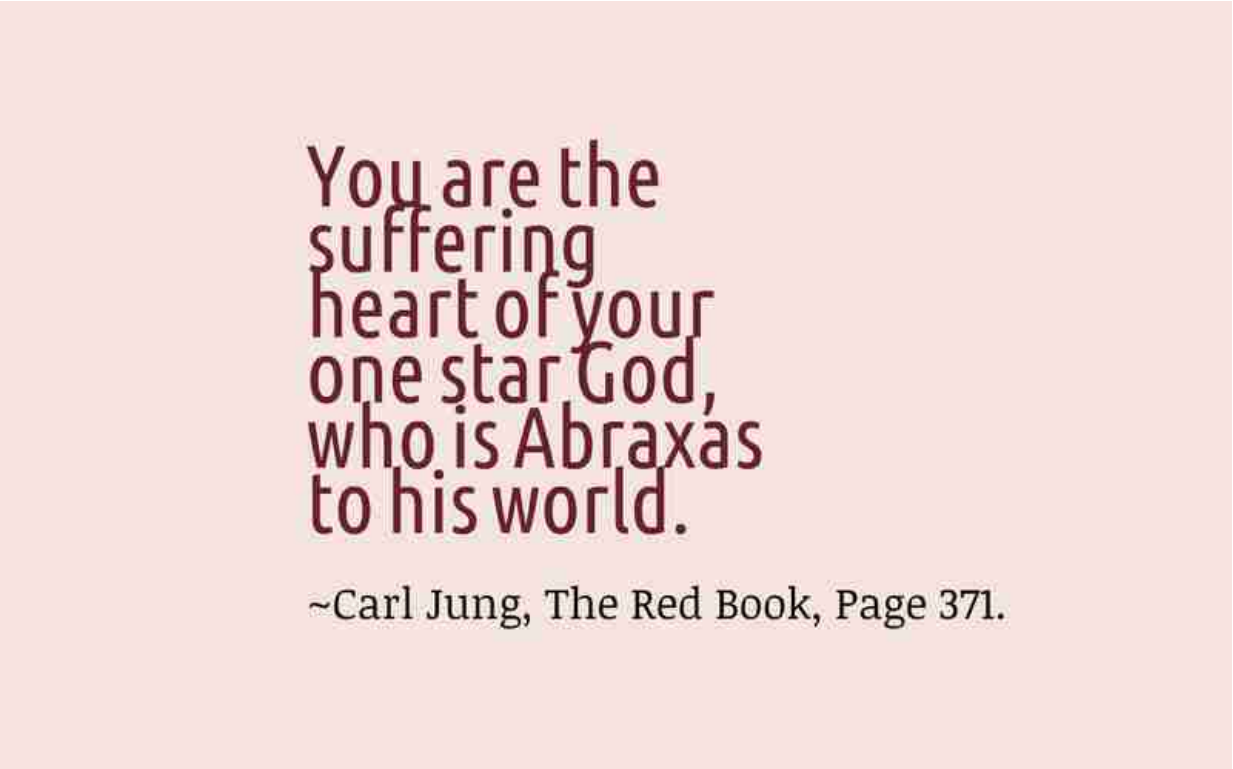


You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red

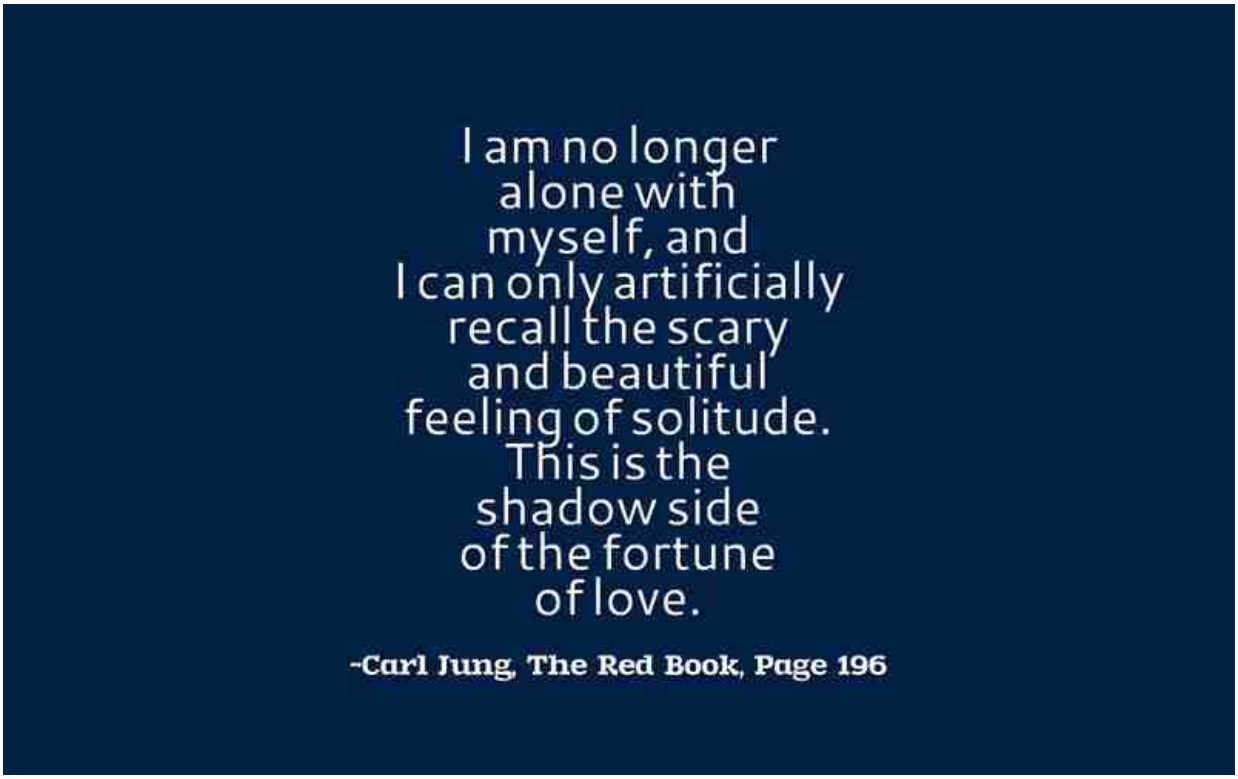
2006

Book, Page 371.



You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

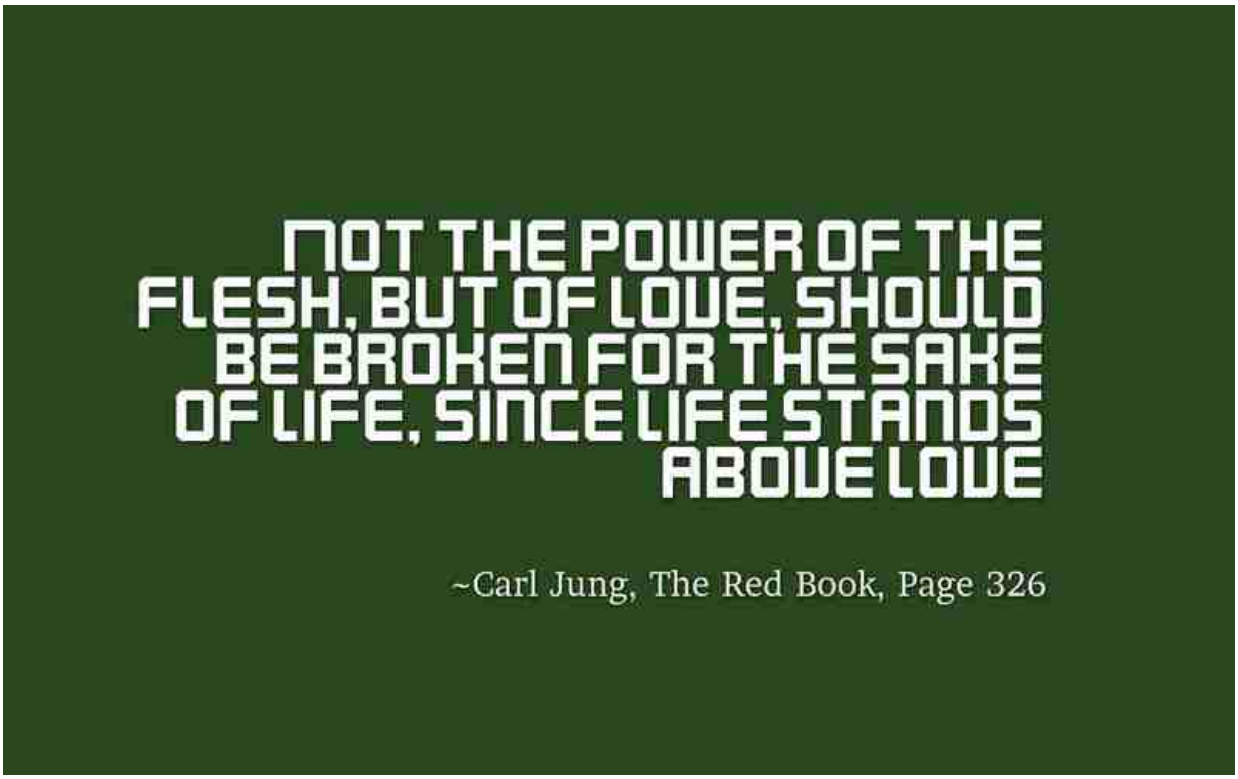
2007



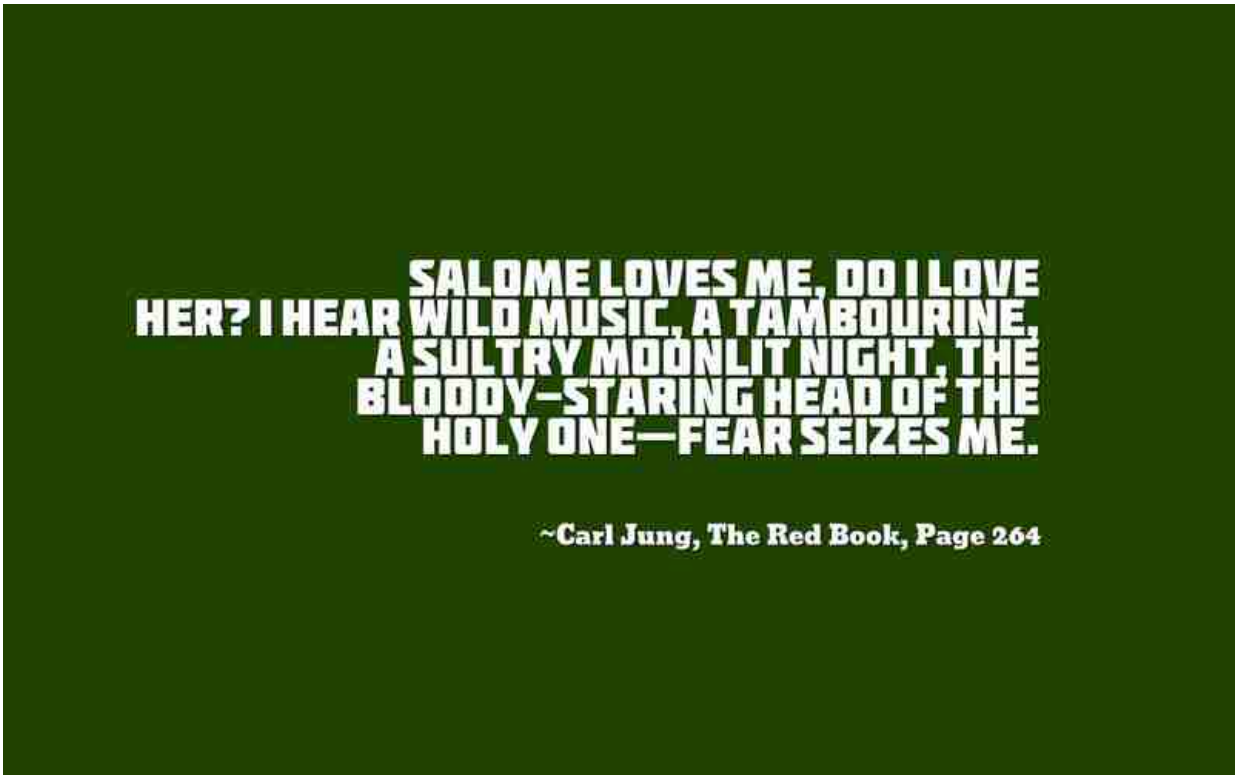
I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

First: these qualities
are differentiated and
separate in us; therefore
they do not cancel each
other out, but are effective.
Thus we are the victims
of the pairs of opposites.
The Pleroma is rent
within us.
~Carl Jung, The Red Book, Page 348

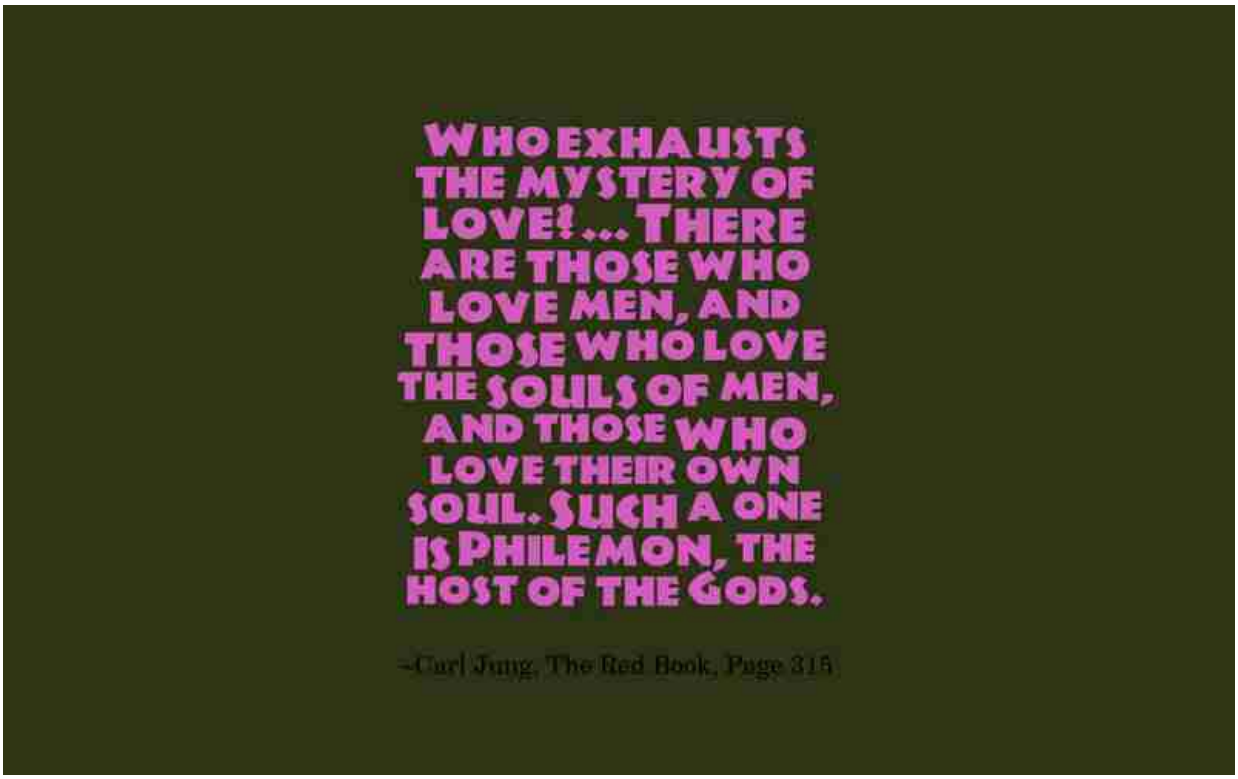
First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, 2008


NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE, SINCE LIFE STANDS ABOVE LOVE
~Carl Jung, The Red Book, Page 326

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

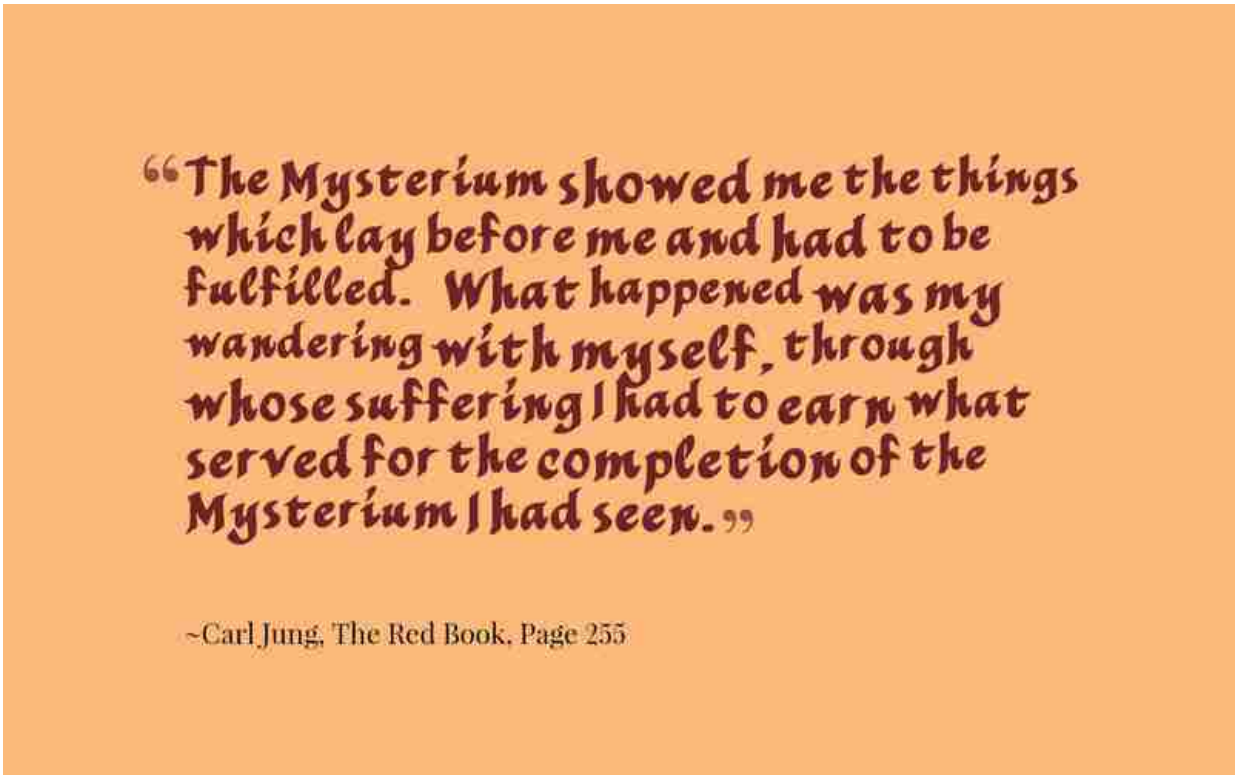

SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.
~Carl Jung, The Red Book, Page 264

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

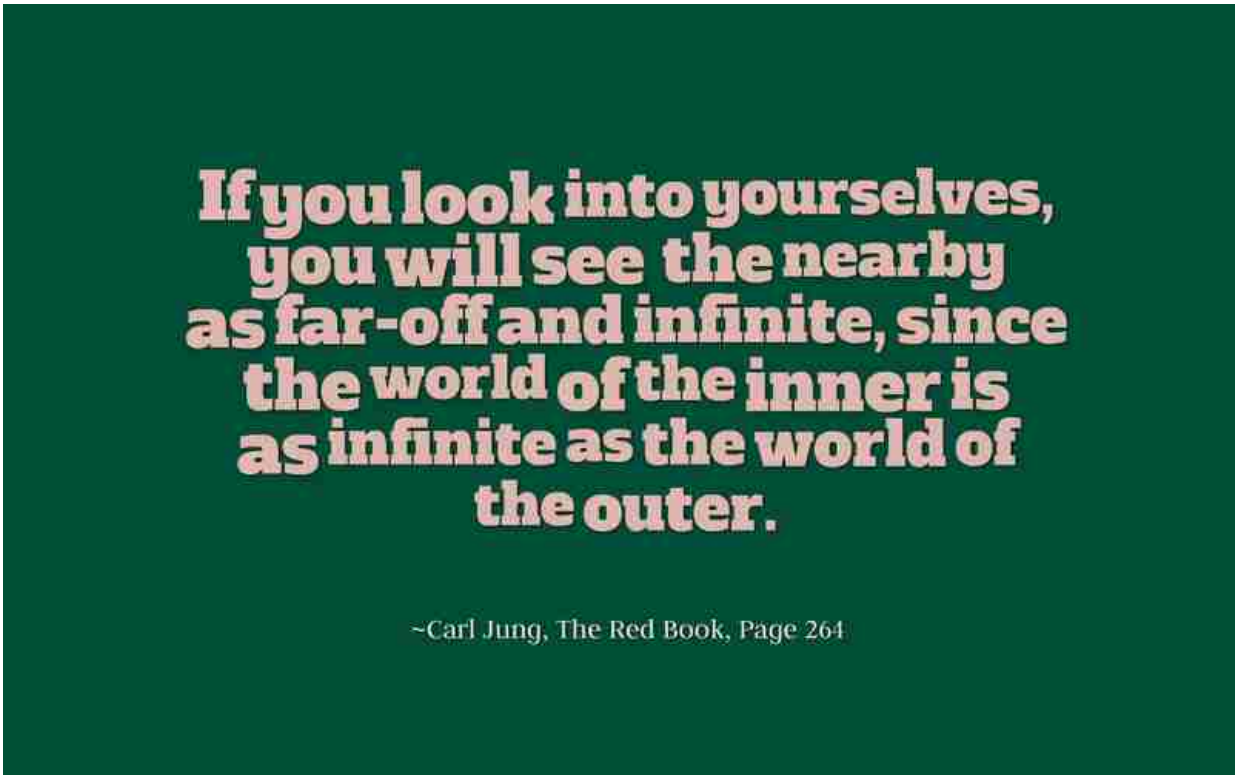

WHO EXHAUSTS THE MYSTERY OF LOVE? ... THERE ARE THOSE WHO LOVE MEN, AND THOSE WHO LOVE THE SOULS OF MEN, AND THOSE WHO LOVE THEIR OWN SOUL. SUCH A ONE IS PHILEMON, THE HOST OF THE GODS.
~Carl Jung, The Red Book, Page 315

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

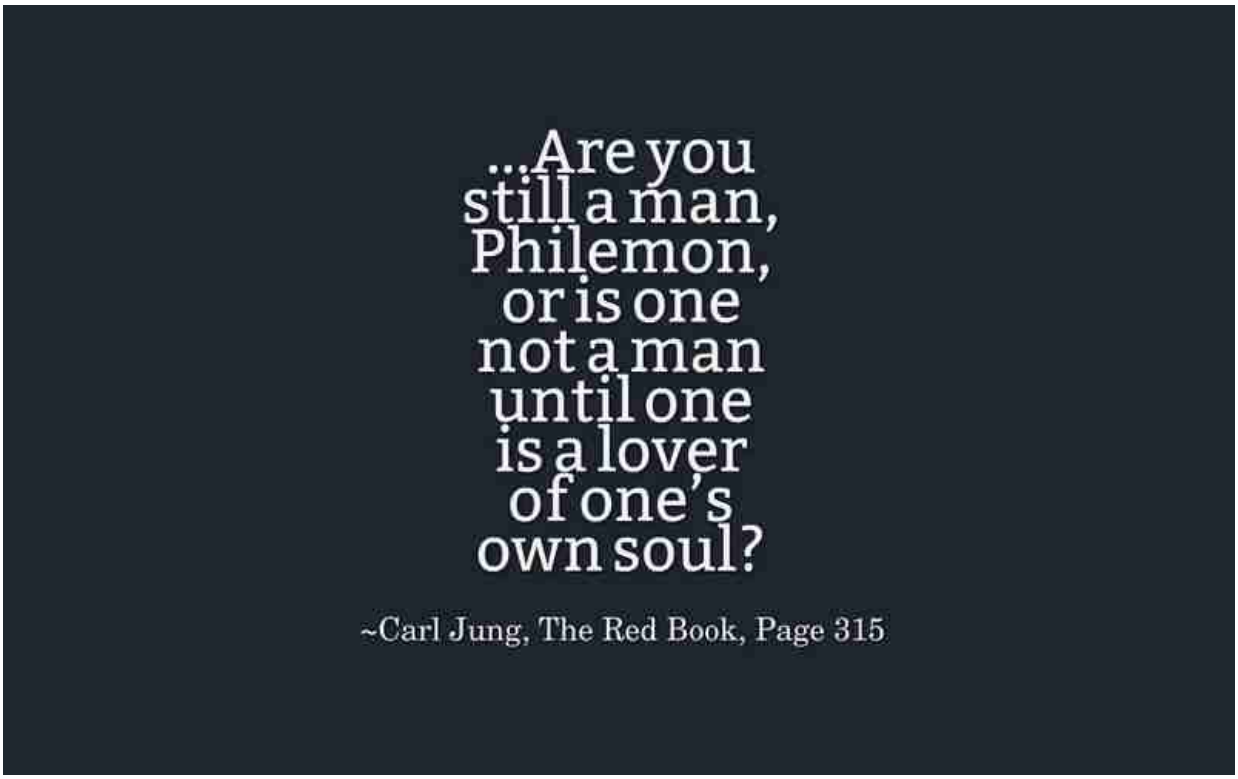
2010


"The Mysterium showed me the things which lay before me and had to be fulfilled. What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen."
~Carl Jung, The Red Book, Page 255

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

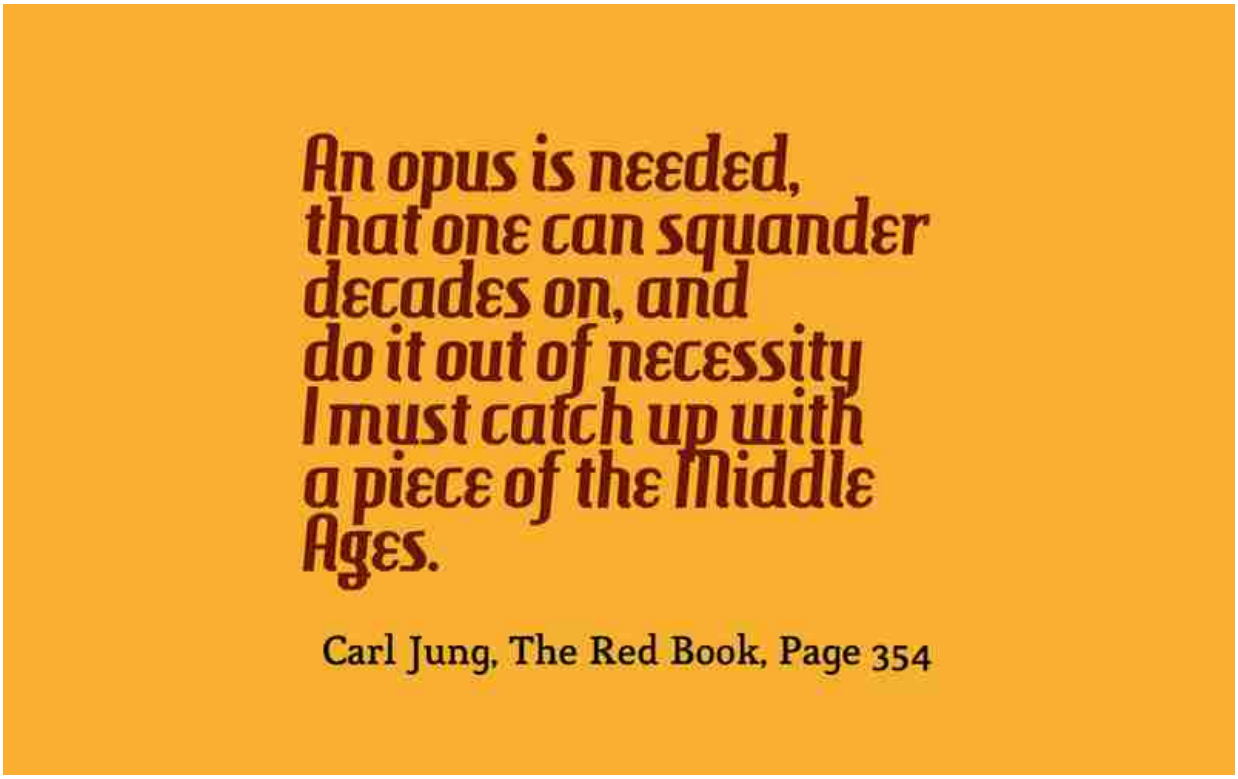

If you look into yourselves, you will see the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.
~Carl Jung, The Red Book, Page 264

If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.

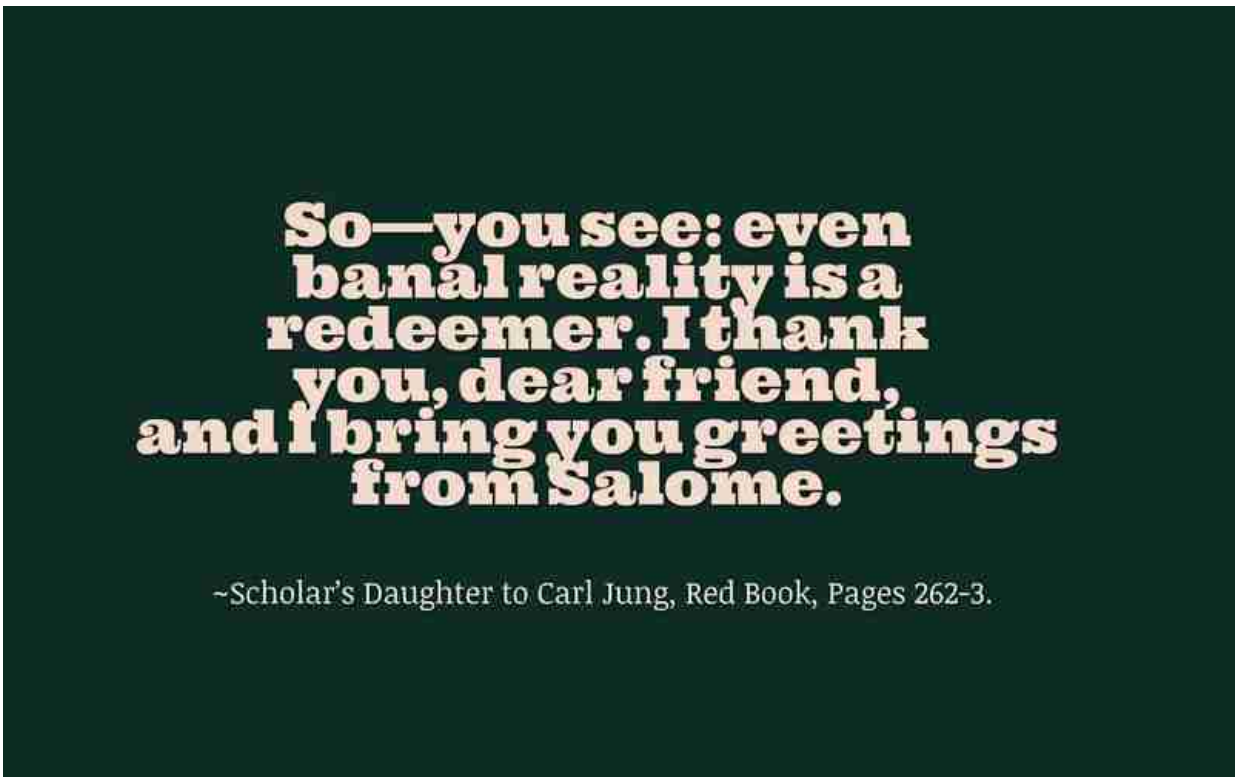


…Are you still a man, Philemon, or is one not a man until one is a lover of one's own soul? Carl Jung, The Red Book, Page 315.

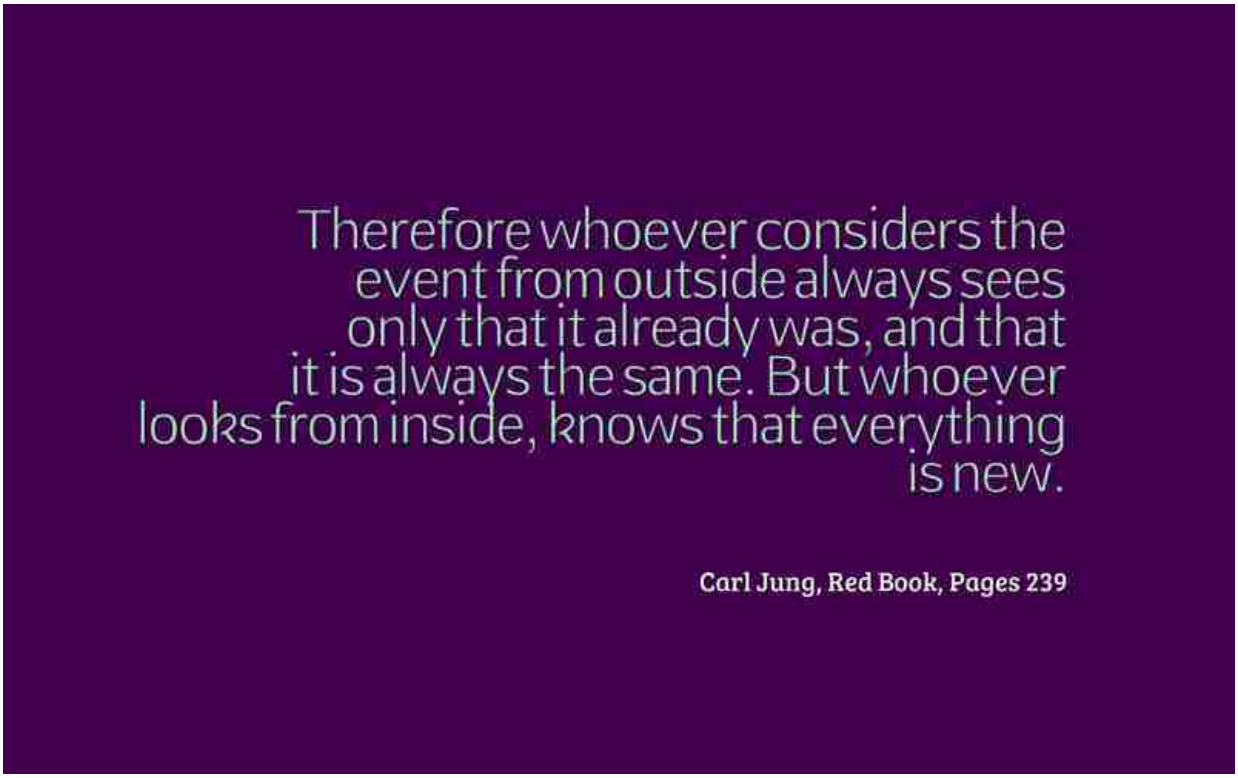
2012


An opus is needed,
that one can squander
decades on, and
do it out of necessity
I must catch up with
a piece of the Middle
Ages.
Carl Jung, The Red Book, Page 354

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.


So—you see: even
banal reality is a
redeemer. I thank
you, dear friend,
and I bring you greetings
from Salome.
~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.

So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.


Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
Carl Jung, Red Book, Pages 239

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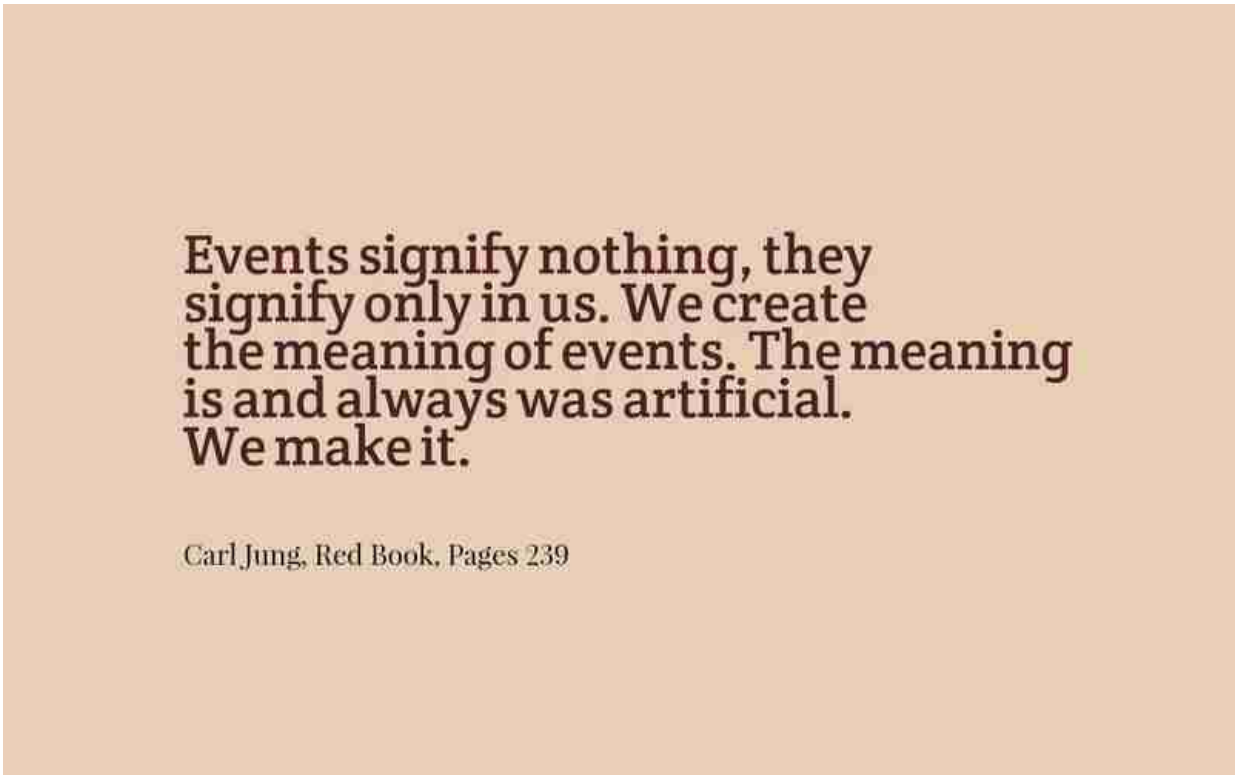
2014


Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
Carl Jung, Red Book, Pages 239

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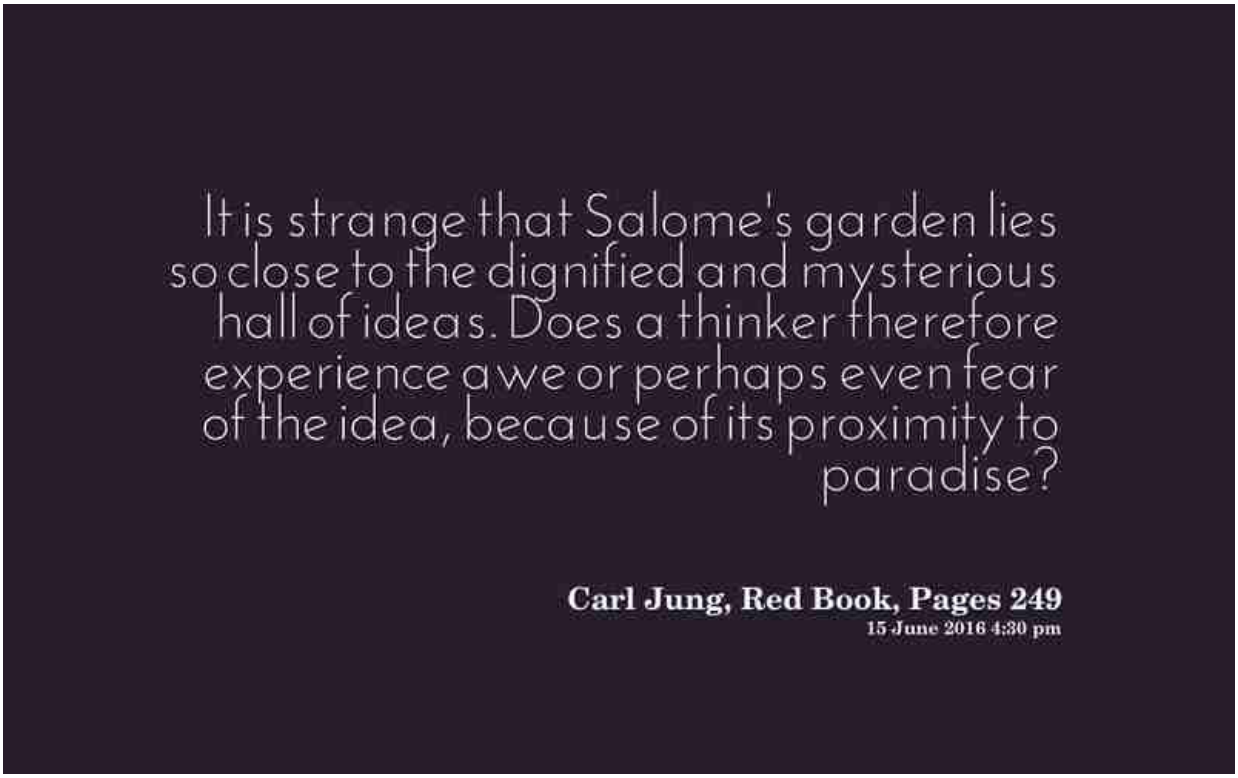
It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
Carl Jung, Red Book, Pages 249
15 June 2016 4:30 pm

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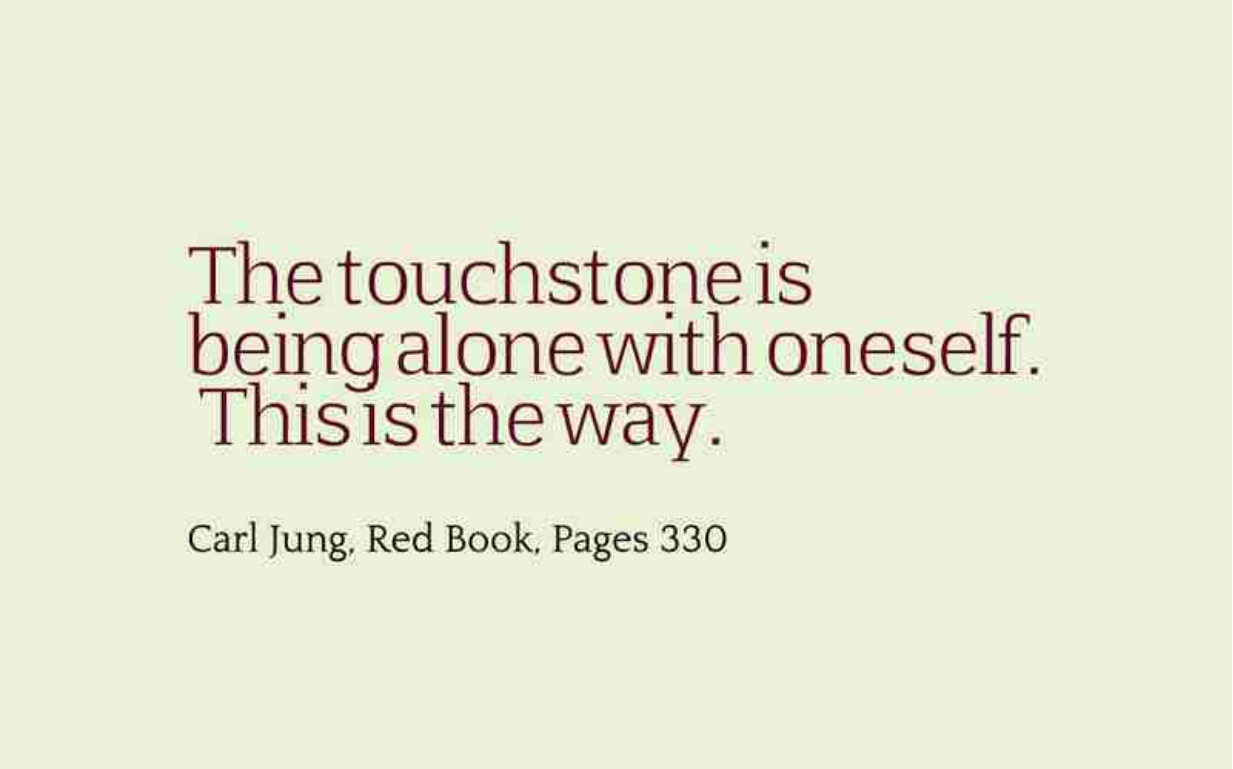
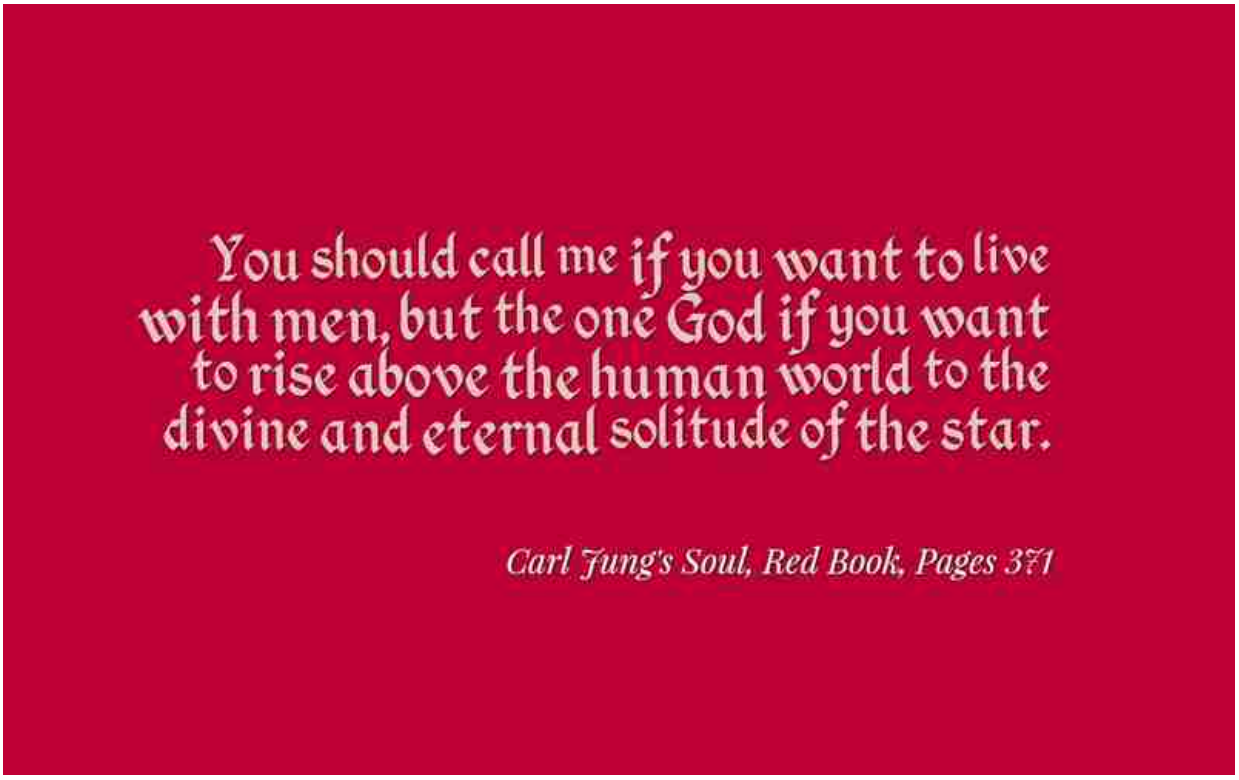
experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.



The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

2016


You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.
Carl Jung's Soul, Red Book, Pages 371

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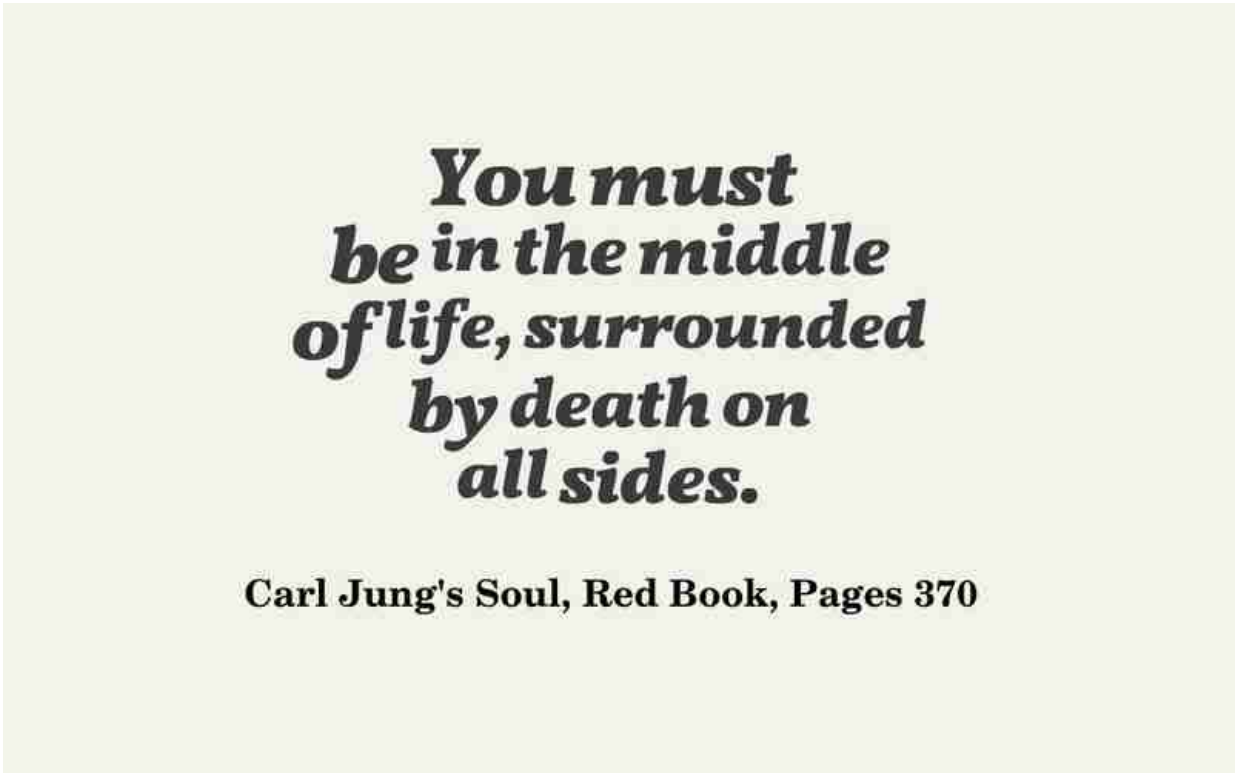

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Carl Jung on "Alchemy" "Alchemist" - Anthology **(2016-08-20 02:30)**

[Carl Jung on “Alchemy,” “Alchemist” – Anthology]

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature,
whether outside or inside. He has both in almost devilish perfection.
What he lacks is conscious recognition of his inferiority
to the nature around and within him. He must learn that he
may. not do exactly as he wills. If he does not learn this, his own
nature will destroy him. He does not know that his own soul is
rebelling against him in a suicidal way.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose

heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; "Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; "Alchemical Studies", 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of

persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since ‘the soul is by nature Christian’ this result is bound to come as infallibly as it did in the life of Jesus: we all have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illu-

sions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus : "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical saying :
Heaven above All that is above
Heaven below Also is below
Stars above Grasp this
Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much

more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish,

as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.
We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is

the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and

so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East

and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients

today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results. Carl Jung, Letters Vol. II, Pages 400-401

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put

back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of
late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.
Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest “whole” man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of

comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

"True" alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Carl Jung across the web:

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Carl Jung: With these words you have laid your finger on exactly what is typically Jewish. **(2016-08-21 02:30)**

[Gerhard Adler was born in Berlin and of German-Jewish descent and did the Editorial work on Dr. Jung's Collected Works]

To Gerhard Adler

Dear Dr. Adler, 9 June 1934

Best thanks for your detailed letter/ the tenor of which I find completely acceptable.

I have pointed out in several places in my article that Freud does not appear to me as the typical exponent of the Jewish attitude to the unconscious.

In fact I expressly state that his view of it is not binding for all Jews.

Nevertheless there is something typically Jewish about his attitude, which I can document with your own words: "When a Jew forgets his roots, he is doubly and triply in danger of mechanization and intellectualization."

With these words you have laid your finger on exactly what is typically Jewish.

It is typically Jewish that Freud can forget his roots to such an extent.

It is typically Jewish that the Jews can utterly forget that they are Jews despite the fact that they know they are Jews.

That is what is suspicious about Freud's attitude and not his materialistic, rationalistic view of the world alone.

Freud cannot be held responsible for the latter.

2038

In this respect he is simply a typical exponent of the expiring 19th century, just like Haeckel, Dubois-Reymond, or that Kraft und Stoff ass Buchner.

These people, however, are not as completely rootless as the Jewish rationalist, for which eason they are also much more naive and therefore less dangerous.

So when I criticize Freud's Jewishness I am not criticizing the Jews but rather that damnable capacity of the Jew, as exemplified by Freud, to deny his own nature.

Actually you should be glad that I think so rigorously, for then I speak in the interests of all Jews who want to find their way back to their own nature.

I think the religious Jews of our time should summon up the courage to distinguish themselves.

Clearly from Freud, because they need to prove that spirit is stronger than blood.

But the prejudice that whoever criticizes Freud is criticizing the Jews always demonstrates to us that blood is thicker than spirit, and in this respect anti-Semitism has in all conscience learnt much from the Jewish prejudice.

As to my assertion that the Jews have not created a "cultural form" of their own, please note that I did not say "culture."

I expressly stated that the Jews have a culture nearly 3,000 years old, but one can have a culture without possessing a cultural form of one's own.

For instance, Switzerland has a culture but no cultural form.

It has still to be proved conclusively that the Jews have ever created a culturalform of their own.

At any rate they haven't in the last 2,000 years.

It is also difficult to see how a relatively small folk ranging from India through Europe to America would be in a position to create such a form.

I came across the same objection in a letter from a Jew a few days ago.

Considering the proverbial intelligence of the Jews it has always seemed to me incomprehensible that they can no longer see the simplest truths because they are blinded by hypersensitivity.

Blood is undoubtedly thicker than spirit, but, as you very rightly say, it is a tremendous danger for the Jew to get lost in the viscosity of sheer materialism.

As to your third point, the negative value of the unconscious, I ought to have said the personal unconscious.

But I thought it would be sufficiently clear from the context that the personal unconscious was meant, since when Freud speaks of the unconscious he always means just that.

Hoping that I have cleared up at least these misunderstandings, and with cordial greetings, I remain,

Yours sincerely,

c . G. Ju NG

Carl Jung, Letters Vol. 1, Pages 164-165

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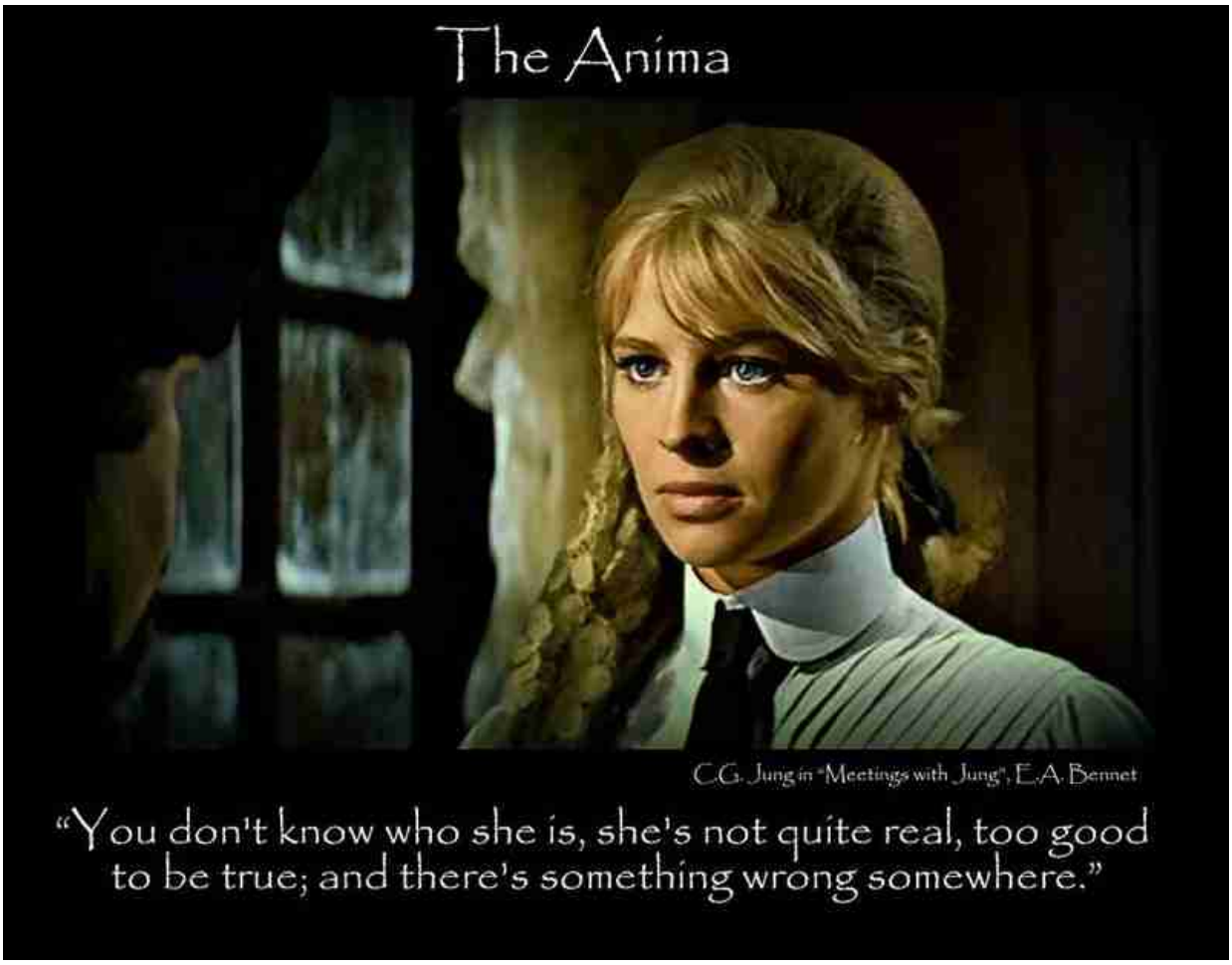
Carl Jung and The Anima and Animus [Anthology] **(2016-08-22 03:30)**


The Anima
C.G. Jung in "Meetings with Jung", E.A. Bennet
"You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere."

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

Anima and Animus

• The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

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• For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.

The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

• The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married

a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

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• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid" par. 19.]

• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the

more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

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The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations.

As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.

The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these

archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence." (from Marriage as a Psychological Relationship
Anima and Animus C.J. Jung (1925):

“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)

“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.

The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

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Carl Jung: It would most certainly provoke a National Socialist outburst of devastating sterility.
(2016-08-23 02:30)

To Oluf Brilel

Dear Dr. Briiel, 12 December 1936

Your news is somewhat disappointing. Fortunately the notice about the Congress has not appeared in the Zentralblatt yet.

Your proposition to postpone the Congress until September, on the other hand, is an inevitable issue.

Concerning the date: 4-6 September, I should plead rather for a later date, end of September or beginning of October.

In September I'm usually having my vacations abroad or I'm busy with scientific work which then I should hate to interrupt.

I should be much obliged if you could kindly look into this matter and tell me whether it couldn't be the later date.

Concerning your proposition to deal with the theme of "Nationale Bedingtheit der Psychotherapie"

I must say that this is an exceedingly ticklish topic.

First of all it would demand a very thorough formulation of the differences of national psychologies and then it would challenge all
the different political convictions that are actually raging in Europe.

It would most certainly provoke a National Socialist outburst of devastating sterility.

The general political atmosphere is such that one couldn't dare to introduce any topic that would come anywhere near to politics or nationalistic prejudices.

Yes, if psychotherapists were philosophically minded and au dessus de la melee, nothing would be better and more fruitful than such a discussion, but as things and human beings are what they actually are, I'm afraid that any such discussion is absolutely
out of question.

Please let me know as soon as possible what you think about a postponement of our Congress to the end of September or beginning of
October.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol I, Pages 221-222

Carl Jung: He is Gargantuan in every respect and helpful like all fat people. **(2016-08-23 02:30)**

To Heinrich Zimmer

Dear Professor Zimmer, 14 December 1936

First of all I want to thank you most heartily for your very friendly review of The Tibetan Book of the Dead.

Secondly, I enclose letters of recommendation to various Americans.

I give you these letters sealed, because they also contain personal matters.

1. Prof. W. E. Clark of Harvard University, whom I know personally.

I had some delightful talks with him on the occasion of my visit there.

He is a very introverted man who must be approached with the politeness due to animals in the bush, that is to say one must act as if one had not seen him and must talk softly and slowly so as not to scare him off.

It is also advisable to whistle before going into the forest so that the rhinos won't be startled out of their slumbers but are gently and melodiously prepared for your coming and have time to make themselves scarce.

He has a very nice wife who is the exact opposite.

2. I also recommend you to Prof. W. E. Hocking of Harvard University.

This one is "correct."

He wears a stiff collar day and night.

But once you have deeply acknowledged his correctness and conventionality and given him a chance to explain that he is not what he looks like, the way is paved for a useful conversation.

His rebellion against American Christianity, or rather against the Genius Agri Harvardensis, has brought about a strong link with Taoist philosophy.

A few sublimities dropped sotto voce from Chuang-tsu and Chu-his should strike the right note.

His wife overflows with feeling and it is very advantageous to display a certain helplessness.

3. The third recommendation is to Prof. Harry Caplan at Cornell University.

4. The fourth is to Prof. Blake, director of the Widener Library at Harvard.

He is Gargantuan in every respect and helpful like all fat people.

He is a linguist (Slavic languages).

5. Don't omit to visit my friend Leonard Bacon, the American poet, whose most important work appears to be his "Animula Vagula."

8 He lives in his private theatre where it is all tremendously noisy and diverting.

6. In New York I can recommend you to our Psychological Club, whose president is Dr. E. Henley ....

I should be greatly obliged if you could tell me whereabouts in Indian literature Surya or the sun is described as one-footed.

I think I have read it somewhere but cannot find the note.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 222-223

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Carl Jung and "Eros" – Anthology (2016-08-24 02:30)

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

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Carl Jung: The purpose of nearly all rebirth rites is to unite the above with the below. **(2016-08-25 02:30)**

To Johanna Michaelis

Dear Frau Michaelis, 20 January 1939

Your questions are not easy to answer.

Your conjecture that ancient Egyptian psychology was somehow fundamentally different from ours is probably right.

Those millennia had indeed quite different problems.

On one side a torpid impersonal unconsciousness reigned, on the other a revealed consciousness, or a consciousness inspired from within and hence derived directly from the gods, personified in Pharaoh.

He was the self and the individual of the people.

The spirit still came from above.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.

You can find detailed descriptions of this in Levy-Bruhl's Le Surnaturel et la nature dans la mentalite primitive.

The ka is probably a descendant of the placenta.

White and red are sacred colours in India too, for instance the temple walls are painted with white and red stripes.

What they mean is not clear to me.

Your interpretation as light and blood is extremely probable but one should have historical proofs.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.

He is also the source of the idea of an individual (immortal) soul. ("The Osiris of N. N.")

The purpose of nearly all rebirth rites is to unite the above with the below.

The baptism in the Jordan is an eloquent example: water below, Holy Ghost above.

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times.

Hence the frequent use of animal skins and other animal attributes.

Evidence of this may be found in the cave paintings discovered in the south of France.

Among these customs we must also reckon the demotion of high to low.

In Christianity the washing of the disciples' feet, in ancient Egypt the birth from an animal's skin.

Hence twice a year in India, even today, the Maharajah of Travancore, with torso bared and bare feet, must accompany the god to the bathing place with his whole court.

As a further parallel there are the Shrovetide customs of the medieval Church, when the youngest lay brother took the abbot's seat and was waited upon by the older monks.

Modern student initiations!

Also the ritual mockery of sacred customs, the Fools' Mass in medieval monasteries.

Among the Pueblo Indians the "delight makers" (see The Delight Makers by Adolf F. Bandelier).

It is very probable that as long as seriously observed rites exist which unite the polar opposites the balance in the life of a people will be preserved.

Hence, in China, Tao rests upon the harmonious cooperation of heaven and earth.

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.

There are very many parallels to these questions you have touched upon, particularly to the baptismal customs, but I cannot possibly mention them all.

As regards the four royal standards I would only remark that, if I remember rightly, a placenta was carried along with them.

There is a monograph on this, but unfortunately I cannot remember its title.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 259-261

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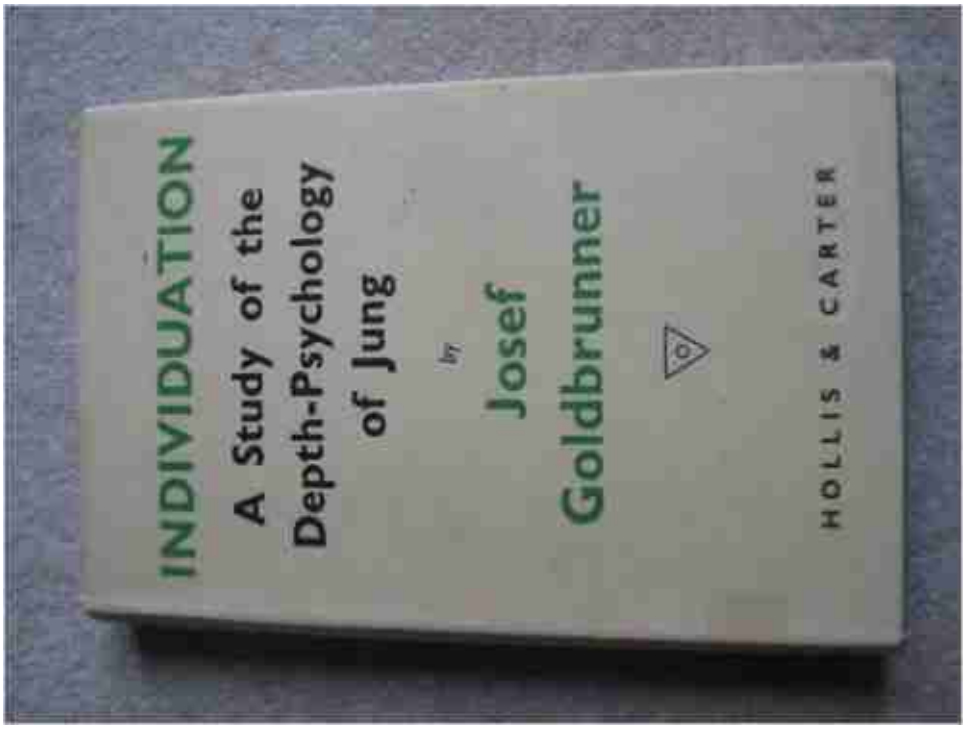
Carl Jung: You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). **(2016-08-26 02:30)**



To Joseph Goldbrunner

2058

Dear Herr Goldbrunner, 14May 1950

Permit me, as one who is, in a manner of speaking, both known and unknown to you, to express my best thanks for your objective and sympathetic exposition of my psychology.

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.

So much the more reason for me to be sincerely grateful to you for your achievement.

I would gladly content myself with an unqualified appreciation of your book but for a few points which seem to me to require clarification.

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche).

Could you name me any idea that is not psychic?

Can man adopt any standpoint outside the psyche?

He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche.

Everything that touches us and that we touch is a reflection, therefore psychic.

That my psychology is wholly imprisoned in the psyche is a fact that cannot be otherwise.

You would not, presumably, object that geology treats of nothing but the earth, or that astronomy only circles round the starry sky?

Psychology is, strictly speaking, the science of conscious contents.

Its object therefore is not metaphysical, otherwise it would be metaphysics.

Does one hold it against physics that it is not metaphysics?

It is self-evident that all objects of physics are physical phenomena.

Why should psychology be the only exception to this rule?

Everything that man conceives as God is a psychic image, and it is no less an image even if he asseverates a thousand times that it is not an image.

If it were not, he would be unable to conceive anything at all.

That is why Meister Eckhart says, quite rightly, "God is pure nothing."

As an empirical science, psychology can only establish that the unconscious spontaneously produces images which have always been spoken of as "God-images."

But as the nature of the psyche is wholly unknown to us, science cannot establish what the image is a reflec-

tion of.

We come here to the "frontier of the human," of which G. von Le Fort says that it is the "portcullis of God."

In my private capacity as a man I can only concur with this view, but with the best will in the world I cannot maintain that this is a verifiable assertion, which is what science is all about in the end.

It is a subjective confession which has no place in science.

It is equally out of place to say that individuation is self-redemption.

This is precisely what it is not.

As you yourself have described so beautifully, man exposes himself to all the powers of the non-ego, of heaven and hell, of grace and destruction, in order to reach that point where he has become simple enough to accept those influences, or whatever it is we call "God's will," which come from the Unfathomable and whose source lies behind those same psychic images which both reveal and conceal.

How one could see through this "hoarding" is, frankly, beyond my comprehension.

How can one see, think, or conceive that which is non-psychic?

Even if I aver that it is not psychic, it is still my conception standing before the unknowable fact; and if it is non-psychic then it cannot be conceived at all.

We take it for granted that images are reflections of something.

In so far as this something is supposed not to be psychic, it is necessarily inconceivable-even the spectacular blue of the sky does not exist in physics but is expressed by the mathematical concept of wave-lengths.

Am I, then, to declare that because I see blue, blue exists in itself and is not psychic?

That would be against my better knowledge and therefore immoral.

I am deeply impressed by man's proneness to error and self-deception.

I therefore deem it a moral command not to make assertions about things we can neither see nor prove, and I deem it an epistemological transgression if one nevertheless does so.

These rules hold good for empirical science; metaphysics holds to others.

I recognize the rules of empirical science as binding upon myself.

Hence no metaphysical assertions will be found in my writings, and, n.b., no denials of metaphysical assertions.

Hoping that these explanations may perhaps be of service to you,

I remain,

2060

Yours very sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Pages 555-557

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Carl Jung: We have no idea of absolute reality, because "reality" is always something "observed." (2016-08-27 02:30)

To J. Allen Gilbert

My dear Dr. Gilbert, 2 January 1929

Please be kind to your fellow beings!

Don’t think that they are all damned fools, even if they say excitingly foolish things, even if they are the most inconsistent idiots.

Allow for one grain of wisdom in all their foolishness.

Can’t you conceive of a physicist that thinks and speaks of atoms, yet is convinced that those are merely his own abstractions?

That would be my case.

2062

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions.

That is what I call "nonconcretization."

And know that I am by no means the first and only man who speaks of anima, etc.

Science is the art of creating suitable illusions which the fool believes or argues against, but the wise man enjoys their beauty or their ingenuity, without being blind to the fact that they are human veils and curtains concealing the abysmal darkness of the Unknowable.

Don’t you see that it is life too to paint the world with divine colours?

You never will know more than you can know, and if you proudly refuse to go by the available "knowledge" (or whatever you like to call it) you are bound to produce a better "theory" or "truth," and if you should not succeed in doing so, you are left on the bank high and dry and life runs away from you.

You deny the living and creative God in man and you will be like the Wandering Jew.

All things are as if they were Real things are effects of something unknown.

The same is true of anima, ego, etc. and moreover, there are no real things that are not relatively real.

We have no idea of absolute reality, because "reality" is always something "observed."

And so on.

I am sure all this stuff gets your goat, but that’s not the point.

The point is that if you create a better theory, then I shall cock my ears.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 56-57

[1]

Carl Jung across the web:

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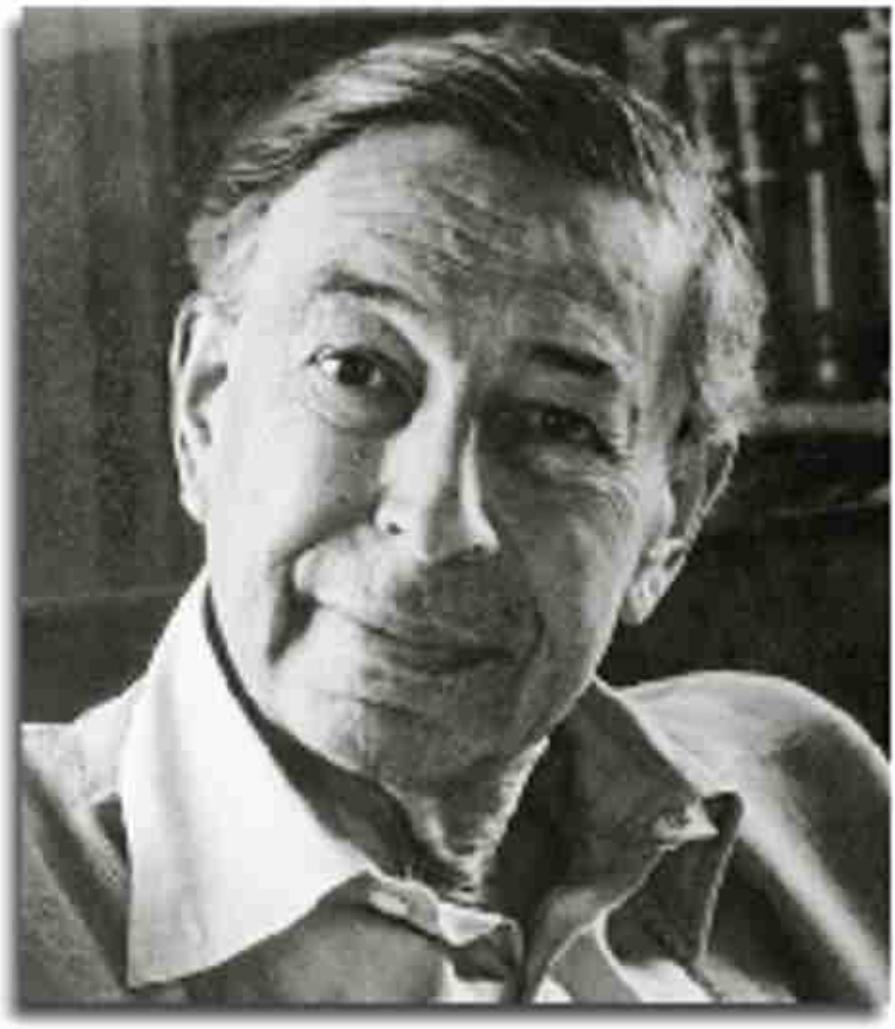
1. http://archiveswest.orbiscascade.org/ark:/80444/xv98852

Carl Jung: Each person works on his own pillar, until one day the temple will be built. **(2016-08-28 02:30)**



Max Zeller: Memory of C.G. Jung

When I was in Zurich in 1949, the first time after the war, I was terribly occupied with the question,
"What am I doing as an analyst?"

With the overwhelming problems in the world, to see twenty or twenty-five patients, that's nothing.

What are we doing, all of us?

I stayed in Zurich about three months and saw Jung quite a number of times.

Then I had to return to Los Angeles, and the last hour with him came.

The evening before, there was a great feast, a celebration of students and faculty from the Institute at an elegant Swiss hotel.

Every single analyst was made fun of in the most incredible way.

We laughed and howled. Meier was there, and he got quite a load to carry.

Then they took on Mrs. Jung and she got her share.

When they were all through Jung said, "But where am I?

What is the matter with you?

You don't dare to tease me that way?

That's awful!"

That was the night before I had my last appointment, and it went on late into the night.

The next day I came to Jung with the material I had prepared, and Jung said to me, "We have time, I've all morning."

He took me into the garden, and there was a bench, and he sat beside me and we talked, and talked, and talked, and I told him about this and that.

When the time was up I took the train, and as I sat in the train I suddenly thought, "My God!"

The night before I had had a dream, and I should have started with it but never even told it to him.

I went right then to the post office and wrote:

Dear Dr. Jung, I forgot totally to tell you the dream of last night and I think it is very important.

And no matter what, I want you to know it at least, because I am occupied with it anyway.

Well, the next morning, my last day there, I got a call from Jung's secretary right after the mail was delivered at eight o'clock.

She wanted to know if I wanted to see him.

Well!

Of course I wanted to see him, so I went out for the very last time to Kusnacht.

And this was my dream:

A temple of vast dimensions was in the process of being built.

As far as I could see-ahead, behind, right and left-there were incredible numbers of people building on gigantic pillars.

I, too 1 was building on a pillar.

The whole building process was in its very first beginnings1 but the foundation was already there the rest of the building was starting to go up and I and many others were working on it.

Jung said, "Ja, you know, that is the temple we all build on.

We don’t know the people because, believe me, they build in India and China and in Russia and all over the world.

That is the new religion.

You know how long it will take until it is built?"

I said, "How should I know? Do you know?"

He said "I know."

I asked how long it will take.

He said, "About six hundred years."

"Where do you know this from?" I asked.

He said, "From dreams.

From other people’s dreams and from my own.

This new religion will come together as far as we can see."

And then I could say goodbye.

There was the answer to my question what we, as analysts, are doing.

There is not an analyst who doesn’t experience it.

We work with a person, and there is a critical family situation, or difficulties here and there, and as this individual works, what he or she does spreads.

It has a much greater effect than we think.

It is not as it looks from the outside, that we sit in a narrow cubbyhole; because the material we work with transforms.

It transforms us and ,we, being touched, touch other people without even talking about it.

It is like the story of the rainmaker.

Jung loved to tell that story as often as anyone wanted to hear it.

The group around Jung would be having dinner together, and Jung would say, "I have to tell you a story, the story of the rainmaker. Did you ever hear it?"

And everyone would shout, "No! We never heard it!"

And then he would tell the story.

It is not a Just So story.

It was reported to Richard Wilhelm who experienced the drought in China and the coming of the rainmaker.

He saw it with his own eyes.

It is this: there was a drought in a village in China.

They sent for a rainmaker who was known to live in the farthest corner of the country, far away.

Of course that would be so, because we never trust a prophet who lives in our region; he has to come from far away.

So he arrived, and he found the village in a miserable state.

The cattle were dying, the vegetation was dying, the people were affected.

The people crowded around him and were very curious what he would do.

He said, "Well, just give me a little hut and leave me alone for a few days."

So he went into this little hut and people were wondering and wondering, the first day, the second day.

On the third day it started pouring rain and he came out.

They asked him, "What did you do?"

"Oh, "he said, "that is very simple.

I didn’t do anything."

"But look," they said, "now it rains.

What happened?"

And he explained, "I come from an area that is in Tao, in balance.

We have rain, we have sunshine.

Nothing is out of order.

I come into your area and find that it is chaotic.

The rhythm of life is disturbed, so when I come into it I, too, am disturbed.

The whole thing affects me and I am immediately out of order.

So what can I do?

I want a little hut to be by myself, to meditate, to set myself straight.

And then, when I am able to get myself in order, everything around is set right.

We are now in Tao, and since the rain was missing, now it rains; now we are all in Tao."

I have seen this in my own experience.

Once my wife and I went to a Hopi ceremony on the reservation, a very moving religious ritual lasting for several days.

The last day there was a rain dance, and it was radiant blue sky, not a cloud to be seen.

When it was over the sky became dark in no time.

We got into the car and began to drive away, and it poured as I have never seen.

I have been in rains and rainstorms and never experienced anything like it.

You could not drive.

It was just as if it came down literally in sheets.

That is what happens in our work; that is the task of the analyst.

We see it every day: suddenly the rain comes.

And the effect spreads.

Each person works on his own pillar, until one day the temple will be built.

Max Zeller, J.E.T., Pages 108-110

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Carl Jung: There is little use in teaching wisdom. **(2016-08-29 02:30)**

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

To Chang Chung-yuan

Dear Sir, 26 June 1950

I have read your pamphlet with great interest and I can tell you that I fundamentally agree with your views.

I see Taoism in the same light as you do.

2070

I'm a great admirer of Ch'uang-tze's philosophy.

I was again immersed in the study of his writings when your letter arrived in the midst of it.

You are aware, of course, that Taoism formulates psychological principles which are of a very universal nature.

As a matter of fact, they are so all-embracing that they are, as far as they go, applicable to any part of humanity.

But on the other hand just because Taoist views are so universal, they need a re-translation and specification when it comes to the practical application of their principles.

Of course it is undeniable that general principles are of the highest importance, but it is equally important to know in every detail the way that leads to real understanding.

The danger for the Western mind consists in the mere application of words instead of facts.

What the Western mind needs is the actual experience of the facts that cannot be substituted by words.

Thus I'm chiefly concerned with the ways and methods by which one can make the Western mind aware of the psychological facts underlying the concept of Tao, if the latter can be called a concept at all.

The way you put it is in danger of remaining a mere idealism or an ideology to the Western mind.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze.

The trouble is, as Ch'uang-tze rightly says, that the old masters failed to enlighten the world, since there weren't minds enough that could be enlightened.

There is little use in teaching wisdom.

At all events wisdom cannot be taught by words.

It is only possible by personal contact and by immediate experience.

The great and almost insurmountable difficulty consists in the question of the ways and means to induce people to make the indispensable psychological experiences that open their eyes to the underlying truth.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with.
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 559-560

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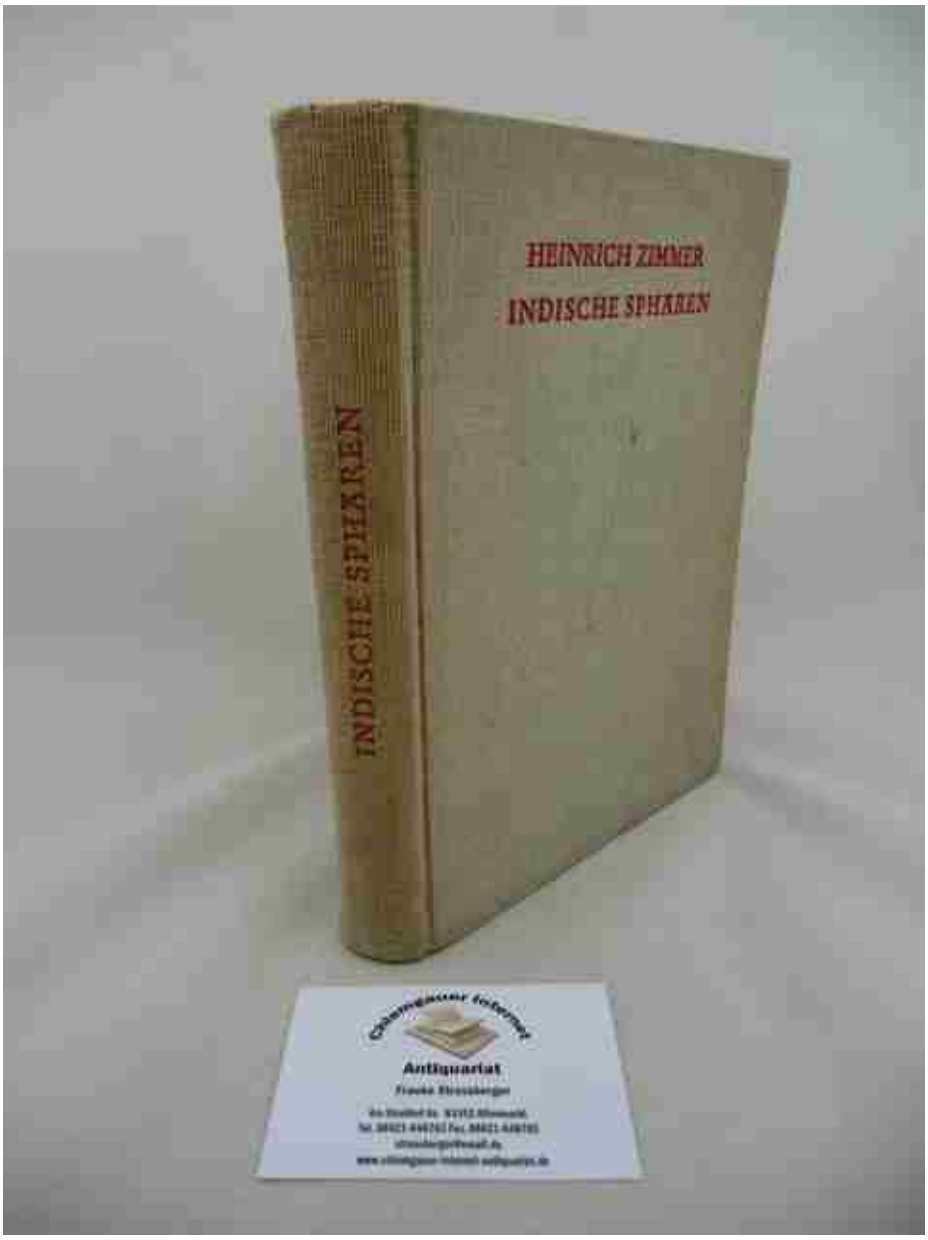
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

Carl Jung: First of all, best thanks for your beautiful essay in Corona. **(2016-08-30 02:30)**



To Heinrich Zimmer

Dear Professor Zimmer, 21 November 1932

First of all, best thanks for your beautiful essay in Corona.

Also please give your wife my best thanks for her kindness in sending me Andreas.

I must now tell you about a special project which got under way during my last visit in Vienna.

A wealthy publisher has invited me to edit, or to be the nominal editor of, a magazine which might appear under the title of "Weltanschauung" or something like that.

He has been discussing this subject with me for a long time and our discussions have led to the conclusion that we must first see who would be willing to collaborate on such a magazine.

Since I also mentioned your name, I am taking the liberty of writing to you about this matter.

I have been thinking that in view of the tremendous fragmentation of the sciences today we might well have an organ that could fish out from the ocean of specialist science all the facts and knowledge that are of general interest and make them available to the educated public.

Everyone who wants to find his way about nowadays has to rummage through dozens of periodicals he can't subscribe to, and thousands of books, wasting a vast amount of time until he comes to what he thinks might be helpful to him.

We have therefore concluded that for every specialist field under consideration we should seek out one or two suitable spokesmen who would be willing to act as a centre for information and advice, or even become members of a many-headed editorial committee.

In practice the duty of the person concerned would be to use this magazine as a forum for all data of general interest from his specialist field, or at least to indicate what authors might be approached by the editors for a suitable contribution.

What I myself would like best would be a series of short papers dealing with eschatological ideas, doctrines of redemption, fundamental concepts of God, cosmogonic theories, initiation rites, and so on.

Special weight would have to be laid on the communication of facts, considerably less weight on the originality of the contributions, since the magazine would be aimed not at any particular group of specialists but at the educated public in general.

The fact that I am supposed to head such a project will show you in what sort of spirit it ought to be conducted.

It should be an instrument of synopsis and synthesis-an antidote against the atomizing tendency of specialism which is one of the greatest obstacles to spiritual development.

I now want to ask you whether you would be willing to assist us and to take on the duty of serving as a centre for information and advice.

It wouldn't be any particular burden on your time.

I should be grateful for an affirmative answer.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 106-107

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Carl Jung: As a matter of fact my first and most gifted pupils were Jews. **(2016-08-31 02:30)**

To Abraham Aaron Roback

Dear Mr. Roback, 19 December 1936

I have received your big book1 for which I thank you warmly.

As a matter of fact I found it at home when I came back from my rather long trip.

Your remark has interested me very much, namely that you have made experiments about the mental differences between Jews and non-Jews and I should be much obliged to you if you could drop me a hint about your results.

When I wrote about this difference I had in mind my own experiences which are not experimental but medical.

There is indeed a marked difference which has much to do with the age of the race.

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews.

Also the tendency of consciousness to autonomy with the risk of severing it almost entirely from its instinctive sources.

Freud is very typical in that respect.

To him as to many other Jews, as I have seen with my own eyes, the re-establishment of the communication with the instincts means a true and vital find and source of satisfaction and joy.

Non-Jewish people don't feel like that, they rather experience it as a restriction of moral freedom.

That explains the peculiar leaning of Protestant parsons to Freudian analysis.

In their hands it is a beautiful means to show a brand-new category of sins to people of which they never dreamt before.

I see that you assume that I have almost no Jewish pupils in the United States.

That is not quite true.

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians.

The monopoly of psychoanalysis doesn't stand outsiders.

So they are just afraid of deviating from the creed.

As a matter of fact my first and most gifted pupils were Jews.

In Europe there are however two or three who dared to show their hand and to acknowledge the origin whence they came.

I'm quite aware of the fact that Freud's statement is necessary for the Jew, yet in so far as there are non-Jews and in so far as there are even among Jews not a few who ought to see beyond, I have been forced by my patients to develop a point of view that considers the one and the other need.

Unfortunately the political events in Germany have made it quite impossible to say anything reasonable about the most interesting difference between Jewish and non-Jewish psychology.

The disinterested discussion of this most interesting difference is well-nigh impossible in our time of a new barbary.

One risks being labelled as anti-Semite or pro-Semite without being heard at all.

I have not yet read your book carefully, but I didn't want to wait any longer to thank you for your very generous gift.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 223-224

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1.9 September

Carl Jung: I don’t know whether I am writing you banalities or hieroglyphics (2016-09-01 02:30)

Dear Professor Freud, 25 December 1909

My attempt at criticism, though it looked like an attack, was actually a defence, which is why I apparently had to tilt at the "omnipotence of thoughts."

Of course the term is dead right as well as elegantly concise and trenchant, for that’s how it is, especially in D. pr. where new fundamentals are constantly being uncovered by it.

All this has shaken me very much, in particular my faith in my own capacities.

But most of all I was struck by your remark that you longed for archaeologists, philologists, etc.

By this, I told myself, you probably meant that I was unfit for such work.

However, it is in precisely these fields that I now have a passionate interest, as before only in Dem. pr.

And I have the most marvellous visions, glimpses of far ranging interconnections which I am at present incapable of grasping, for the subject really is too big and I hate impotent bungling.

Who then is to do this work?

Surely it must be someone who knows the psyche and has the passion for it. D. pr. will not be the loser.

Honegger, who has already introduced himself to you, is now working with me with great understanding, and

I shall entrust to him everything I know so that something good may come of it.

It has become quite clear to me that we shall not solve the ultimate secrets of neurosis and psychosis without mythology and the history of civilization, for embryology goes hand in hand with comparative anatomy, and without the latter the former is but a freak of nature whose depths remain uncomprehended.

It is a hard lot to have to work alongside the father creator.

Hence my attacks on "clinical terminology."

31.XII. The Christmas holidays have eaten up all my time, so I am only now in a position to continue my letter.

I am turning over and over in my mind the problem of antiquity.

It's a hard nut!

Without doubt there's a lot of infantile sexuality in it, but that is not all.

Rather it seems to me that antiquity was ravaged by the struggle with incest, with which sexual repression begins (or is it the other way round?).

We must look up the history of family law.

The history of civilization, taken by itself, is too skimpy, at least what there is of it today.

For instance, Burckhardt's History of Greek Civilization remains wholly on the surface.

A particularly significant topic is Greek demonology, which I hope to penetrate into a little via Rohde (Psyche).

I'd like to tell you many things about Dionysos were it not too much for a letter.

Nietzsche seems to have intuited a great deal of it.

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation.

I don't know whether I am writing you banalities or hieroglyphics.

An unpleasant feeling.

How much I'd prefer to talk it over with you personally!

Will it suit you to hold the Nuremberg meeting on Easter Tuesday?

As soon as I know, I will work up the idea in a circular and send it to you.

I note that my difficulties regarding the question of libido and also of sadism are obviously due to the fact that I have not yet adjusted my attitude sufficiently to yours.

I still haven’t understood properly what you wrote me.

The best thing is to postpone it until we can talk in peace.

I would really have to question you on every sentence in your letter.

As regards Nuremberg I must add that I am naturally counting very much on your taking first place as lecturer.

That, as in Salzburg, is what we all hope.

Tomorrow I must prepare a lecture for the students here on "symbolism," which fills me with horror.

God knows what I shall scribble together.

I have read Ferrero, but what he writes about is not our kind of symbolism.

Let’s hope a good spirit will stand by me.

With many cordial greetings and wishes,

Most sincerely yours,

Jung Carl Jung, Letters Vol. I, Pages 14-16

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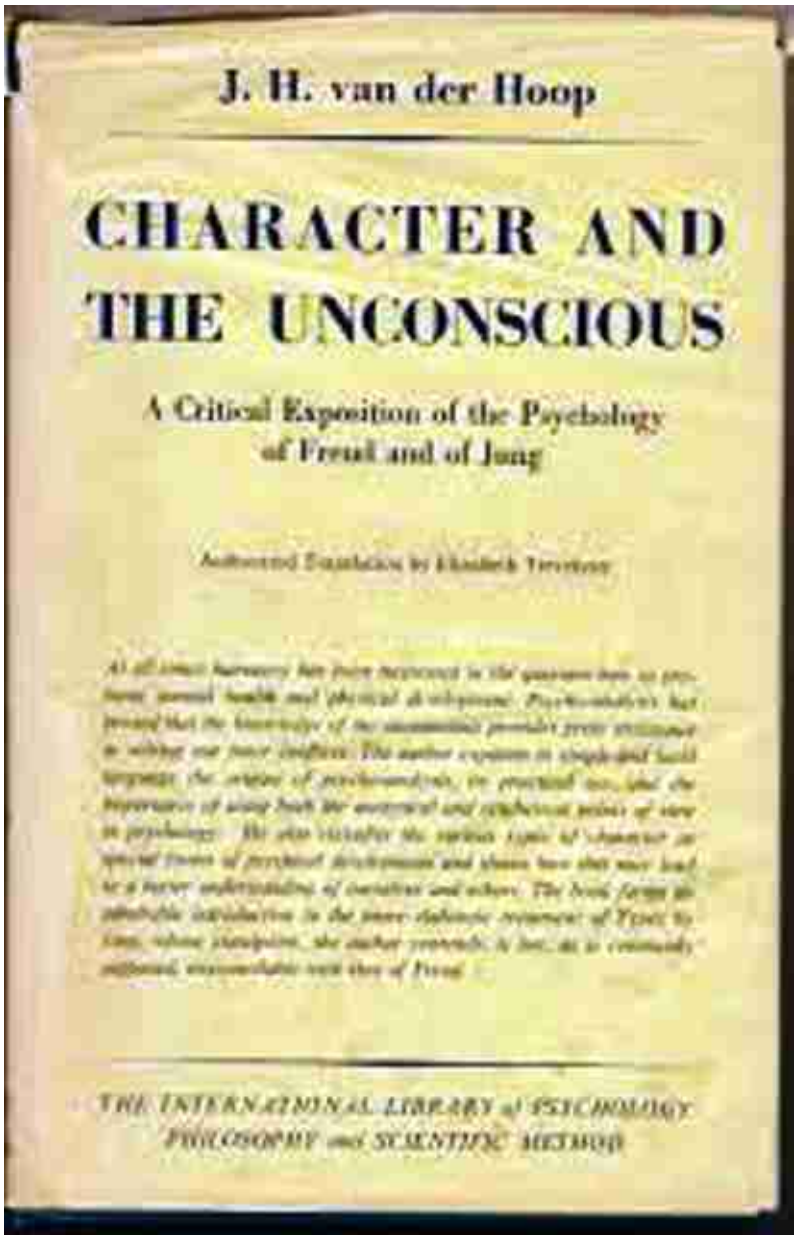
Carl Jung: Internal politics are to blame. **(2016-09-02 02:30)**


J. H. van der Hoop
CHARACTER AND THE UNCONSCIOUS
A Critical Exposition of the Psychology of Freud and of Jung
THE INTERNATIONAL LIBRARY of PSYCHOLOGY PHILOSOPHY and SCIENTIFIC METHOD

To J. H. van der Hoop

Dear Colleague, 2 March 1934

As you will have seen, the last issue of Zentralblatt contains a political edict by Goring, president of the German Society.

This edict was intended for a special German issue which on my instructions was to have been signed by him alone.

To my utter amazement this edict has got into the Zentralblatt, against my express wish that the Zentralblatt should be reserved for exclusively scientific contents.

It was not within my power to forestall this regrettable event.

Internal politics are to blame.

In the present circumstances it is incredibly difficult to get a scientific project going without its being immediately scorched by the political fire.

I certainly don't want to make either Cimbal or Goring personally responsible for this unpardonable tactical blunder, as I know that both of them are under overwhelming political pressure.

If the foreign groups do not support my efforts to maintain scientific contact with Germany, my strength alone is not sufficient to build up a counterweight to the political tidal wave that threatens to engulf everything.

Maeder has written to me that he intends to do nothing in this matter, as he is now devoting himself entirely to the Christian work of conversion in the Oxford Movement.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 146-147

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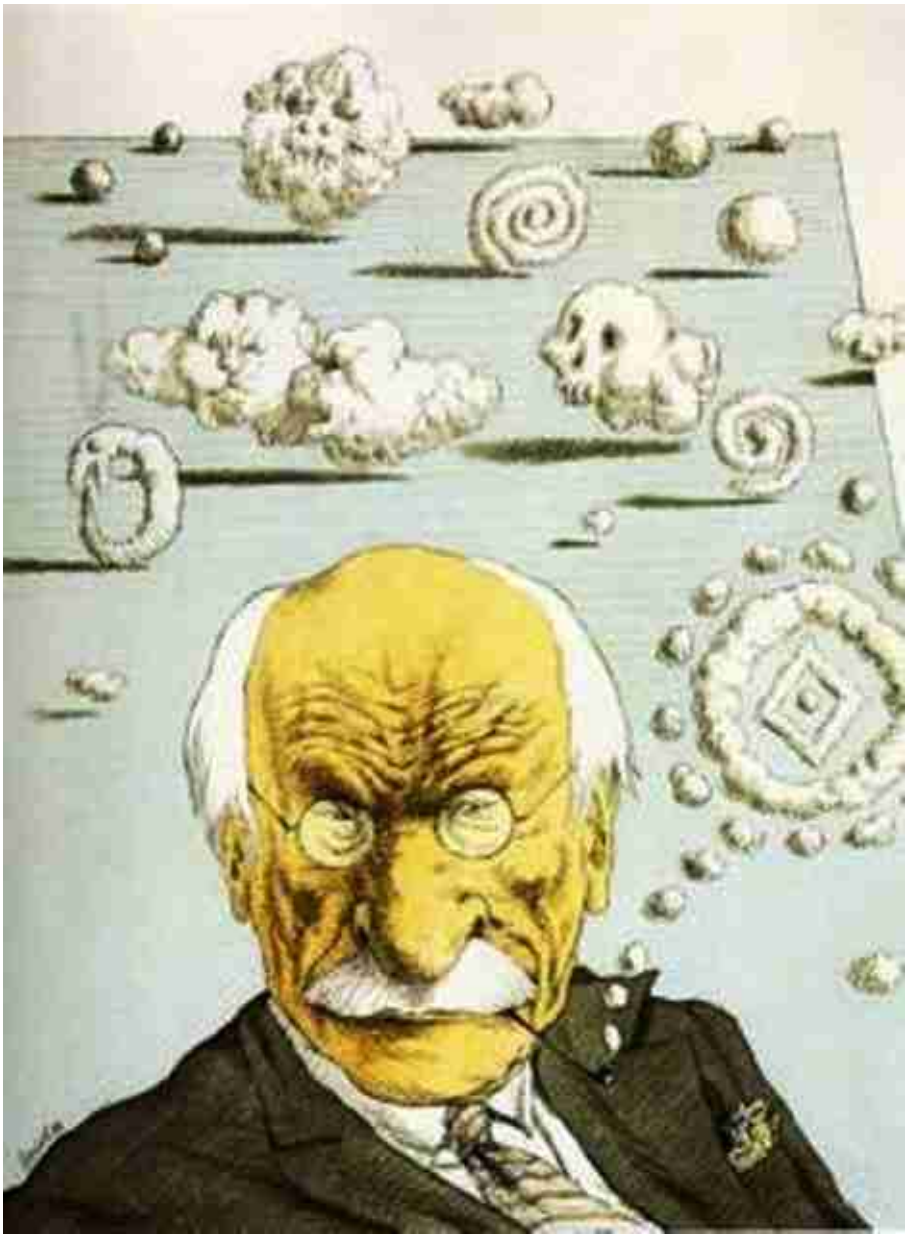
Carl Jung: My reference to China seems to have given rise to all sorts of misunderstandings. **(2016-09-03 02:30)**



To B. Cohen

2084

Dear Dr. Cohen, 23 April 1931

Best thanks for your friendly letter.

My reference to China seems to have given rise to all sorts of misunderstandings.

If I understand your letter aright, you appear to assume that I think there are parallels between Jewish and Oriental teachings.

I wouldn't dream of making such an assertion and it was not intended under any circumstances.

I mentioned China only because I wanted to show drastically how nonsensical it is to accuse me of anti-Semitism when I declare there are differences between Jews and so-called Aryans.

I therefore said one could just as well accuse me of an anti-Chinese bias because I stressed in my book The Secret of the Golden Flower, which I brought out with Richard Wilhelm, that there is an essential difference between the Western and the Eastern mentality, in consequence
of which we cannot directly take over Oriental teachings and methods without impairing our own psyche.

I am convinced from my own experience of Orientals that they have never misunderstood this critical attitude of mine as European snobbery.

The unfortunate prejudices and misunderstandings that exist between Jews and Christians have given rise to so much touchiness that one has only to allude to certain differences and one is instantly accused of hostility.

I must emphasize again and again that it makes an enormous difference whether someone has a 1,000- or a 3,000-year-old culture behind him.

In the same way, one can see at once whether he has an ancestral line of educated people or of primitives.

Especially among Indians and in Indian mysticism I have seen how enormous this difference is.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings.

The same is true of Freud's views.

They can be discussed in a cool and abstract atmosphere but they have a destructive effect on the general public, as I have unfortunately seen only too often.

This is perhaps the deeper meaning in that story of the Rabbi, which you surely know: He knew that a dog that barks doesn't bite but was not certain if the dog also knew it, so he preferred to take to his heels before the barking dog.

Again with best thanks and kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 159-160

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Carl Jung: It is true that I fight Freud's psychology because of its dogmatic claim to sole validity. **(2016-09-04 02:30)**

To A. Pupato

Dear Colleague, 2 March 1934

The question I broached regarding the peculiarities of Jewish psychology does not presuppose any intention on my part to depreciate Jews, but is merely an attempt to single out and formulate the mental idiosyncrasies that distinguish Jews from other people.

No sensible person will deny that such differences exist, any more than he will deny that there are essential differences in the mental attitude of Germans and Frenchmen despite the fact that the French liver functions exactly like the German.

The mental attitude is only very tenuously connected with the liver, however.

When, on the other hand, it is a question of psychological theories, we must, for the sake of scientific justice, always criticize very carefully all conscious and unconscious assumptions, since the whole mass of an individual's assumptions inevitably gets into any psychological theory.

Psychology differs from other sciences in that the object of investigation is at the same time the instrument of investigation.

That is why there is an infinity of psychological theories, each of which is patently connected with the historical assumptions of the individual in question.

Even in the phenomenology of the neuroses there are very distinct differences between German and French clinics, a fact that struck the old nerve doctors.

For instance, the typical "grande hysterie" we find in the Salpetriere is almost completely absent in the German clinical domain.

Again, nobody with any experience of the world will deny that the psychology of an American differs in a characteristic and unmistakable way from that of an Englishman.

It seems to me the height of absurdity ... To point out this difference cannot possibly, in my humble opinion, be in itself an insult to the Jews so long as one refrains from value judgments.

If anyone seeking to pin down my peculiarities should remark that this or that is specifically Swiss, or peasant-like, or Christian, I just wouldn't know what I should get peeved about, and I would be able to admit such differences without turning a hair.

I have never understood why, for instance, a Chinese should be insulted when a European asserts that the Chinese mentality differs from the European mentality.

Or is the well-known fact that the average Chinese gets along better with the French than with the English an insult to the French or to the English or to the Chinese?

It is my opinion that the peculiarity of the Jews might explain why they are an absolutely essential symbiotic element in our population.

If there actually were no differences between them and other people, there would be nothing to distinguish them at all and then there would also be nothing in the characteristic influence, amply attested by history, which they have exerted on their environment.

It must after all be supposed that a people which has kept itself more or less unadulterated for several thousand years and clung onto its belief in being "chosen" is psychologically different in some way from the relatively young Germanic peoples whose culture is scarcely more than a thousand years old.

It is true that I fight Freud's psychology because of its dogmatic claim to sole validity.

The monotony of Freudian explanations obliterates the wealth of differences that do indeed exist.

I am persuaded that I am not doing another person a favour by tarring him with the brush of my subjective assumptions.

If I want a proper knowledge of his nature I must ascertain where and to what extent he is Different from me.

Then only is it possible for me to know him really objectively.

I would consider it most fortunate if, for example, Germany and France took the trouble to understand each other better and could appreciate and acknowledge each other's characteristic values.

But the way things are, each explains the other in terms of the assumptions of its own psychology, as you can convince yourself daily by reading the French and German newspapers.

That people in some respects are also all alike is by this time a familiar fact, but it leads to no misunderstandings.

These come from the differences, which should therefore be a worthy object of investigation.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages 147-149

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Carl Jung: I would like to take this opportunity to rectify the error that I come from the Freudian school.
(2016-09-05 02:30)

To Christian Jenssen

Dear Herr Jenssen, 29 May 1933

I have rapidly skimmed through the article you so kindly sent me.

I can only thank you for its general tenor, for there are indeed only a few people who have noticed that I am saying something different from Freud.

Unfortunately, it is only in Germany that I am not known.

2090

In the Anglo-Saxon world I have been known for a long time (whether I have been understood is another matter).

You will find my debate with Freud in Seelenprobleme der Gegenwart, in the essay "Der Gegensatz Freud-Jung."

I would like to take this opportunity to rectify the error that I come from the Freudian school.

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905.

My scientific conscience did not allow me, on the one hand, to let what is good in Freud go by the board and, on the other, to countenance the absurd position which the human psyche occupies in his theory.

I suspected at once that this partly diabolical sexual theory would turn people's heads and I have sacrificed my scientific career in doing all I can to combat this absolute devaluation of the psyche.

Incidentally, I should be much obliged if you would let me know on a postcard whereabouts in my work you have found "intellectual shadow boxing" and other such yarns.

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages 121-122

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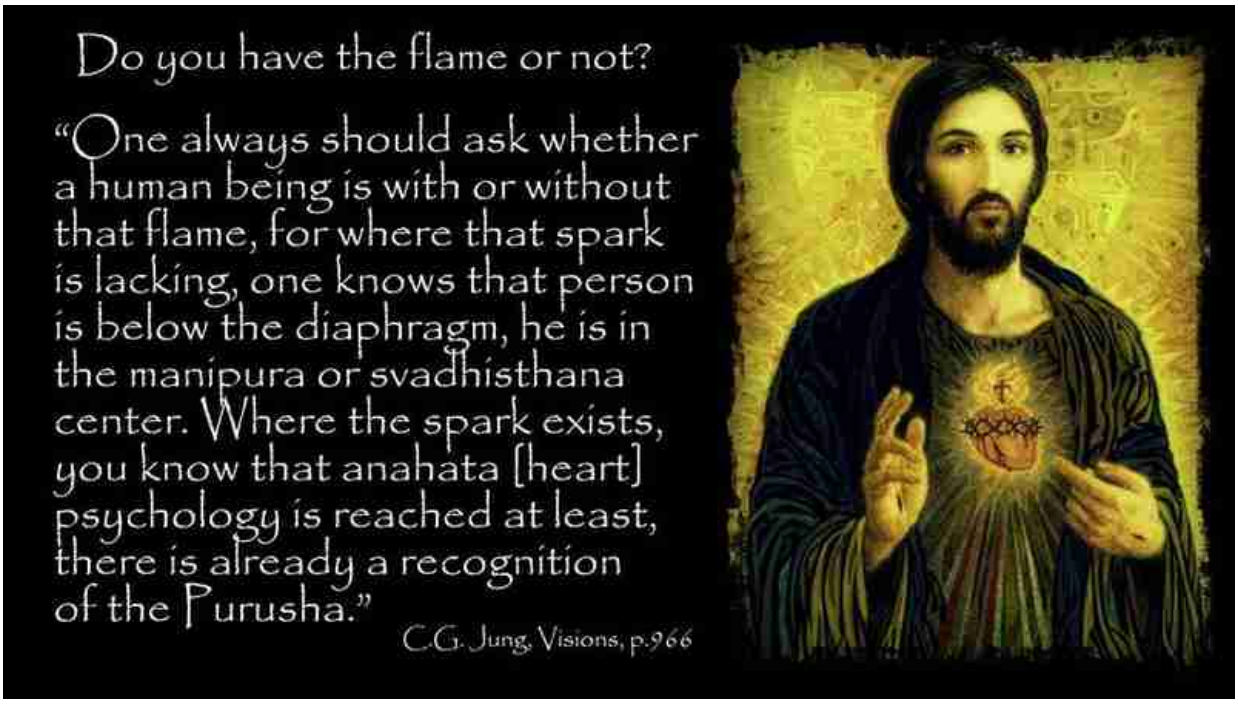
Carl Jung: Therefore one always should ask whether a human being is with or without that flame, (2016-09-06 02:30)


Do you have the flame or not?
"One always should ask whether a human being is with or without that flame, for where that spark is lacking, one knows that person is below the diaphragm, he is in the manipura or svadhisthana center. Where the spark exists, you know that anahata [heart] psychology is reached at least, there is already a recognition of the Purusha."
C.G. Jung, Visions, p.966

Dr. Jung: Well, that the goddess says she will destroy her means that she will destroy her mind, her body, her consciousness, everything that she is.

Then on top of all that, the flame on her breast.

What is that flame?

Mrs. Fierz: The Self, the Purusha.

Dr. Jung: Yes, it is the little flame in the lower apex of the triangle in the center of anahata, the breast center; in the Tantric yoga this is the vision or apparition of the Purusha.

The anahata center is the one where judgment begins; and in the fact that one can detach from unconsciousness and from the identity with things, from participation mystique, is the first manifestation of the independent Self.

You see I myself, my consciousness, my life, my body, all that can be quite unconscious.

Therefore one always should ask whether a human being is with or without that flame, for where that spark is lacking, one knows that person is below the diaphragm, he is in the manipura or svadhisthana center.

Where the spark exists, you know that anahata psychology is reached at least, there is already a recognition of the Purusha.

From that remark in the fantasy we know that this woman has reached, to a certain extent,the stage of the anahata psychology, she has that little flame on her breast.

So in speaking of her, one really should say, Mrs. So-and-So and her little flame, because that is not self-evident.

Now do you think it would be possible for this earth mother to destroy her without destroying the little flame?

Miss Hannah: Yes, because the Purusha is absolutely indestructible.

Dr. Jung: But she says she would destroy the Purusha in her, herself and the Purusha.

Mr. Allemann: If she comes down again from anahata, the flame is destroyed.

Dr. Jung: Yes, for the earth mother is muladhara, and if she fetches her down, she naturally slips back into manipura, and from manipura into svadhisthana, and finally lands down at the bottom in muladhara, and then the flame is gone. Carl Jung, Visions Seminar, Pages 965-966

Carl Jung: I would ask you to find the little book a discreet resting place in your writing desk. **(2016-09-06 02:30)**

To Alphonse Maeder

Dear friend, 19 January 1917

Please permit this more intimate form of address!

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways.

This impression was a great satisfaction to me after the tiresome experiences of last week.

Allow me to give you personally the enclosed little present-a fragment with far-reaching associations.

I deserve no credit for it, nor does it want or pretend to be anything, it just is-simply that.

Hence I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated.

It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.

Of course it won't mean anything more to you than what I mean by it: a token of my joy over Our wordless understanding yesterday evening.

I would ask you to find the little book a discreet resting place in your writing desk.

I don't want a profane hand to touch my memory of those limpid nights.

With cordial greetings,

Very sincerely,

Jung Carl Jung, Letters Vol. I, Pages 33-34

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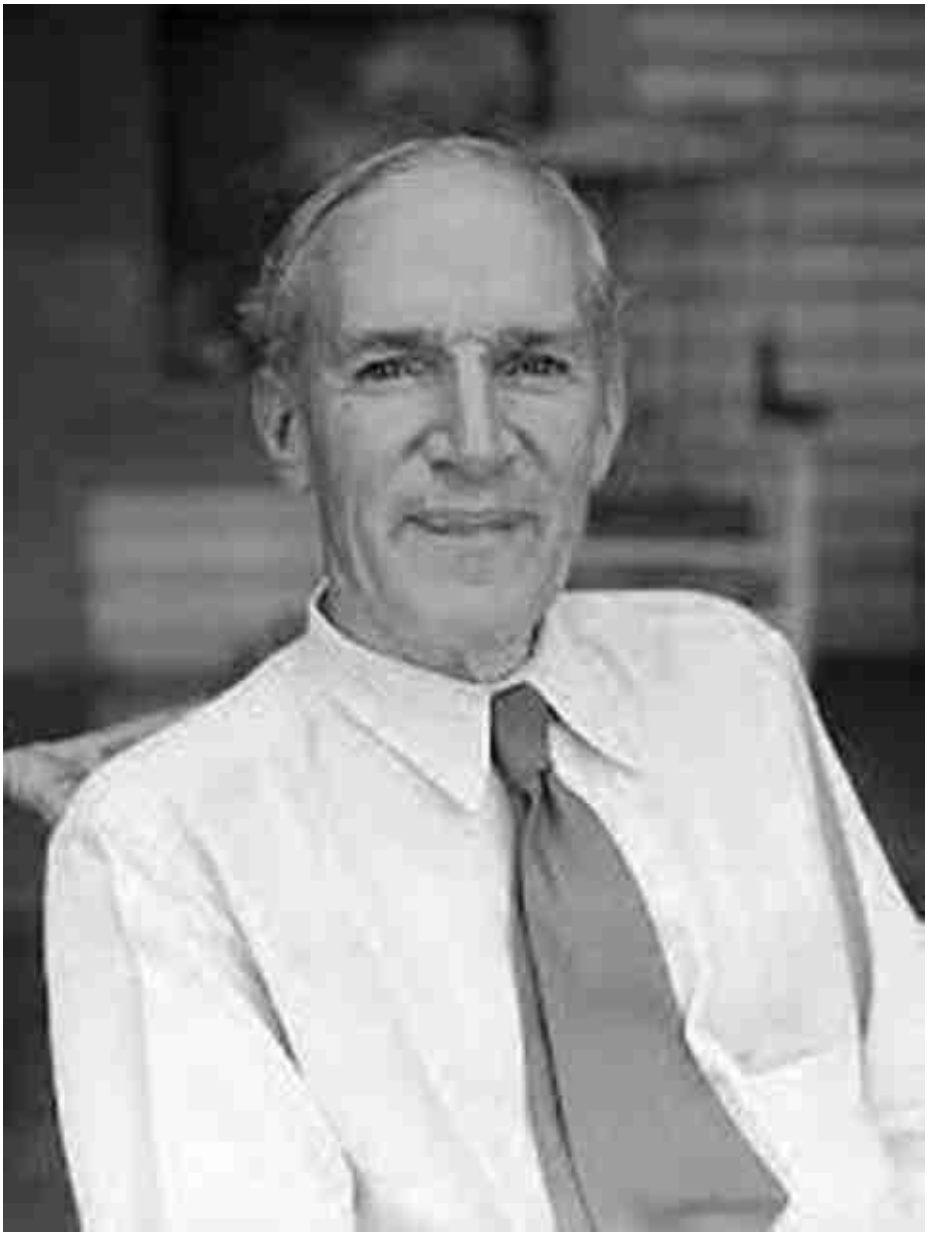
Carl Jung: ...Freud previously accused me of anti-Semitism because I could not abide his soulless materialism. **(2016-09-07 02:30)**



To James Kirsch

My dear Kirsch, 26 May 1934

I am very glad you have written to me once again.

It appears that amusing rumours are being spread about me.

The only unquestionable fact behind all this stupid gossip is that as honorary president of the International Society for Psychotherapy I could not leave the Society in the lurch at the moment when Kretschmer resigned.

2096

I have been urgently requested by the German doctors to retain this position and have subsequently done what anyone would have done in my place, namely, my duty towards the International Society.

This consisted essentially in preserving the framework of the international organization and in affiliating to it the German Society.

This has now been accomplished at the last Nauheim Congress.

We can also record the satisfying fact that at my suggestion a special provision was adopted whereby German Jewish doctors can individually join the International Society.

They have thus become members with equal rights.

I need hardly go into the other rumours.

It is a downright lie to quote me as saying that Jews are dishonest in analysis.

Anyone who believes I could say anything so idiotic must think me extraordinarily stupid.

Neither have I addressed Hitler over the radio or in any other manner, nor have I made any political statements.

With regard to my opinion that the Jews so far as we can see do not create a cultural form of their own, this opinion is based

1. on historical data,
2. the fact that the specific cultural achievement of the Jew is most clearly developed within a host culture, where he very frequently becomes its actual carrier or its promoter.

This task is so specific and demanding that it is hardly conceivable how any individual Jewish culture could arise alongside it.

Since very specific conditions do in fact exist in Palestine, I have inserted a cautious "so far as we can see" in my sentence.

I would in no wise deny the possibility that something specific is being created there, but so far I do not know it.

I simply cannot discover anything anti-Semitic in this opinion.

Coming to your suggestion that I should write a special work on this question, this has already been anticipated, as I have proposed a correspondence with Dr. Neumann, who has worked with me and is now also in Palestine, that will deal with all controversial questions.

So far I have heard nothing from him.

The Jewish Christ-complex is a very remarkable affair.

As you know, I completely agree with you in this matter.

The existence of this complex makes for a somewhat hysterical attitude of mind which has become especially noticeable to me during the present anti-Christian attacks upon myself.

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite.

Or, in the opinion of the Schweizer Israelitisches Wochenblatt, my assertion that I am as little an anti-Semite as an anti-Chinese proves my intention to compare the Jews with a Mongolian horde.

This hypersensitivity is simply pathological and makes every discussion practically impossible.

As you know, Freud previously accused me of anti-Semitism because I could not abide his soulless materialism.

The Jew directly solicits anti-Semitism with his readiness to scent out anti-Semitism everywhere.

I cannot see why the Jew, unlike any so-called Christian, is incapable of assuming that he is being criticized personally when one has an opinion about him.

Why must it always be assumed that one wants to damn the Jewish people?

Surely the individual is not the people?

I regard this as an inadmissible method of silencing one's adversary.

In the great majority of cases I have got along very well with my Jewish patients and colleagues.

It happens with other people, too, that I have had to criticize the individual, but they do not ascribe it to the fact that they are English, American or French.

However, there is one exception worth mentioning, and that is the German.

It has happened more than once that when I criticized a German he immediately concluded that I hate the Germans.

It is really too cheap to try to hide one's inferiority behind a political prejudice ....

. . . You ought to know me sufficiently well to realize that an unindividual stupidity like anti-Semitism cannot be laid at my door.

You know well enough how very much I take the human being as a personality and how I continually endeavour to lift him out of his collective condition and make him an individual.

This, as you know, is possible only if he acknowledges his peculiarity which has been forced on him by fate.

No one who is a Jew can become a human being without knowing that he is a Jew, since this is the basis from which he can reach out towards a higher humanity.

2098

This holds good for all nations and races.

Nationalism-disagreeable as it is-is therefore a sine qua non, but the individual must not remain stuck in it.

On the other hand, in so far as he is a particle in the mass he must not raise himself above it either.

As a human being I am a European, as an atom in the mass I am a Swiss bourgeois, domiciled at Seestrasse 228, Kusnacht near Zurich.

If you see Dr. Neumann, please give him my greetings and remind him that I am waiting to hear from him.

In conclusion, I want to tell you that my new book Wirklichkeit der Seele has appeared.

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.

The next thing that will be invented about me is that I suffer from a complete absence of convictions and am neither an anti-Semite nor a Nazi.

We happen to live in a time which overflows with lunacy.

Quern Deus vult perdere prius dementat.

With kindest regards,

Yours,

C.G. Jung,

et semper idem. Carl Jung, Letters Vol. I, Pages 160-163

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Carl Jung: I have as little need to convince myself of how good the Catholic Church is for very many people.
(2016-09-08 02:30)

Anonymous

Dear N., 7 September 1935

Best thanks for your kind letter.

I was very interested to hear of your experiences with the Oxford people.

What you tell me accords by and large with my expectations.

I can very well imagine that such a milieu is a great relief for you.

One of the great advantages of this movement is that it gives people all those collective Alleviations which they do not possess or cannot create for themselves, together with a shared religious confession.

That was always the meaning of the Christian community.

I hope very many more people will recognize this meaning.

The world is in dire need of it.

I have heard the same reports from many people I know well, so that I am sufficiently convinced that the movement has positive results to show.

It would therefore be quite superfluous for me to convince myself personally of it again.

I have as little need to convince myself of how good the Catholic Church is for very many people.

I have seen this only too well with people whom I also know well.

I could cite other religions that rescue man from his isolation in the ego.

This typically individualistic isolation is in fact the sickness of our time, the essential cause of which is that a real communal religion no longer exists and most people have forgotten that Christianity is one.

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up.

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you.

With best regards,

CARL Carl Jung, Letters Vol. I, Pages 197-198

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Carl Jung: I am no anti-Semite. **(2016-09-09 02:30)**

To Abraham Aaron Roback

Dear Sir, [Bailey Island, Maine?], 29 September 1936

I am sorry I cannot accept President Moore's kind invitation as I am leaving this country already Oct. 3rd.

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake.

2102

Concerning my so-called "Nazi affiliation" there has been quite anunnecessary noise about it.

I am no Nazi, as a matter of fact I am quite unpolitical.

German psychotherapists asked me to help them to maintain their professional organization, as there was an immediate danger that psychotherapy in Germany would be wiped out of existence.

It was considered as "Jewish science" and therefore highly suspect.

Those German doctors were my friends and only a coward would leave his friends when they are in dire need of help.

Not only did I set up their organization again but I made it clear that psychotherapy is an honest-to-God attempt and moreover I made it possible for Jewish German doctors, being excluded from professional organizations, to become immediate members of the International Society at least.

But nobody mentions the fact that so many perfectly innocent existences could have been completely crushed if I had not stepped in.

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently.

I am no anti-Semite.

From all this I gained neither honours nor money, but I am glad that I could be of service to those in need.

Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 219

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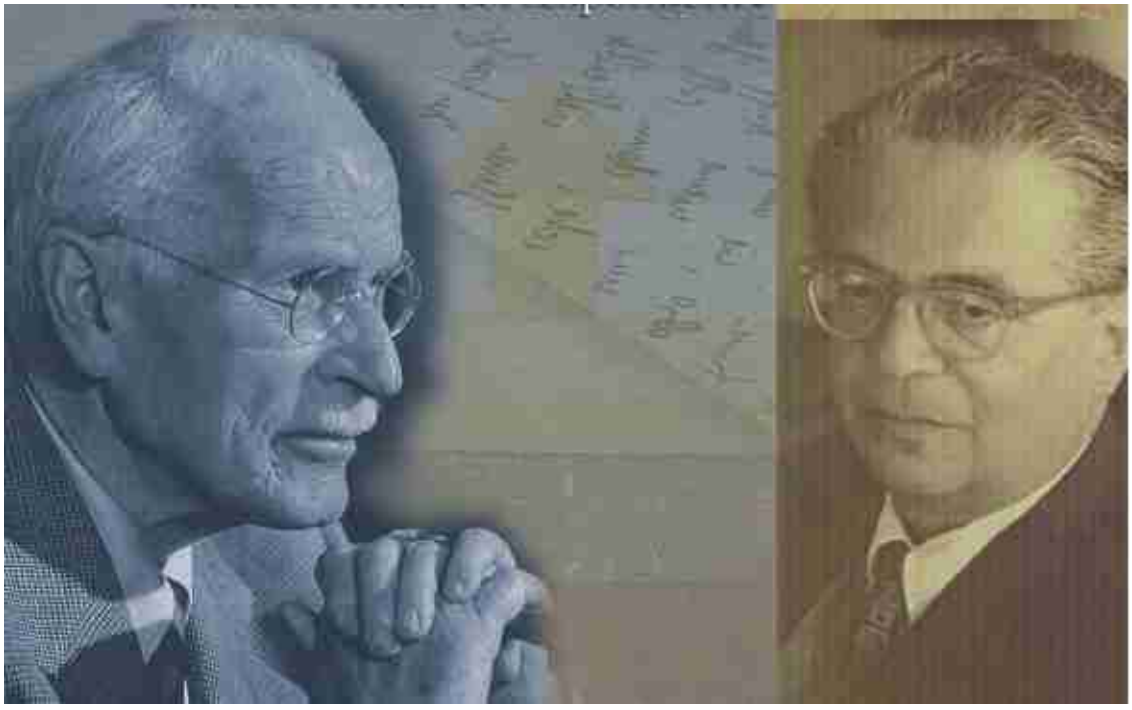
Carl Jung: You should not imagine me enthroned above world events on snow-covered peaks. **(2016-09-10 02:30)**



To Erich Neumann

Dear Colleague, 19 December 1938

Please don't worry about having written me such a long letter.

I would have liked to know long ago what you are doing.

You should not imagine me enthroned above world events on snow-covered peaks.

I am right in the thick of it and every day I follow the Palestine question in the newspapers and often think of my friends there who have to live in this chaos.

Unfortunately I foresaw all too clearly what was coming when I was in Palestine in 1932.

I also foresaw bad things for Germany, actually very bad, but now that they have come to pass they seem un-believable.

Everyone here is profoundly shaken by what is happening in Germany.

I have very much to do with Jewish refugees and am continually occupied in bringing all my Jewish acquaintances to safety in England and America.

In this way I am in ceaseless touch with contemporary events.

I am very interested in what you have told me about your plans for work.

Your experiences exactly parallel those I have had in Europe for many years.

But I think you should be very cautious in judging your specifically Jewish experiences.

Though it is true that there are specifically Jewish traits about this development, it is at the same time a general one which is also to be found among Christians.

It is a general and identical revolution of minds.

The specifically Christian or Jewish traits are only of secondary importance.

Thus the patient you want to know about is a pure Jew with a Catholic upbringing, but I could never with absolute certainty characterize his symbolism-in so far as I have presented it-as Jewish although certain nuances occasionally seem so.

When I compare his material with mine or with that of other academically trained patients one is struck only by the astonishing similarities, while the differences are insignificant.

The difference between a typically Protestant and a Jewish psychology is particularly small where the contemporary problem is concerned.

The whole problem is of such overwhelming importance for humanity that individual and racial differences play a minor role.

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form.

It seems to me that what is specifically Jewish or specifically Christian could be most easily discovered in the way the unconscious material is assimilated by the subject.

In my experience the resistance of the Jew seems to be more obstinate and as a result the attempt at defence is much more vehement.

This is no more than a subjective impression.

The Zosimos essay is the last thing of mine to be published.

Stilloutstanding are an article on India (written in English for an American magazine), two lectures on the mother complex, which will appear in the Eranos-Jahrbuch 1938, a long commentary on Zen Buddhism, and finally an introduction to the individuation process for an American edition of my Eranos lectures.

Dr. X. has apprised me of a detailed correspondence with you.

It is clear that the devil has been up to his tricks again.

As soon as one notices that, one should say no more but withdraw into oneself.

I was glad to hear that you are fully occupied, though it would be even more agreeable if you also had time to realize your great plan.

Hoping that you are keeping fit, and with friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 250-252

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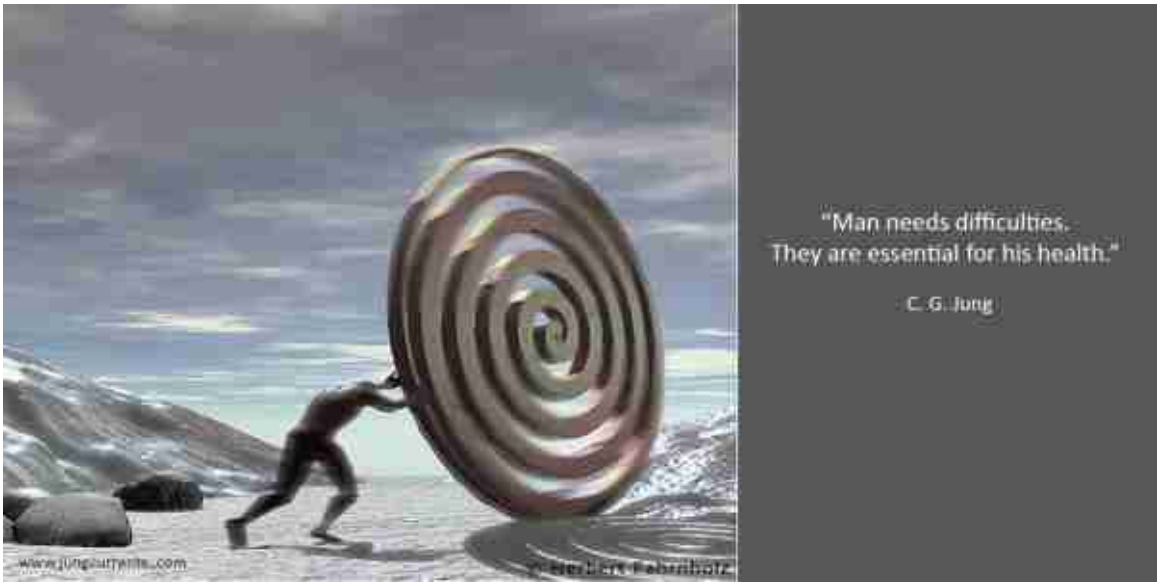
Carl Jung: Thus the encounter of Christ with the devil is a classic example of the transcendent function.
(2016-09-11 02:30)



To A. Zarine

Dear M. Zarine, 3 May 1939

Excuse the long delay in my response; I do not always have time to answer long letters such as yours.

And your questions are rather complicated.

In reading your letter I did not get the impression at all that your reasoning was morbid or unsound.

The reasoning itself seems to me normal, but the way that you apply it is not very fortunate, since I question whether you have fully understood what the "transcendent function" means.

In the normal man the transcendent function operates entirely in the unconscious, which tends to continually reestablish the equilibrium.

The arguments that you bring up in your letter concern the transcendent function, to be sure, but I do not think you have grasped the true nature of the process.

Of course, that is quite natural, since you cannot have had the experience of a psychologist and Consequently cannot picture how these things really are.

Yet I do not even need to take an abnormal case for an example.

There are many normal cases in which, under certain circumstances, a character opposed to the conscious personality suddenly manifests itself, causing a conflict between the two personalities.

Take the classic case of the temptation of Christ, for example.

We say that the devil tempted him, but we could just as well say that an unconscious desire for power con-

fronted him in the form of the devil.

Both sides appear here: the light side and the dark.

The devil wants to tempt Jesus to proclaim himself master of the world.

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one.

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power.

Thus the encounter of Christ with the devil is a classic example of the transcendent function.

It appears here in the form of an involuntary personal experience.

But it can be used as a method too; that is, when the contrary will of the unconscious is sought for and recognized in dreams and other unconscious products.

In this way the conscious personality is brought face to face with the counter-position of the unconscious.

The resulting conflict-thanks precisely to the transcendent function-leads to a symbol uniting the opposed positions.

The symbol cannot be consciously chosen or constructed; it is a sort of intuition or revelation.

Hence the transcendent function is only usable in part as a method, the other part always remains an involuntary experience.

Naturally, these experiences appear only in people without religious convictions.

For where there is a definite belief there are also definite concepts from among which a symbol can be chosen.

Thus conflict is avoided, or rather the opposite does not appear, being hidden beneath a dogmatic image (Christ, for example).

That is why you find no trace of the transcendent function in the psychology of a man with definite religious convictions.

What the term "transcendent function"designates is really the transition from one condition to another.

When a man is caught by a religious concept, he does not leave it; he stays with his religious conviction, and, furthermore, that is what he should do.

If any conflict appears, it is immediately repressed or resolved by a definite religious idea.

That is why the transcendent function can be observed only in people who no longer have their original religious conviction, or never had any, and who, in consequence, find themselves directly faced with their unconscious.

This was the case with Christ.

He was a religious innovator who opposed the traditional religion of his time and his people.

Thus he was extra ecclesiam and in a state of nulla salus.

That is why he experienced the transcendent function, whereas a Christian saint could never experience it, since for him no fundamental and total change of attitude would be involved.

You can find a detailed exposition of the transcendent function in Goethe's Faust.

After his pact with the devil, Faust is transformed through a series of symbols.

But Goethe could describe them only because he had no definite preconceived religious ideas.

He too was extra ecclesiam.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites.

You can find a detailed exposition of this problem in my Psychological Types.

A semiotic representation cannot be transformed into a symbol, because a semeion is nothing more than a sign, and its meaning is perfectly well known, whereas a symbol is a psychic image expressing something unknown.

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will.

Hoping that I have been able to give you a rather clearer idea of what I mean by the "transcendent function,"

I am,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 267-269

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Carl Jung: There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima (2016-09-12 02:30)

To Jolande Jacobi

Dear Dr. Jacobi, 31 December 1941

I am sorry to be answering your letter only now.

Everything has got in arrears because all sorts of things have gone wrong.

Also the postal service here is very slow.

There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima.

This anima is anti-Semitic, i.e., feels the need to correct a Christianity that looks "Jewish."

Dr. X. is more Protestant than he suspects, like very many educated German Catholics.

Indeed at the time it needed merely the dogma of infallibility-tame enough and perfectly logical in itself-to throw Germany into a veritable uproar and let loose a second schism.

The "Jewish" anima is therefore projected upon Jewesses, not because they are Jewish but because they are still pagan in their eroticism, or at least this is suspected.

But this eroticism goes together with an unconsciousness which an intelligent Jewess does not have.

She upsets people by her heightened consciousness.

Naturally you have no hallucinations of memory, but Dr. X. has.

Of course these projections are all wrong, but they are symptoms of resistances due to the above-mentioned unconscious assumptions.

It doesn't matter what your convictions are: you affect him as a Jewess.

Anyone who has unconscious assumptions must be treated like an insane person: one must let him have them until he comes into conflict with himself.

You mustn't want to do anything with him, just let him talk.

Important conversations you should immediately note down at home so as to correct any falsifications of memory.

You shouldn't worry about him too much, as you work far too intensively and penetratingly.

Don't forget that

you are playing the all-powerful mother role.

You must also be able to lose him, otherwise he will prove himself the eternal son by seeming indispensable to the mother.

He detests this sweet submission and dependence and yet longs for them.

You can't have any total attitude to this paradox so you must treat him like a phenomenon and want nothing for yourself.

Everything you give must be given as though given up for lost, that is, sacrificed.

If you have the feeling it's all been wasted, that is as it should be.

He wants to get out of his mother complex, so he has to experience it again on you.

And if you still haven't taken to your heels, perhaps he will discover the human being in you. Interpret and explain nothing.

Watch your tongue, for it can sting.

I can receive you this coming Sunday at 10 a.m. in Kusnacht.

With best regards,

Yours, C.G. Jung Carl Jung, Letters Vol. I, Pages 308-309

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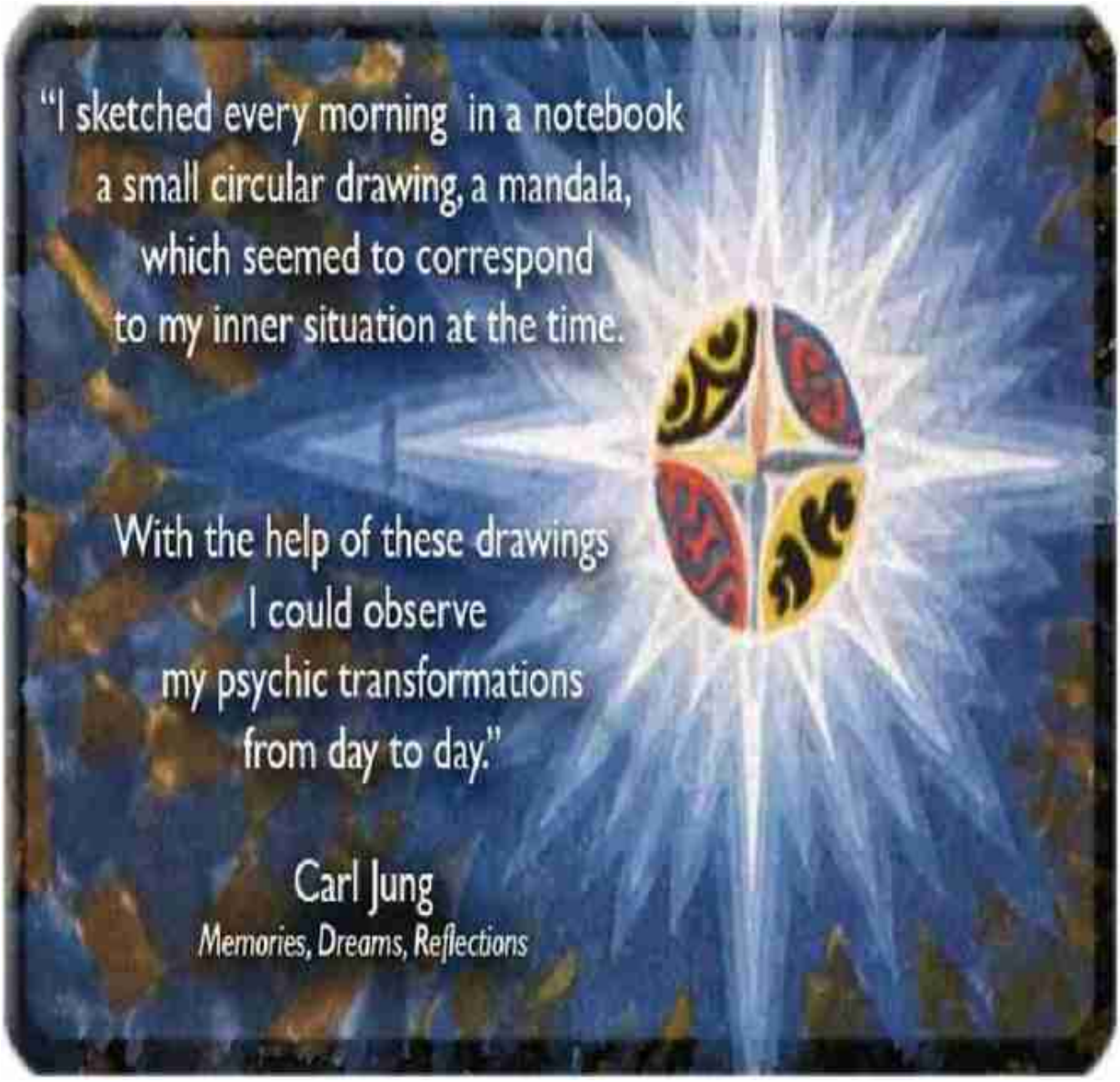
Yours, C.G. Jung Carl Jung, Letters Vol. I, Pages 308-309

Carl Jung: While I was there I sketched every morning in a notebook a small circular drawing, a mandala
(2016-09-13 04:00)


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

I had painted the first mandala in 1916 after writing the Septem Sermones; naturally I had not, then, understood it.

In 1918-19 I was in CMteau d'Oex as Commandant de la Region Anglaise des Internes de Guerre.

While I was there I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time.

With the help of these drawings I could observe my psychic transformations from day to day.

One day, for example, I received a letter from that esthetic lady in which she again stubbornly maintained that the fantasies arising from my unconscious had artistic value and should be considered art. The letter got on my nerves.

It was far from stupid, and therefore dangerously persuasive.

The modern artist, after all, seeks to create art out of the unconscious.

The utilitarianism and self-importance concealed behind this thesis touched a doubt in myself, namely, my uncertainty as to whether the fantasies I was producing were really spontaneous and natural, and not ultimately my own arbitrary inventions.

I was by no means free from the bigotry and hubris of consciousness which wants to believe that any halfway decent inspiration is due to one's own merit, whereas inferior reactions come merely by chance, or even derive from alien sources.

Out of this irritation and disharmony within myself there proceeded, the following day, a changed mandala: part of the periphery had burst open and the symmetry was destroyed.

Only gradually did I discover what the mandala really is:"Formation, Transformation, Eternal Mind's eternal recreation.'

And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, MDR, Pages 195-196

Carl Jung: I firmly believe however that psyche is an "substance; essence". **(2016-09-14 02:30)**

To Father Victor White

My dear Victor, 31 December 1949

2116

Before the old year goes to end, I should like to write to you-a thing I tried a while ago, but never found time enough.

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed.

I had her in the hospital for 2 months.

Then I myself was laid up with a gastric grippe and a troublesome liver; then Marie-Jeanne Schmid came down with a similar ailment, knocking her out completely.

My correspondence and other obligations could go and did go up the chimney, i.e., they just dropped into Nirvana.

Now I am reasonably well again and can write to you.

You have kept me busy for a while with your “Correction of Fools” in Dominican Studies.

I found it very interesting and illuminating and it has forced me to go as far back as Basilius Magnus, who is the perpetrator of “All Evil comes from Man” (Hom. II. in Hex.-Migne, "Each of us should acknowledge that he is the first author of the wickedness in him" (par. 83).

Evil originates out of a “Condition of the Soul” and thus it is “Not a Living Entity”.

It merely derives from “carelessness, indifference, frivolity", from carelessness and negligence which are obviously as they are merely psychological.

And so it is today: reduce something to a whim or an imagination, then it vanishes into “that which does not exist, non-being” nothingness

I firmly believe however that psyche is an “substance; essence”.

I also took a dive into St. Thomas, but I did not feel refreshed afterwards.

All and sundry disregard the fact that good and evil are the equivalent moieties of a logical judgment.

They also omit to discuss at the same time the eternity of the devil, hell and damnation, that are certainly not and equally not good (i.e., good only to the heavenly spectators).

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can’t help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God’s beautiful creation.

This doctrine produces Luciferian vanity and it is also greatly responsible for the fatal underrating of the human soul being the original abode of Evil.

It gives a monstrous importance to the soul and not a word about on whose account the presence of the Serpent in Paradise belongs!

The question of Good and Evil, so far as I am concerned with it, has nothing to do with metaphysics; it is only a concern of psychology.

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.

But dualism is lurking in the shadows of the Christian doctrine: the devil will not be redeemed, nor shall eternal damnation come to an end.

Origen's optimistically hoping or at least asking whether the devil might not be redeemed in the end was not exactly welcomed.

As long as Evil is aμ ov, nobody will take his own shadow seriously.

Hitler and Stalin go on representing a mere "accidental lack of perfection."

The future of mankind very much depends upon the recognition of the shadow.

Evil is-psychologically speaking-terribly real.

It is a fatal mistake to diminish its power and reality even merely metaphysically.

I am sorry, this goes to the very roots of Christianity.

Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man.

It was there before him, when he could not possibly have a hand in it.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are.

For this reason they should not be projected upon a transcendent being.

Thus you avoid Manichean dualism without petitiones principii and other subterfuges.

I guess I am a heretic.

You must have had an interesting time in Spain.

I had indeed not the faintest idea of what an English College in Valladolid would do.

I know you must criticize me.

I am decidedly not on the winning side, but most unpopular right and left.

I don't know whether I deserve to be included in your prayer.

Yet there is a consolation that has reached me across the gulf of an aeon: "and where there is one alone I say I am with him".

With all good wishes for a successful and happy New Year.

Yours cordially, C.G. Carl Jung, Letters Vol. I, Pages 539-541

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Carl Jung: It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, (2016-09-15 02:30)

To Ernesto A. C. Volkening

Dear Colleague, 19 August 1950

Many thanks for your kind wishes and also for your offprint.

Unfortunately I am not on an intimate footing with Spanish, so I am having a report made of your essay.

Your argument with the Freudian school leaves ample room for discussion, for the simplification which makes the psyche coincide with such an important instinct as sexuality has something beguiling and seductive about it.

Especially at the present time, which is distinguished by its iconoclastic tendencies, this simplification is dangerous, because it disposes of an extremely complicated and difficult subject, the psyche, in a form acceptable to common prejudice.
Carl Jung across the web:

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.

Thus, in his passion for simplification, Freud could explain the neuroses-up to a point on the principle of repression, but completely overlooked the psychology of the repressive principle itself, which proves to be even stronger than instinct and also belongs to the nature of the psyche,
as has already been said very aptly by the old alchemist Demokritos: Natura naturam superat.

I understand very well that anyone approaching it from the standpoint of medicine or the physical sciences will find my psychology difficult or incomprehensible, because it does not reduce the psyche to simple pro-

cesses but leaves it in all its complexity-not describing the edifice only as a foundation and deriving the whole from the part, but making it, in its immensity and boundless multiplicity, an object for scientific description and elucidation.

Hence I value it all the more that you have found your way through these difficulties to a real understanding of my psychological endeavours.

I am taking the liberty of sending you a recent publication in which you will find perhaps the most thorough analysis of a product of Romanticism.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 563-564

Carl Jung across the web:

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Carl Jung: A physical fact never proves the existence and reality of the spirit. **(2016-09-16 02:30)**

To Father Victor White

Dear Victor, 25 November 1950

I thank you very much indeed for kindly sending me The Life of the Spirit.

I have read your article with the greatest attention and interest.

Well, you have succeeded in putting the petra scandali very much in evidence.

Concerning the universale, you know, I have not much to say if I refrain from drawing conclusions and from speculating about the possible psychological consequences of the new dogma.

It is a fascinating subject, which is intensely discussed in Zurich.

It has released a series of dreams in me concerned with further developments, i.e., consequences of the new situation.

Quite against my expectation the declaration has stirred up something in the unconscious viz. in the archetypal world.

It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship.

It takes up so much space that the people living in the cave are forced to leave it and to live outside exposed to wind and weather.

This motif refers to the night-sea-journey of the hero in the belly of the great fish-mother.

The universale, as you so neatly put it, is the interesting aspect of the dogma.

The particulare, on the other hand, is the thing as you obviously realize-that takes my breath away.

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today.

A physical fact never proves the existence and reality of the spirit.

It only tries to concretize the spirit in material visibility.

Certainly the life and reality of the spirit are in no way demonstrated by the fact that 2000 years ago a body disappeared or other miracles happened.

Why should one insist upon the historical reality of this particular case of a virgin birth and deny it to all the other mythological traditions?

This insistence is particularly curious because it adds nothing to the significance of the idea; on the contrary it diverts the interest from the all-important spiritual aspect to a very questionable and completely irrelevant physical phenomenon.

I can only explain this peculiar tour de force as an attempt to prove the existence of the spirit to a coarse and primitive mind unable to grasp the psychic reality of an idea, a mind needing miracles as evidence of a spiritual presence.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only.

If the A. means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead.

This is certainly the most important religious development for 400 years.

I am enclosing an article that has appeared in Neue Zurcher Zeitung.

It does not insist upon the concretistic historicity of the miracle but rather upon the Christian nature of the idea.

I have not seen the text of the "definition" yet.

Could you lend me a copy?

Please return the article as I want to keep it.

To judge from this article, the "definition" does not insist upon the reality, but rather upon the belief in the reality of the Assumptio and thus upon the reality of the idea.

As you put it, it ·sounds rather like blatant materialism, which arouses the strongest objections.

If the A. is an essentially concrete historical fact, then it is no more a living spiritual experience.

It degenerates into a merely synchronistic effect in the past, just as interesting and curious as the departure of Elijah or the sensational disappearance of Enoch.

It is a mere side-stepping of the real problem, viz. the symbol of the A., whereas the really and only important factor is the living archetype forcing its way into consciousness.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.

Even the corpus subtile is only relatively within time and space.

If we designate the A. as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea.

The conclusion took not less than 1900 years to reach its finale.

Under those conditions it seems to me preposterous to insist upon concrete historicity.

But if you say: I believe that Mary endowed with her corpus glorificationis (i.e., characterized by almost "corporeal" distinctiveness) has attained her place in the vicinity of the Deity, I can agree with you.

This seems to be also Mr. Karrer' s opinion, and, as he points out, Mary wouldn't be the only one.

There seems to be a certain traditional consensus that a life of religious wholeness (i.e., a conscious integration of the essential archetype) justifies the hope for a distinct existence in eternity.

The extension of such a consideration to Mary seems to be well within the scope of Christian philosophy.

Yours cordially,

C. G. Carl Jung, Letters Vol. I, Pages 566-568

Carl Jung across the web:

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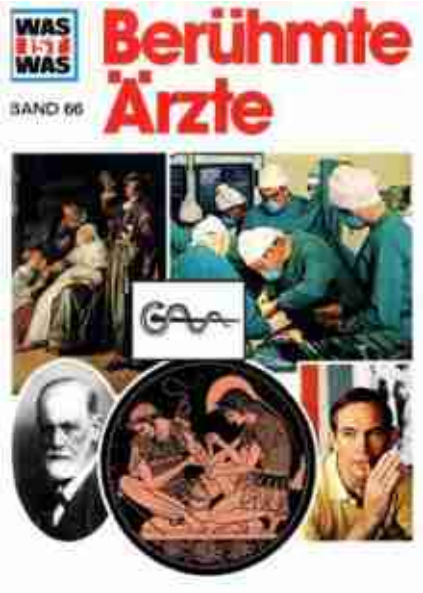
Carl Jung: Indeed, I have devoted a book, Paracelsica to the most important of his [Paracelsus] ideas.
(2016-09-17 02:30)



To Charles Lichtenthaeler

Dear Colleague, 7 November 1950

Although the curious personality of Paracelsus is certainly not without interest for the psychologist, it is his ideas that interest psychology especially.

Indeed, I have devoted a book, Paracelsica (Rascher, Zurich, 1942) to the most important of his ideas.

Among them, the idea of the theorica is particularly interesting to psychology.

Through his theorica Paracelsus gave the patient some idea of his malady, and so enabled him to assimilate it psychologically.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents.

These ideas were developed symbolically by Paracelsus in his Vita Longa. (See my Paracelsica.)

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism.

Not until just recently have unconscious pathogenic causes been rediscovered.

It is in this connection that the work of Paracelsus is of great interest to psychologists.

But obviously his ideas are extremely difficult to elucidate, and I realize that for a doctor, whose experience has not familiarized him with the large part that is played by the unconscious background of neuroses and psychoses,

Paracelsus' ideas are almost incomprehensible.

Hoping that you will find this a sufficient answer to your question,

I am, ·

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 565

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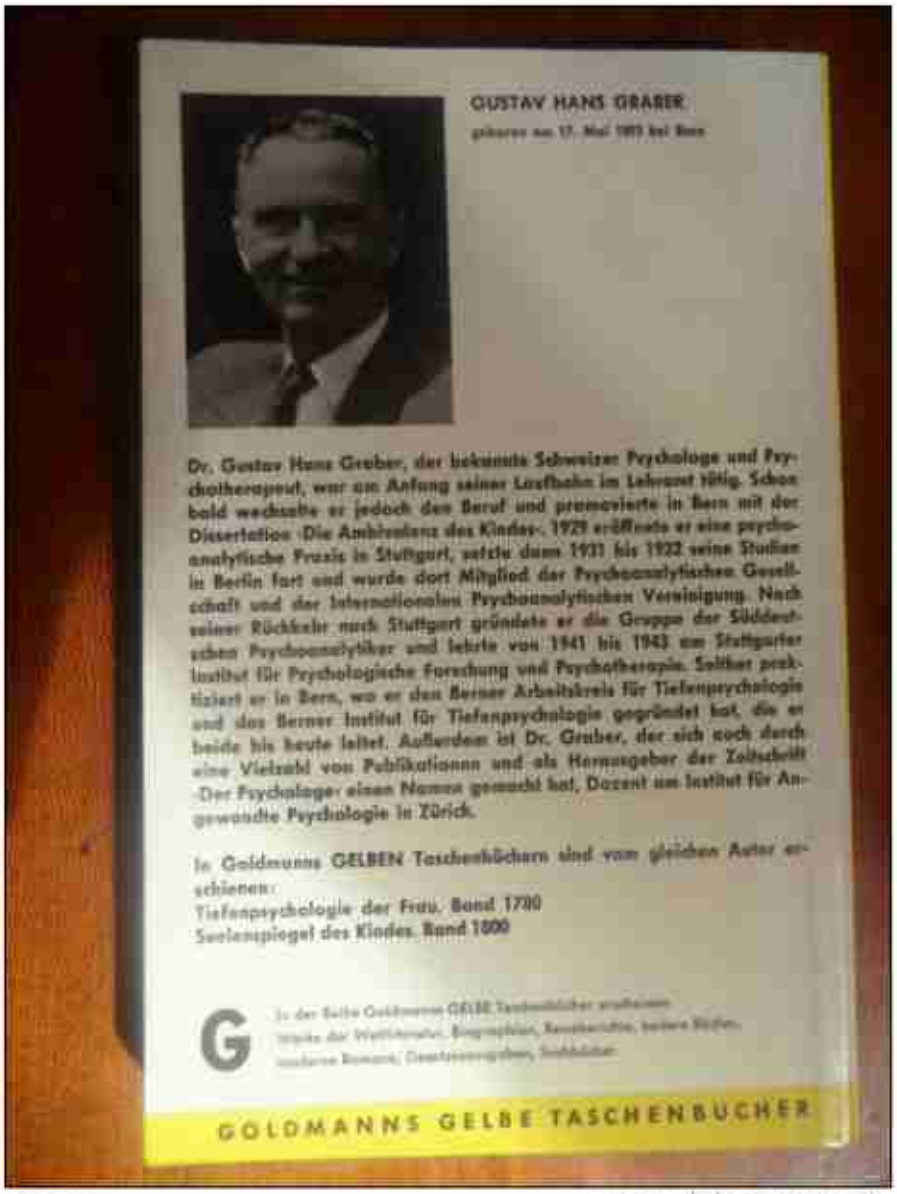
Carl Jung: It is therefore a comfort to see that not a few seeds have fallen on fruitful soil. **(2016-09-18 02:30)**


GUSTAV HANS GRABER
Dr. Gustav Hans Graber, der bekannte Schweizer Psychologe und Psychotherapeut, war am Anfang seiner Laufbahn im Lehramt tätig. Schon bald wechselte er jedoch den Beruf und promovierte in Bern mit der Dissertation »Die Ambivalenz des Kindes«. 1929 eröffnete er eine psychoanalytische Praxis in Stuttgart, setzte dann 1931 bis 1932 seine Studien in Berlin fort und wurde dort Mitglied der Psychoanalytischen Gesellschaft und der Internationalen Psychoanalytischen Vereinigung. Nach seiner Rückkehr nach Stuttgart gründete er die Gruppe der Süddeutschen Psychoanalytiker und lehrte von 1941 bis 1943 am Stuttgarter Institut für Psychologische Forschung und Psychotherapie. Seither praktiziert er in Bern, wo er den Berner Arbeitskreis für Tiefenpsychologie und das Berner Institut für Tiefenpsychologie gegründet hat, die er beide bis heute leitet. Außerdem ist Dr. Graber, der sich auch durch eine Vielzahl von Publikationenn und als Herausgeber der Zeitschrift »Der Psychologe« einen Namen gemacht hat, Dozent am Institut für Angewandte Psychologie in Zürich.
In Goldmanns GELBEN Taschenbüchern sind vom gleichen Autor erschienen:
Tiefenpsychologie der Frau. Band 1700
Seelenspiegel des Kindes. Band 1800
GOLDMANNS GELBE TASCHENBÜCHER
Sparkone
www.delcampe.net

To Gustav Graber

Dear Colleague, 14 July 1950

Your special issue for my birthday together with your kind foreword, was a great ·surprise and joy to me.

I am particularly impressed by the large number of contributors and their excellent contributions, and I appreciate the pains the editor has taken to bring together so many good things.

Anticipating my 75th birthday, which has yet to be celebrated, the Festschrift as a whole is a notable resume of such ideas of mine as have taken root in the minds of my contemporaries.

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long

path one has left behind, hoping also that it will be of some benefit to one's fellows.

It is therefore a comfort to see that not a few seeds have fallen on fruitful soil.

I thank you with all my heart for having procured me this joy, as well as all the others whose exertions have contributed to the success of the work.

In gratitude,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 561-562

Carl Jung across the web:

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Carl Jung: The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. **(2016-09-19 02:30)**

To Aloys von Orelli

Dear Colleague, 7 February 1950

I have read through your MS with interest and found it correct.

I only feel somewhat doubtful when you equate “affectivity" with feeling.

Affectivity is emotionality and I would like to distinguish it strictly from feeling, which, if differentiated, is a rational (value) function, whereas affects always remain spontaneous products of nature.

Only in its undeveloped, primitive state is feeling contaminated with emotions, this being the distinguishing mark of undifferentiated feeling.

“Morbus Schlemihl"is an admirable invention!

Page 9· The formulation that individuation takes place even without marriage, by way of introspection and meditation, is a bit too positive.

To avoid misunderstandings, one would immediately have to add that a responsible relationship of whatever kind is essential, otherwise that particular side of the individual remains undeveloped.

Page 10. It is questionable whether the union of animus and anima can be described as a unio mystica.

The only certain thing is that the hierosgamos is a mythological parallel.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.

As for your question about the primacy of the intellect or of feeling, I would point out that I have answered it in my essay “Woman in Europe" by saying that feminine psychology is generally characterized by the principle of Eros and masculine psychology by the principle of Logos.

This point is discussed at some length.

I should be very glad to receive you for a talk, only I can’t do it at once because I am going on holiday next week.

Afterwards I could see you on Tuesday, 21 February, at 8 p.m. if this time suits you.

Meanwhile with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 564-565

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[1]

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Carl Jung: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? (2016-09-20 02:30)

To Manfred Bleuler

Dear Colleague, 19 August 1950

Your kind letter with wishes for my birthday came as a surprise and joy.

I was very touched to receive such a cordial message from my old place of work, where everything that happened afterwards had its beginning.

All the more so as I have never had the pleasure of meeting you in your later years. I remember you only as a small boy at a time which for me lies in the far-off past.

All the more vivid in my memory are the impressions and the encouragement I received from your father, to whom I shall always be grateful.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate?

The questions that resulted have seemingly removed me far from clinical psychiatry and have led me to wander all through the world.

On these adventurous journeys I discovered many things I never yet dreamt of in Burgholzli, but the rigorous mode of observation I learnt there has accompanied me everywhere and helped me to grasp the alien psyche objectively.

While thanking you for your cordial message I would also like to ask you to convey my gratitude to all those who were kind enough to sign your letter.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 562-563

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Carl Jung: ...prayer is not only of great importance but has also a great effect upon human psychology.
(2016-09-21 02:30)

To Philip Magor

Dear Mr. Magor, 23 May 1950

I have thought a long time over your request, because I don't know exactly what I could tell you.

You are sure to know the home truth that prayer is not only of great importance but has also a great effect upon human psychology.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind.

If this psychological method had been inefficient, it would have been extinguished long ago, but nobody with a certain amount of human experience could deny its efficacy.

This is about all I can tell you in a few words.

Otherwise I should have to write a whole treatise.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 558

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Carl Jung: Since physicists are the only people nowadays who would be able to deal with such a concept successfully, (2016-09-22 02:30)

To Markus Fierz

Dear Professor Fierz, 22 June 1949

I have read your great paper in the Eranos-Jahrbuch with avid interest.

1 I find it extraordinarily stimulating.

However, I am turning to you in another matter, namely the enclosed manuscript which Pauli has prompted me to write.

It is a putting together of my thoughts on the concept of synchronicity.

Since physicists are the only people nowadays who would be able to deal with such a concept successfully, it is from a physicist that I hope to meet with critical understanding although, as you will see, the empirical basis seems to lie wholly in the realm of psychic phenomena.

2136

I should be extraordinarily grateful if you would be kind enough to go over my thinking critically, and grateful too for any criticism you may offer.

Unfortunately I am moving in very difficult and obscure territory where reason can easily go astray.

But as the problem seems to me of first-class importance, I would not like to neglect anything that might help the discussion.

I hope I am not making too heavy demands on your valuable time.

With best thanks in advance,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 529-530

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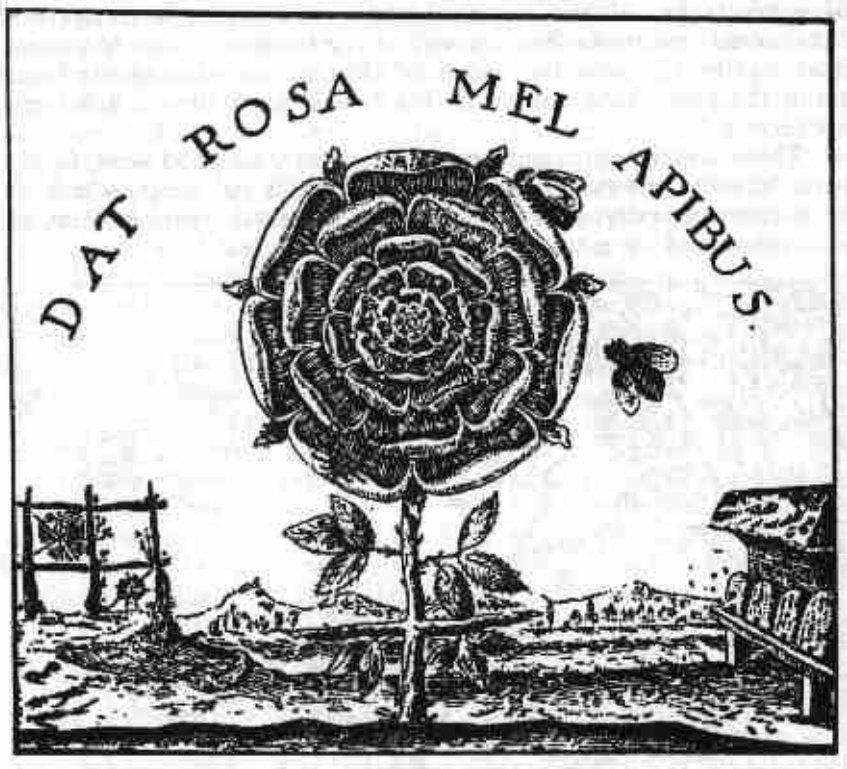
Carl Jung: ...the concept of the self cannot be described as a summum bonum. **(2016-09-23 02:30)**



To Armin Kesser

Dear Herr Kesser, 18 June 1949

I would like to thank you very much for your amiable review of my book Symbolik des Geistes.

You have succeeded in handling this difficult material in a way that gives the reader a real impression of my ideas.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum.

I have never done so anywhere.

This would be a contradiction in terms, since the self by definition represents the virtual union of all opposites.

It cannot be described as a summum bonum even in the metaphorical sense, because it is not a summum desideratum but rather a dira necessitas which is characterized by all the corresponding unpleasant qualities.

Individuation is as much a fatality as a fulfillment.

The psychology of the self is not philosophy but an empirical process which, being a natural process, could run

its course smoothly if it did not take a tragic turn in man by colliding with his consciousness.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 529

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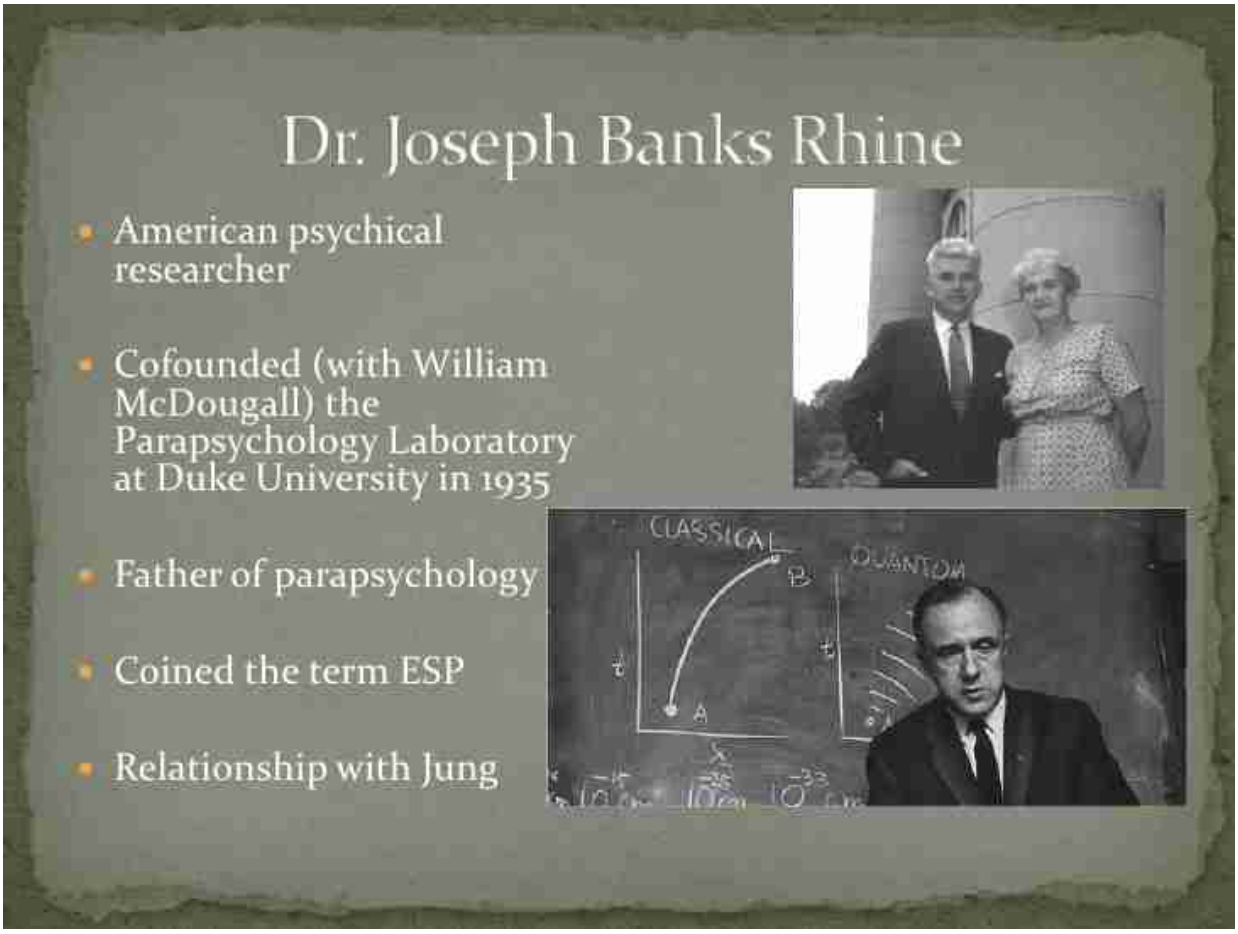
Carl Jung: We have some discussions over here with physicists concerning this matter. **(2016-09-24 02:30)**



To J. B. Rhine

Dear Dr. Rhine, 1 April 1948

I've read your book with the greatest interest and I thank you very much for sending me more than one copy.

People read it a lot over here and I have recommended it to several physicists interested in psychological and parapsychological matters.

I think it is one of the greatest contributions to the knowledge of unconscious processes.

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt.

The experimental proof is particularly valuable to me, because I am constantly observing facts that are along the same line.

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics.

We have some discussions over here with physicists concerning this matter.

2140

I think I'm going to write something about it when I have worked through the maze of symbolism which leads up to this very modern problem.

Unfortunately my most recent books are not yet translated into English, otherwise I would have sent you one of my recent writings.

A general English edition of all my works is under way, so I hope it will not be too long before I can send you something which might interest you.

Sincerely yours,

J.B. Rhine Carl Jung, Letters Vol. I, Page 495

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Carl Jung: I have devoted a whole chapter to the unconscious as a "multiple consciousness." (2016-09-25 02:30)

To Helene Kiener

Dear Fraulein Kiener, 13 August 1949

In my paper "Der Geist der Psychologie" (Eranos Jahrbuch 1946) I have shown, with the help of historical material, that the collective unconscious was compared symbolically with the starry sky in particular by Paracelsus.

I have devoted a whole chapter to the unconscious as a "multiple consciousness."

I cannot possibly repeat this whole chapter for you.

I would advise you to ask the Strasbourg University Library if the paper could be sent to you from the Basel University Library.

Unfortunately I have no more copies of it.

To substantiate a factual analogy between the unconscious and the cosmos is an almost insoluble task.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical, relation between electrons and the atomic nucleus.

I use a similar image to represent the relation of the archetypes to the central archetype of the self.

This is no proof of actual identity or similarity, its only basis being that the explanation employs the same image in order to make certain irrepresentable relationships more or less conceivable.

This is true also of the historical symbols for the nature of the unconscious which I have discussed in the above paper.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events.

I have tried to formulate this coincidence as synchronicity and just now am engaged on a work of this kind.

But one cannot say that the coincidence is reflected in the analogy of planetary laws of motion or the starry sky.

We have here, as you see, a very difficult problem which you would do well to leave alone.

For your purposes it is enough that an analogy between the starry sky and the unconscious has existed from very early times, at least as a symbol.

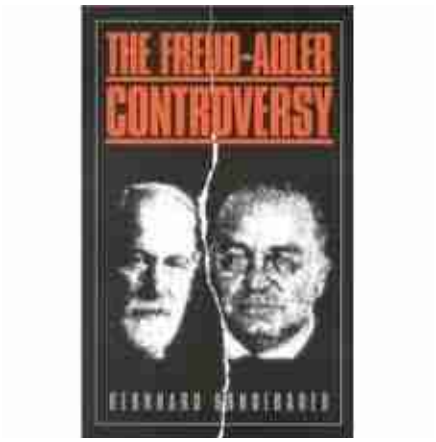
Otherwise I have nothing to remark.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 532-533

Carl Jung: I cannot tell you exactly why and under what circumstances Adler separated from Freud. **(2016-09-26 02:30)**



To Roscoe Heavener

Dear Mr. Heavener, 16 May 1950

I cannot tell you exactly why and under what circumstances Adler separated from Freud.

The general reason-as I heard then-was that Freud couldn't see Adler's point of view.

This I can confirm: Freud indeed couldn't see that Adler's views were justified by facts.

I have written very often about my disagreement with Freud.

First of all he couldn't accept my idea that psychic energy (libido) is more than sex instinct, and that the unconscious does not only wish but also overcomes its own wishes.

I couldn't agree with Freud's claim that the technique of psychoanalysis is identical with his sex theory.

I ,also couldn't agree with his theory of dreams as wish-fulfillments.

Freud, I'm afraid, misunderstood theoretical doubt or criticism as a personal resistance and I couldn't agree with him that his view was right.

Those were the main points that made a cooperation impossible and that is also the reason why I had to separate from him.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 557-558

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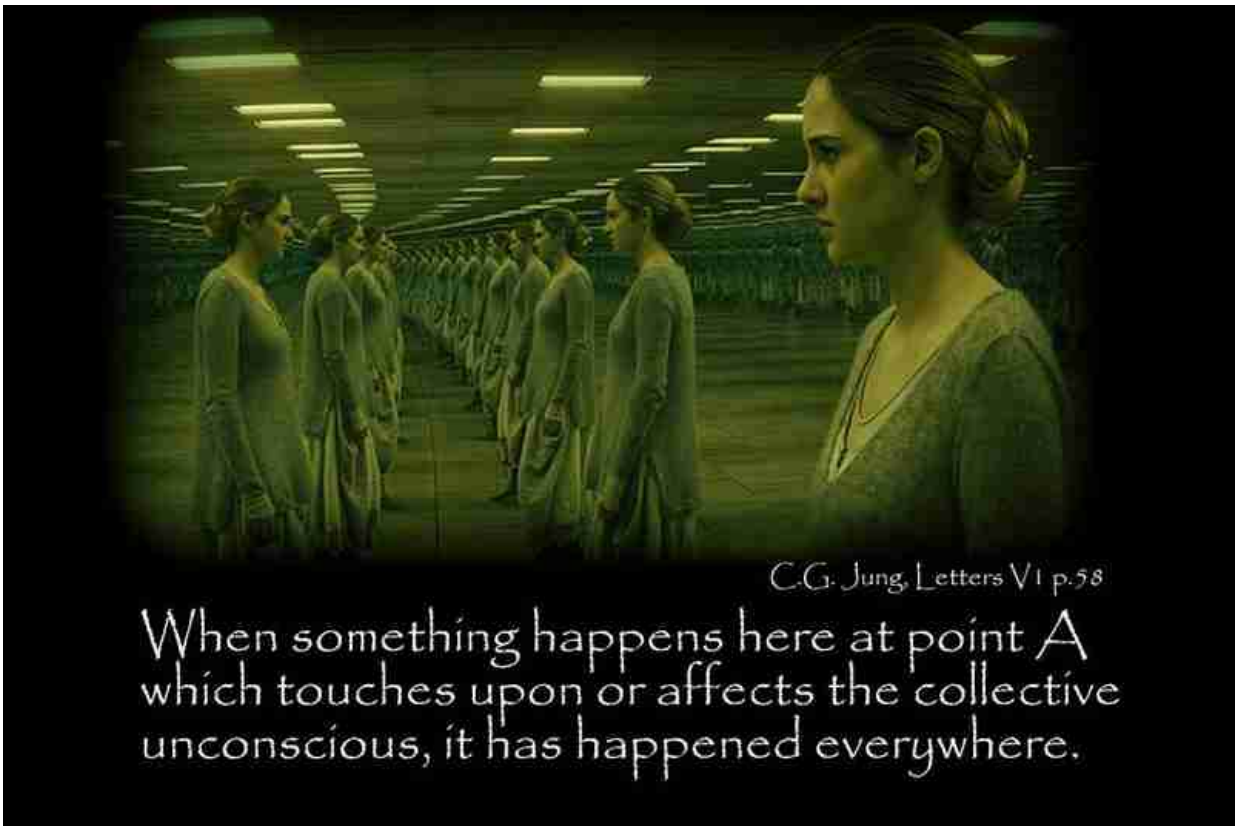
Carl Jung: I wonder which devil Karl Barth (with his absolute God) worships in practice. **(2016-09-27 02:30)**


C.G. Jung, Letters V1 p.58
When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.

To Albert Oeri

Dear It, 14 January 1929

Heartiest thanks for your letter!

It was a great joy.

I applaud your idea that occasionally there are individuals who, like "accumulators" or condensers, precipitate upon themselves and embody the expectations of the people and thus fulfil them.

I am entirely of this opinion.

Joffre and Hindenburg are probably such figures, without significance under normal conditions, heroes under

exceptional ones.

Generally they are almost peasant-like by nature, attached to the soil, profoundly unconscious, somehow deeply rooted in their collectivity.

Their strength is ten thousand-fold, as it flows to them invisibly from the masses.

I don't know if one can speak of telepathy.

So far as I can grasp the nature of the collective unconscious, it seems to me like an omnipresent continuum, an unextended Everywhere.

That is to say, when something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere hence the strange parallelism of the Chinese and European periods of style, which Wilhelm recently demonstrated to me at the China Institute, or the unfathomable simultaneity of the Christ and Krishna myth.

As we know from the Yezidis, it is characteristic of most primitive religions that they have an extremely nebulous, remote kind of Trinity or some other highly spiritual principle that plays no role at all in actual religious practice, which is pre-eminently magical.

I wonder which devil Karl Barth (with his absolute God) worships in practice.

It's very likely one of them has him by the collar.

Cordially,

Your Barrel

Carl Jung, Letters Vol. I, Pages 57-58

Carl Jung across the web:

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Carl Jung: I do my own cooking and chop my own wood and raise my own potatoes. **(2016-09-28 02:30)**

To Father Victor White

Dear Father White, 13 April 1946

I was very pleased with your letter and I hasten to answer it at once.

It is a nice idea of yours that you want to come out to Switzerland between July and September.

The time that would suit me best would be between the 12th and 27th of August.

I should like you to consider yourself as my guest during your stay here.

I shall be in the country, on the upper part of the lake of Zurich, where I have a little country place.

If you are a friend of the simple life you will have all the comfort you need.

If your tastes should be too fastidious you would find it a bit rough.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes.

But you have a decent bed and a roof over your head and we shall have plenty of time to discuss anything under the sun.

As to clerical garments, you need no disguise whatever, since we shall be in a Catholic country, not very far from the famous monastery of Einsiedeln.

But I warn you to bring something old and disreputable with you so that you spare your good clothes, and a pair of light shoes for occasional sailing on the lake.

In alchemy you find many references to the homo quadratus, which is always an allusion to mercurius quadratus, i.e., the hermai.

The quadratura is a symbol for totality.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 419-420

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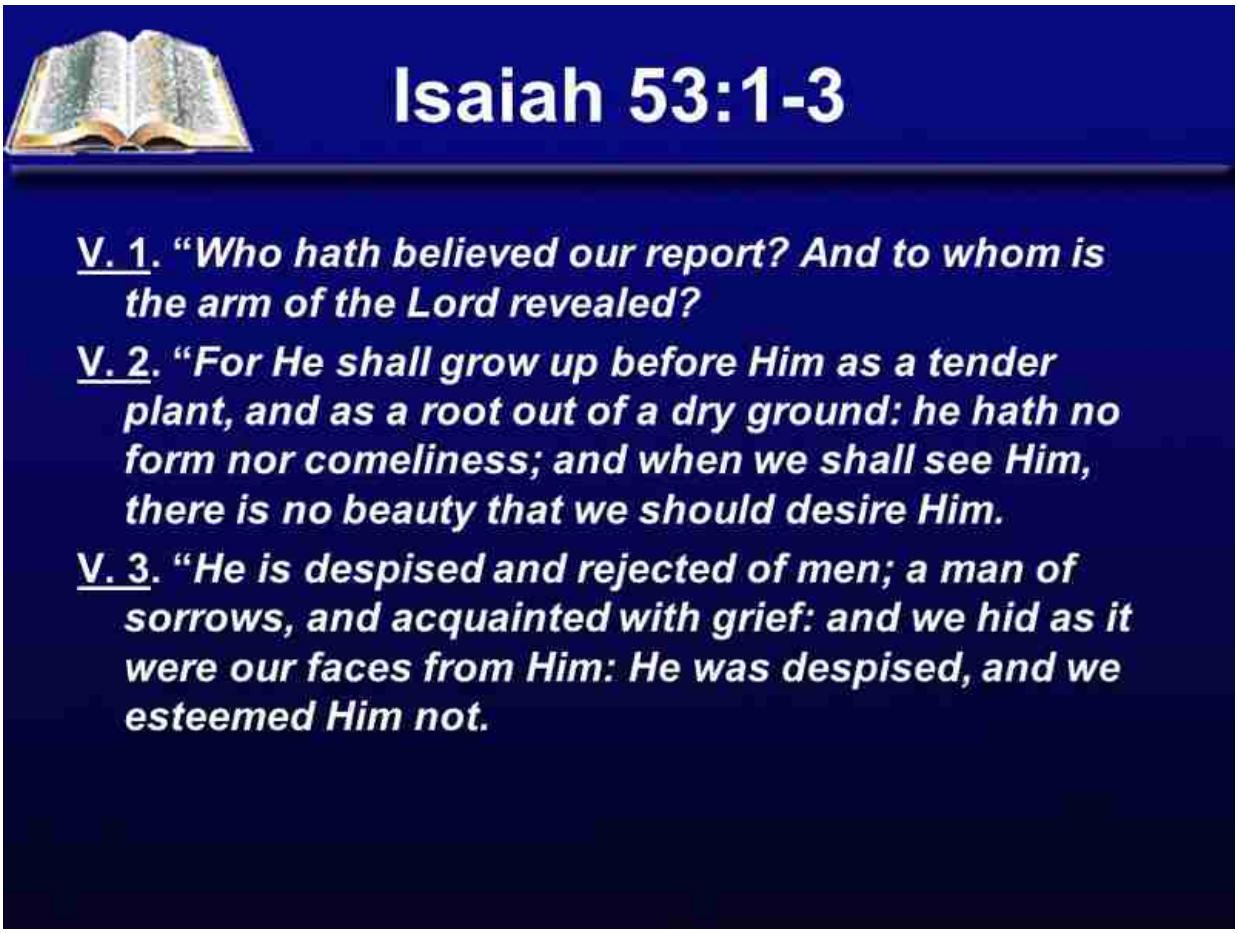
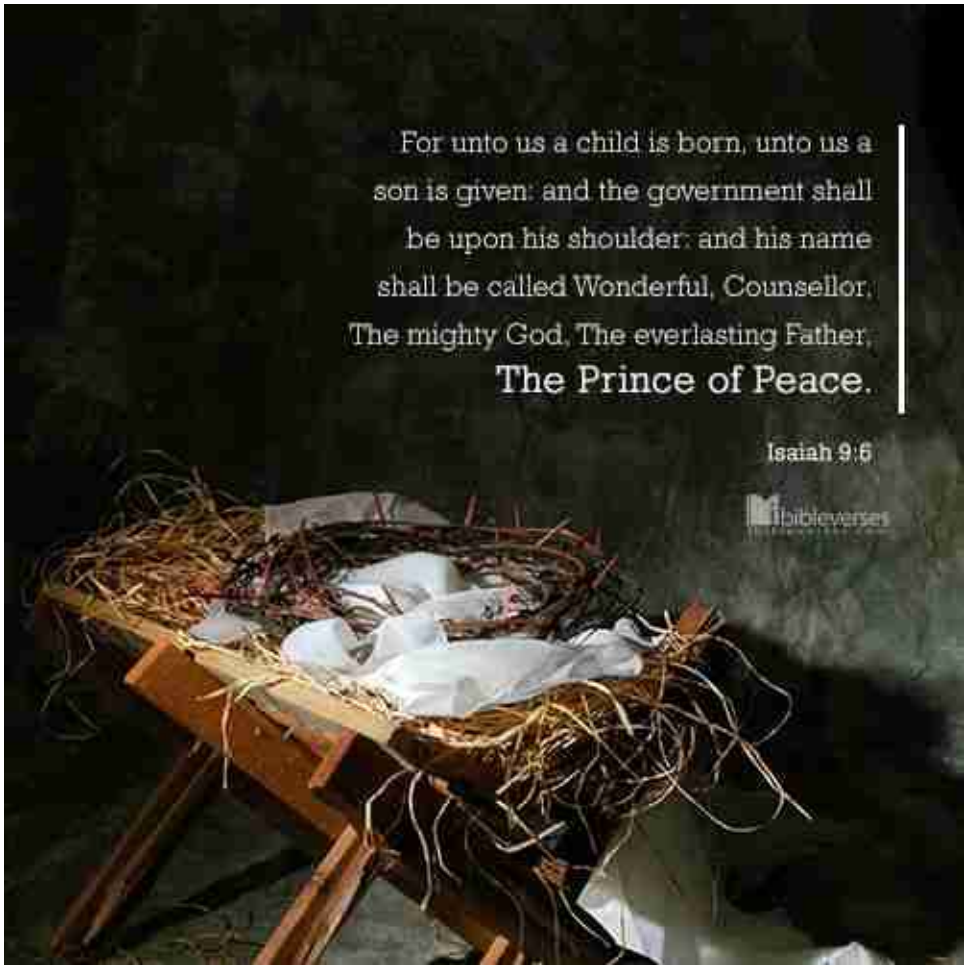
Carl Jung: The nature of the redeeming symbol is that of a child, (2016-09-29 02:30)


Isaiah 53:1-3
V. 1. "Who hath believed our report? And to whom is the arm of the Lord revealed?
V. 2. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.
V. 3. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him: He was despised, and we esteemed Him not.


For unto us a child is born, unto us a
son is given: and the government shall
be upon his shoulder: and his name
shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father,
The Prince of Peace.
Isaiah 9:6
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[For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)] (Footnote 3)

Footnote 3: In 1921, Jung cited this passage, noting:

"The nature of the redeeming symbol is that of a child, that is the childlikeness or presuppositionlessness of the attitude belongs to the symbol and its function.

This 'childlike' attitude necessarily brings with it another guiding principle in place of self-will and rational intentions, whose 'godlikeness' is synonymous with 'superiority.'

Since it is of an irrational nature, the guiding principle appears in a miraculous form.

Isaiah expresses his connection very well (9:5) ...

These honorific titles reproduce the essential qualities of the redeeming symbol.

The criterion of 'godlike' effect is the irresistible power of the unconscious impulses" (psychological Types, CW 6, §442-43). Carl Jung, The Red Book, Page 229.

[Isaiah said: Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isaiah 53: 1-4)] (Footnote 2)

Footnote 2: In 1921, Jung cited the first three verses of this passage (from Luther's Bible), noting: "The birth of the Savior, the development of the redeeming symbol, takes place where one does not expect it, and from precisely where a solution is most improbable" (psychological Types, CW 6, §439).

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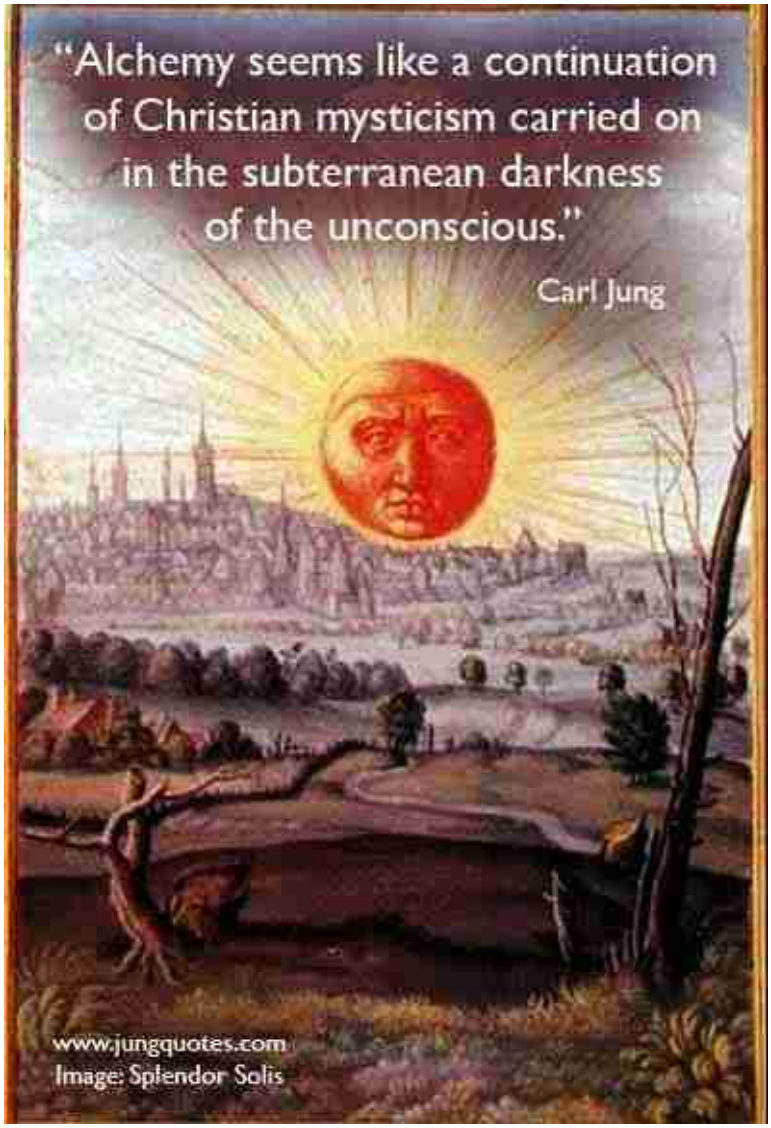
Carl Jung: ...they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.
(2016-09-30 02:30)


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

To Father Victor White, O.P.

Dear Father White, 26 September 1945

It was a great pleasure and surprise to me to receive your interesting articles 1 about my psychology.

Owing to the fact that I celebrated my 70th birthday this summer I have not yet emerged from the floods of correspondence that have invaded me.

Thus I can only thank you today for your kindness and beg your pardon that I am so late in answering your letter.

I'm highly interested in the point of view the Church takes with reference to my work.

I had many discussions with Catholic priests in this country too and it is on my instigation that Catholic schol-

ars have been invited to the Eranos lectures of which you presumably have heard.

We enjoy now the collaboration of an extremely competent scholar of patristic literature, Professor Hugo Rabner, S.J., of Innsbruck University.

Quite a number of Catholic publications have been occupied with my psychology in this country too and there are some among them which are really very understanding.

I must say that I never would have expected so much appreciation and real understanding from the theological quarter.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.

As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism.

So there is not much hope for me left from that side.

I shall certainly read your articles with greatest interest and then I will avail myself of the pleasure of writing to you again in order to tell you what my reactions were.

For the time being I can only thank you for your kindness.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 381-382

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1.10 October

Carl Jung: ...I never expected such a gigantic outburst of abysmal horrors. **(2016-10-01 02:30)**

To Susan R. Bach

Dear Mrs. Bach, 26 September 1945

Thank you for your kind birthday wishes.

I was very interested in your "report" of what you have been doing during these years of war.

As you rightly suspect I'm rather flooded with letters and can only gradually work my way through an avalanche of paper.

I'm really grateful to you that you tell me how much my work has been of help in your very specific work with

people uprooted through the accidents of war.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.

I congratulate you on your splendid work which must be a great satisfaction to yourself.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 379-380

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Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. **(2016-10-02 03:30)**

To J. B. Rhine

Dear Dr. Rhine, 18 September 1945

Your letter was a great joy to me.

I have often thought of you in these last years and I also often mentioned your name and your experiments to many people.

I wish I could fulfil your wish but having a scientific conscience I feel very hesitant about it since, being a doctor, my observations are all of a clinical kind, which means that they are unavoidably subjective to a certain extent, and never systematic as they are all isolated cases and facts which form a rather incoherent mass that would look like a collection of anecdotes.

I despise such a way of dealing with this matter and I would much prefer to be in a position to deal with coherent material collected along certain scientific lines.

Of course, I have had quite a number of noteworthy experiences, and you know how it is: the circumstances and persons involved, though indispensably important for the explanation of the facts, cannot be described in a way that would convince the outsider.

It would all look hopelessly haphazard and pretty flimsy.

As you assume, I have thought a great deal about parapsychological facts and I tried to establish certain connections, but I always refrain from talking publicly about such matters for the above-mentioned reasons.

But, seeing your point of view, I'm quite willing to tell you whatever I have thought if that is of any value to you.

In this case I should propose that you put certain questions to me about things that interest you and I will try to formulate my answers so far as I'm able to do so.

It might give me a certain lead to talk about matters which otherwise wouldn't occur to me.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things.

But, as the facts are difficult to catch, their theoretical aspect is still more elusive on account of its transcendent character.

When certain people hold that it is something like a fourth dimension, they don't seem to be very far off the truth.

During the war my health wasn't too good.

As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately.

I can't omit to warn you that I perhaps don't know so much about parapsychology as you suspect me to do.

It is not exactly my field, and therefore I don't feel very competent to talk much about it.

There is only a faint possibility that you will find something of value in the maze of my thoughts.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 378-379

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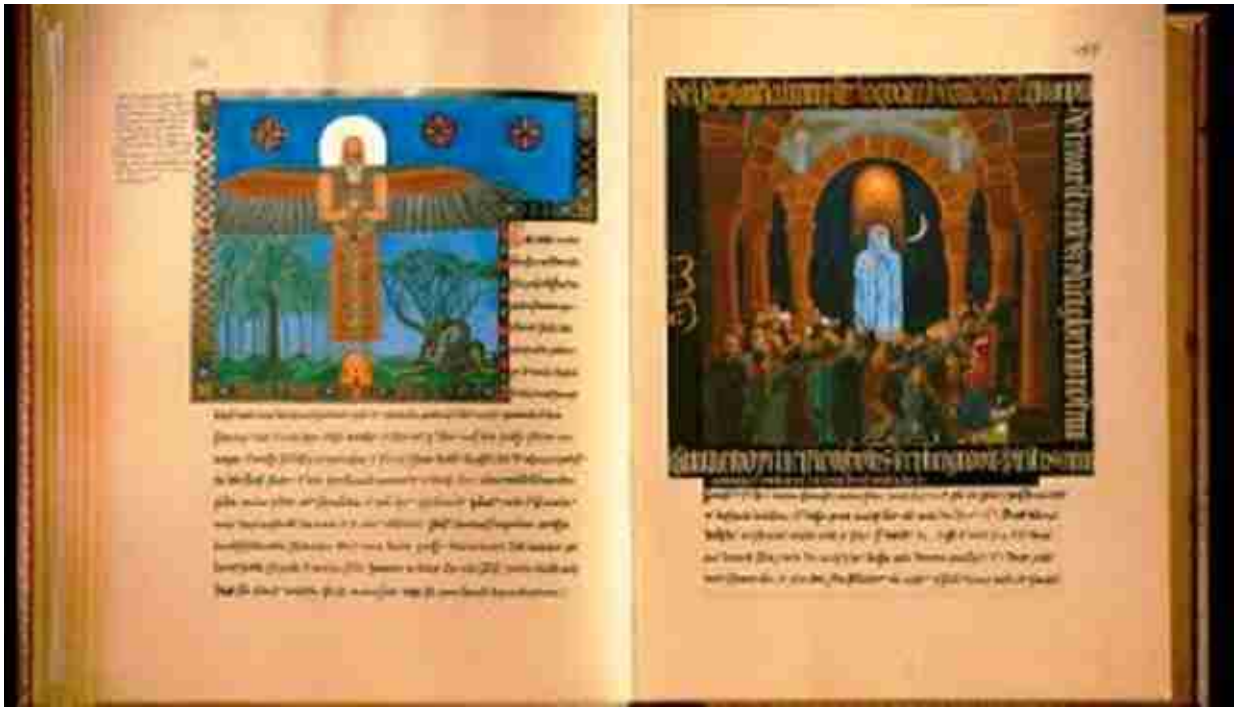
Carl Jung avoided a "Psychosis" – The Red Book (2016-10-02 10:39)



The following month, on a train journey to Schaffhausen, Jung experienced a waking vision of Europe being devastated by a catastrophic flood, which was repeated two weeks later, on the same journey.

Commenting on this experience in 1925, he remarked:

"I could be taken as Switzerland fenced in by mountains and the submergence of the world could be the debris of my
former relationships."

This led him to the following diagnosis of his condition:

"I thought to mysel£ 'If this means anything, it means that I am hopelessly off"'

After this experience, Jung feared that he would go mad.

He recalled that he first thought that the images of the vision indicated a revolution, but as he could not imagine this, he concluded that he was "menaced with a psychosis." Introduction, The Red Book, Page 198

On July 28, Jung gave a talk on "The importance of the unconscious in psychopathology" at a meeting of the British Medical Association in Aberdeen.

He argued that in cases of neurosis and psychosis, the unconscious attempted to compensate the one-sided conscious attitude.

The unbalanced individual defends himself against this, and the opposites become more polarized.

The corrective impulses that present themselves in the language of the unconscious should be the beginning of a healing process, but the form in which they break through makes them unacceptable to consciousness. Introduction, The Red Book, Page 201

A month earlier, on June 28, Archduke Franz Ferdinand, the heir to the Austro-Hungarian empire, was assassinated, by Gavrilo Princip, a nineteen-year-old Serb student.

On August I, war broke out.

In 1925 Jung recalled, "I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st 1914." The Red Book Introduction, Pages 201-202

Years later, he said to Mircea Eliade:

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days ...

I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself:

"I'll be speaking of myself! Very likely I'll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31"r, immediately after my lecture, I learned from the newspapers that war had broken out.

Finally I understood.

And when I disembarked in Holland on the next day; nobody was happier than I.

Now I was sure that no schizophrenia was threatening me.

I understood that my dreams and my visions came to me from the subsoil of the collective unconscious.

What remained for me to do now was to deepen and validate this discovery.

And this is what I have been trying to do for forty years. Carl Jung, Combat interview , C. G. Jung Speaking: Interviews and Encounters, Pages 233-34·

In 1955/56, while discussing active imagination, Jung commented that "the reason why the involvement looks very much like a psychosis is that the
patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it. " Introduction, The Red Book, Page 202.

Liber Novus is of critical significance for grasping the emergence of Jung's new model of psychotherapy.

In 1912, in Transformation and Symbols of the Libido, he considered the presence of mythological fantasies-such as are present in Liber Novus-to be the signs of
a loosening of the phylogenetic layers of the unconscious, and indicative of schizophrenia.

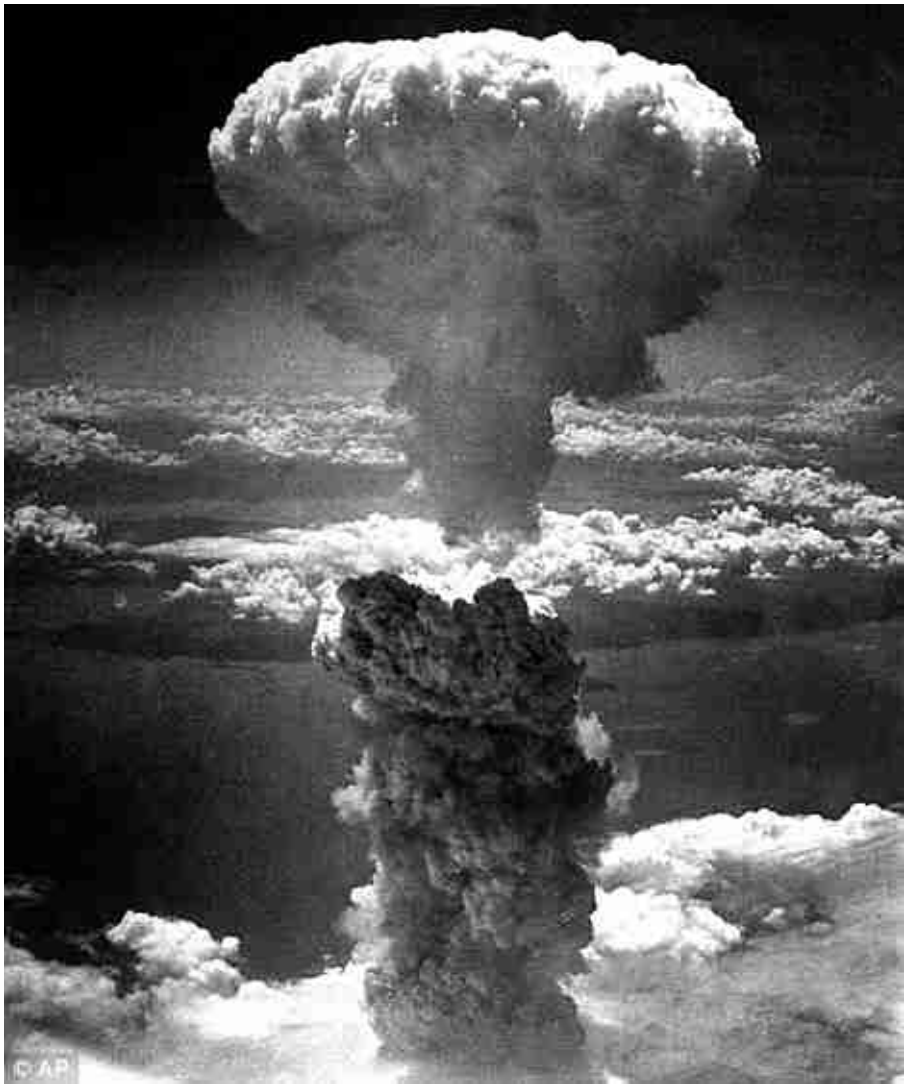
Through his self-experimentation, he radically revised this position: what he now considered critical was not the presence of any particular content, but the attitude
of the individual toward it and, in particular, whether an individual could accommodate such material in their worldview.

This explains why he commented in his afterword to Liber Novus that to the superficial observer, the work would seem like madness, and could have become so, if he had failed to contain and comprehend the experiences.201

In Liber secundus, chapter 15, he presents a critique of contemporary psychiatry, highlighting its incapacity to differentiate religious experience or divine madness from
psychopathology.

If the content of visions or fantasies had no diagnostic value, he held that it was nevertheless critical to view them carefully. Introduction, The Red Book, Page 215.

Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. **(2016-10-03 02:30)**



Anonymous

Dear Mrs. N., 31 August 1945

Above all I must ask your pardon for the considerable delay of my answer to your letter of March ’45.

The moment peace came a real avalanche of letters descended upon me.

Before that I was safely secluded from contact with the world and I was spared many hundreds of letters.

Now I am in the frying pan, particularly so since my 70th birthday, when the flood of letters became even worse.

Ever since my illness I can never get through with my correspondence and I suffer from a chronic bad conscience.

Now you know under what conditions I’m writing to you.

2162

I must thank you for kindly sending me Read's book about Education and Art.

Unfortunately I'm unable to share your enthusiasm.

I am not particularly fond of the famous potpourri: Psychology-Art Education.

Each thing in itself is quite nice, but together it becomes an awful sauce.

I'm sorry, I'm too critical, but I cannot overcome this idiosyncrasy.

I'm glad to know that you managed to get through this terrible war without serious mishap.

I was glad of the news about people in England.

The insular feeling we developed in Switzerland during the war is decidedly persistent.

We had the feeling as if we were on an island of reason and mental balance and outside there was nonsense.

It simplified the world considerably.

Of course we cannot maintain such an attitude forever, but for the time being it is not yet far from being right.

We got the necessary shock from the atomic bomb, yet cannot do anything about it.

I heard several people saying: Well it would be quite right if they would blow the earth and everything upon it down to hell forever!

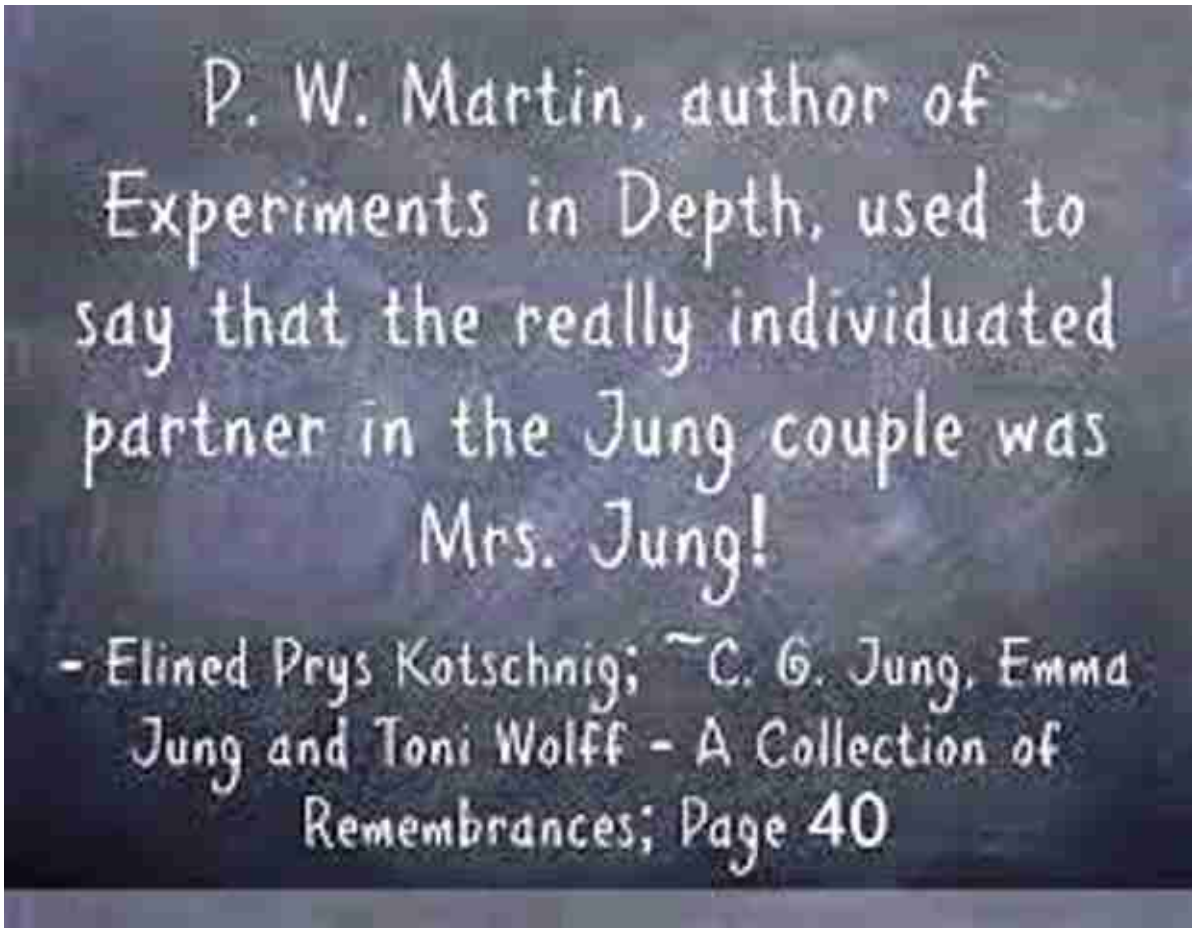
Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 377-378

Carl Jung: So easily it could have happened that the Germans would have invaded our country too. **(2016-10-04 02:30)**


P. W. Martin, author of
Experiments in Depth, used to
say that the really individuated
partner in the Jung couple was
Mrs. Jung!
- Elined Prys Kotschnig; ~C. G. Jung, Emma
Jung and Toni Wolff - A Collection of
Remembrances; Page 40

To P. W. Martin

Dear Mr. Martin, 20 August 1945

I was very pleased with your kind letter of June 4th.

It is long ago since I heard of you last.

Happily enough we have been spared in Switzerland.

So easily it could have happened that the Germans would have invaded our country too.

It would not have been so easy as France or Austria though.

We were decided to fight.

I'm glad to know that you are still interested in the psychology of the unconscious.

I know it is exceedingly difficult to write anything definite or descriptive about the progression of psychological states.

It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emo-

tional tone.

You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous.

But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology.

Even the very disease takes on a numinous character.

I hope it won't take so long any more until travelling becomes possible. again.

We have been secluded from the rest of the world for about 5 years.

In the days before the radio it would, have been very bad indeed, but the radio was very helpful in this war.

One always could keep in touch with the decent world beyond that infernal hovel of lies and crimes.

Please remember me to Mrs. Martin!

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 376-377

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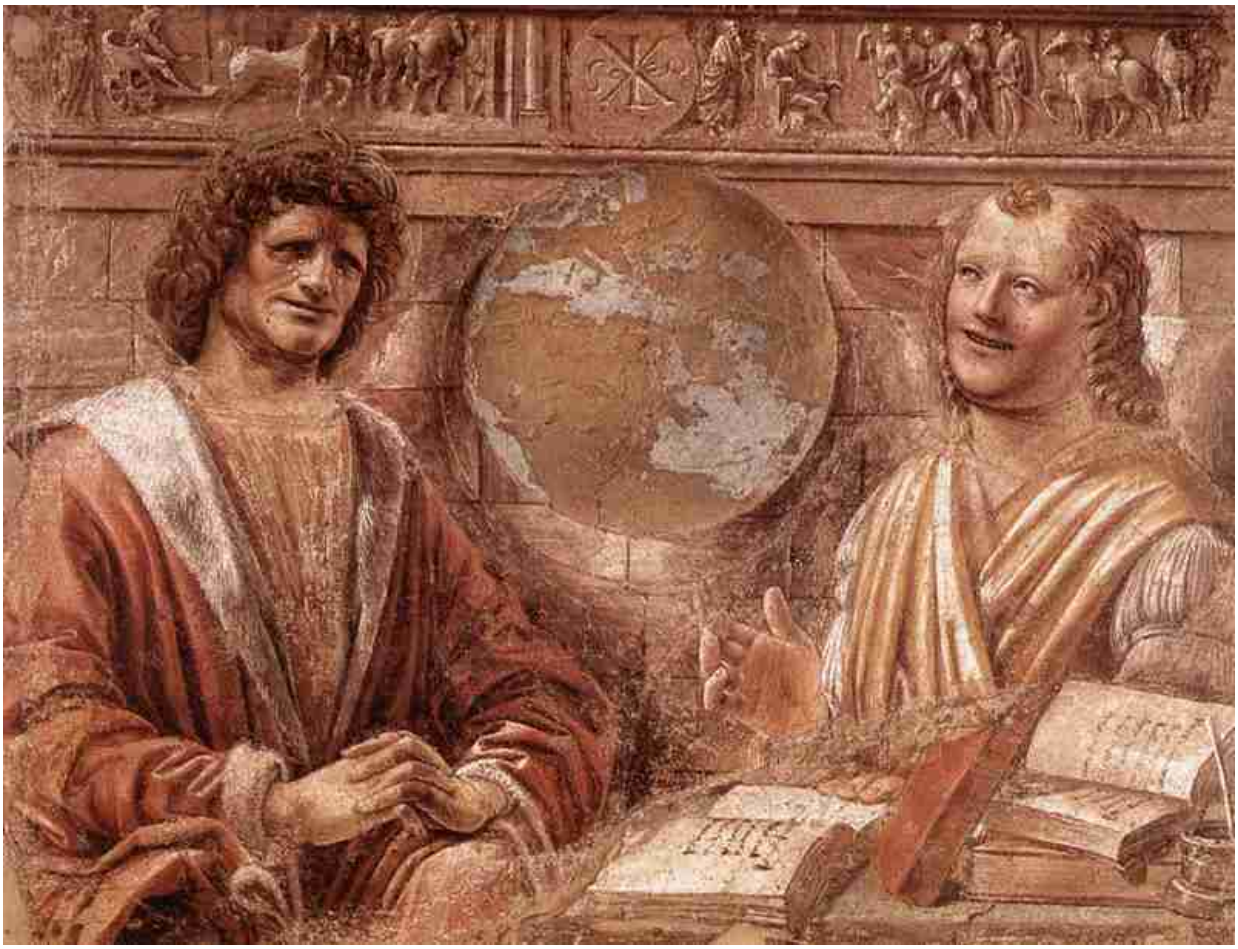
Carl Jung: I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. **(2016-10-05 02:30)**



To Karl Kerenyi

Dear Professor Kerenyi, 20 August 1945

Your study on the Heros Iatros,1 filled to the brim and overflowing with meaning, has given me particular joy, for which-albeit with unforgiveable tardiness-I thank you most heartily.

I won't mention the numerous reasons for procrastination, but above all I had to read the whole book first.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.

You touch the fragments with the magic wand of your intuition, and behold! they fly together into recognizable figures.

The motif you are dealing with is excitingly rich in associations and full of pregnant allusions.

Concerning Machaon there is in alchemy an ancient author (most alchemists were physicians) by the name of Elbo Interfector.

The stag also appears as a cognomen of Mercurius or as Actaeon and the wounding plays a great and mysterious role, as indicated in the saying: bellida pax, vulnus dulce, suave malum.

I am looking forward to seeing you in Ascona again.

With cordial thanks,

Ever sincerely yours,

C.G. Jung Letters Vol. I, Page 376.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

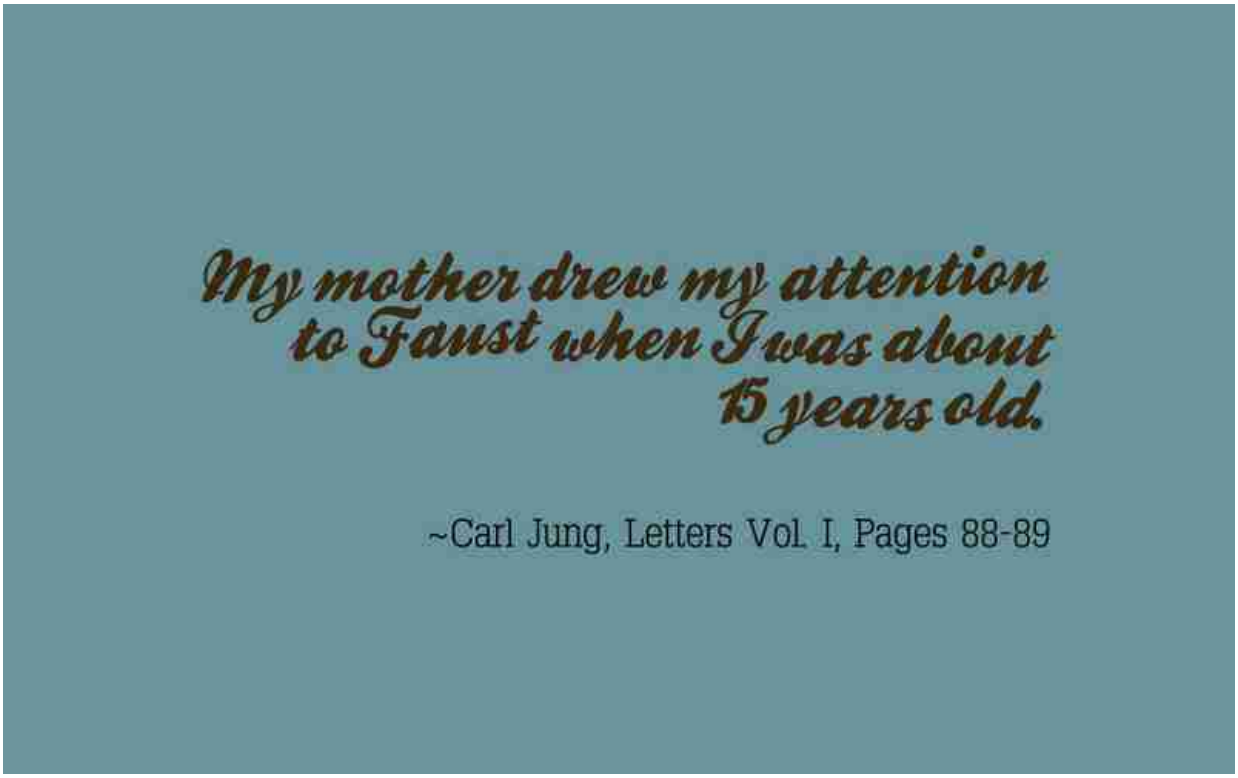
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

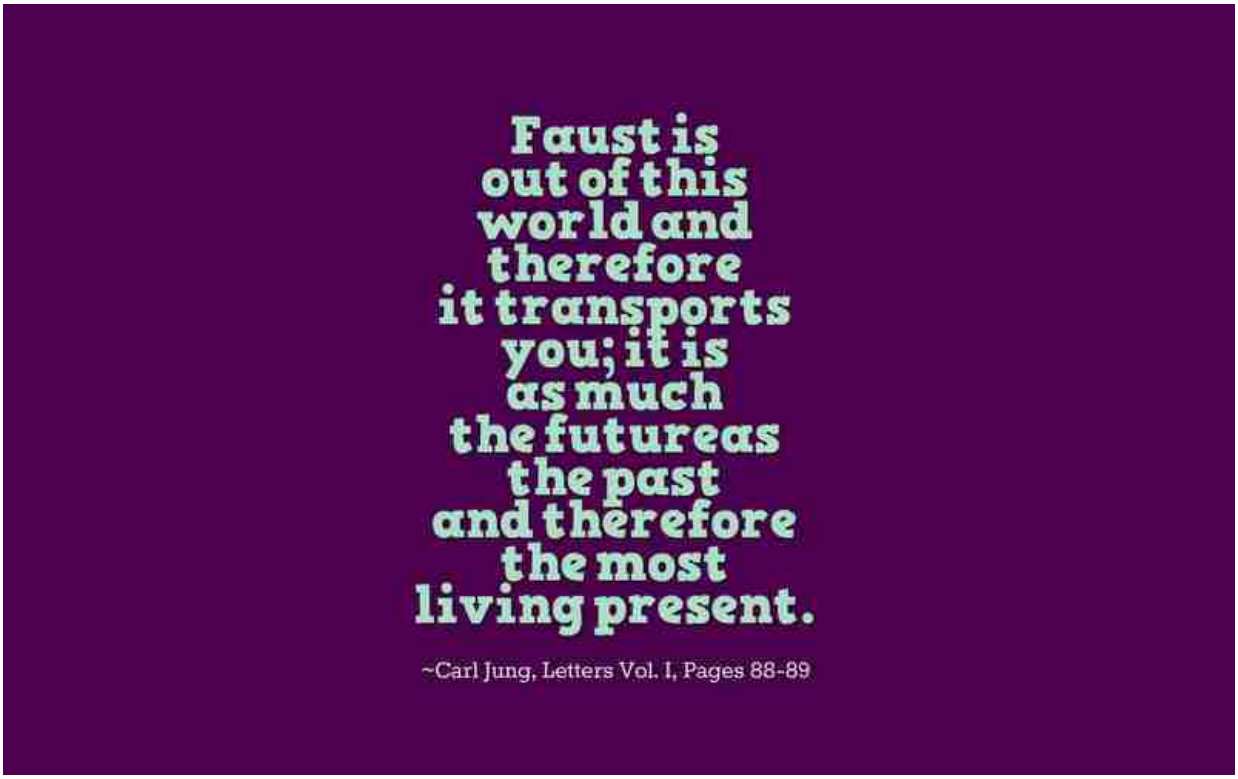
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

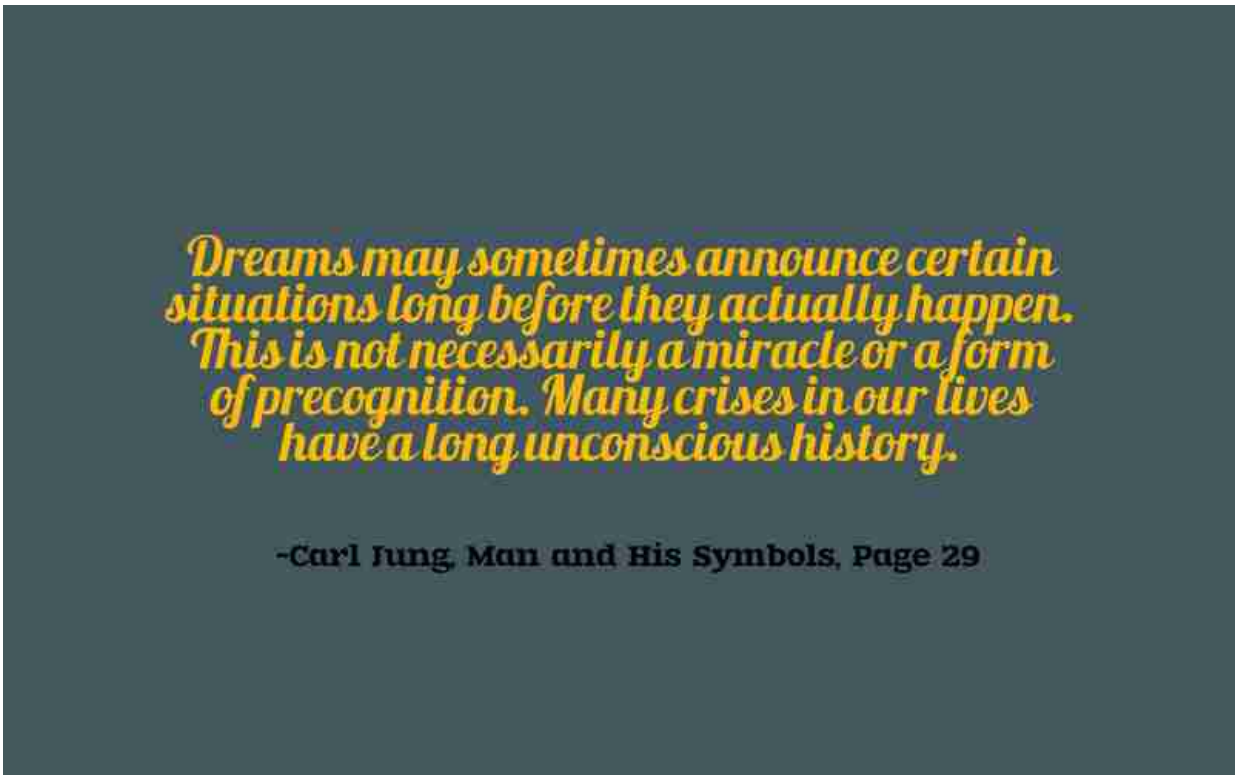
Some Carl Jung Quotations XLIX **(2016-10-06 02:30)**



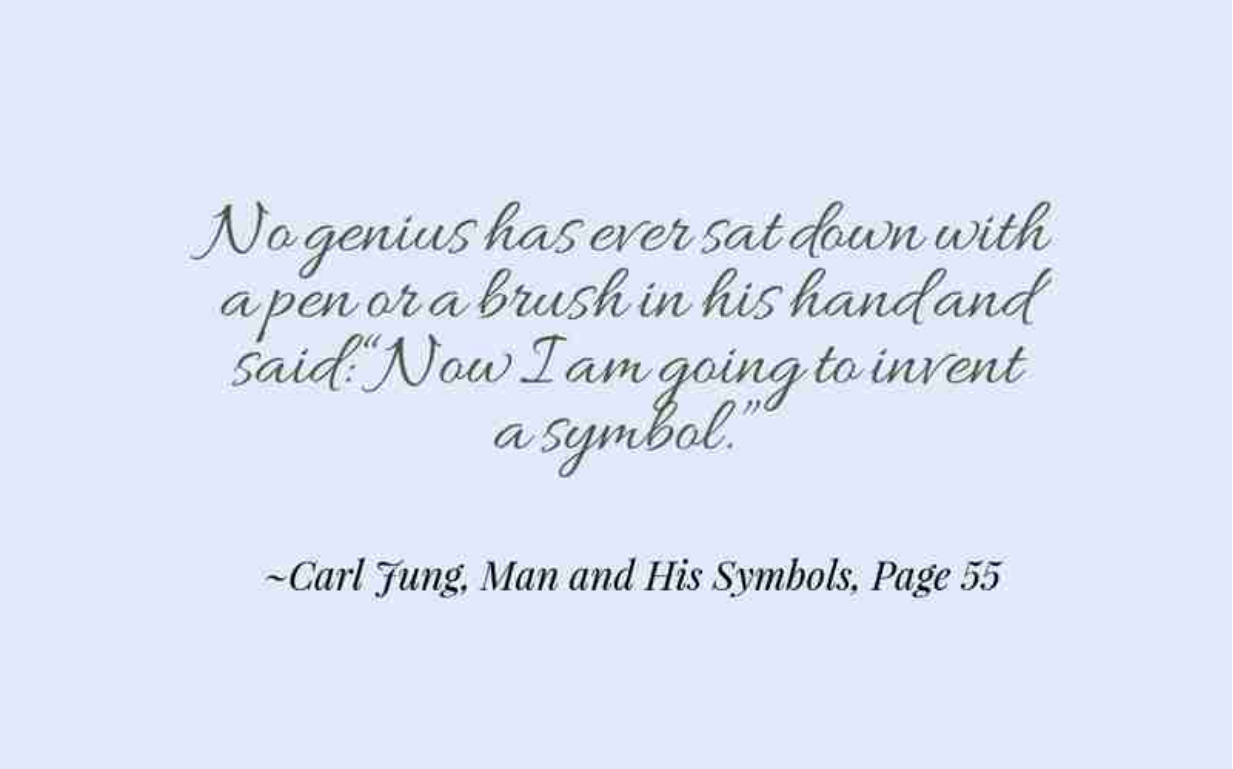
My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89



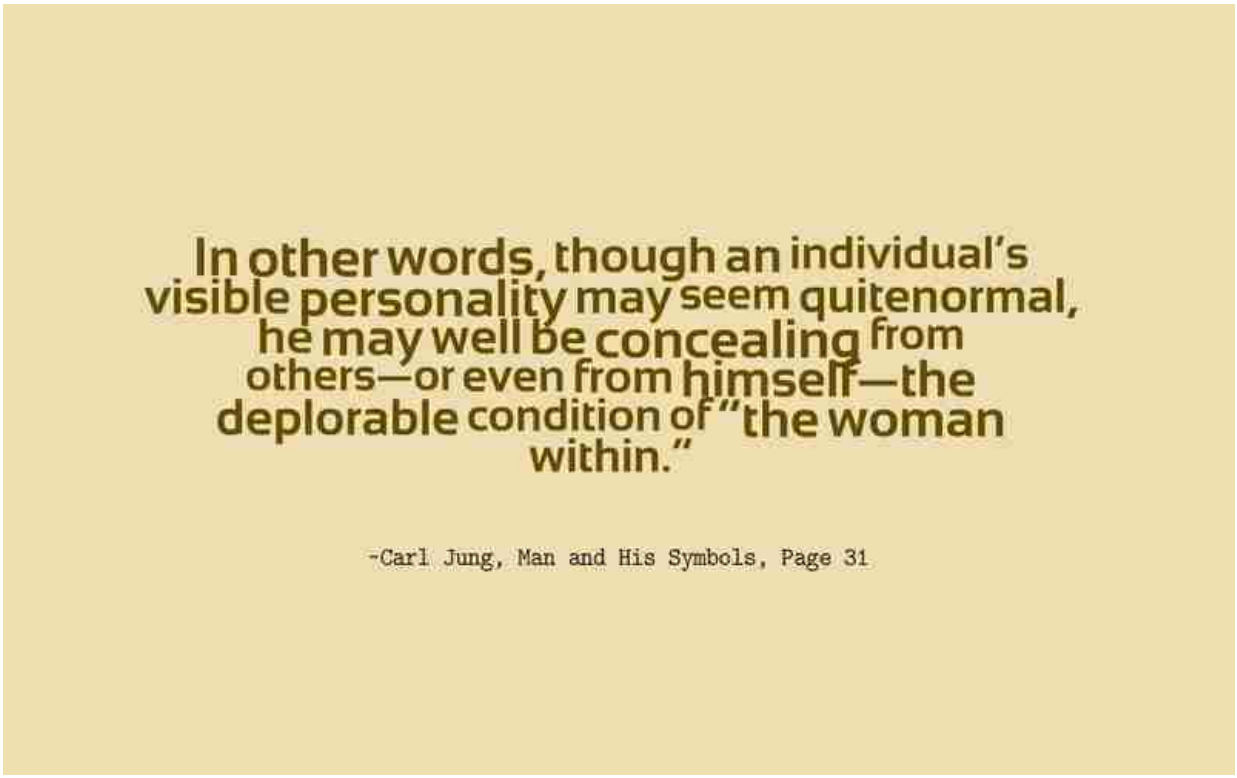
Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89


Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history.
-Carl Jung, Man and His Symbols, Page 29

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His


No genius has ever sat down with
a pen or a brush in his hand and
said: "Now I am going to invent
a symbol."
~Carl Jung, Man and His Symbols, Page 55

No genius has ever sat down with a pen or a brush in his hand and said: "Now I am going to invent a symbol." Carl Jung, Man and His Symbols, Page 55.


In other words, though an individual's visible personality may seem quitenormal, he may well be concealing from others—or even from himself—the deplorable condition of "the woman within."
~Carl Jung, Man and His Symbols, Page 31

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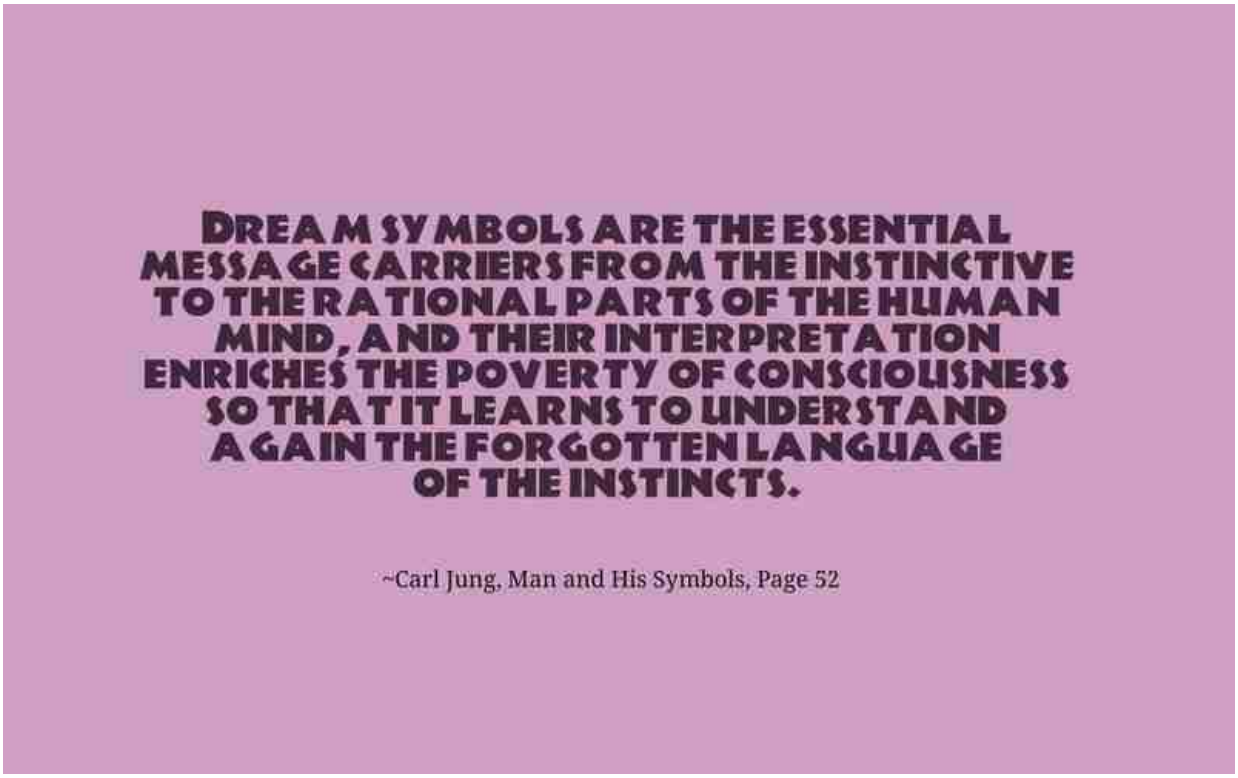
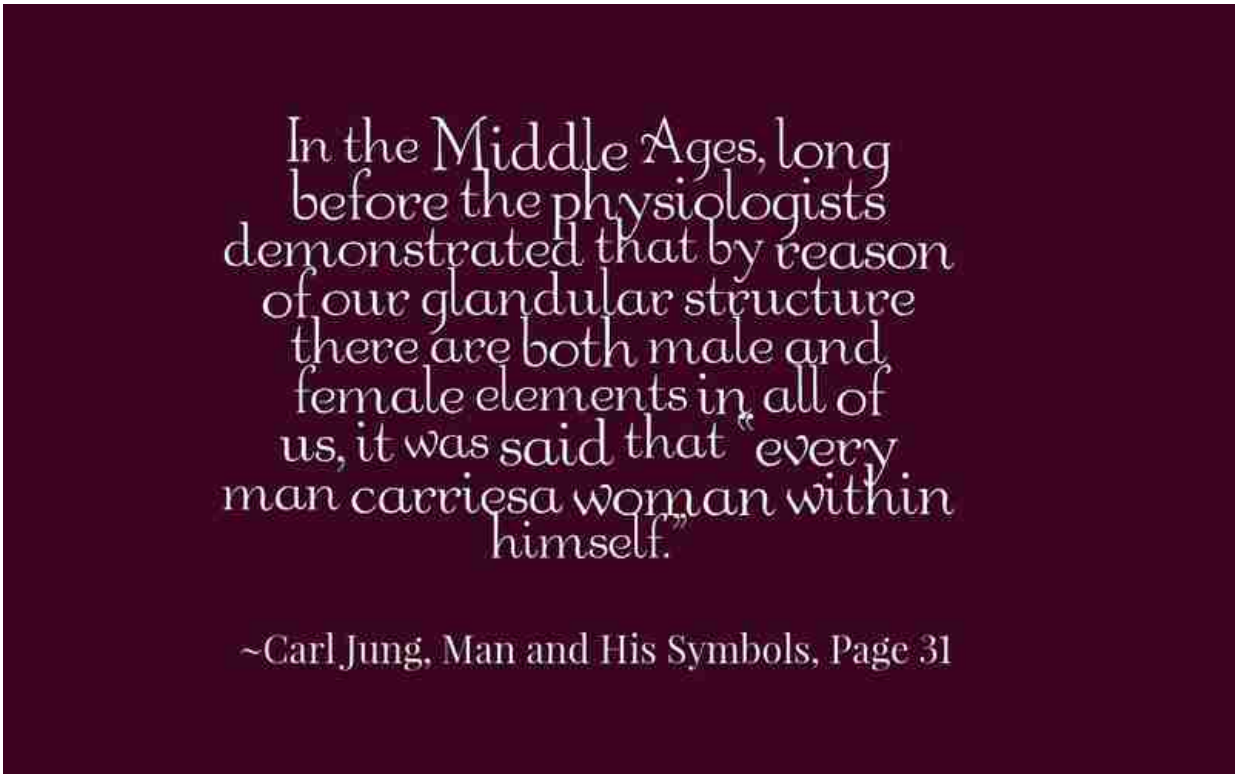

DREAM SYMBOLS ARE THE ESSENTIAL MESSAGE CARRIERS FROM THE INSTINCTIVE TO THE RATIONAL PARTS OF THE HUMAN MIND, AND THEIR INTERPRETATION ENRICHES THE POVERTY OF CONSCIOUSNESS SO THAT IT LEARNS TO UNDERSTAND AGAIN THE FORGOTTEN LANGUAGE OF THE INSTINCTS.
~Carl Jung, Man and His Symbols, Page 52

Dream symbols are the essential message carriers from the instinctive to the rational parts of

the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52


In the Middle Ages, long before the physiologists demonstrated that by reason of our glandular structure there are both male and female elements in all of us, it was said that "every man carriesa woman within himself."
~Carl Jung, Man and His Symbols, Page 31

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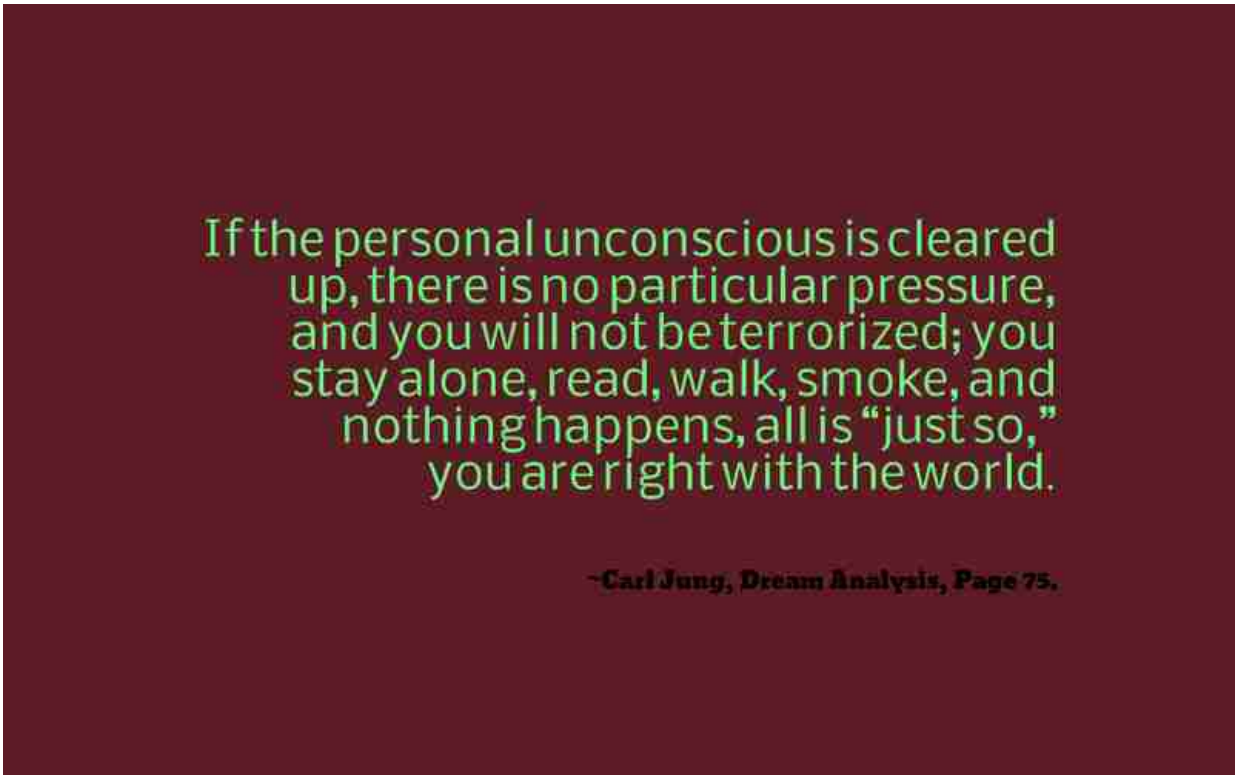
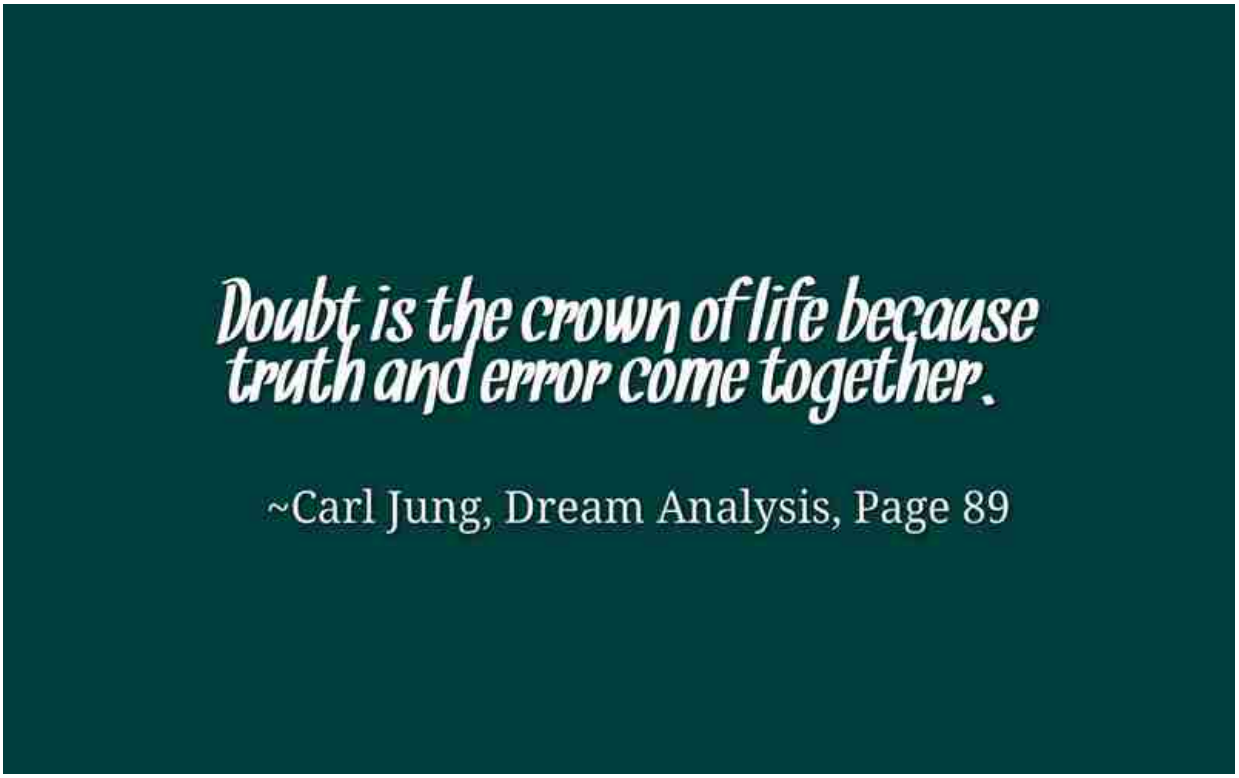
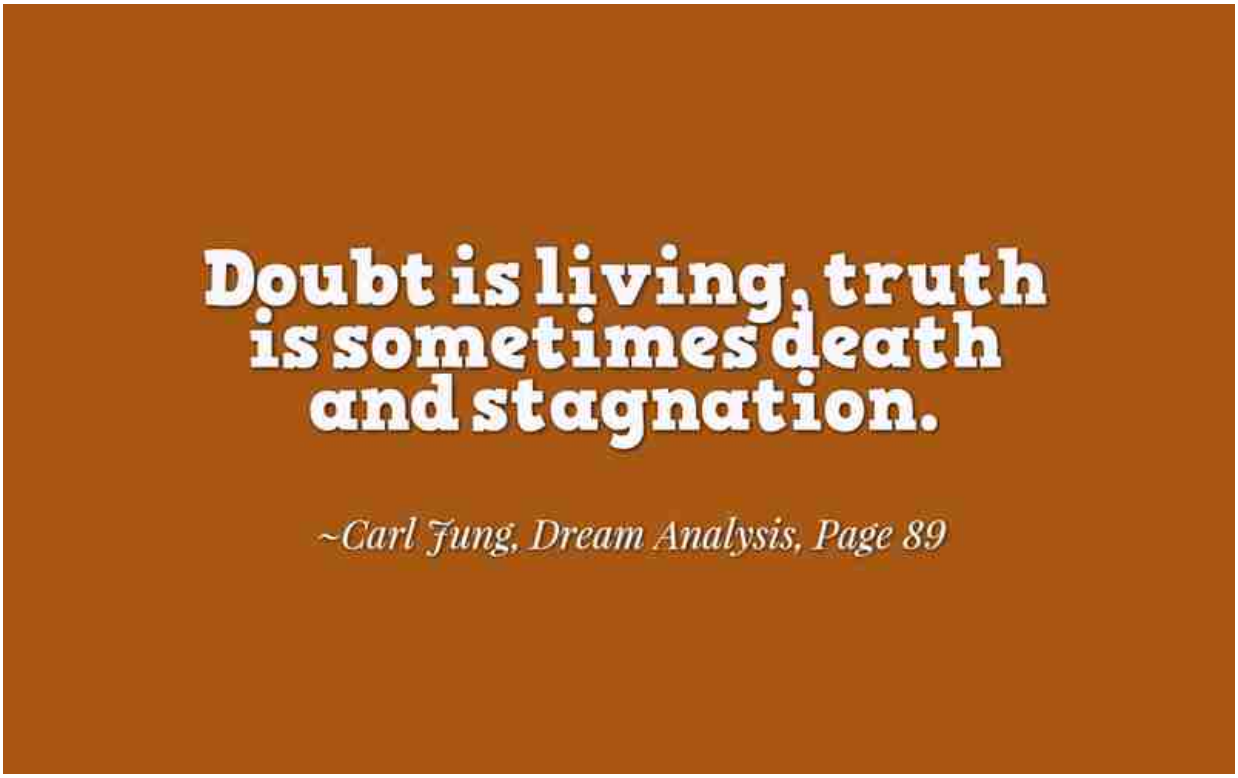

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world.
~Carl Jung, Dream Analysis, Page 75.

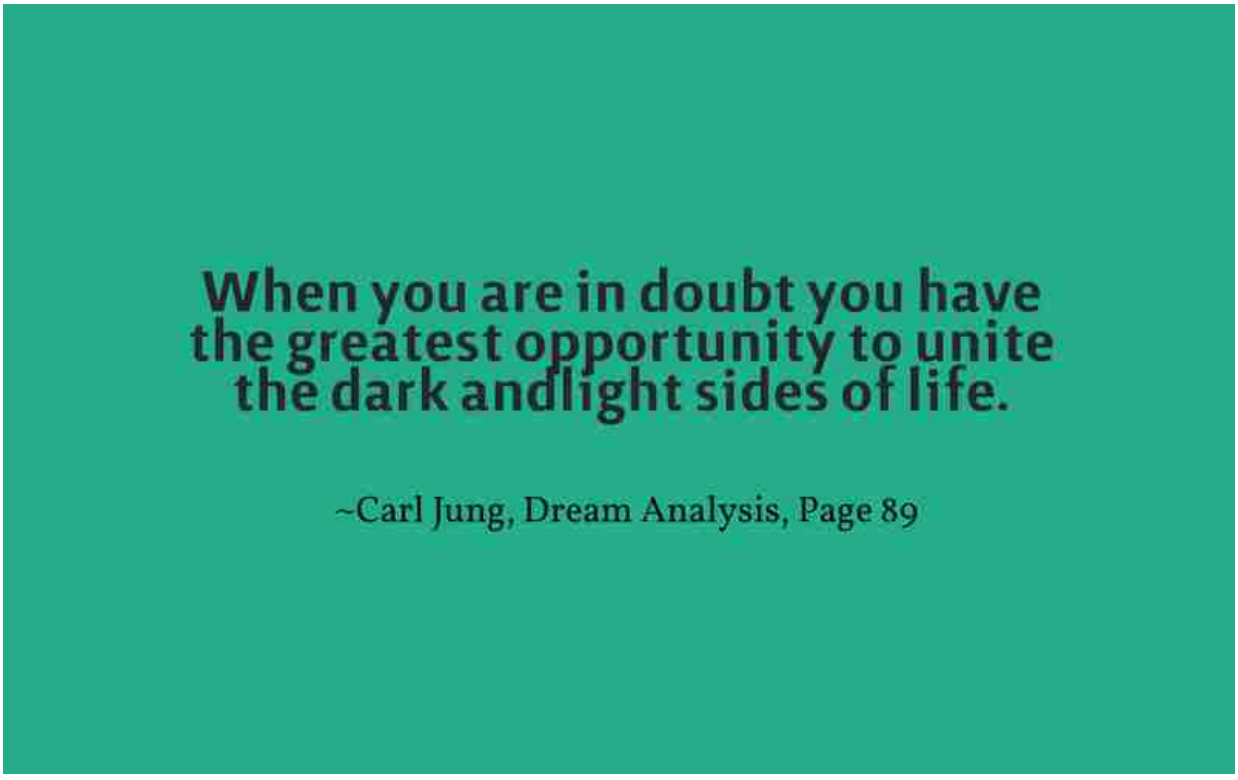
If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.



Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis, Page 89.

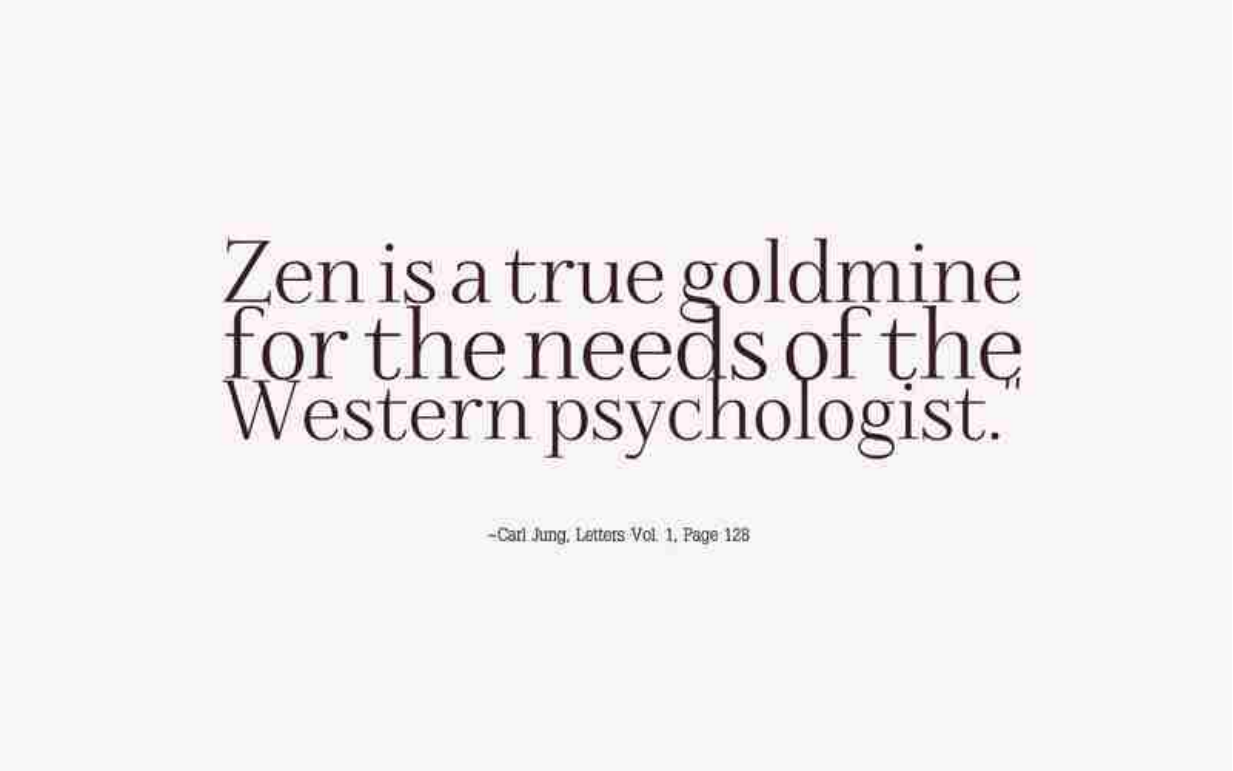


Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

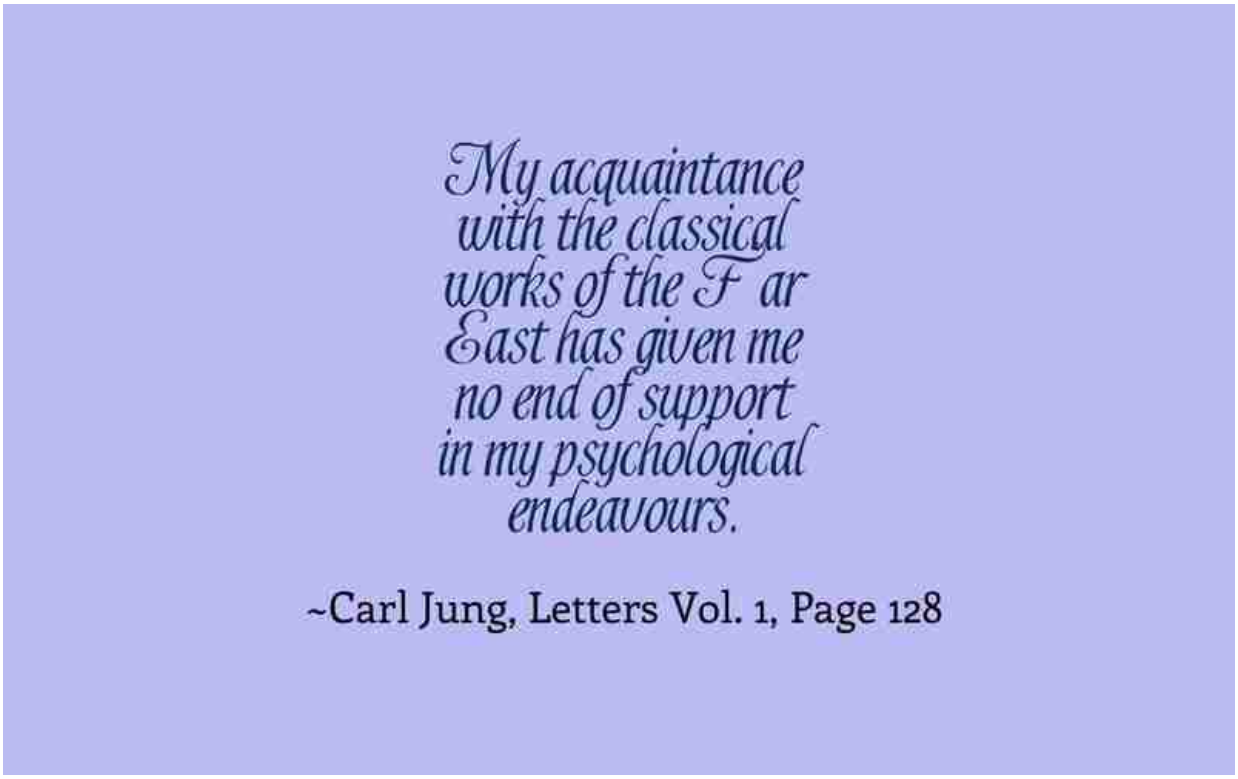

When you are in doubt you have the greatest opportunity to unite the dark andlight sides of life.
~Carl Jung, Dream Analysis, Page 89

When you are in doubt you have the greatest opportunity to unite the dark and

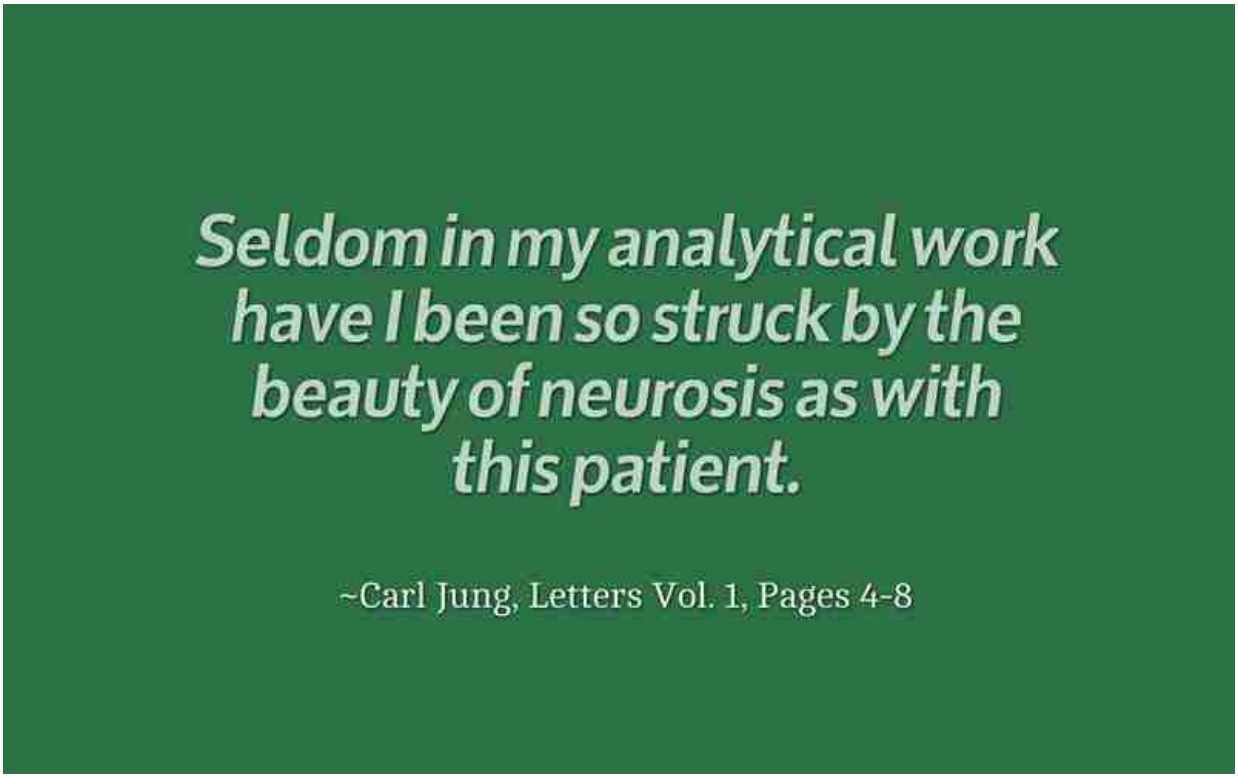
light sides of life. Carl Jung, Dream Analysis, Page 89.



Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128



My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours. Carl Jung, Letters Vol. 1, Page 128


Seldom in my analytical work have I been so struck by the beauty of neurosis as with this patient.
~Carl Jung, Letters Vol. 1, Pages 4-8

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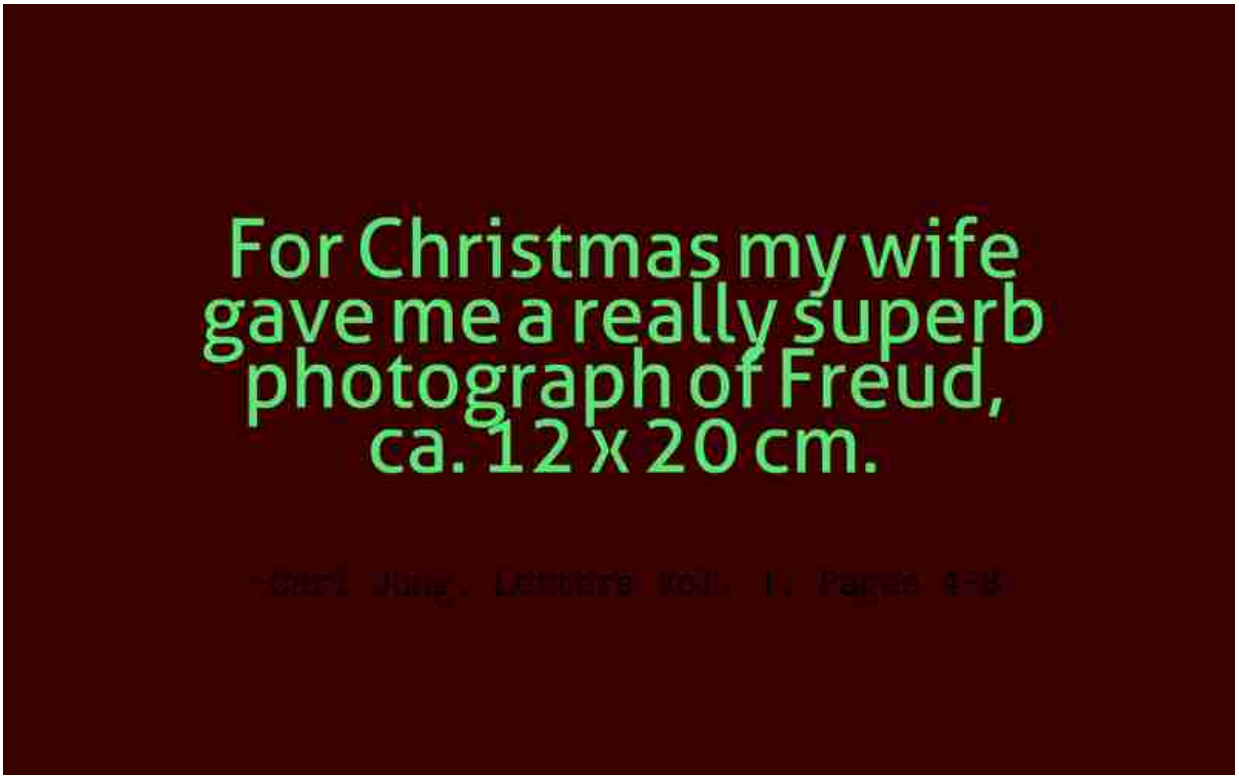
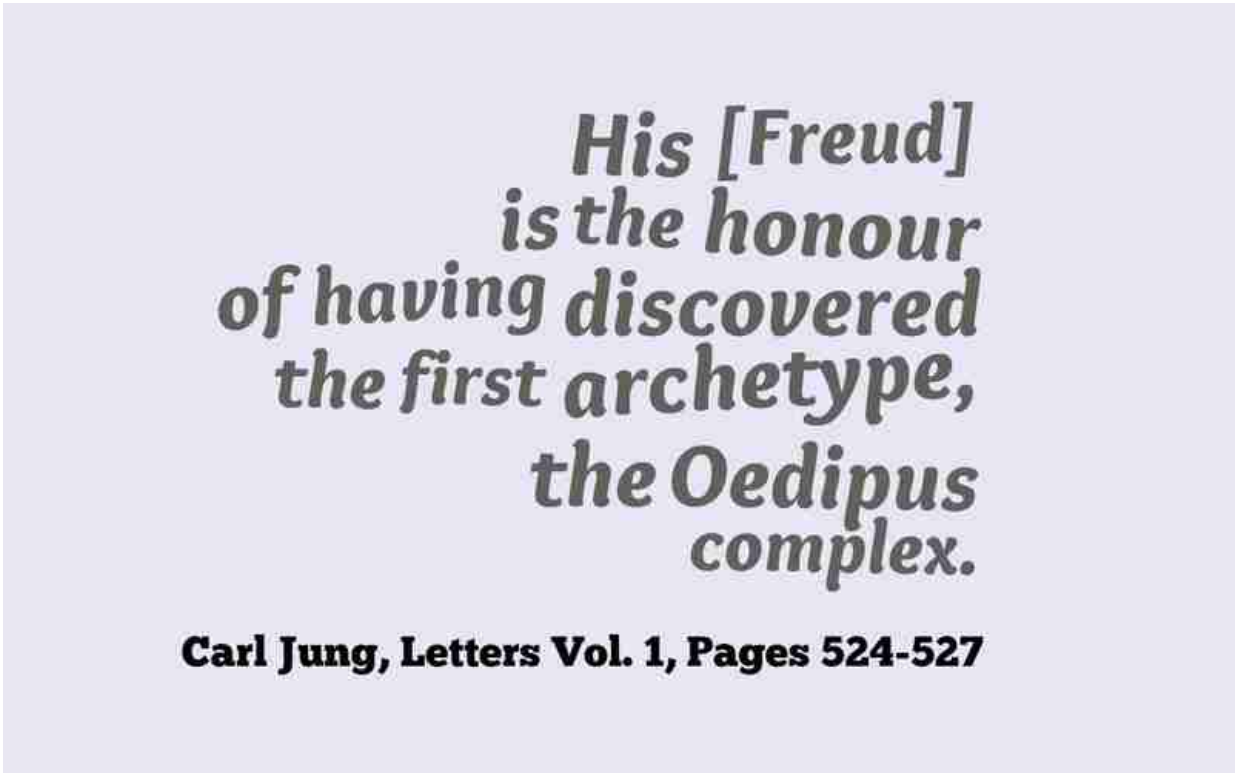
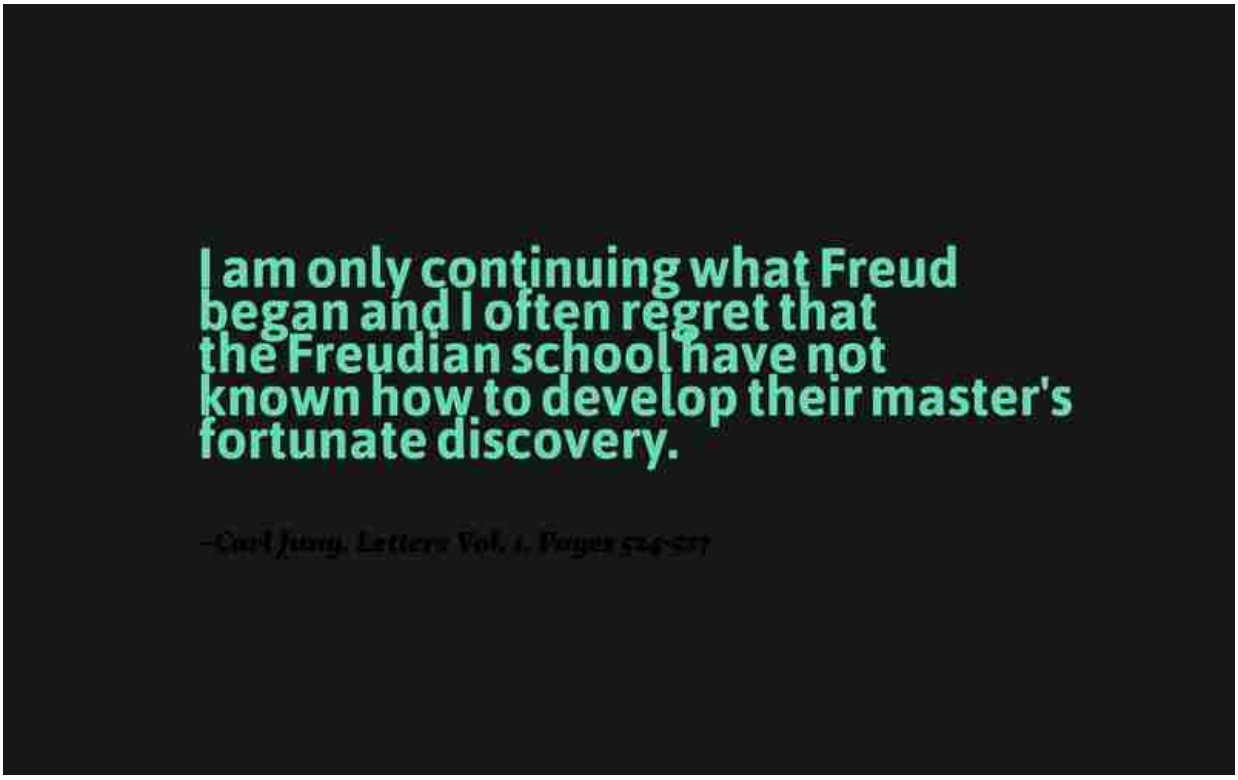


For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8



His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527


I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery.
~Carl Jung, Letters Vol. 1, Pages 524-527

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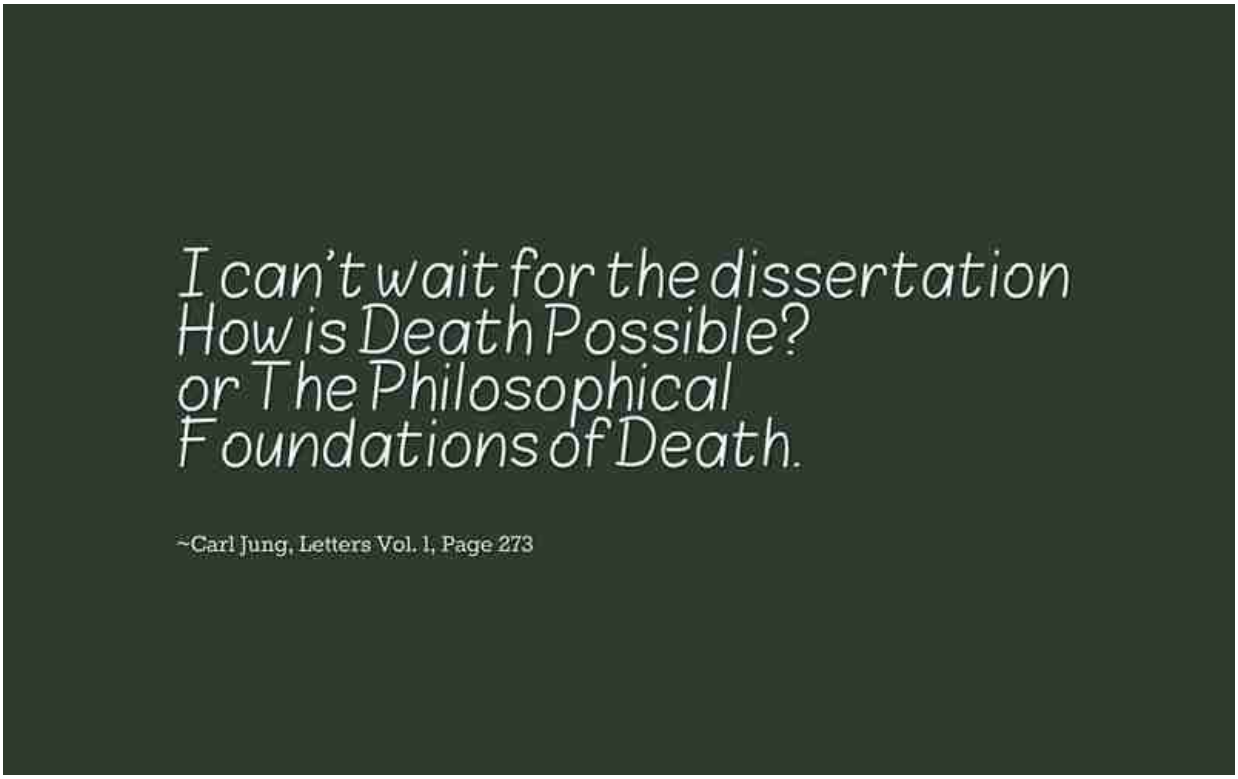
I can't wait for the dissertation How is Death Possible? or The Philosophical Foundations of Death.
~Carl Jung, Letters Vol. 1, Page 273

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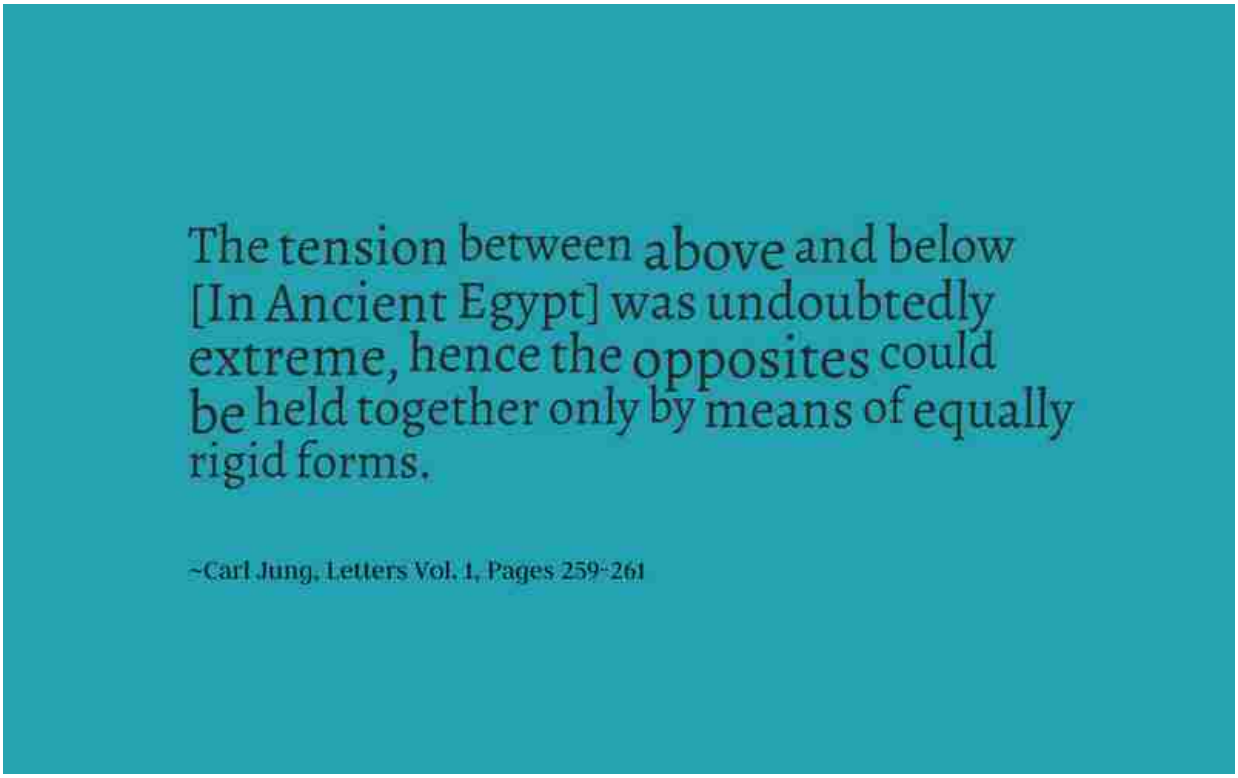
The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.
~Carl Jung, Letters Vol. 1, Pages 259-261

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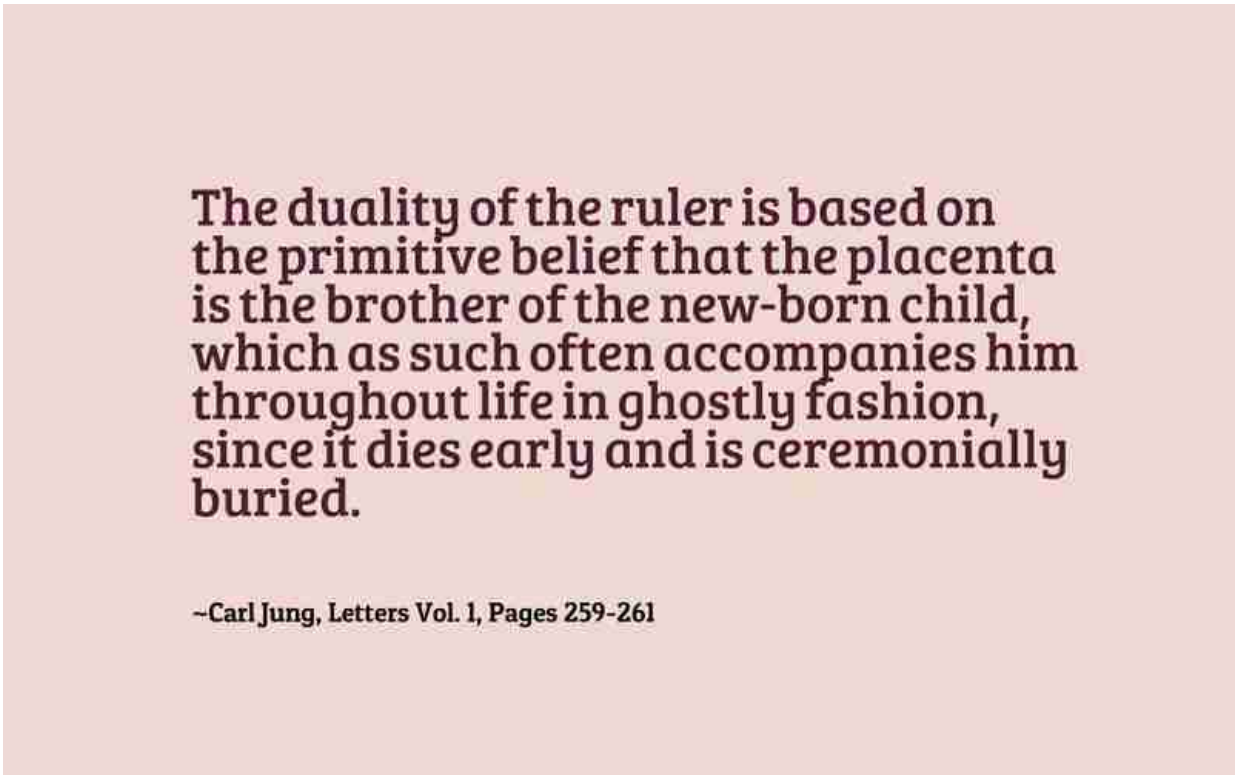
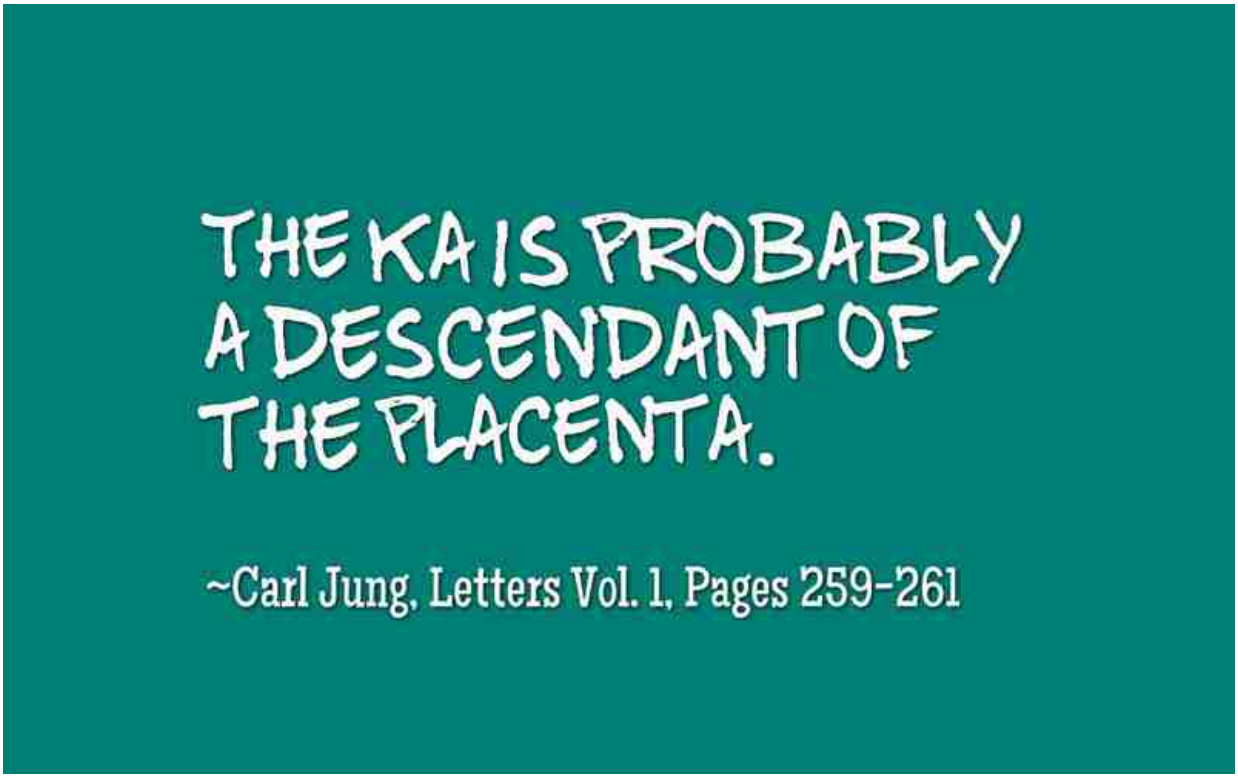
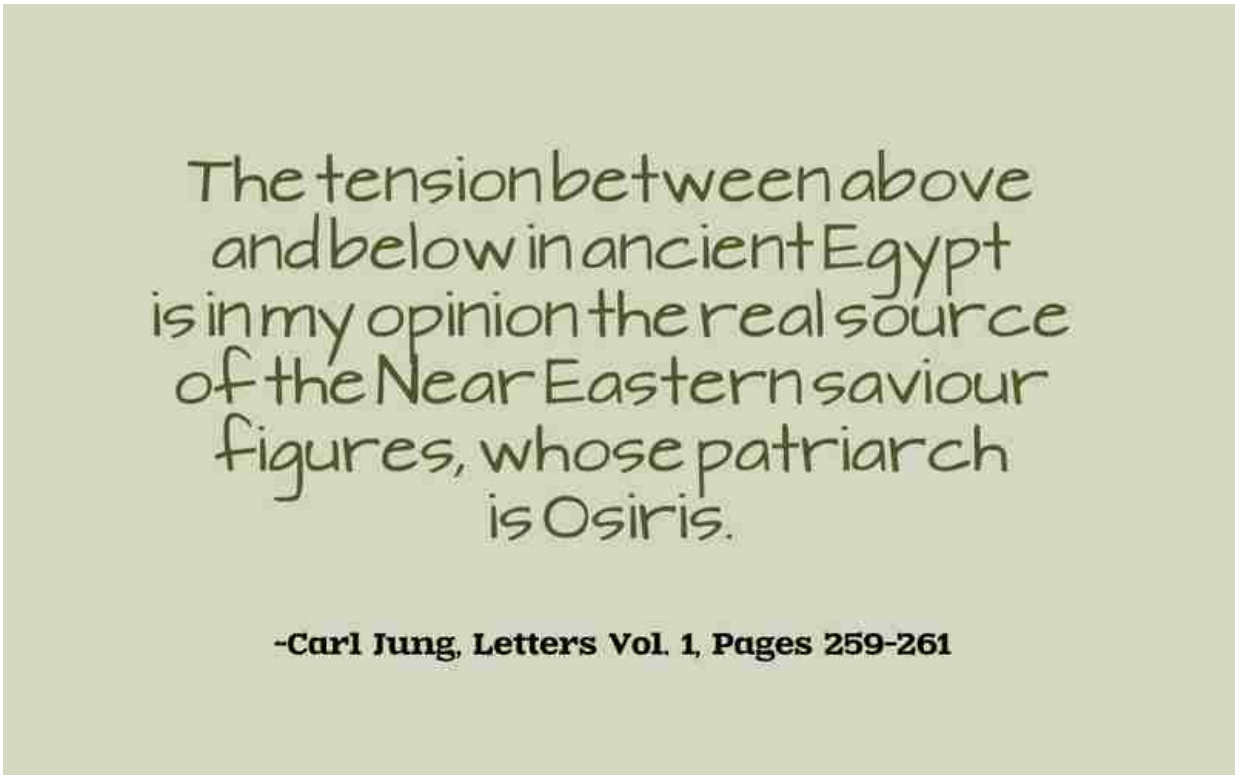

The duality of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.
~Carl Jung, Letters Vol. 1, Pages 259-261

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261



The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Pages 259-261


The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.
-Carl Jung, Letters Vol. 1, Pages 259-261

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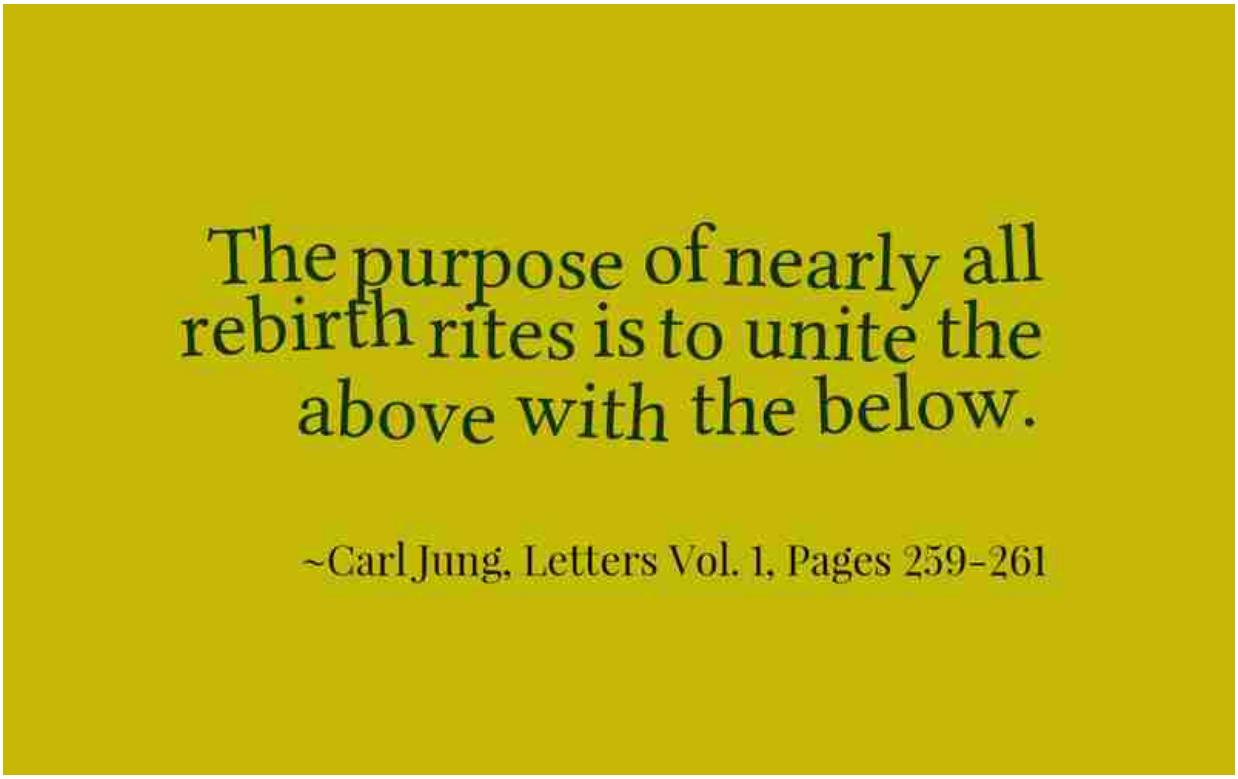
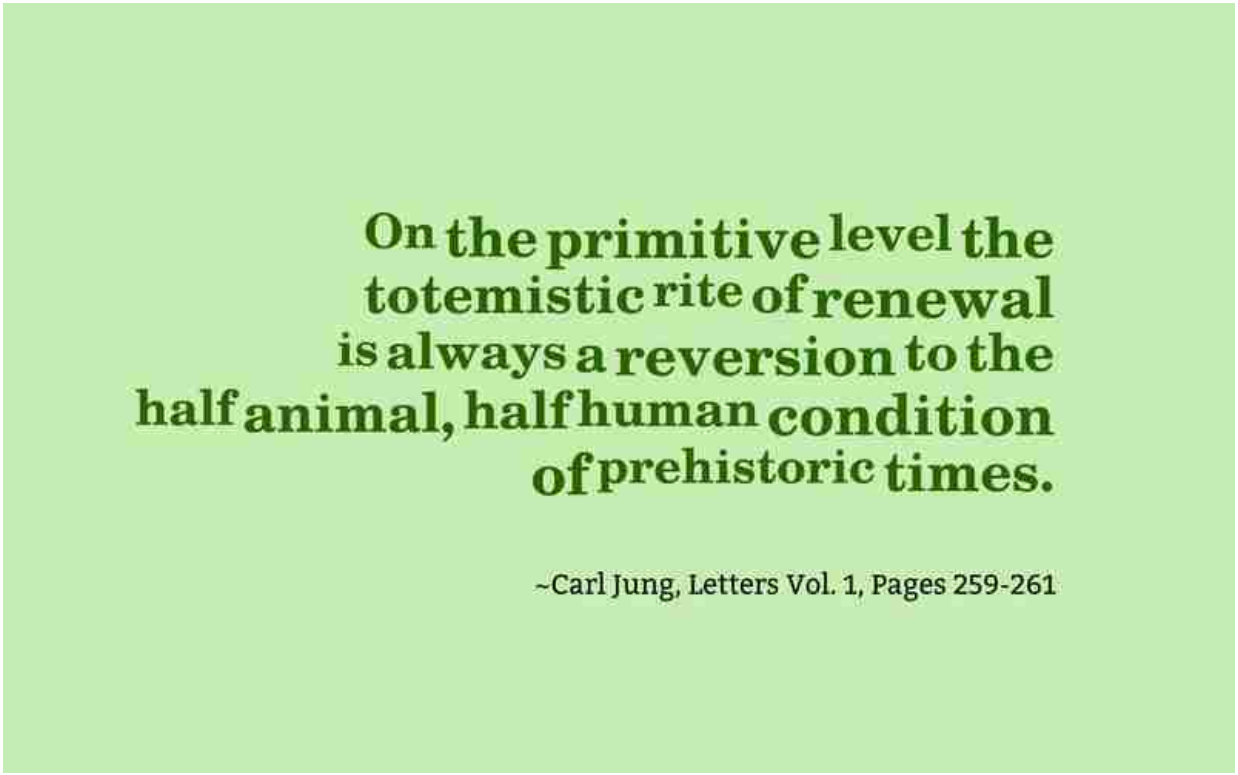


The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Pages 259-261


On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times.
~Carl Jung, Letters Vol. 1, Pages 259-261

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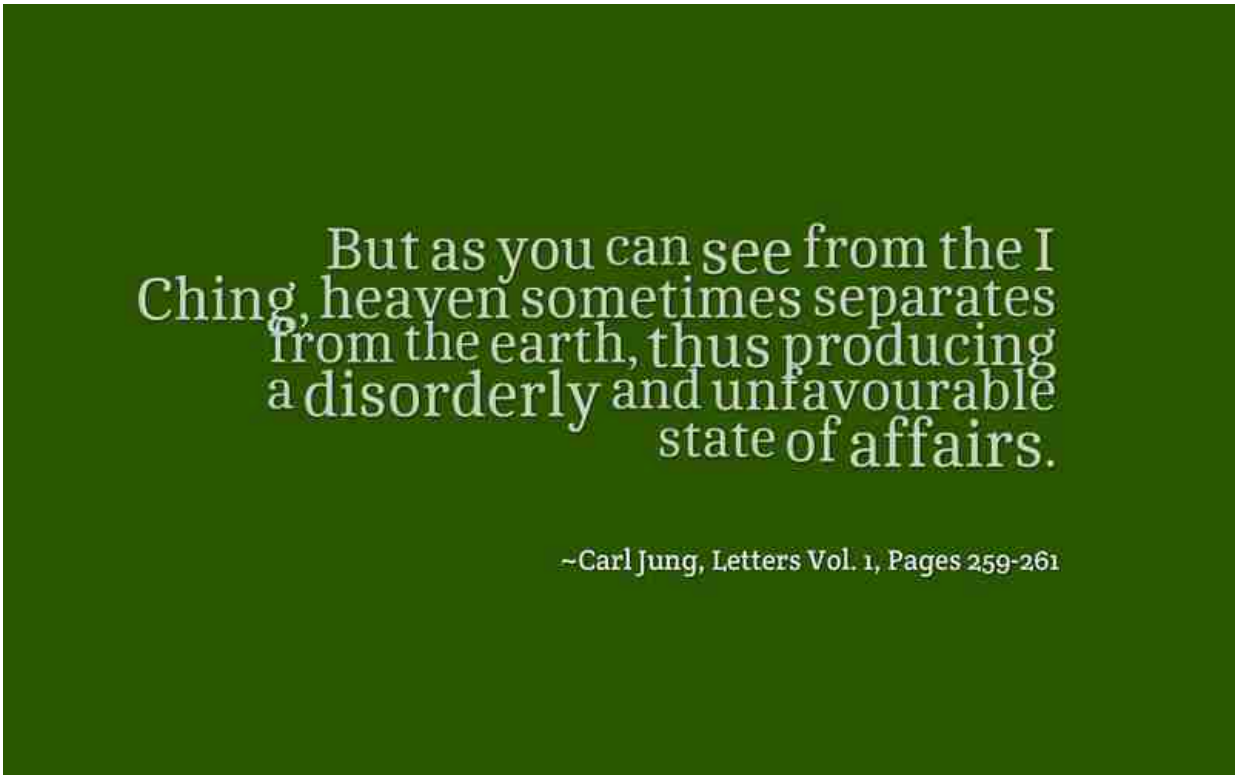
But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.
~Carl Jung, Letters Vol. 1, Pages 259-261

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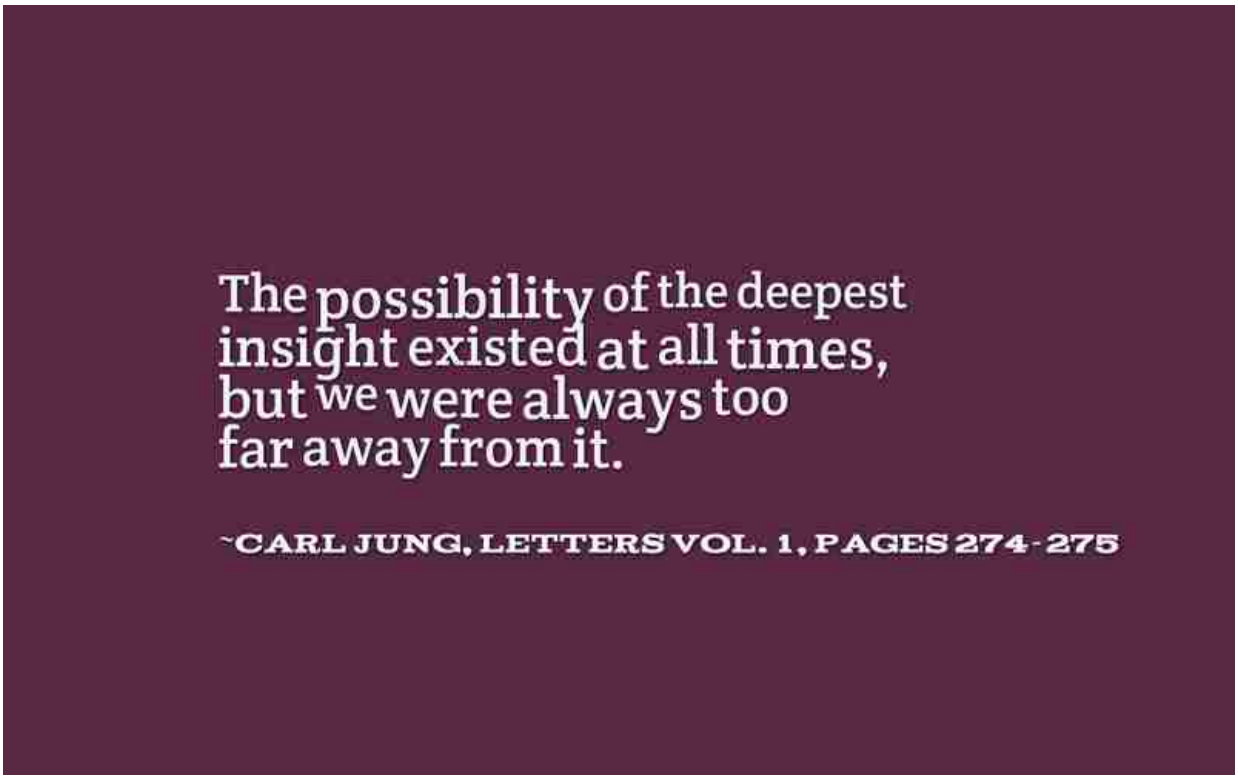

The possibility of the deepest insight existed at all times, but we were always too far away from it.
~CARL JUNG, LETTERS VOL. 1, PAGES 274-275

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Pages 274-275

This is from Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah. **(2016-10-07 02:30)**

This is from Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.”

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson."

Carl Jung: Nor is it the task of theory to paint a picture of life, (2016-10-07 02:30)

To Karl Srnetz

Dear Colleague, 19 December 1942

It would be very nice indeed if it should turn out that the Chwolson is obtainable.

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.

Your views concerning the effect of psychotherapy are absolutely correct.

In practice we have to take into account all the contributions and statements that have ever been made about the psyche.

That is why I have said that every psychological theory is a subjective confession.

Naturally everyone will speak of his own contribution.

If he didn’t, he’d be making no contribution at all.

But by speaking of it he gives the impression that it is the only thing he can see, or the reader gets the erroneous idea that with each renewal of standpoint everything else has been superseded.

Naturally this is a fallacy.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined.

When we speak of drawing, for instance, this is only a minimal auxiliary method.

In certain cases this tactic has a very good effect and in other cases it means nothing.

Here again it is not a matter of a world-shaking innovation.

Also, scientifically and theoretically important statements have no psychotherapeutic value in themselves, as they are only verbal formulas without any life of their own.

Usually when a writer or any other artist makes fraudulent use of psychology he falls into his own trap, because art can no more be fashioned from concepts than from the Pythagorean theorem.

Theoretical formulations give one absolutely no idea of the practice, which is infinitely more multifaceted and alive than any theory could convey.

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 324

Carl Jung: I'm very much interested in your new parapsychological enterprise which you promise. **(2016-10-08 02:30)**

To J.B. Rhine

Dear Dr. Rhine, 5 November 1942

Thank you for your kind letter.

I'm very much interested in your new parapsychological enterprise which you promise.

If I have any comments to make I shall not hesitate to send them to you for any kind of use you choose for them.

If ever I am able to say something about extra-sensory perception I would certainly give the paper to you, because your journal would be the only suitable place for such an article.

I have sent the photograph and hope it will have reached you in the meantime.

I often mention your work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious.

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche.

I quite agree with you that once we are in possession of all facts science will look very peculiar indeed.

It will mean nothing less than an entirely new understanding of man and world.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 321-322

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

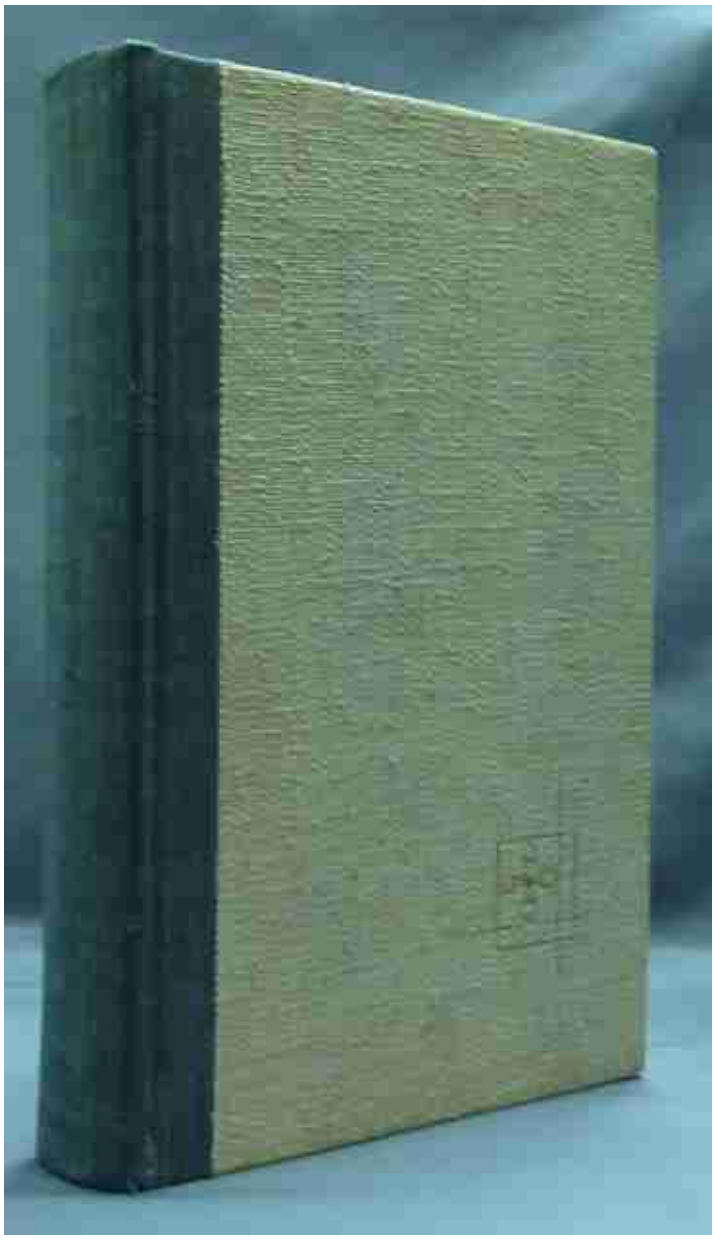
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: One must have one foot in the grave, though, before one understands this secret properly.
(2016-10-09 02:30)



To Paul Schmitt

Dear Dr. Schmitt, Locarno, 5 January 1942

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.

It is a never-failing pleasure to hear an echo.

The recognition of this bad quality in myself makes me indulgent with the vanity and sensitivity of otherwise competent authors-too long one can hear no echo, and this can easily lead to an obdurate and grim self-admiration-or the reverse ....

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.

It has become-if I may say so-a personal matter between me and proavus Goethe.

To the extent that I harbour a personal myth of this kind you are right in nosing up a "Goethean" world in me.

Indeed it is there, for it seems to me unavoidable to give an answer to Faust: we must continue to bear the terrible German problem that is devastating Europe, and must pull down into our world some of the Faustian happenings in the Beyond, for instance the benign activity of Pater Profundus.

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis."

Faust sinned from the beginning against these first parents (cf,i>1.1Jp.a and Baubo).

One must have one foot in the grave, though, before one understands this secret properly.

I wish you all the best for the New Year and hope to see you again soon after my return.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 309-310

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

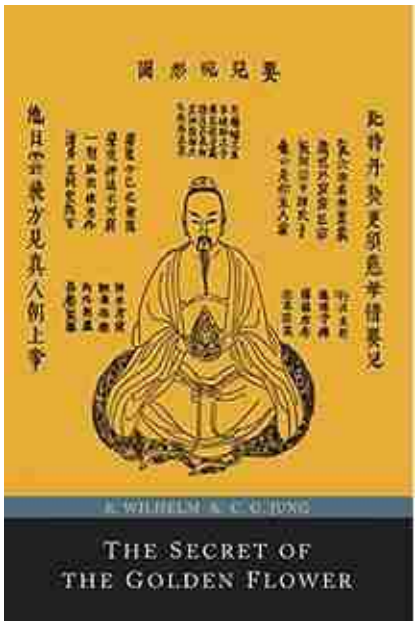
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

The Book that took Dr. Jung away from "The Red Book" aka "Liber Novus **(2016-10-09 05:53)**

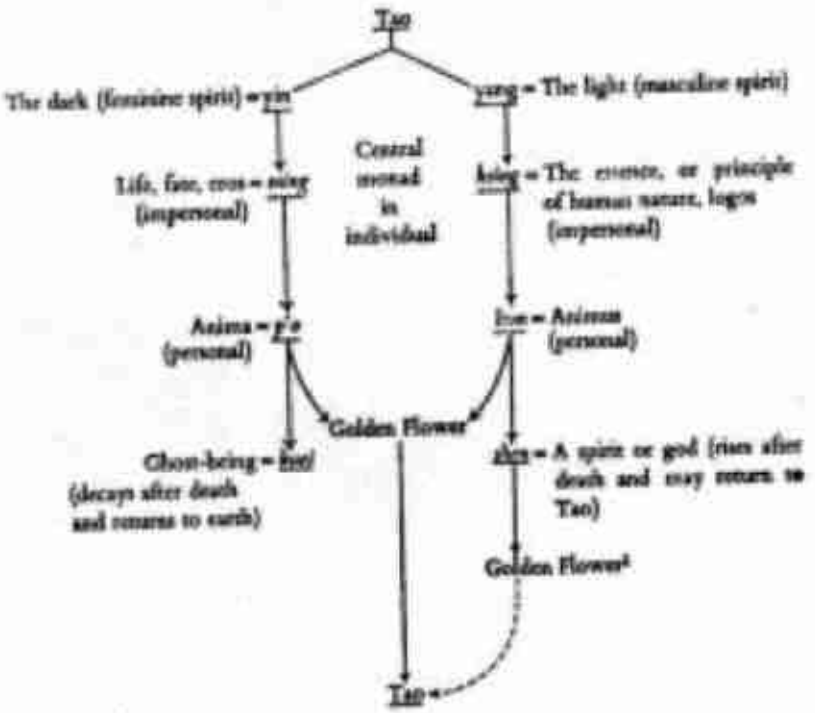


[I worked on this book [The Red Book] for 16 years. My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the "Golden Flower," an alchemical treatise. There the contents of this book,found their way into actuality and I could no longer continue working on it.]

The Hui Ming Ching [The Book of Consciousness and Life]

(Translation and Commentary by Richard Wilhelm)

Diagram of the Chinese concepts concerned with the development of the Golden Flower, or immortal spirit-body


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Central monad in individual
Life, fate, cosmos = ming (impersonal)
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = p'o (personal)
hun = Animus (personal)
Golden Flower
Chou-hsing = hun (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower²
Tao

1. Cessation of Outflowing

If thou wouldst complete the diamond body with no outflowing,
Diligently heat he roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.

[The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.]

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men o ancient times, and the great sages, set forth their thoughts about the unification of human nature and life by means of images from the external world.; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost one earth. What I show through a series of images is not a frivolous giving away pf secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli [Satira, the firm, the immortal body] is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the

seed of this vesicle comes into being; when it cease it disappears again. It is the pace which harbors truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.

This germinal point is soemthig great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: "In the state before the appearance there is an inexhaustible breath". Furthermore it is said: "Before the parents have begotten the child, the breath of life is complete and the embryo perfect". But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now date takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

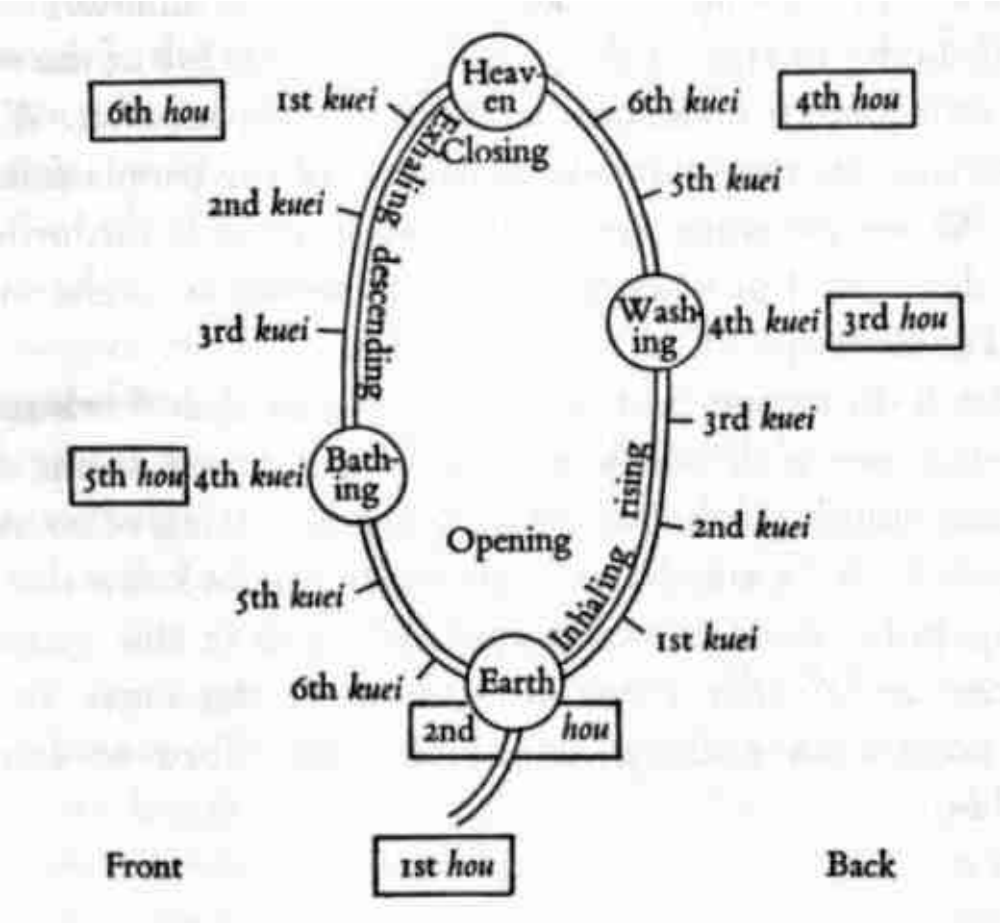
Therefore the Julia (Buddha Tathagata), in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered into this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself, it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

2. The Six Periods of Circulation in Conformity with the Law

If one discerns the beginning of the Buddha’s path,
There will be the blessed city of the West.
After the circulation in conformity with the law,
There is a turn upward towards heaven when the breath is drawn in.
When the breath flows out energy is directed towards the earth.
One time-period consists of six intervals (hou).
In two intervals one gathers Moni (Sakyamuni).
The great Tao comes forth from the center.
Do not seek the primordial seed outside!



The most marvelous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (kuei). What best determines the number of the exercises is the method of the intervals (hou).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control o the process by exhaling and inhaling, how the alternation between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how the firm delimitation of the regions makes it possible to begin and to stop at the right time.

I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humaneness and justice and strict adherence to the five commandments [of Buddhism: Do not kill, steal, commit adultery, lie, nor drink alcohol nor eat meat]; then only does one have the prospect of attaining something.

But all the subtleties and secrets are offered in this Book of Consciousness and Life to be pondered and weighted, so that one can attain everything in its truth.

[*** The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds

to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for "washing" and "bathing" do not lie exactly in the middle of the lines, but that "washing" is somewhat above and "bathing" somewhat below the middle, as the drawing shows.]

3. The Two Energy-Paths of Function and Control

There appears the way of the in-breathing and out-breathing of the primordial pass.
Do not forget the white path below the circulation in conformity wit the law!
Always let the cave of eternal life be nourished through the fire!
Ah! Test the immortal place of the gleaming pearl!

[*** In the text there is another picture here which is very similar to the first. It shows again the paths of energy: the one in front leads down and is called the function-path (jen), and the one at the back leading upwards is the control-path (tu).]

This picture is really the same as the one that precedes it. The reason that I show it again is so that the person striving for cultivation of the Tao may know that there is in his own body a circulation with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning-paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path.

4. The Embryo of the Tao

According to the law, but without exertion, one must diligently fill oneself with light.
Forgetting appearance, look within and help the true spiritual power!
Ten months them embryo is under fire.
After a year the washing and baths become warm.

This picture will be found in the original edition of the Leng-yen-ching. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the Leng-yen-ching: "Take maternal care of the awakening and the answering". The two energies nourish and strengthen one another. Therefore it is said: "Daily growth takes place". When the energy is strong enough and the embryo is round and complete it comes out on the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha.

5. The Birth of the Fruit

Outside the body there is a body called the Buddha image.

The thought which is powerful, the absence of thoughts, is Bodhi.
The thousand-petal lotus flower opens, transformed through breath-energy.
Because of the crystallization of the spirit, a hundred-fold splendor shines forth.

Meditation, Stage 3: Separation of the spirit-body for independent existence.

In the Leng-yen-chou [Suramgama mantra] it is said: "At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petal, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the outstreaming light and the Julai announced: 'The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha'".

If a man does not receive the teaching about consciousness and life, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the Leng-yen in order to teach disciples. He who receives

this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.

6. Concerning the Retention of the Transformed Body

Every separate thought takes shape and becomes visible in color and form.
The total spiritual power unfolds its traces and transforms itself into emptiness.
Going out into being and going into non-being, one completes the miraculous Tao.
All separate shapes appear as bodies, united with a true source.

Meditation, Stage 4: The centre in the midst of the conditions.

7. The Face Turned to the Wall

The shapes formed by the spirit-fire are only empty colors and forms.
The light of human nature [hsing] shines back on the primordial, the true.
The imprint of the heart floats in space; untarnished, the moonlight shines.

The boat of life has reached the shore; bright shines the sunlight.

Meditation, Stage 1: Gathering the light.

8. Empty Infinity

Without beginning, without end,
Without past, without future.
A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty.
The emptiness is irradiated by the light of the heart and of heaven.
The water of the sea is smooth and mirrors the on in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon disk rests alone.

[1]

[2]

1. Untitled.htm
2. http://www.bahaistudies.net/asma/the_secret_of_the_golden_flower2.pdf

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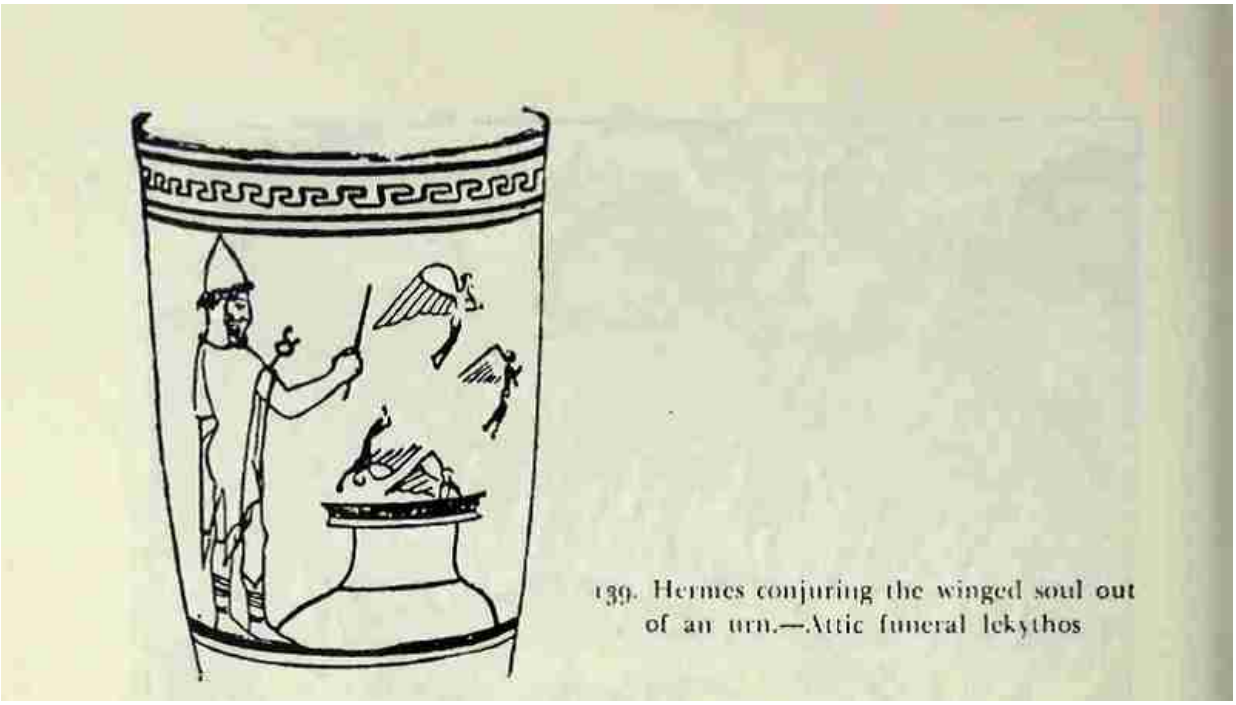
Carl Jung: One is forced to conclude 'that in your case the soul is only loosely seated in your body. **(2016-10-10 02:30)**



139. Hermes conjuring the winged soul out of an urn.—Attic funeral lekythos

Anonymous

Dear Dr. N., 27 October 1941

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body.

One is forced to conclude 'that in your case the soul is only loosely seated in your body.

It remains to be seen whether that is correct or not.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body.

It is sometimes the same with other diseases.

2200

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.

This experience cannot be brought about or discovered by even the greatest intellectual effort.

Polyps in the anal region indicate a creative impulse in that regionan impulse that is of course being misused.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself.

But you obviously aren't.

Somewhere there is a place where you are not making yourself felt, not creating yourself.

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions.

You jump out of your skin, but backwards.

Naturally one ought to know more about your personal life, which I don't.

But it is conceivable that in your dealings with those around you, you are not sufficiently self-contained and therefore need the support of the Zurich lion.

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself
in squaring the circle as a substitute.

This problem confronts you with the extremely tricky task of uniting the principle of the square with that of the circle.

It frequently presents itself in the relationship between two people, when it is the problem of fitting a square peg into a round hole.

I hope these hints may be of some help.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 306-307

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

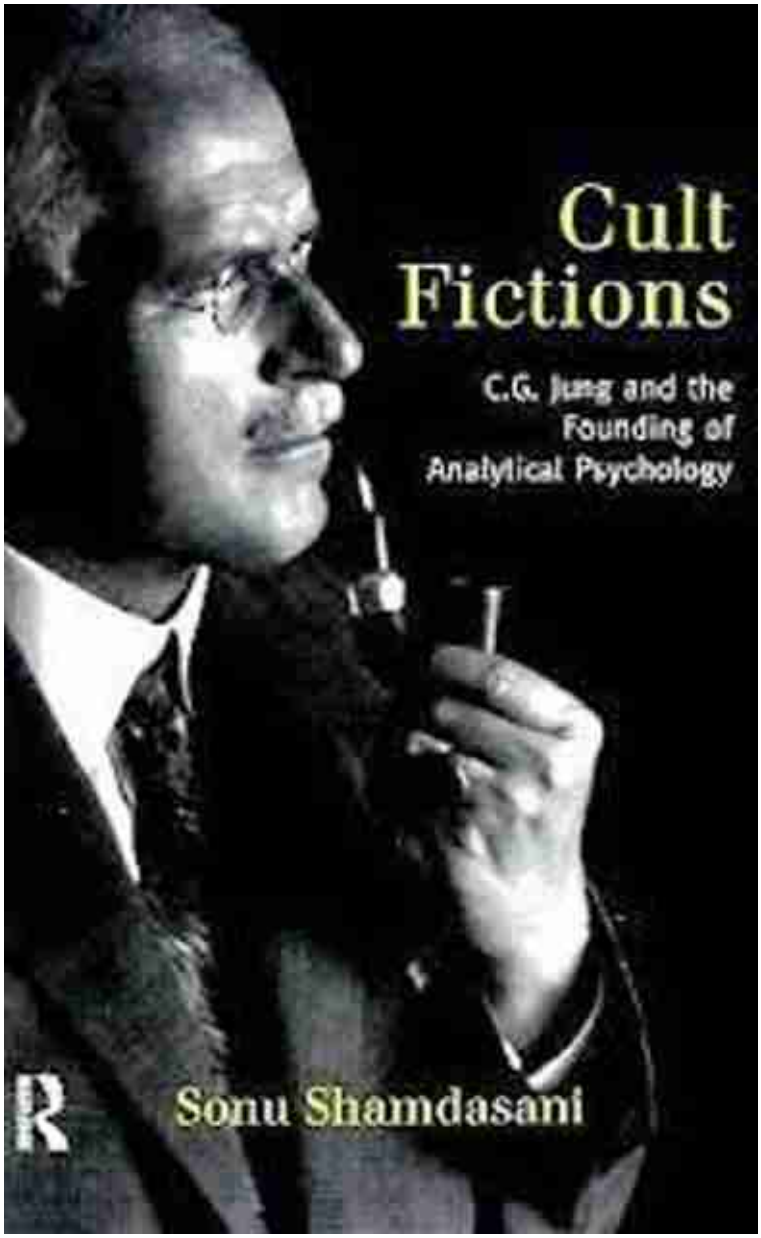
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Richard Noll's 1992-1994 Letters to Sonu Shamdasani (2016-10-11 02:30)



Richard Noll's 1992-1994 Letters to Sonu Shamdasani
PUBLISHED SEPTEMBER 28, 2015 BY ADMIN

ABSTRACT: Richard Noll is a historian of psychiatry who wrote two controversial volumes on C.G. Jung in the 1990s: The Jung Cult (1994) and The Aryan Christ (1997). A third volume, Mysteria, was also set for publication by Princeton University Press (1994/1995), but was suppressed at the behest of the Jung family. Sonu Shamdasani is a historian of psychiatry in the employ of the Jung family, responsible for editing, among other things, Jung's 'The Red Book.' As detailed here, the two are mostly known as rivals, but as documents posited by Noll in the Cummings Center for the History of Psychology in Akron, Ohio make clear, the two were not always enemies. Noll's letters to Shamdasani, from the cache in said archives, are reproduced below. Shamdasani's answers cannot be reproduced here for copyright reasons, but to the Jung scholar familiar with the Noll/Shamdasani feud, they are nonetheless most interesting as well. – OJJT.

14 May 1992

Dear Sonu Shamdasani,

I'm so sorry it has taken me so long to get back to you, but I wanted to make sure I had a clearer idea of what will be happening with the Jung Center of Philadelphia before I invited you to speak. As it stands, I would love to schedule and promote a lecture for you as soon a you can give me a firm date. Our programs are over in May, but we can do a special promotion for your talk if we have enough time. I am not sure as yet what we can offer as an honorarium, as we are a very small organization, but I think we can come up with something that will be agreeable to you.

Please let me know a tentative date or dates so that we can begin to prepare. I have been leading a seminar on the early career of Jung and made your wonderful article "A Woman Called Frank" required reading, so you will have at least a dozen or so persons in the audience who are familiar with your work.

I will send the revised version of my Mithraism paper under separate cover. Since I have not heard back from the JAP in more than six months after submitting it, and considering the necessary endnotes, it will probably be published in the next issue of Spring. James Hillman tells me you have a paper that will be published in that issue, too, and I can assure you that I (and my students) are anxious to see what you've come up with next!

I really do look forward to meeting you soon.

Best,

Richard Noll, Ph. D.

20 June 1992

Dear Sonu Shamdasani:

We are excited about finally meeting you on 2 July. Enclosed is the flyer for your talk. Our agreement is for a fee of $400 plus a hotel room for one evening.

We have made reservations in your name (prepaid by us) for a room for two persons at the Latham Hotel, which is at the corner of Walnut and 17th street in the heart of Center City Philadelphia. It is a very short cab ride from the train station at 30th street and Market. The telephone number of the Latham is (215) 563-7474. You will be just three city blocks from the place where you are speaking, which is just a half-a-block south (down 20th Street) from the corner of 20th and Walnut. My office is at this corner, and so perhaps we can meet there informally before your talk as I would enjoy the opportunity to get to know you better.

If you need to reach me when you get to New York, my daytime number from 9 to 4 on 29 and 30 June and 1 July will be [blanked – OJJT], as I am doing some consulting that week at Temple University. My office machine at the number you have been calling me is good at all times.

Due to all of the problems and wasted time in trying to deal with Rosemary Gordon, my Mithraism paper has still not been revised to my satisfaction, although Spring will publish it in the next issue. I will attempt to leave a copy for you at the hotel, which you can pick up when you check in and then read at your leisure.

Again, I'm looking forward to meeting you on the 2nd!

Best,

Richard Noll, Ph. D.

15 March 1993

Dear Sonu,

I have been meaning to write to you for a very long time now but life keeps getting in the way (note my new capitalist pig address and phone number) and I wanted to finish polishing off a piece I have submitted to Spring. I really go out on a limb on this one as I take a major shot at the Jungian analytical establishment. I hope Hillman and Boer publish it. It has some decent historical scholarship in it, so I think it may get through, but it is clearly an indictment of the "Jung cult" (as I call it) as it has developed along Weberian lines since the beginning. As soon as it is close to being fine-tuned I will send you a copy too (I am embarrassed to show you my mistakes ….).

Can you send me a copy of your piece in Harvest? And also of Swales's? He doesn't have his copy with him here. Also, anything that you feel you may be willing to show me on the "mediumistic psychology" angle. I would greatly appreciate it.

Work on the ancient mysteries book is slow, but productive. I am convinced now that, as you have also noticed, Jung was deliberately setting up a religious cult based on the model of the ancient Greco-Roman mysteries (at least this is what I am arguing at present). He promised rebirth and an experience of the "godlikeness" within each of us – big stuff!!! – through contact with the impersonal or collective psyche. This is precisely what the ancient mysteries were about.

For the last two months I have been immersed in reading Nietzsche. Have you read much of Nietzsche? I am new to him, even though Jung mentions his influence over and over again. I didn't realize, though, to what extent Jung's psychology was so Nietzschean! Nietzsche was a much bigger influence than Freud, Flournoy, or anyone else as far as I can tell at the moment. What do you think?

As you know, the Spring piece on Mithraism is out. John Beebe called me to tell me how much he liked it, especially the issues I raise in the footnotes. I told him how critical I was of the analytic establishment and that my future work would concern this angle, and he was very encouraging – which was a surprise. We found that we have a common interest in the work of Max Weber, and he told me to "go ahead and Weberize the Jungian analytic community."

How about that! Maybe he is more "open" to what we are up to than you had feared the last time I talked to you.

Let me know how you're doing and how your work is progressing. I will probably call you in the near future (if not before you get this letter) so I know I will be talking to you soon.

Best,

11 March 1994

TO: Sonu Shamdasani (and whoever else will find themselves a recipient of this chain letter)
FROM: Richard Noll
RE: JUNG/KATZ DOCUMENT

I received John Kerr's letter to you of 10 March 1994 and, against my better wishes, feel that I too must enter

into this snowballing misunderstanding. I personally feel revulsion that I have been drawn into the nasty, back-biting tragedy of misunderstandings that seem to follow anyone connected with psychoanalytic scholarship (or psychoanalysis itself for that matter, lest we forget the Fliess-Freud-Swoboda-Weiniger mess). So many of you seem to be attracted to this high drama and, as I now understand it, knives have been flashing in the night between you and Kerr and others for quite sometime now. I have blissfully been kept in the dark about most of this and do not want to know all of the gory details even now. I do know that (a) I was offended by the insistent, accusational tone of your out-of-the-blue phone call from England the other day and (b) I know it is not the first time you have accused others of "stealing" your "intellectual property" as you put it. You accused Kerr of such theft in your call and, when I did not immediately acquiesce to your demands for a copy of my manuscript you seemed to hold me responsible as a co-conspirator.

As you know, I got in touch with you and Kerr for the first time in the spring of 1992 after John Beebe told me it would be a valuable thing to do after he read my Leontocephalus paper in an editorial capacity (it was originally submitted to the JAP). I did not even know the two of you had existed before then and had not read any works by either of you. I hunted down your publications and invited you and Kerr and others to speak in Philadelphia where I was leading seminars that traced the intellectual roots and historical background of analytical psychology. At that time I gave you my Leontocephalus paper which, as you know, focuses on Jung's deification experience and is filled with many references to the mystery-cult nature of the Jungian enterprise. I began working on a book (mentioned in the notes to the manuscript and the published article) on Jung and the ancient mysteries and had begun investigating the possibillity that Jung had deliberately set up a 20th century version of a Hellenistic mystery cult after his break with Freud. My Spring article contains numerous indications that this was my intention. It was the refusal to take these cult metaphors out that probably made Rosemary Gordon reject it at the last minute and Spring accept it in early June of that year. Spring the final copy by September 1 and it was published in December of that year. During this period I felt I was the only one who was exploring the cult-dynamics angle on Jung and the Jungians, and neither you nor Kerr spoke of this in my meetings with the two of you in Philadelphia in July (you) and October (Kerr) 1992.

After meeting you for the first time in Philadelphia in July I spoke to you on the phone after your return to England to ask your advice on what to look for at the Countway as I was planning to go up and do research in the Jung Oral Archives. It was you, Sonu, who directed my attention to the Katz papers as "worth checking out" and you mentioned her notebooks. When I spoke to Kerr at about the same time about what I should look into, he (significantly) did not mention the Katz papers at all but gave me detailed advice on which interview transcripts I might want to focus on. I have you to thank, Sonu, for my independent discovery of the 1916 talk by Jung that was mislabeled there (a fact you obviously did not mention to me.) I made photocopies and took notes on the material at the Countway during my August 1992 visit there (Eugene Taylor met me at the Countway and thus he can verify my presence there) – including a full transcription of the document in question – and packed it all away for possible inclusion in my book on the mysteries.

In a letter to me in the fall of 1992 (I can't read the date on my copy due to food stain damage – I'm working on developing the Marlon Brando/Orson Welles look – is it October 1992?) you commented on the reprints of my published work and said I was more right that I realized by focusing on the cult aspect and that you also viewed Jung as forming a cult. I viewed this statement by you as a careful acknowledgement of the fact you had reached a similar conclusion independently of my work on the mystery cult angle as presented in the manuscript I gave you in early July 1992. I could easily accuse you of stealing my ideas! However, it would be bad manners to do so.

In early 1993 (February-March) I began intensive research on the Mysteria book and although I had an offer from another publisher, I contacted Princeton University Press about the possibility of a Mythos book of selections of Jung on the mysteries with a detailed scholarly introduction. My earliest telephone contacts with Princeton date from February of 1992. I also spoke to you, Sonu, at about this time and mentioned the mysteries book with Princeton and my work on Nietzsche and certain Nazi-occult leads I was following (you mentioned the James Webb books to me at that time). My work on the introduction quickly led me to the Völkisch cult hypothesis as a greater cultural context

for the Hellenistic mystery cult hypothesis and I talked to Kerr about this at about this time – mentioning the book I was working on Princeton – and this seems to be the call in question mentioned in his letter. Hence, my work on one book (Mysteria) was quickly transformed into work on two books. I did begin the writing of my second book until late June or July of 1993 and finished it by early September. The document in question has mystery cult/völkische elements in it and therefore will be included in both books. The Jung estate has recently given permission for me to use it.

Now comes the disputed issue: have you been stolen from? By me, absolutely not: I was on record (the Leontocephalus article) for promoting the mystery cult interpretation of Jung's movement prior to any discussion by you or Kerr on the issue. Furthermore, it was you who told me to look in the Katz papers in the first place! If you did not want to risk someone else finding it (and I'm not the only other half-intelligent person who is capable of putting two and two together) then why did you direct me to that source? Why did you take that risk? Were you so sure that you alone possessed the intelligence to put the story together? The document was obviously a talk by Jung given at the founding of the Psychology Club (you can call it the founding of the "cult" if you want – I argue that the first formation of the cult was in 1912). It doesn't take a genius to see this. Where I am apparently not a genius is in the importance of the document: I still do not find it as important as you and Kerr think it is. It still sounds to me like the two of you have some other piece of evidence I haven't uncovered yet. Yes, Jung sounds David Koresh at times in it but, hey, so what else is new? The Jung Oral Archives is filled with this sort of stuff. Kerr makes it sound like you both have something else that you see in it, and you are both welcome to write a book with your own interpretation of it. It will not, of course, be the book the two of you apparently planned to write years ago when you discovered the document. It is your bad judgment not to have jumped on it and published at that time. The fact that I am doing so now – after having discovered the document independently of either you or Kerr and recognized, on my own, it was Jung at the founding of the Psychological Club – does not mean that I (or anyone else) should be accused in any way of "stealing" property that rightly belongs to the Jung estate and not your "intellect."

Regarding Kerr's account in his letter: there are some fundamental differences of memory and of interpretations of what I "assured" him which I will take up with him privately. I believe John Kerr to be an absolutely honest individual with a great sensitivity and sense of integrity. But he is as human as the rest of us. He feels that he has made some bad judgments in this affair, and I agree: if the two of you wanted to keep the document secret he should not have confirmed my interpretation of it as Jung and it cultic significance. Also, after reading my manuscript last fall he should have called you immediately as he said he would. I offered to call you so that you would not be surprised when you heard of my book but Kerr told me to hold off until he could call you first. Obviously he never did. It took six or seven months after I suggested this before the two of you did speak (the other day) and with obvious negative results. I do not believe this is wilful malice on his part but instead an unwillingness to face a potentially emotionally explosive situation.

Knowing what I now know (your accusations that material "stolen" from you appears in his recent book, your insistence that you unnecessarily include persons such as Roy Porter into your dispute with Kerr, etc.) he probably avoided contact with you for fear you would see this as a further betrayal of you – which is exactly how you perceive it. His solution to the problem – not mentioned in his letter – is that I agree to just quote from the document and identify it as a "cult member" but not Jung, primarily so that you and he could still write the book and have a "payday." Knowing his precarious financial situation, and knowing that the document was not of crucial import to my book, I told him I would strongly consider it but that I always identified it as Jung. He told me at several points that it was my decision to do what I want but that he would prefer that I did not use the document as I did not need it for my book (indeed, it is only one of many bits of evidence of Jung's cult-building that I have uncovered). The document is in no way the centerpiece of the book and the book is not built exclusively around it.

Due to unexpected production schedule pressures I had less time to make up my mind definitively on the sticky ethics of the issue and gave the go-ahead to Princeton to consider using the full document and get proper permission for doing so with the (verbal) understanding as author I was responsible for changing the material at a later time if I saw fit as long as the book was not past the final copy editing stage. Kerr will no doubt feel betrayed

because I did not inform him immediately of the solidity of my decision to go with the publication and identification of the whole document. That is a blot on my personal relationship with him that I hope we can overcome. I knew he would be disappointed and concerned about your reaction and therefore I too, in cowardice, avoided an emotionally charged incident that would threaten my friendship with him. Obviously it inevitably has, I hope the two of you do go ahead and write your book on the document. It still sounds to me as if the two of you have something else up that I haven't uncovered, and if so, great. I am still one of your biggest fans, as I admire your intellect and scholarly sitzfleisch. However, I must say that my part in this document controversy is – and always has been – secondary to its part in your relationship with Kerr and I do not want to be included in your private dispute in the future.

Since this letter will probably be a hot item on the international psychoanalytic fax machine circuit (hello to you, Peter Swales!) I will say, then, in the politest terms possible, that you owe me a major apology before we can have further contact.

Sincerely,

Richard Noll

[1]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

1. http://ojjt.org/2015/09/richard-nolls-1992-1994-letters-to-sonu-shamdasani/

[Carl Jung on "Dragons" – Anthology] **(2016-10-12 02:30)**

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new

God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often ref

erred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

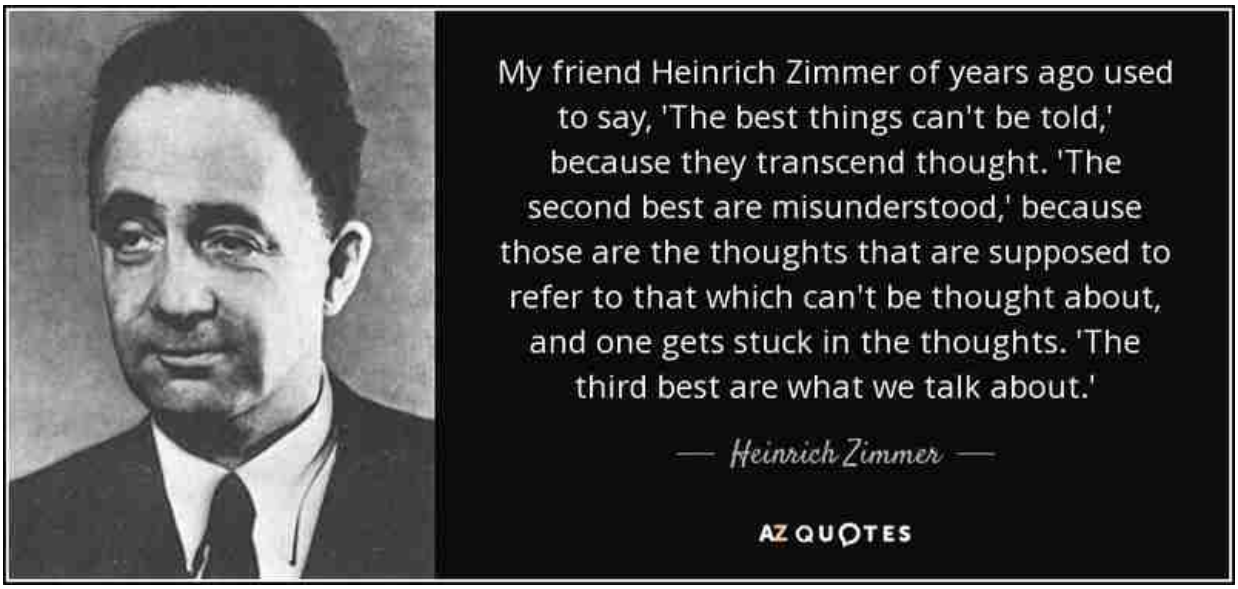
More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Carl Jung: Particularly here in Switzerland we have the feeling that we can only live vertically. (2016-10-13 02:30)


My friend Heinrich Zimmer of years ago used to say, 'The best things can't be told,' because they transcend thought. 'The second best are misunderstood,' because those are the thoughts that are supposed to refer to that which can't be thought about, and one gets stuck in the thoughts. 'The third best are what we talk about.'
— Heinrich Zimmer —
AZ QUOTES

To Heinrich Zimmer

My dear Zimmer, 26 August 1941

Heartiest thanks for your two manuscripts, "The Involuntary Creation" and "The Celtic Romance of the Soul."

I shall soon enjoy reading them, which I can do now as I am on holiday.

We often think of you and did so quite particularly at the last Eranos meeting, where a Hungarian Hellenist and mythologist, Kerenyi, did his best to take your place for us, though it didn't quite come off because there is, after all, only one Zimmer who, we concluded, is inimitable.

We simply missed you!

Altogether, you can hardly imagine the moribundness of this European world.

Particularly here in Switzerland we have the feeling that we can only live vertically.

Thank God for small mercies!

But living horizontally is nice too, though completely blighted because after a few kilometers we hit the frontier and on top of that we no longer have a car.

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.

As you may have heard, I have been very busy of late with Catholic matters.

This time I have given three lectures on the Mass.

I haven’t published anything for a long time, otherwise I would have sent it to you.

My wife sends best greetings to you and your wife, and so do I.

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Page 303

Joseph Campbell, The Power of Myth, Page 58.

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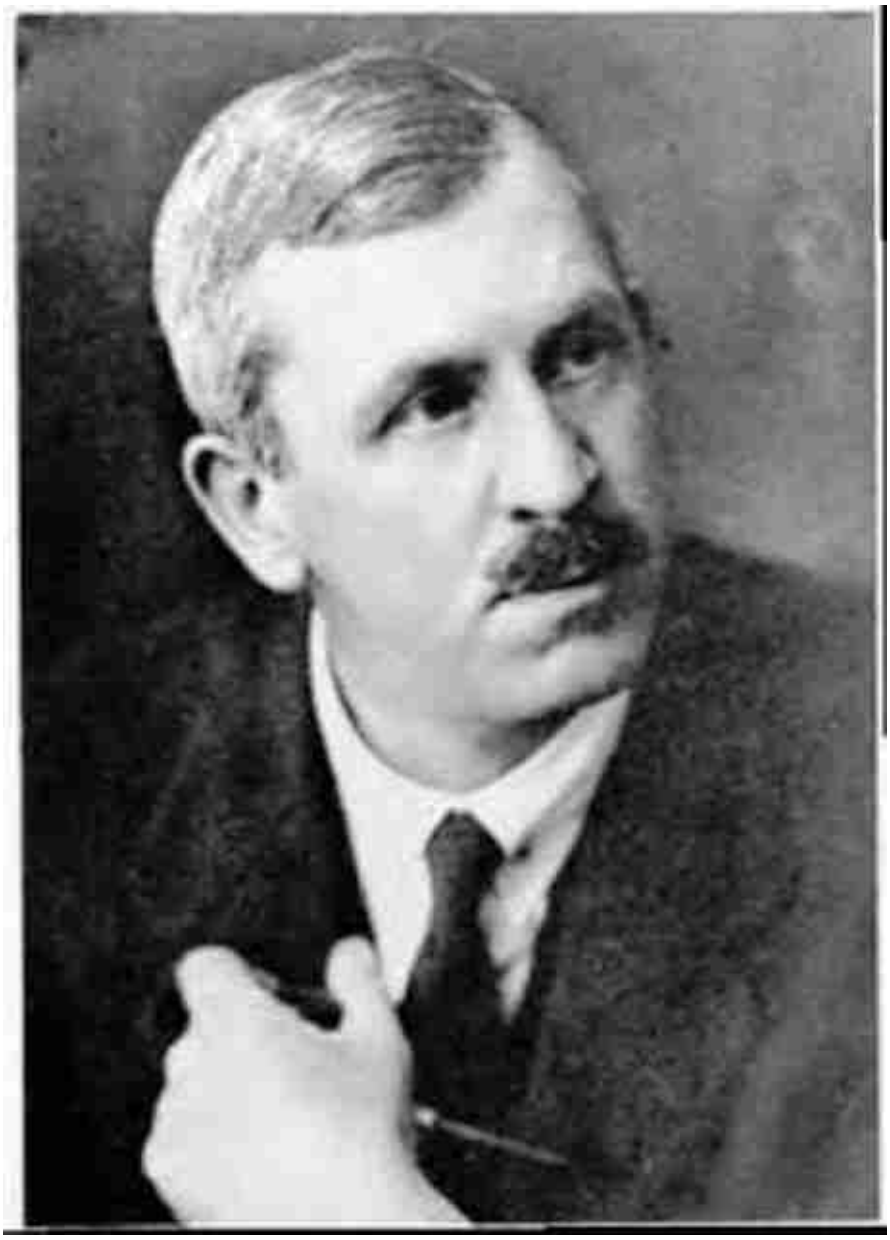
Carl Jung: But I’m absolutely positive that his feelings are still liquid. **(2016-10-14 02:30)**



To H. G. Baynes

My dear Peter, 20 January 1939

A master at Eton College, a Mr. X., has consulted me.

I have sent him to you.

He is at first a somewhat odd individual, but if you take into consideration what a master at a public school might be, it isn’t so bad after all.

He has certainly done rather funny things of which he will tell you.

But I think the Harley Street specialist whom he consulted has done much funnier things.

I just want to tell you that my impression (though hastily built upon one interview) is that this man isn't really a case.

He is just damn funny and has a dangerous tendency to put the wrong footforward and to say or do everything that eventually will prove that he is crazy.

But I'm absolutely positive that his feelings are still liquid.

He is appreciative of a friendly and helpful attitude.

He is considerate, he understands and agrees that his behaviour can seem peculiar, and he does understand that his headmaster is reasonably afraid of lunatics and that one should, therefore, not behave as if one were one.

I'm pretty certain that if he has your sympathy (which he deserves, being a kindly man and jackass of an artist) you can keep him straight.

What he also needs is that you have a quiet talk with the headmaster of Eton telling him that many a don has been an odd number and that the things this man has done (at least as much as I know of them) are not very serious; that he is moreover a good teacher, apparently capable of keeping his pupils in order, and that one shouldn't fire him because it would finish him utterly, being a definite proof that he is crazy; that one should rather give him a fair chance to improve and that the headmaster might even give him occasionally some confidential and paternal advice, slapping him on the back, telling him, for instance, that one shouldn't race with the boys nor sing low songs in the solemnity of Eton.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 258-259

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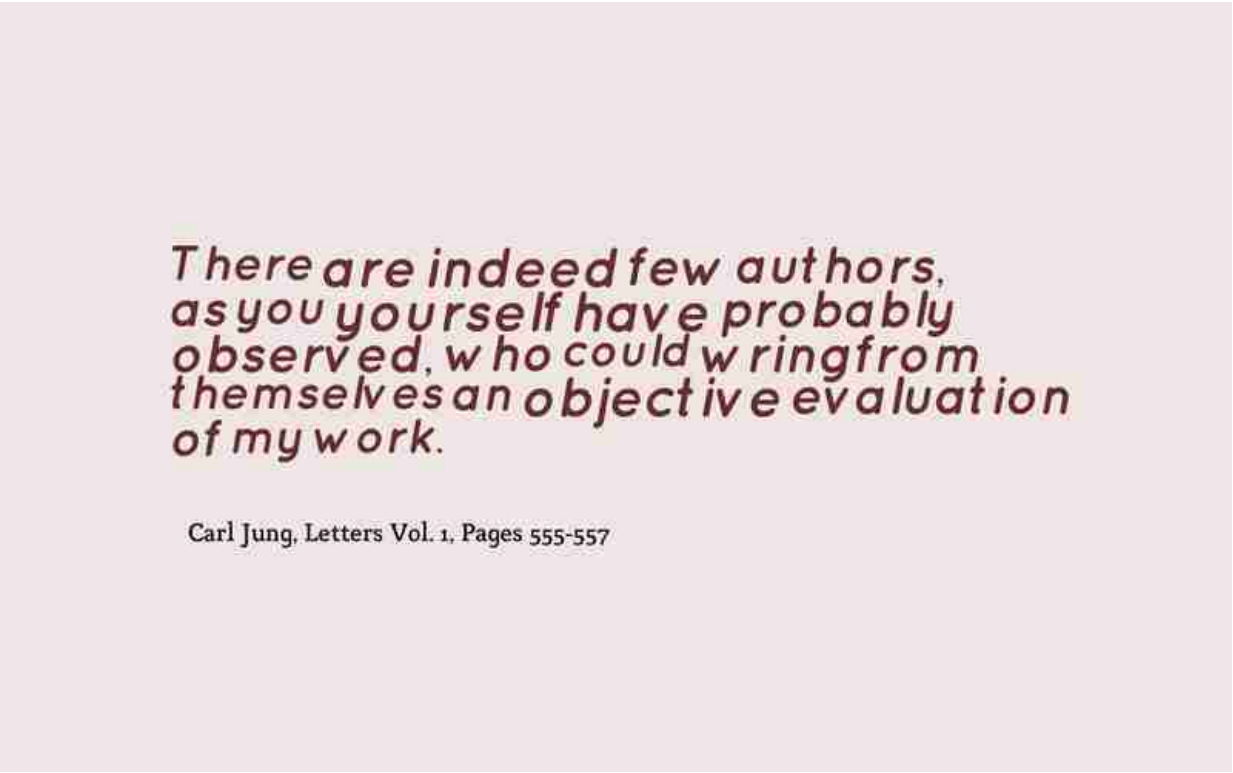
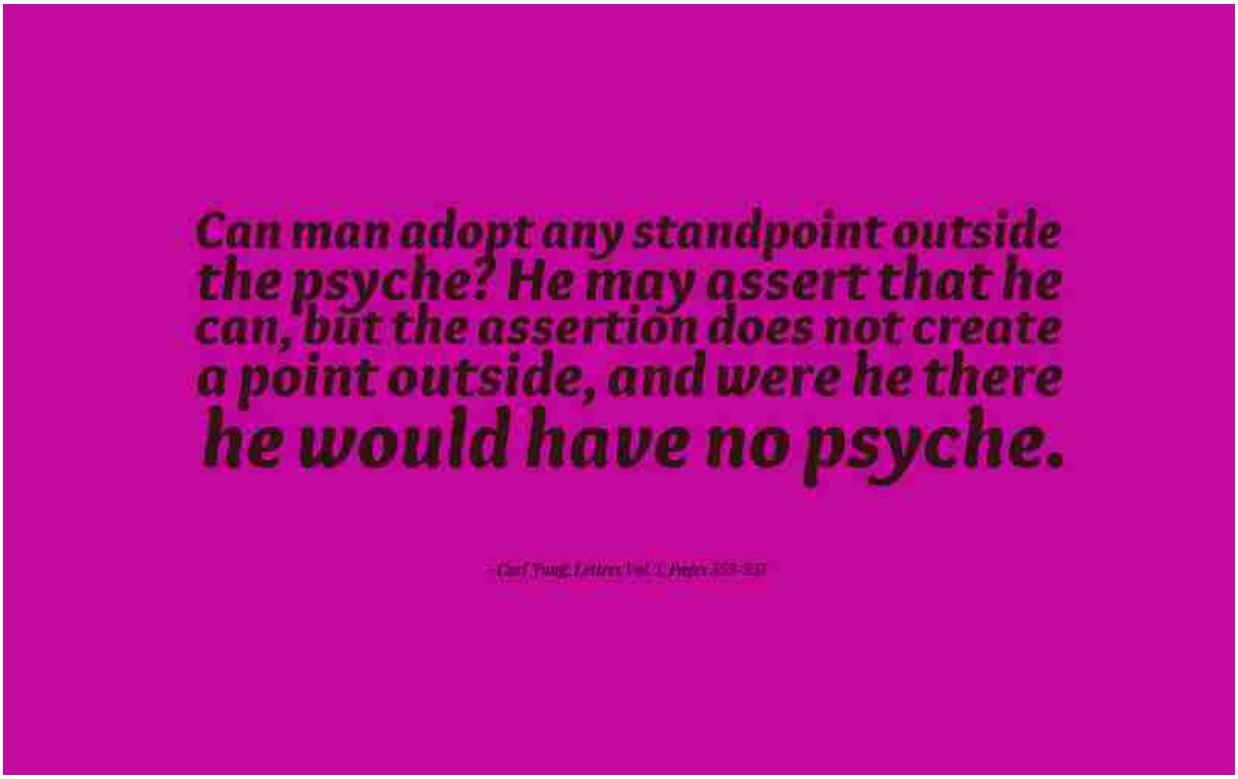
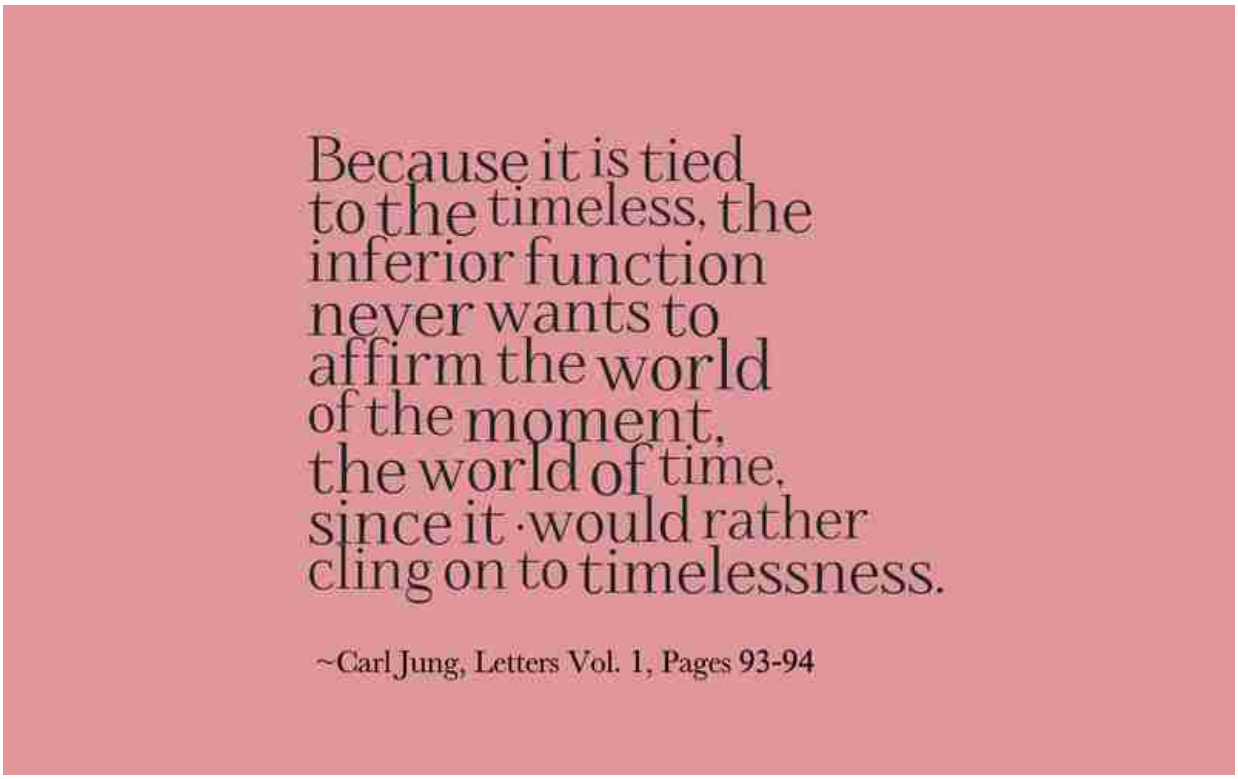
Some Carl Jung Quotations [LI] **(2016-10-15 02:30)**


There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.
Carl Jung, Letters Vol. 1, Pages 555-557

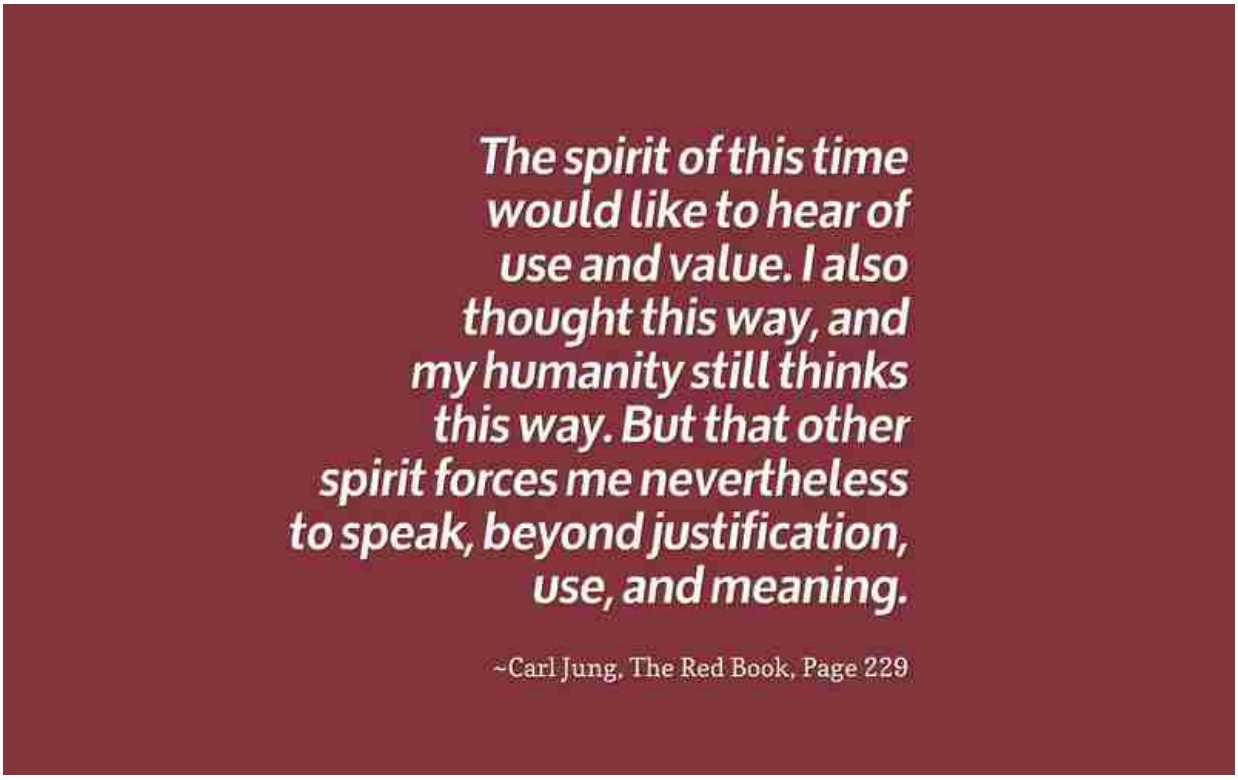
There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work. Carl Jung, Letters Vol. 1, Pages 555-557


Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche.

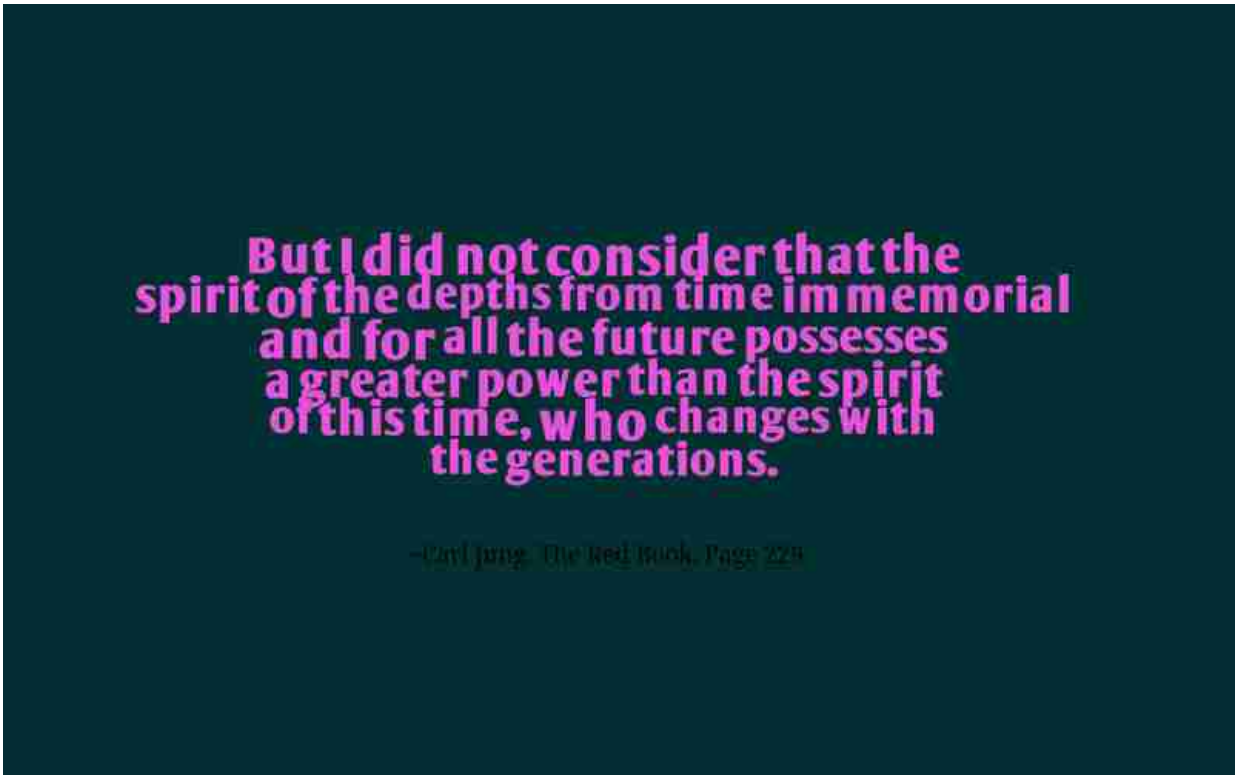
Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Pages 555-557


Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it would rather cling on to timelessness.
~Carl Jung, Letters Vol. 1, Pages 93-94

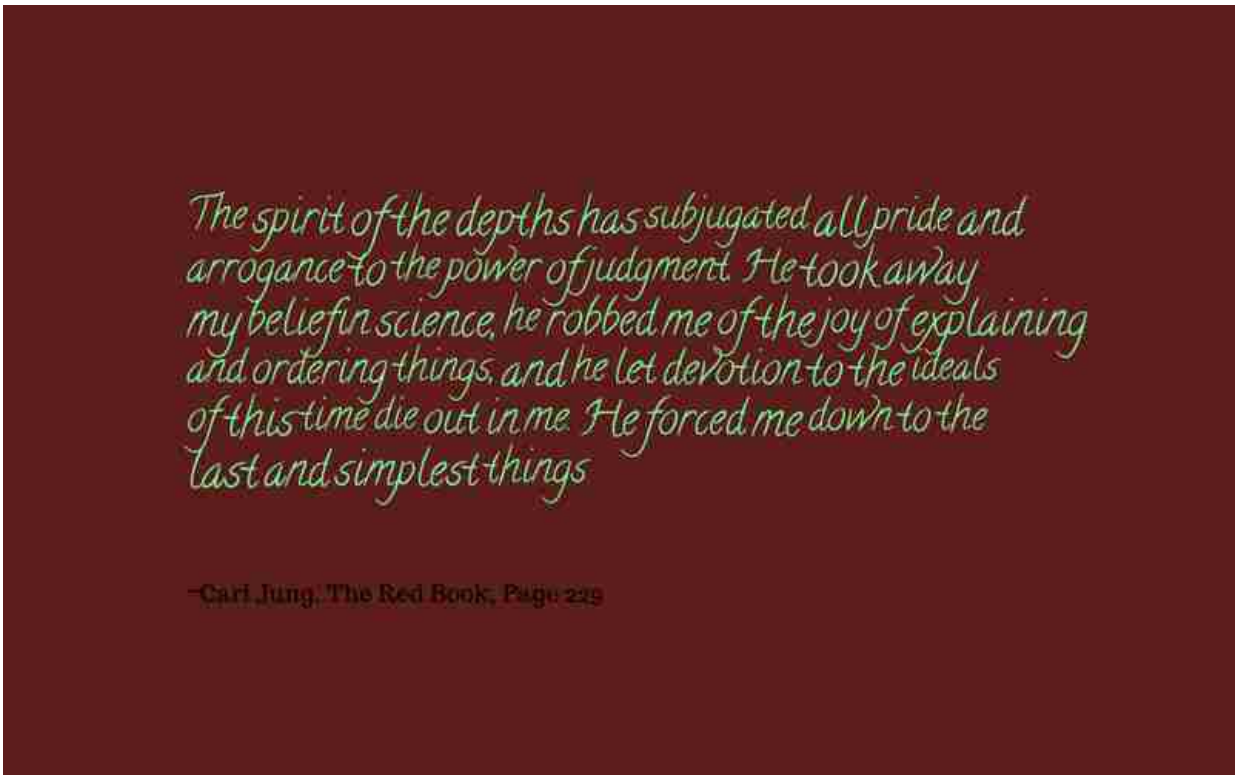
Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung, Letters Vol. 1, Pages 93-94


The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.
~Carl Jung, The Red Book, Page 229

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

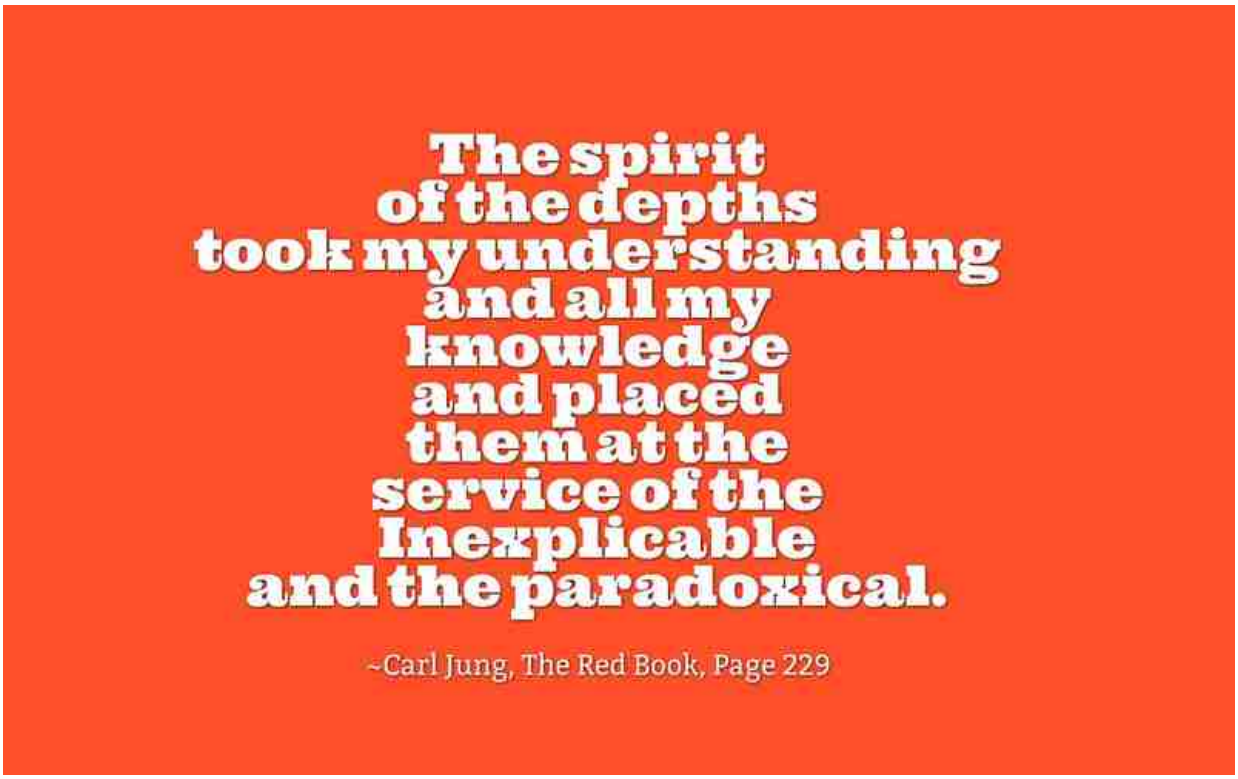

But I did not consider that the
spirit of the depths from time immemorial
and for all the future possesses
a greater power than the spirit
of this time, who changes with
the generations.
–Carl Jung, The Red Book, Page 229

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

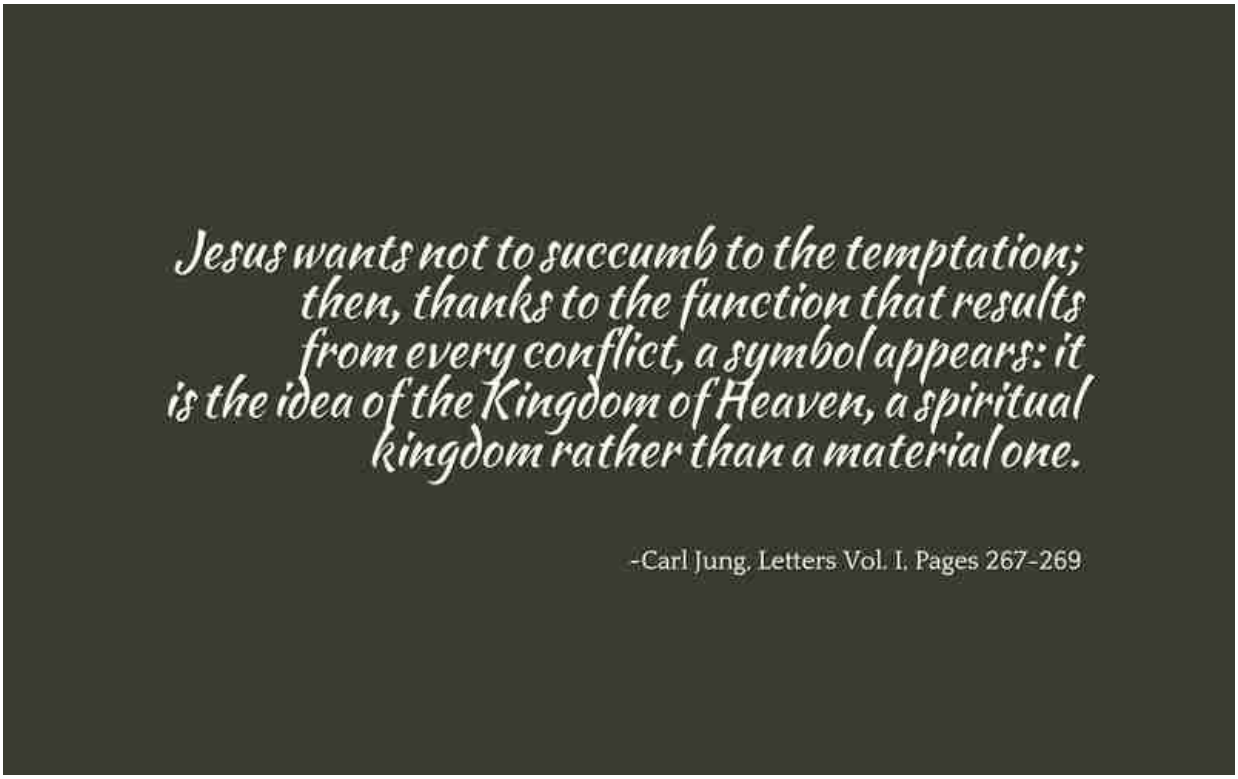

The spirit of the depths has subjugated all pride and
arrogance to the power of judgment. He took away
my belief in science, he robbed me of the joy of explaining
and ordering things, and he let devotion to the ideals
of this time die out in me. He forced me down to the
last and simplest things
–Carl Jung, The Red Book, Page 229

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time

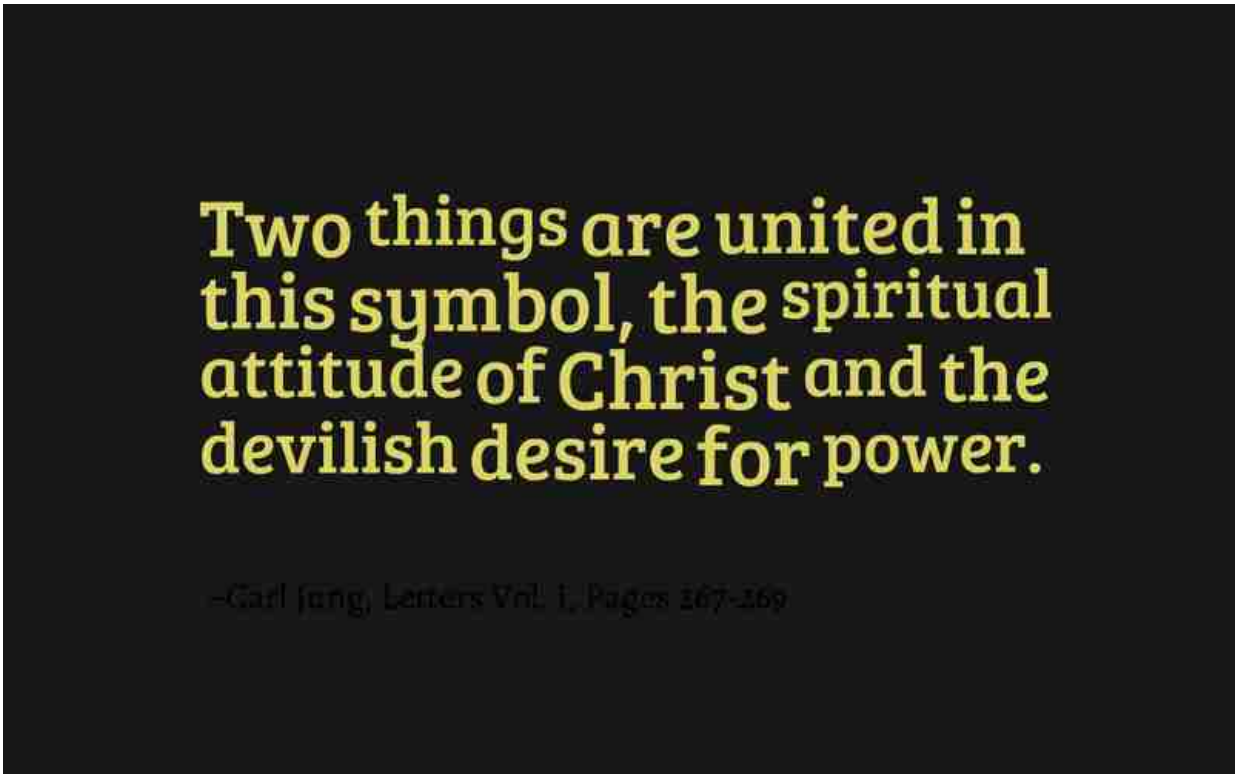
die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page229



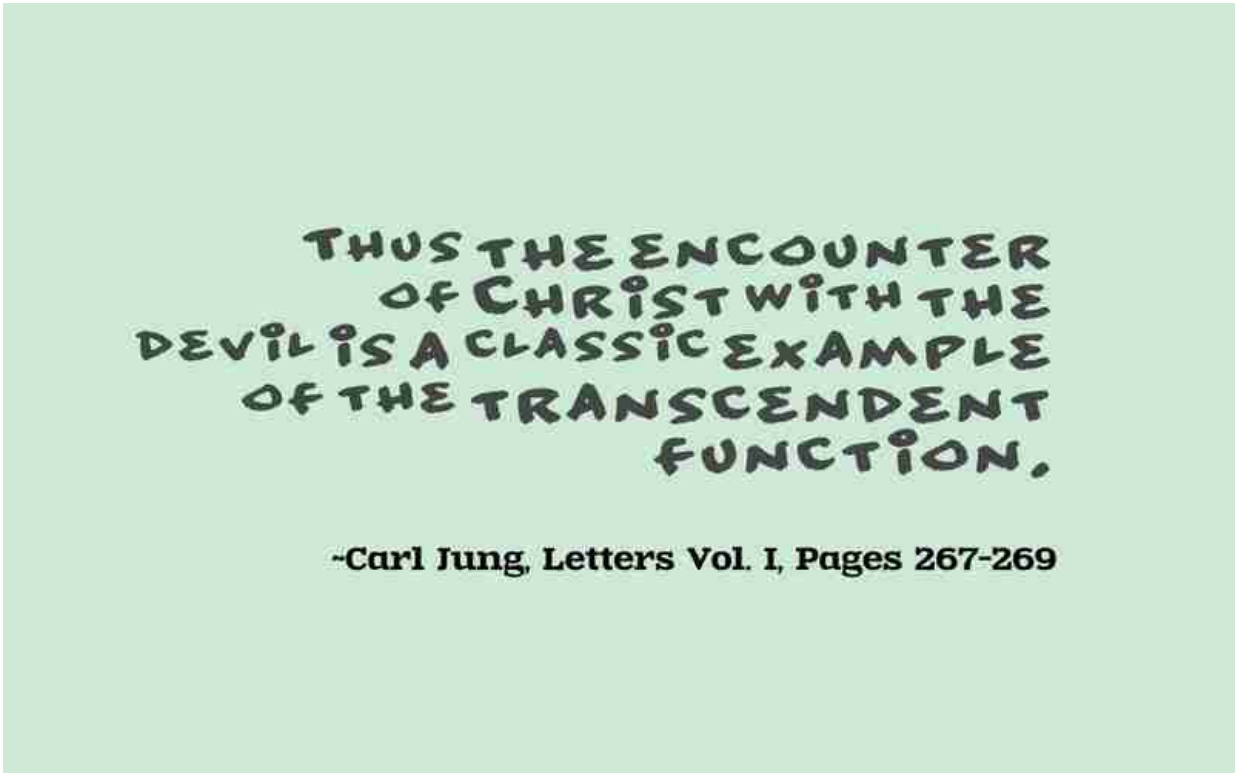
The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229


Jesus wants not to succumb to the temptation;
then, thanks to the function that results
from every conflict, a symbol appears: it
is the idea of the Kingdom of Heaven, a spiritual
kingdom rather than a material one.
-Carl Jung, Letters Vol. I. Pages 267-269

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one. Carl Jung, Letters Vol. I, Pages 267-269



Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, 2220


THUS THE ENCOUNTER OF CHRIST WITH THE DEVIL IS A CLASSIC EXAMPLE OF THE TRANSCENDENT FUNCTION.
~Carl Jung, Letters Vol. I, Pages 267-269

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Pages 267-269

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Pages 267-269

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites.
~Carl Jung, Letters Vol. I, Pages 267-269

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Pages 267-269

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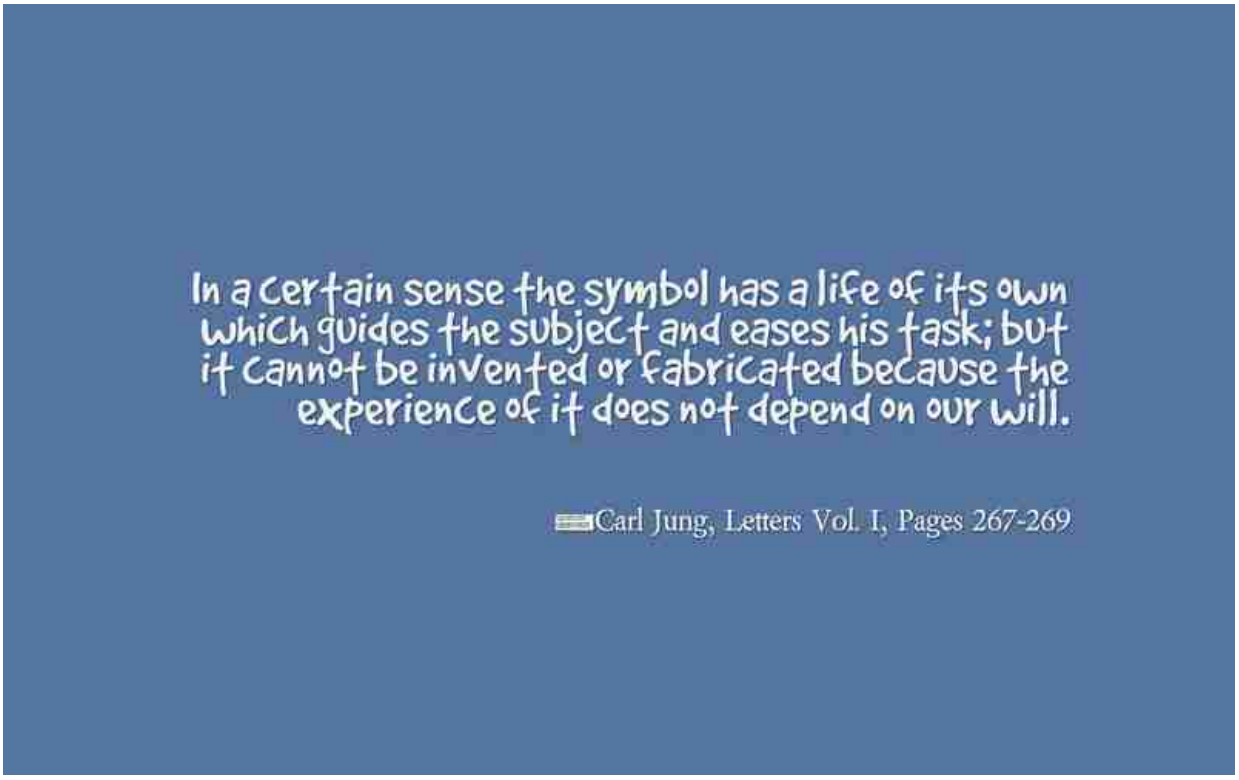
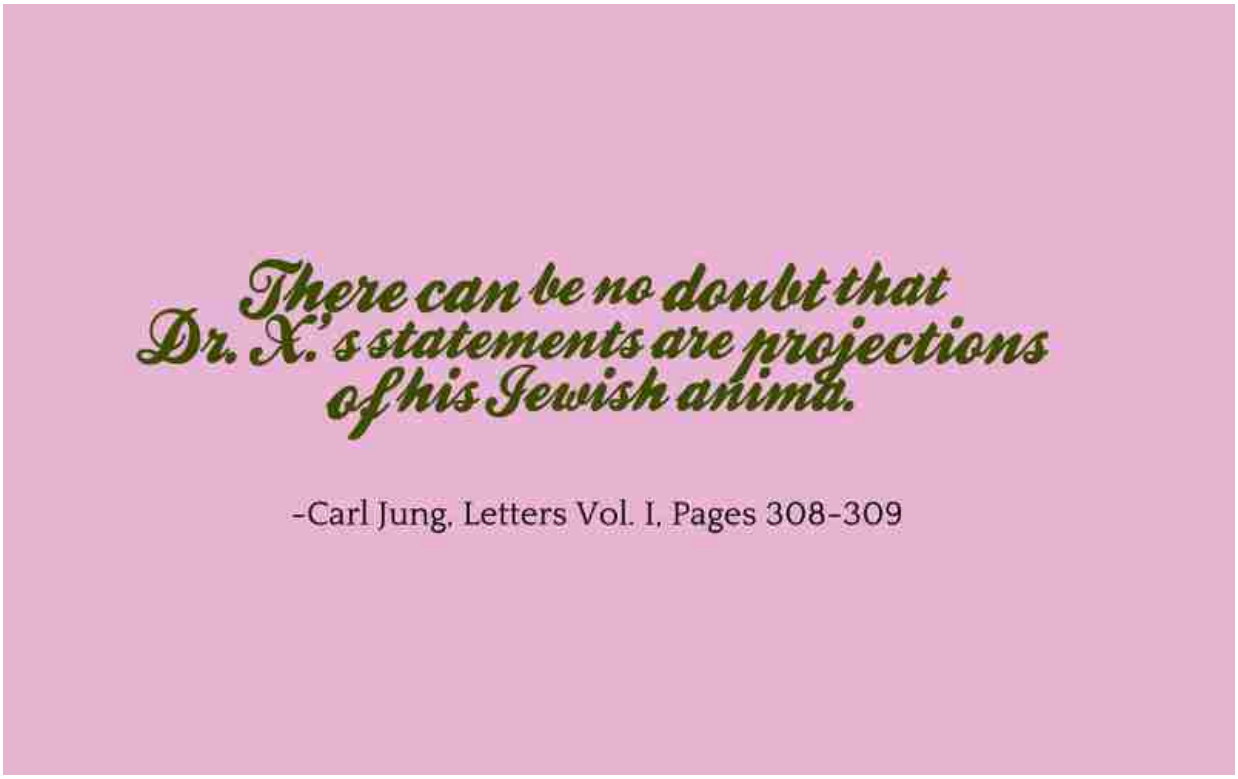
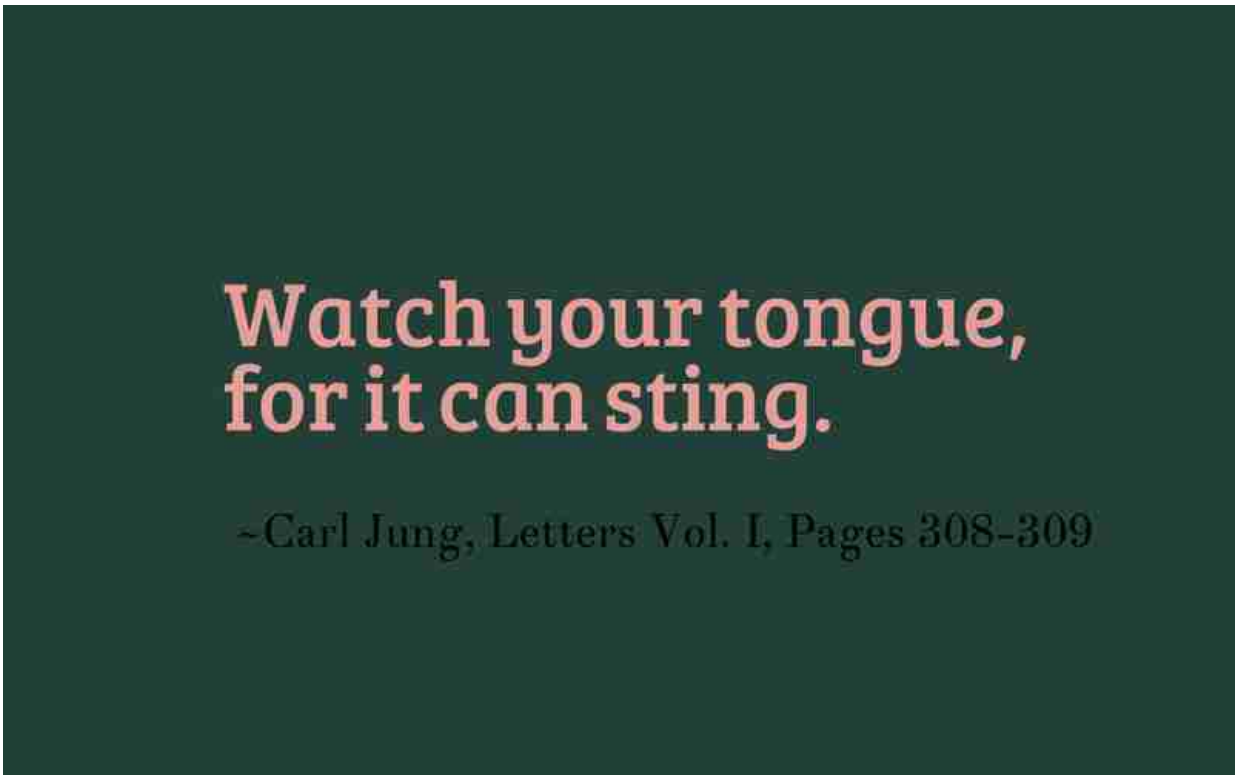

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will.
Carl Jung, Letters Vol. I, Pages 267-269

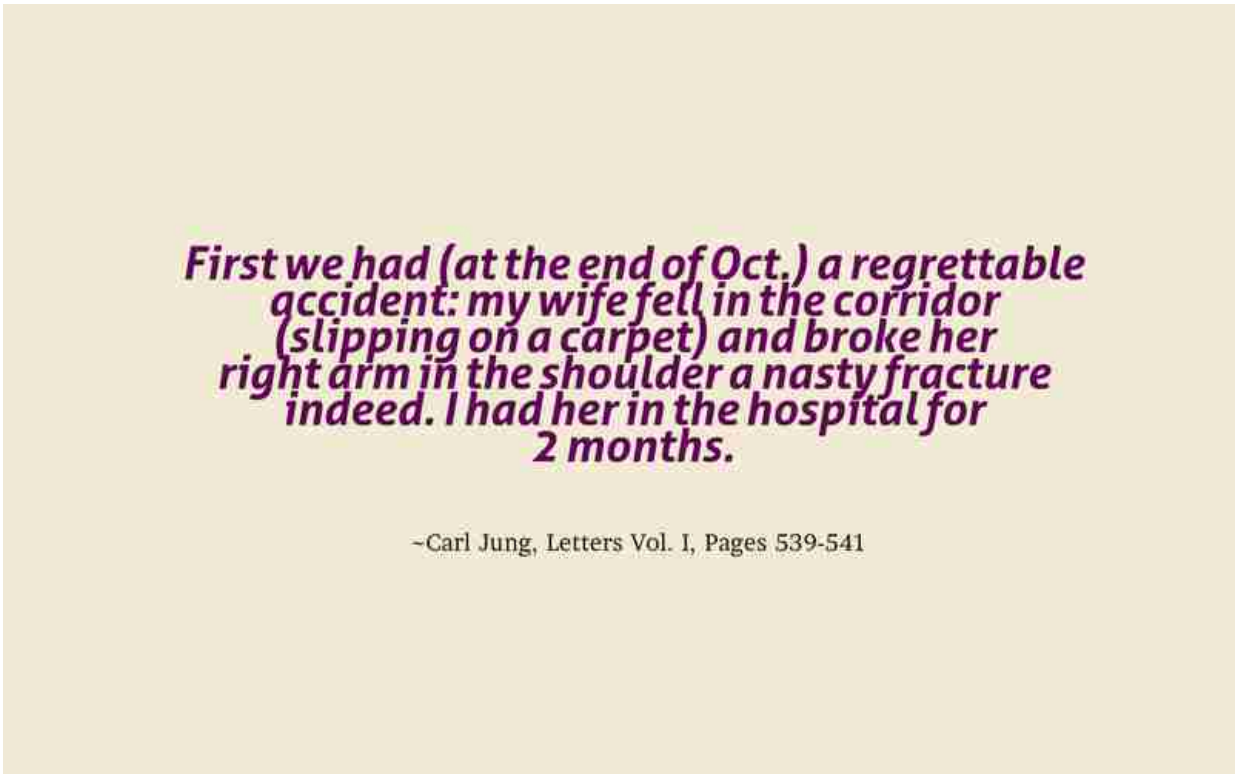
In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented
or fabricated because the experience of it does not depend on our will. Carl Jung, Letters Vol. I, Pages 267-269



There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Pages 308-309



Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Pages 308-309


First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months.
~Carl Jung, Letters Vol. I, Pages 539-541

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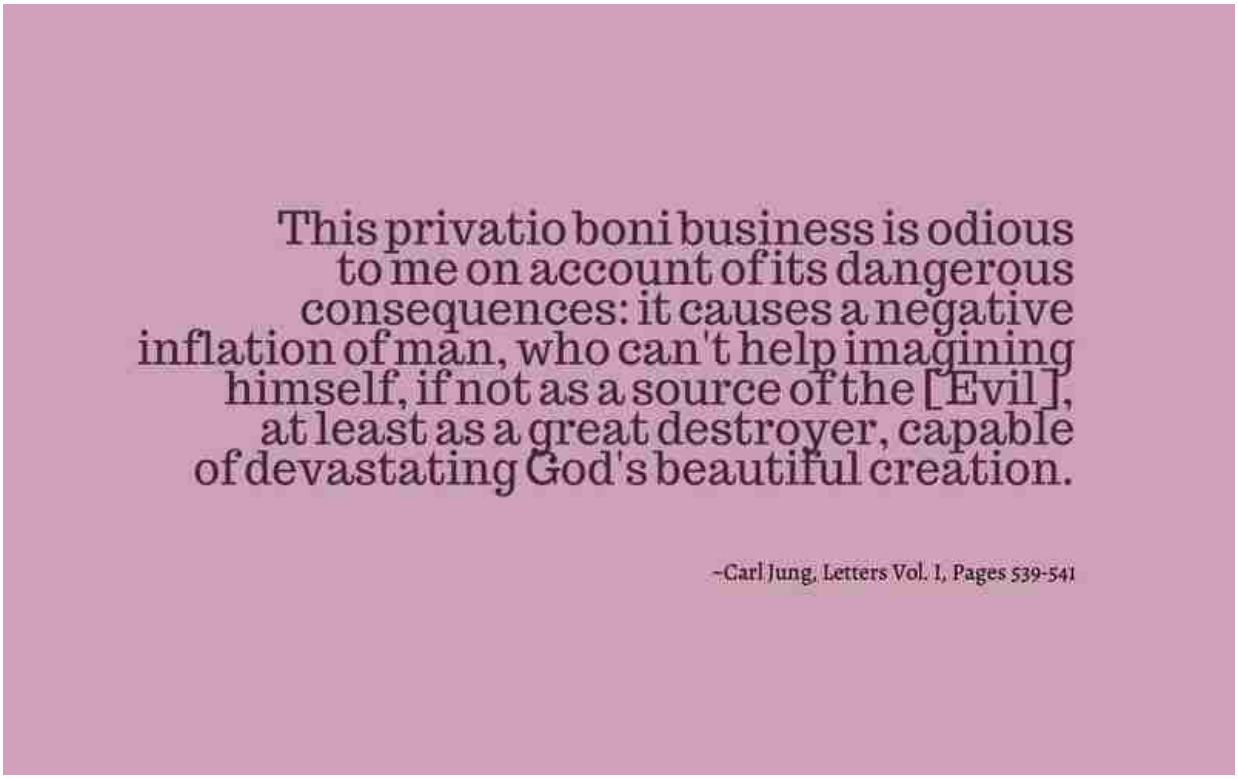
This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation.
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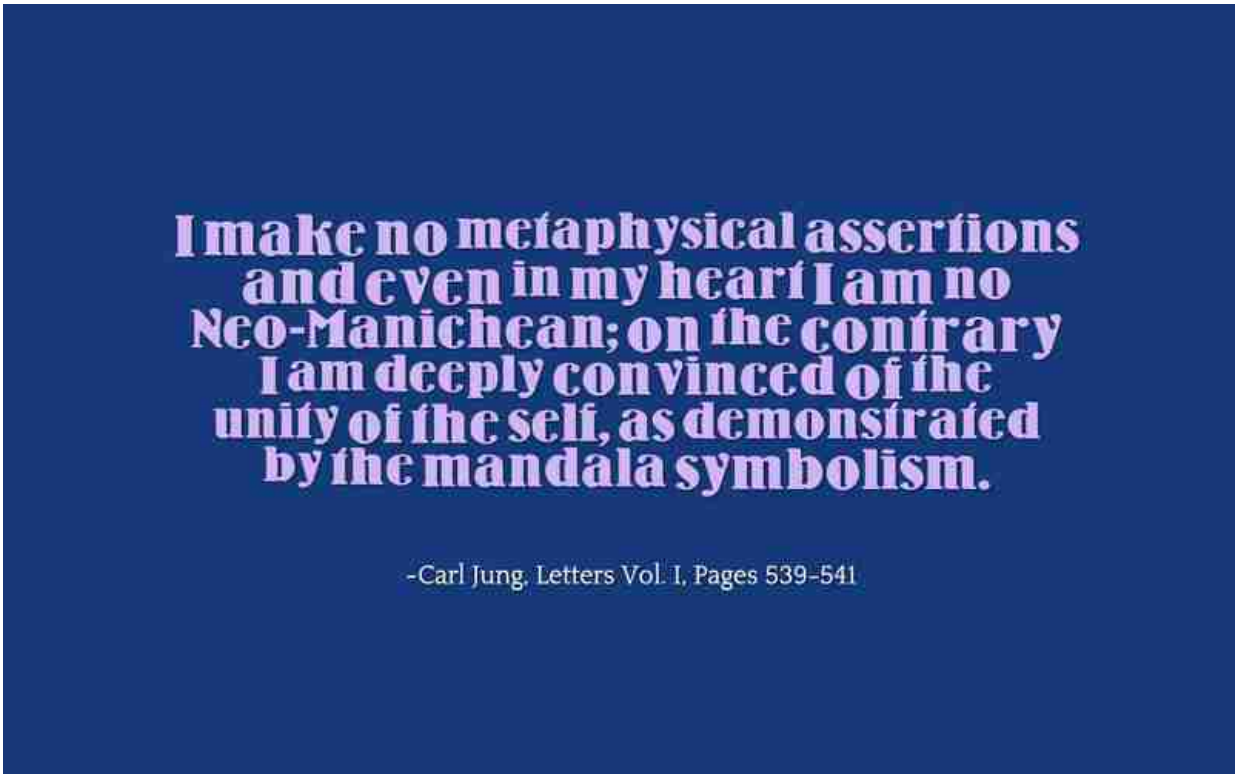
I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.
-Carl Jung. Letters Vol. I, Pages 539-541

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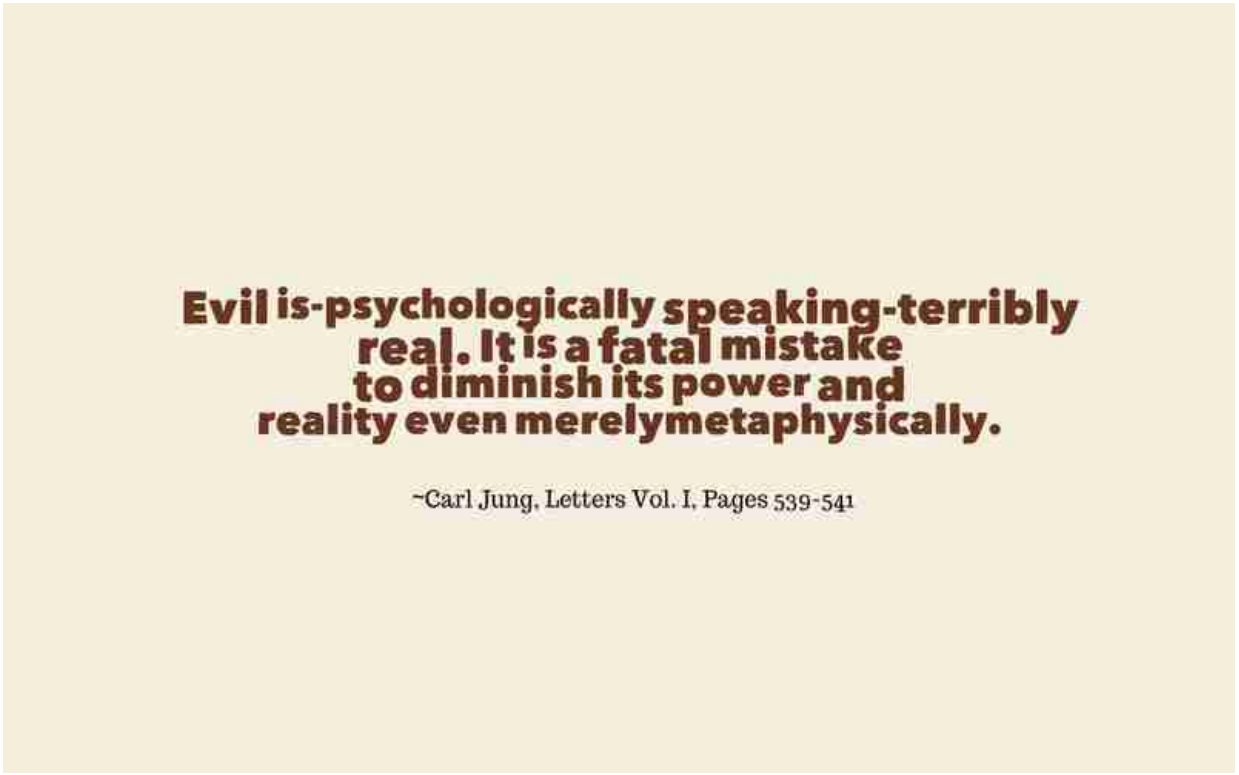
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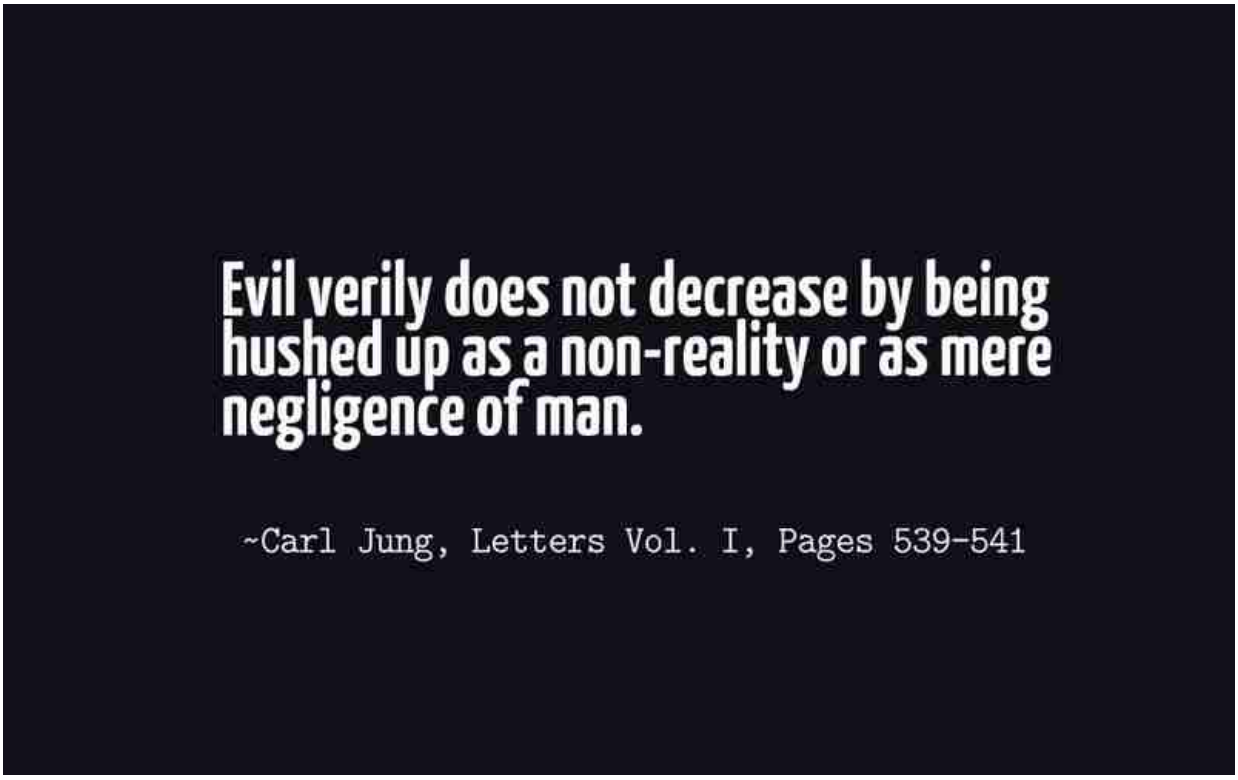
Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man.
~Carl Jung, Letters Vol. I, Pages 539-541

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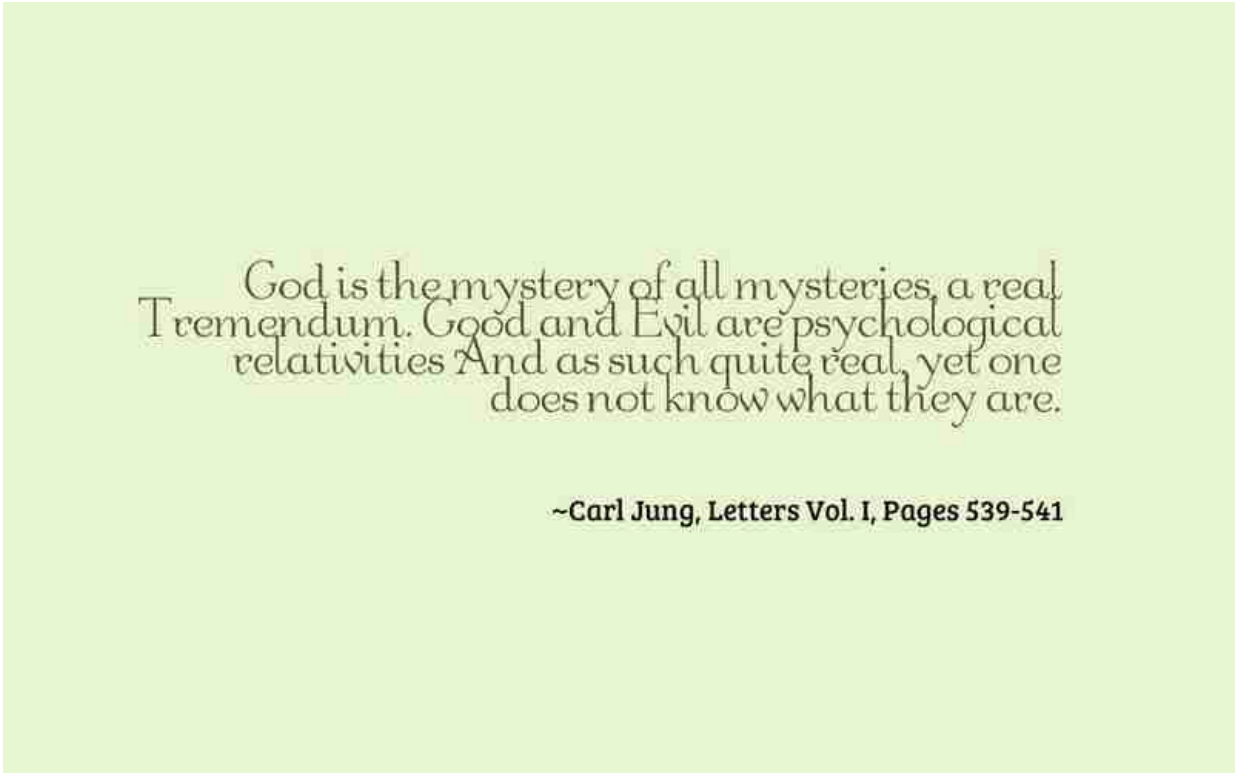
God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are.
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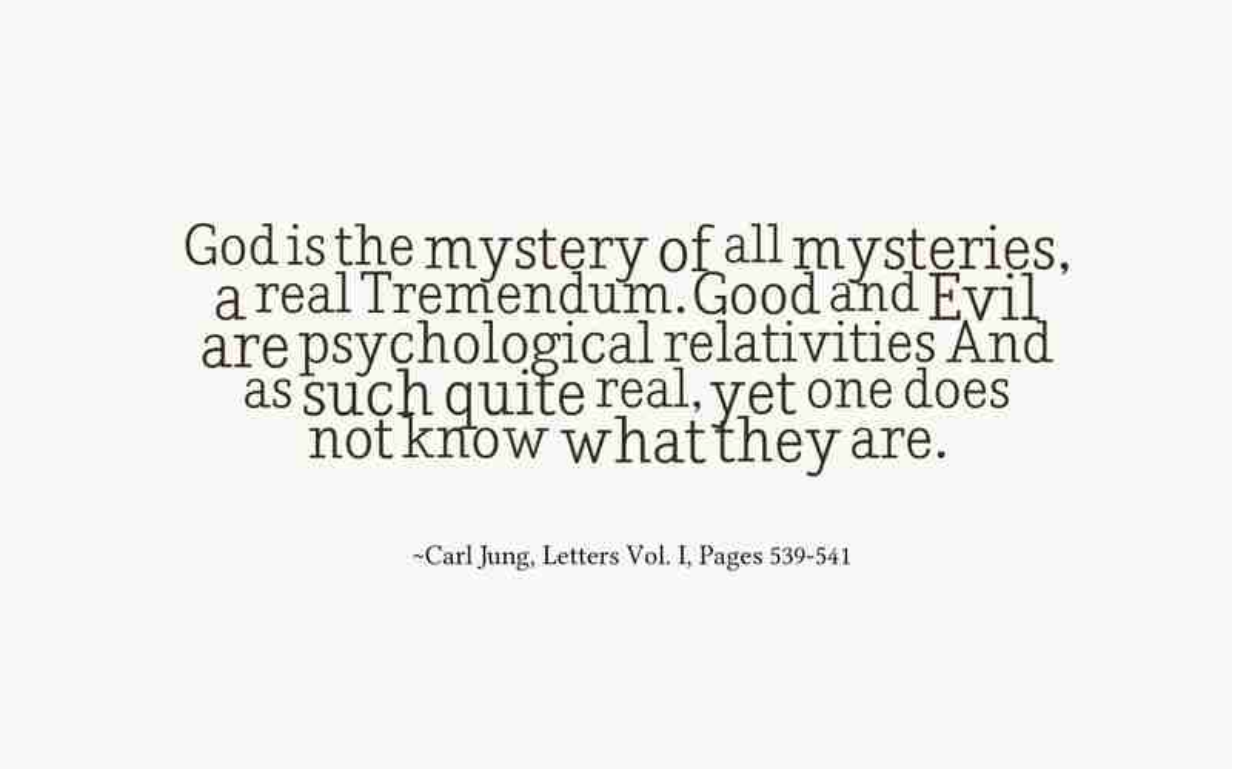
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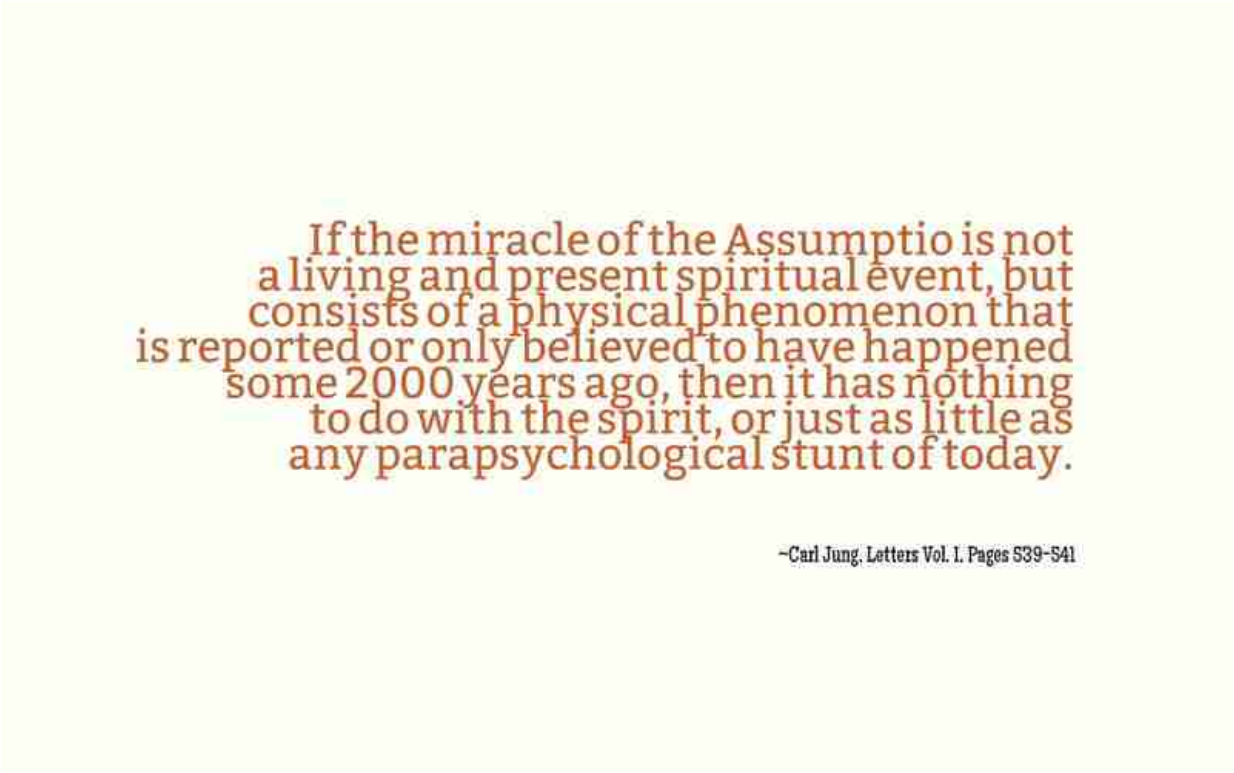
It seems to be the hierosgamos motif: the cut-down tree has been brought into the
cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Pages 566-568


If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today.
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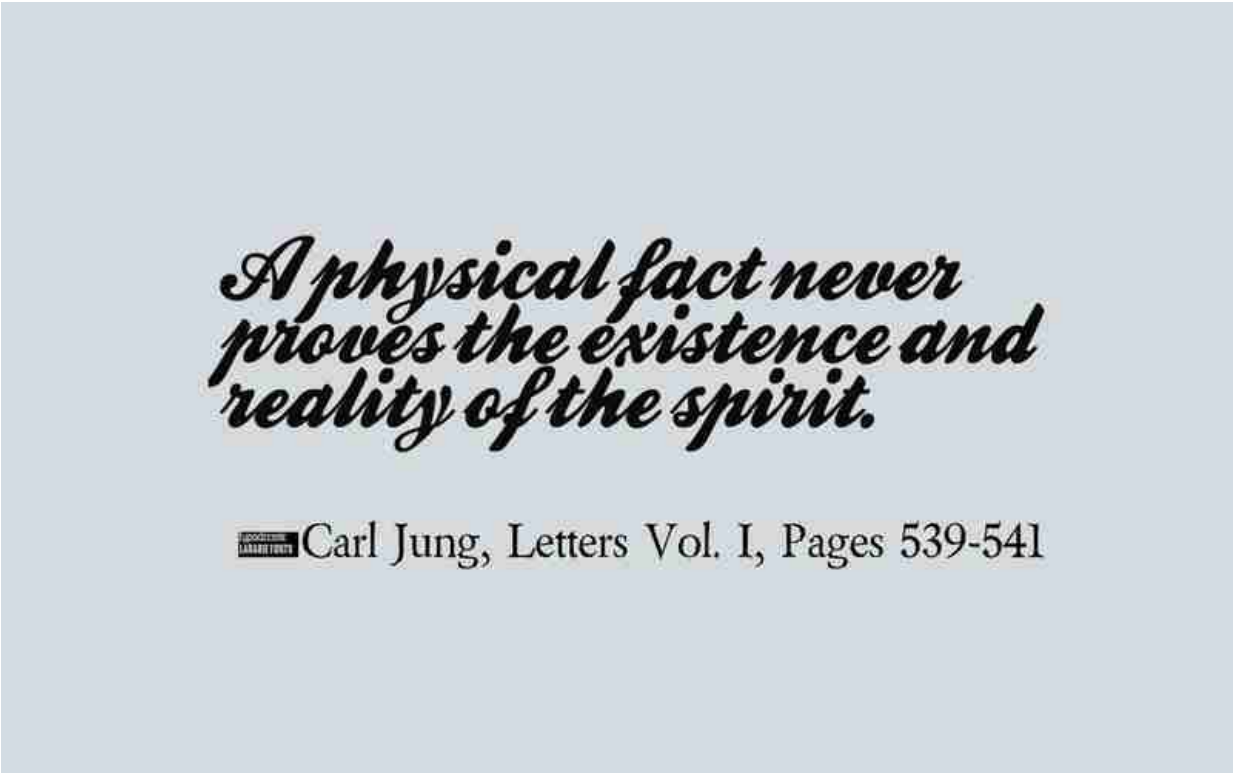
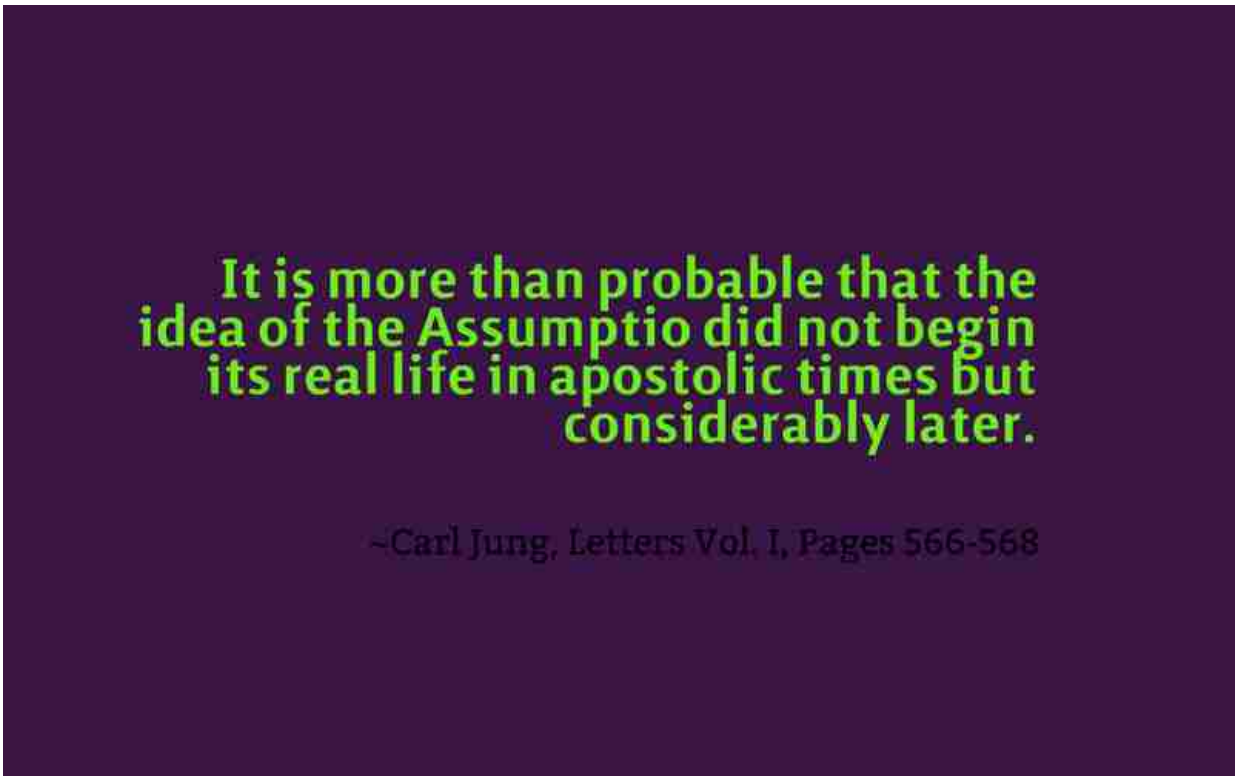


A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Pages 566-568


It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later.
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Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail]. **(2016-10-16 02:30)**

To Gustav Senn

Dear friend, 13 October 1941

Best thanks for your kind letter.

I was naturally very pleased that you have made a serious effort to plough through the jungle of my problematical little book.

I have. grappled with your book, too, and am very impressed by the methodology of your Theophrastus, who could indeed be a modern scientific mind in more than one respect.

I could not help marveling at your philological exactitude.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.

A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic

material on his relation to his mother.

This also hangs together with the fact that he never married.

I have always avoided scientific polemics because they are usually fruitless, as I have seen from many examples in my immediate vicinity.

My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail].

With that I have come through pretty well, all things considered.

Not that there weren't occasions when I would have been delighted to settle some special blockhead's hash in the time-honoured fashion.

I had hoped to meet you in Einsiedeln and was very sorry not to see you.

It was an unusually fine and lively affair and the monastery did its very best.

Hoping it won't be another 40 years before we see each other again, and with best regards,

Yours,

Carl Carl Jung, Letters Vol. I, Pages 305-306

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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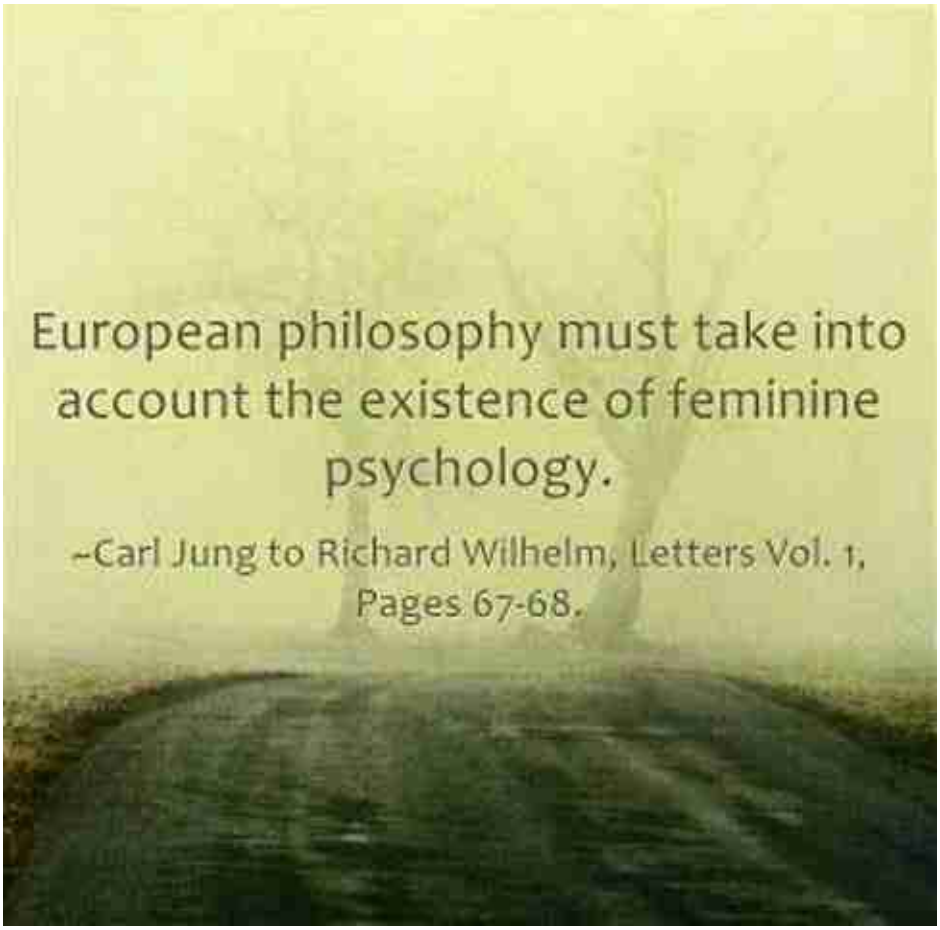
Carl Jung on "Women" - Anthology **(2016-10-17 02:30)**


European philosophy must take into account the existence of feminine psychology.
~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman

is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

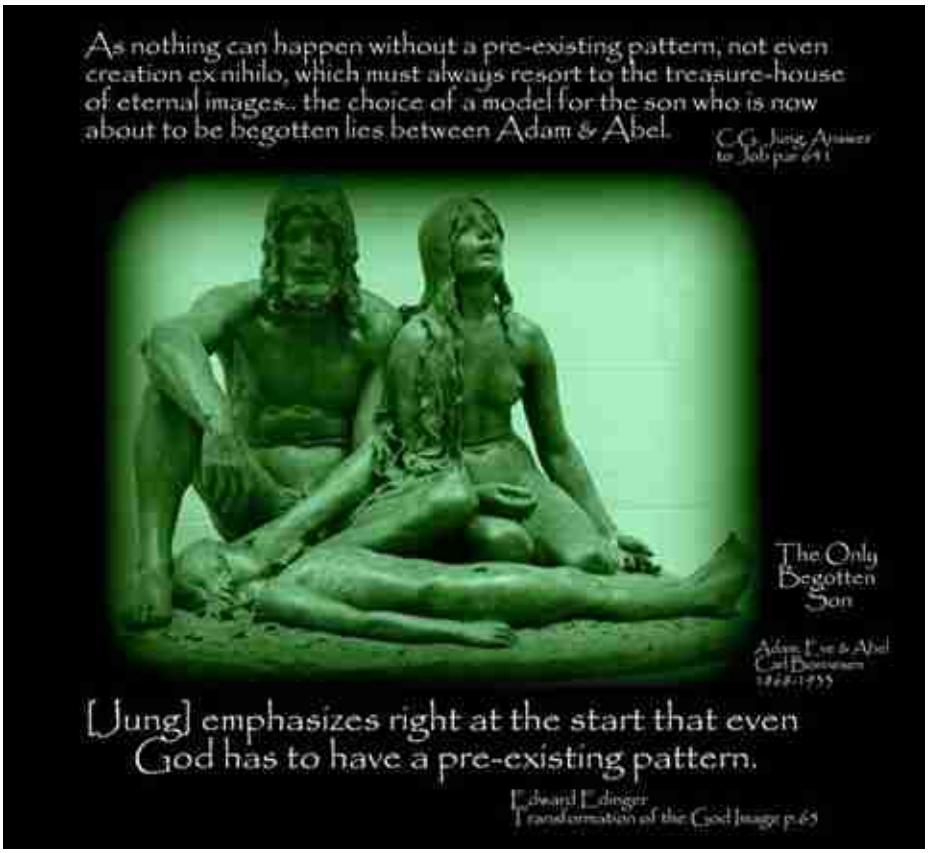
Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.

Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,... (2016-10-17 02:30)


As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images.. the choice of a model for the son who is now about to be begotten lies between Adam & Abel.
C.G. Jung Answer to Job par 641
The Only Begotten Son
Adam, Eve & Abel
[Jung] emphasizes right at the start that even God has to have a pre-existing pattern.
Edward Edinger
Transformation of the God Image p.65

“Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.” Carl Jung, CW 11, par. 625

“As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images in the fabulous mind of the "master workman," the choice of a model for the son who is now about to be begotten lies between Adam . . . and Abel.” Carl Jung, CW 11, par 641

What I want to call your attention to is the unqualified statement that "nothing can happen without a pre-existing pattern."

It is very instructive to observe how Jung elaborates his argument about the process of God’s incarnating as man.

He emphasizes right at the start that even God has to have a pre-existing pattern.

That shows you what vital importance Jung attaches to psychic patterns of structure as the basic elemental requirements for any psychic operation.

This is a very important principle to apply in the course of practical analysis.

As we listen to patients and study their unconscious material we must always be on the alert for the basic patterns that are being revealed to us.

Those would be the very things that the patient misses entirely.

The patient is at sea in a chaos of events, but if we are familiar with the basic psychic patterns, we will perceive them and can point them out.

There will be, by and large, two different levels on which these patterns will be based.

First there will be psychological material derived chiefly from the personal level from personal childhood experience.

This material will reveal repetitions of the patterns of experience that were laid down in childhood: the particular family constellations and the particular experiential constellations that imprinted themselves on the child's psyche and
will remain there for all time.

Analysis does not erase those childhood patterns; the most it can do is to make them conscious.

Second, below that personal level of patterning will be the collective level, where we perceive the archetypal patterns.

The personal patterns that we detect on the basis of childhood experience also will have their archetypal prototypes.

When the time has come for the patient to engage the archetypal dimension of the life patterns he is involved with, the dreams will indicate that fact by taking on an archetypal quality.

That will then encourage us to shift the interpretation of patterns from the personal to the archetypal level.

As Jung tells us here, God himself is dependent on pre-existing patterns whenever he wants to create something.

Jung could hardly state more emphatically how crucially important he considers the basic typical patterns of the psyche to be. Edward F. Edinger, Transformation of the God Image, Pages 65-66

Carl Jung across the web:

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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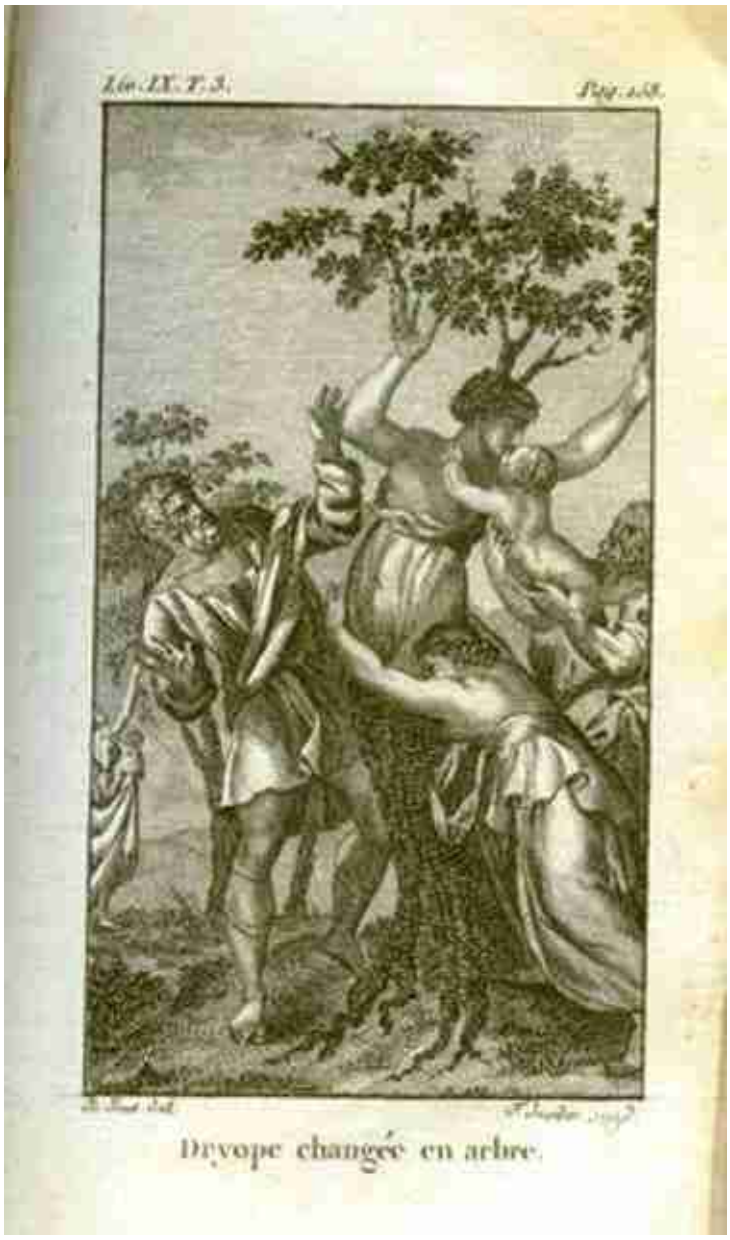
Carl Jung: The transitus means carrying a heavy burden. **(2016-10-18 02:30)**



Dr.Jung:

I find here a number of questions.

We will begin with one by Miss Howells: "Will you please discuss further the psychological experience of the transitus of modern man?

How does he take into his new psychological experience the carrying of the religious symbol of sacrifice?"

We spoke last time of the symbols of the transitus in certain old cults, the pine tree carried into the cave in the cult of Attis, for instance, and Mithra carrying the slain bull, and Christ carrying the cross.

The transitus means carrying a heavy burden.

This is well-known religious symbolism, of course, in every pious book and book of hymns carrying the burden is a familiar speech metaphor, and the meaning seems quite transparent; one understands that one should carry one's own burdens without lamenting too much over the difficulties, and so on.

But one does not see exactly why this very natural admonition should be expressed in such dogmatic forms.

You see, the symbolism points to something more basic, to an unconscious fact. For instance, what has Attis, an anthropomorphic god, to do with the pine tree?

You remember the tree was cut down and his image fixed to the trunk, which was then carried into the cave.

This obviously has to do with the dying and resurrecting god, it is projected by man, and from the interpretation of that ritual we can find out what specific burden those people understood ought to be carried. So what does the pine tree mean?

Or the cross to which Christ was to be affixed?

Or the bull carried by Mithra who was himself the bull? Carl Jung, Visions Seminar, Page 1213

[1]

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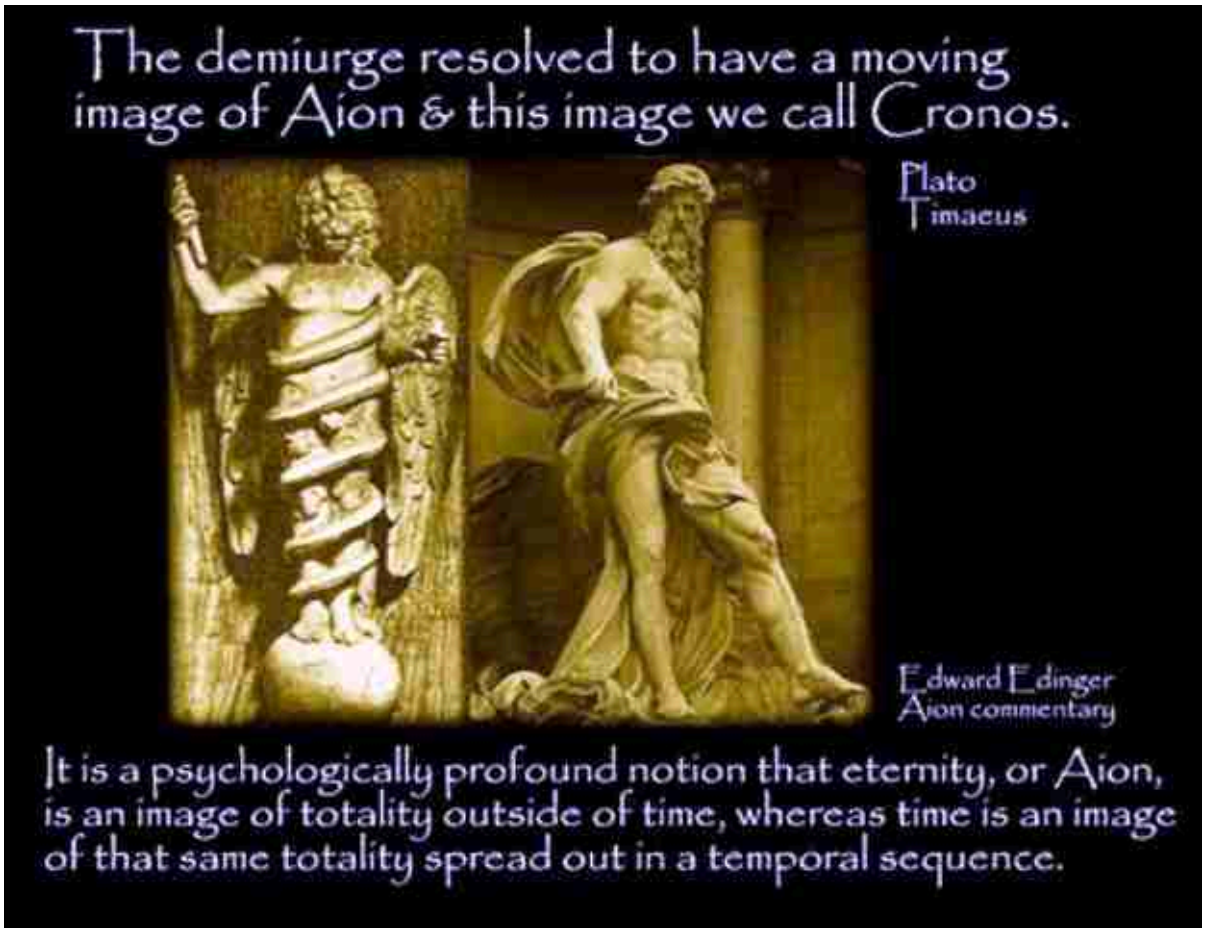
Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side. **(2016-10-19 02:30)**


The demiurge resolved to have a moving image of Aion & this image we call Cronos.
Plato Timaeus
Edward Edinger Aion commentary
It is a psychologically profound notion that eternity, or Aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

Plotinus finally refined this idea that time is the moving image of eternity, in this passage:

"If eternity, [aion], is life at rest, unchanging and identical and already unbounded, and time must exist as an image of eternity . . . then we must say that there is another lower life [corresponding to the higher life. The lower life has instead of aunity] without distance or separation, a . . . unity . . . by continuity; and instead of a complete unbounded whole, a continuous unbounded succession and instead of a whole all together, a whole which is and always will be going to come into being part by part." 9Enneads, III, 7, 11.

It is a psychologically profound notion that eternity, or aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

This corresponds exactly to Jung's remark in Mysterium Coniunctionis:

"The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206.

Aion was thought of as an inner water and it was also thought that after the death of the individual, that inner water was left as a snake; the snake was imagined as the soul of the departed one, inhabiting the tomb perhaps.

All of these connections are included in figure 1, a cluster diagram showing the major references to aion.

This psychic organism called aion has also appeared in many Biblical passages.

The Old Testament was translated into Greek in the third century B.C., and the word aion shows up there.

Yahweh says to Abraham in Canaan, "All the land which thou seest, to thee will I give it, and to thy seed, for an aion." (Gen. 13:15, ASV)

The usual translation is "forever."

Yahweh says to Moses, concerning the celebration of the Passover, "You must keep these rules as an ordinance for an aion for you and your children." (Exod. 12:24, JB)

"For all time" is the way it is translated into English, but as you can see it does not mean exactly "for all time."

This is what it means to late Western man, but not quite what it meant at the beginning. Edward F. Edinger, Aion Lectures, Pages 16-17

Carl Jung across the web:

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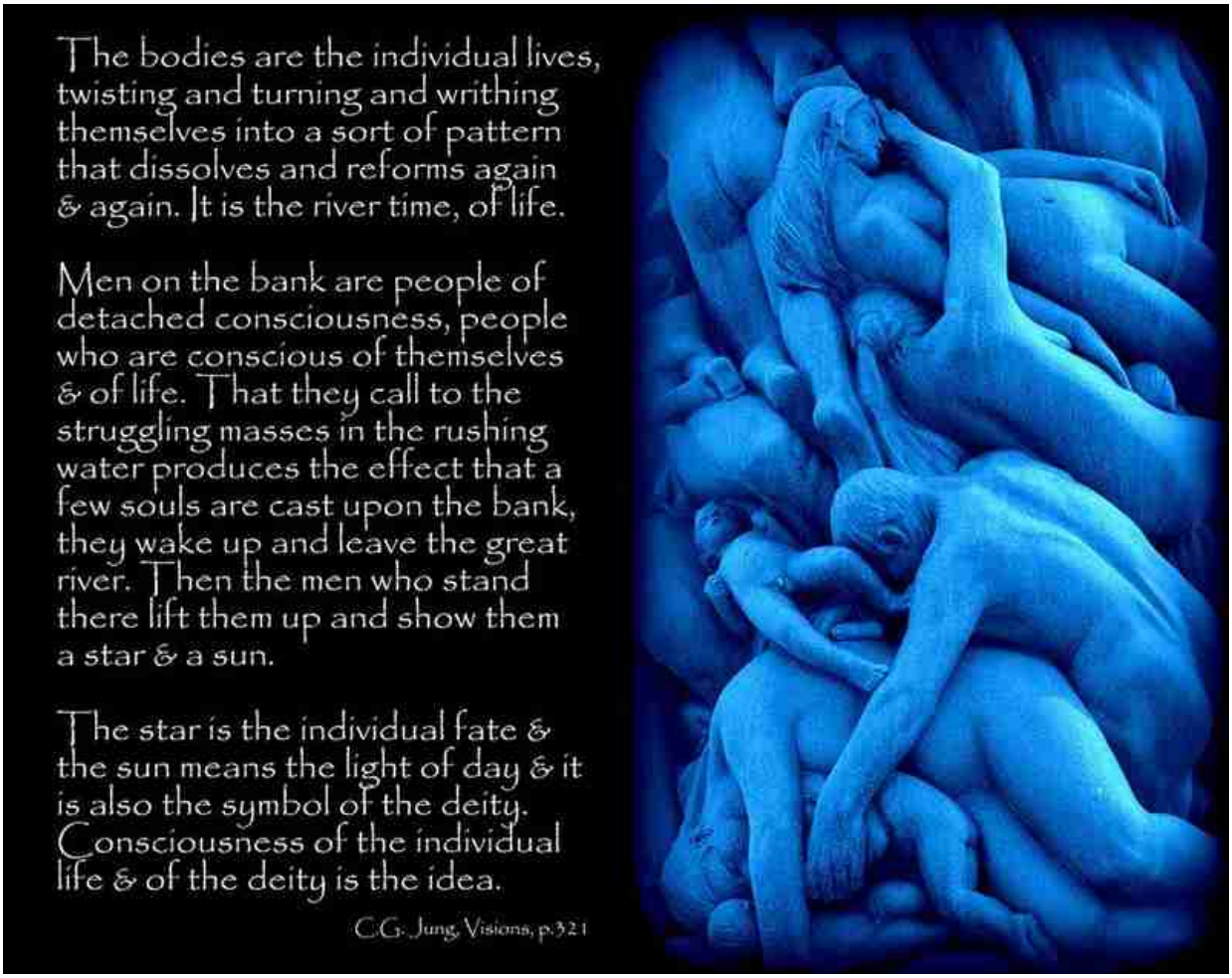
Carl Jung: Yes, in this case the animus, but in the disguise of the old man. **(2016-10-20 02:30)**


The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again & again. It is the river time, of life.
Men on the bank are people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up and leave the great river. Then the men who stand there lift them up and show them a star & a sun.
The star is the individual fate & the sun means the light of day & it is also the symbol of the deity. Consciousness of the individual life & of the deity is the idea.
C.G. Jung, Visions, p.321

Dr: Jung: Yes, quite literally, she grows over the obstacle, she assumes the position or the attitude of the tree; that is, she does not do it by will, she makes no violent attempt to force her way, she leaves it to natural growth.

There is no other way.

She has to stand still and wait until she has grown enough to reach over the top.

That is a very definite psychological situation.

You see, the unconscious always has a tendency to create an impossible problem, and as long as a patient has not been faced with such a problem, or as long as he can promise himself a solution of it, he has certainly not yet reached his particular problem, and all else is merely preparatory.

For the unconscious always produces an impossible situation in order to force the individual to bring out his very best.

Otherwise one stops short of one's best, one is not complete, one does not realize oneself.

It needs an impossible situation where one has to renounce one's own will and one's own wit, and do nothing but wait and trust to the impersonal power of growth and development.

The vision says to our patient: here is this wall and you can only see the other side by turning the eye inward, you can only get over the wall by growing like a tree.

This is, of course, an absolutely different mechanism from the animal way of running after a thing-like a dog.

Now on the other side she sees an old man.

She says: I looked into his eyes and saw therein a great river full of writhing bodies.

A few men stood upon the bank and called with a loud voice to the struggling masses in the rushing water.

The water cast a few souls upon the bank.

Then the men who stood there lifted them up and showed them a star and a sun.

This I saw in the eyes of the old man.

The old man said: "You have perceived" and he sank into the earth.

What is this intermezzo?

Who would the old man be?

Mrs. Crowley: The wise old man.

Dr. Jung: Yes, in this case the animus, but in the disguise of the old man.

She looks into his eyes-here is the eye again-meaning that she sees what he sees.

This man is of legendary age, I don't know how many centuries old; he is the personification of the collective unconscious which is of immense age, and in his eyes she sees with the vision of the collective unconscious.

And what is the view the old man has in his eye?

What is this great river full of bodies?

Prof Eaton: The river of time.

Dr. Jung: Do you remember the dream of the river of time in one of the former seminars?

The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again and again.

It is the river of time, of life, in other words.

Now why are those men standing on the bank?

Why are they not all in that chaotic river?

Mrs. Schlegel: Perhaps they are conscious Remark: They are individuated.

Dr. Jung: Yes, these are the people of detached consciousness, people who are conscious of themselves and of life.

And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank-they wake up and leave the great river.

Then the men who stand there lift them up and show them a star and a sun.

What does that mean?

Remark: Consciousness and individual fate.

Dr. Jung: Exactly.

The star is the individual fate, and the sun means the light of day, and it is also the symbol of the deity.

Consciousness of the individual life and of the deity is the idea.

Then the old man said, "You have perceived," and disappeared.

What has she perceived?

Miss Sergeant: The necessity of consciousness. I should say the difference between the people in the water and the people on the bank.

Dr. Jung: The interesting fact is that what one gets from that wise old man has always a universal sense-if he is really a positive figure.

Prof Eaton: The old man said "you have perceived," without qualification, which to my mind means that she has perceived all.

Dr. Jung: Exactly. What she sees is really a point of view, a Weltanschauung.

It is a very simple thought, but of tremendous consequences.

She sees the chaos of life, an interminable river of life that rolls on to eternity, making no sense whatever because everything is merely chaotic.

Only a few are standing on the bank and are aware of it.

And so in our world only a few are standing upon the bank and really understand, see with their eyes what is happening; all the others are just toiling on as blind as ever.

The unconscious emphasizes here the extraordinary importance of consciousness, consciousness as a sort of redemption from the eternal wheel of death and rebirth.

Like the wheel in Buddhistic philosophy, death and rebirth, the curse of that eternal illusory meaningless existence.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle.

The people standing on the bank are aware of the individual fate, and the relation to the deity, or the star and the sun.

Those are the two important principles. Carl Jung, Visions Seminar, Pages 321-322

Carl Jung across the web:

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: Is it not a nice time when food reigns supreme? **(2016-10-21 02:30)**

To: Alice Lewisohn Crowley

My dear Mrs. Crowley, Bollingen, 9 December 1942

Thank you ever so much for all the good and-oh so useful things!

Is it not a nice time when food reigns supreme?

Hans was very helpful and owing to his help I could manage an important part of my winter program, viz. wood chopping.

We have felled 3 trees and have chopped them up handsomely.

It was a pious wish to invite you to one of our gorgeous dinners and it remained one without attaining full maturity.

The reason was that we barely could finish our work this evening.

We had to do the last bit by the light of a lantern.

Spring or summer is a more suitable time anyhow.

My very best thanks and cordial wishes for the New Year-yes, one still goes on wishing as if there were a time ahead, when wishes can fulfil themselves.

Let us hope that there is.

Yours affectionately,

C.G. Jung Carl Jung, Letters Vol. I, Page 325

https://en.wikipedia.org/wiki/Alice _Lewisohn

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Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. **(2016-10-22 02:30)**

To H. G. Baynes

My dear Peter, 9 December 1940

I just got your letter of September 10th for which I was waiting a long time.

Thank you very much for all the news.

I can't tell you how glad I am that you and your family have escaped the danger of getting bombed that came so close to your house.

Things are all right over here up to the present moment.

But we don't know what the future will bring us.

I'm busy as usual and as often as I can I work in the garden to prepare a field for potatoes next spring.

We are practically cut off from the world as far as supplies are concerned and have to live on our wits as well as we can.

My daughter from Paris and her children are with us since the beginning of the war, happily enough.

But her husband is still in Paris.

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on.

It is at least a light in the darkness which we feel very much being so close to it.

A long time ago I wrote to X., but got no answer.

Have you any news from her?

I wonder what she is doing.

I'm still not through with your book, because I've been interrupted by a lot of additional work and I don't get things as quickly off my hands as I used to do when I was younger.

Please give my best regards to Mrs. Baynes.

I hope that your house and your family will be protected in the future as they have been in the past.

Three cheers for old England!

Cordially yours,

C.G. Carl Jung, Letters Vol. I, Pages 288-289

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Carl Jung on "Thoughts" – Anthology (2016-10-23 02:30)

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Pages 411-413

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Pages 343-344

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Pages 229-230

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i .e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Pages 17-18.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung, Letters Vol. 1, Page 509.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether

I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

When something slips out of our consciousness it does not cease to exist...It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important." Carl Jung, Conversations with C.G. Jung, Page 39.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. . Carl Jung, Conversations with C.G. Jung, Page 68.

Goethe's Faust aptly says: "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . .

. his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and

through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Carl Jung: I have read your brilliant account of the Kore figure with the greatest interest. **(2016-10-23 02:30)**

To Karl Kerenyi

2256

Dear Professor Kerenyi, 26 July 1940

Many thanks for kindly sending me your MS "Kore."

I have read your brilliant account of the Kore figure with the greatest interest.

When you say that an ethnologist can scarcely imagine with what feelings a classical philologist will read his material, I can say the same of the psychologist who is permitted to enjoy this lively object-lesson concerning a figure which so often crops up in his practice.

Were I not so busy at present with urgent work I could hardly resist the temptation to add a psychological commentary.

I don't know what you intend to do with this essay.

Will you have it published soon, or will it be some time before it goes to the printer?

In the latter case I would consider whether it would be possible to say something suitable, provided that such a suggestion is acceptable to you.

I am keeping your essay a while longer.

But if you want it back I can send it to you at any time.

Yours sincerely,

C. G. Jung Carl Jung, Letters Vol. I, Page 284

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Carl Jung: I think the night has descended upon Europe. **(2016-10-24 02:30)**

My dear Mrs. Mellon, 19 June 1940

Thank you for your friendly letter, which arrived today.

I send you these few words in haste, because this evening at 7 o'clock the last mail for U.S.A. will leave Switzerland.

From now on all communications will be interrupted.

I think the night has descended upon Europe.

2258

Heaven knows if and when and under which conditions we shall meet again.

There is only one certainty-nothing can put out the light within.

Every good wish to you and to your husband!

Yours affectionately,

C.G. Jun g Carl Jung, Letters Vol. I, Pages 283-284

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Carl Jung: If they [England & France] should lose the war, we also shall not escape the reign of the Antichrist. **(2016-10-25 02:30)**

To Henriette Goodrich

My dear Mrs. Goodrich, 20 May 1940

Your very kind letter has touched me profoundly.

I hope I have not to avail myself of your most generous proposition.

My whole family including 11 grandchildren have gone to a refuge in the mountains near Saanen.

All my sons are with the army.

Zurich is-in case of war-threatened with complete destruction, because it is just in the main line of defence.

We have here the feeling as if one were sitting on a box full of dynamite that might go off in the next moment.

Yet one is quiet, because it is a great fatality.

For the time being I am also in Saanen, but I am planning to go back to Zurich as soon as it seems certain that the war gets stabilized in the north.

Actually it looks as if Italy prefers an undisturbed Switzerland.

Even the dictators mistrust each other.

We are all terribly sorry for England and France.

If they should lose the war, we also shall not escape the reign of the Antichrist.

But we Swiss cling to our soil and we share its fate.

Thank you for your kindness!

Yours cordially,

C. G. Jung Carl Jung, Letters Vol. I, Page 282

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Carl Jung: Hitler himself (from what I heard) is more than half crazy. **(2016-10-26 02:30)**

Anonymous

dear Mrs. N., 5 October 1939

If there hadn't been such a throng of things lately I surely would have written to you long ago.

It is a curious thing that the closer people are to very serious issues, the calmer they seem to be.

There is of course a great deal of apprehension in Switzerland and we feel the sword of Damocles hanging over our heads.

But I was recently in Basel and I found that people are carrying on as usual, despite the fact that hell can break loose at any moment.

I was on a point of the frontier right between the French and German lines.

You could see the French and German fortifications and all was as quiet and peaceful as possible.

No noise and no shots; all the villages are evacuated and nothing stirs.

My son and my sons-in-law are, with one exception, all with the army and my daughter from Paris with her children has taken refuge with us.

Young Han has been called to the army finally!

He is now in a motorized unit where he has to serve as chauffeur and mechanic, as a member of the Auxiliary Service.

I suppose that he has even got a uniform which will please him very much.

I occasionally get an enthusiastic postcard.

Up to the beginning of September he helped me in Bollingen as long as I was there.

But with the mobilization he had to join the ranks.

I myself am too old to do active service, but I have been asked to "stand for Parliament."

That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.)

I told them that I'm no politician and they say that that was exactly why they wanted me, that they had politicians enough.

I said: Well, under those conditions I can do it.

I don't know exactly yet what it means; at all events it means sessions of a fortnight's duration about five or six times a year, and personally no end of boredom.

By great good luck it might be that I can say something reasonable.

I'm told that people want representatives who mean spiritual values.

It is an interesting sign of the times.

I'm only on the list and I insisted upon being put practically on the last line, as I still hope that I won't be elected.

The elections take place somewhere at the end of October or beginning of November.

So you'd better tell nobody of this very curious new development.

If I can help you in any way to get through to Switzerland I might do so through the Fremdenpolizei.

It is not exactly the time when one could be busy with a book.

The atmosphere is terribly disturbed and it is quite difficult to keep out of it.

The things that happen in Germany are just incredible, and the future is full of unheard-of possibilities.

The feeling is entirely apocalyptic.

It is just like the time when God has allowed Satan to roam on earth for one time and a half.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory.

If ever there was a mental epidemic it is the actual mental condition in Germany.

Hitler himself (from what I heard) is more than half crazy.

With every good wish,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 277-278

Carl Jung across the web:

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Carl Jung: There is not the ghost of a plan for my going to America during the war. **(2016-10-27 02:30)**

To M. Esther Harding

Dear Dr. Harding, 28 September 1939

Thank you for your kind letter.

I have put you down on my list for next May and I hope I shall be able to keep the appointment, which is a difficult thing to say in the present circumstances.

There is not the ghost of a plan for my going to America during the war.

Even if it were reasonable to go I wouldn't do it, because just as you realize your connection, even your identity, with your people in England, so we would feel entirely uprooted without our country.

My son and three sons-in-law are with the army and one son-in-law is in Paris and his wife and children are with us in Kusnacht.

I haven't been called upon yet to join one of the many useful organizations, but I'm living provisionally, expecting all sorts of possibilities.

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too.

I shouldn't wonder if the most curious things happened in Germany.

The situation is completely opaque because of the inhuman terror the whole population is kept under by.

Hoping you are always in good health,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Page 276

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Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. **(2016-10-28 02:30)**

To Hugh Crichton-Miller

My dear Crichton-Miller, 2 September 1939

I am sorry to be so late in answering your letter.

I am convinced that Prof. Goring has not properly understood your motives in proposing Dr. van der Hoop.

But that has little or nothing to do with his inability to understand English.

It has everything to do with his general inability.

Please have no feelings of inferiority on the score of your misunderstanding Prof. Goring's very simple psychology.

It has surely nothing to do with your ignorance of the German language.

If you suspect Goring of foolish prestige motives you are not far from the truth.

The trouble we have to deal with-or we had to deal with-is rather the usual one in any international organization.

What one ought to have is an official translator who faithfully renders every nonsense the speaker says.

But ail this-helas!-is already an echo from the past.

The devil knows how the world will look if we ever meet again.

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.

Good luck to you.

I thank you for your cooperation.

Sincerely and cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 275-276

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Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important (2016-10-29 02:30)

Most dear Professor Jung, 30. Jan. 36

I thank you very much for your letter that has shown me once again that you continue to have patience with me and once again have engaged with my problems that I know could not be your own.

I do not even believe that Palestinian soil is so important for the Jew but it will become so if ever this soil absorbs sufficient human beings to be a true ancestral soil once again.

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah.

Now that this foundation of the law is fractured, and I see in Hasidism the revolution of this fracturing, we must come to a new beginning via a regression to the soil, if at all.

Only now that the 2000-year-old law in its role as an artificial psycho-spiritual root soil is broken, is Palestine starting to become relevant and the history of the spiritual productive time is fused with this.

Both Maimonides and Philo are in fact assimilated Jews—but they could afford to be—because the root soil of the law made them independent of mere natural national limitations to which we had to return after the emancipation, while consciously repudiating our sole cosmopolitan supranational stance.

I do not wish to write any more about these matters as things have taken a strong and radical turn for me, which has forced me back into my own problems.

Nothing has happened in the external world, my position on Palestine and on the Jewish problem has remained the same, but this has been put aside because I first need to make some progress myself.

My analytical work is making great demands of me, problems are mounting up that I am grappling with without resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff.

The two years of independently accountable work, completely alone, establishing a practice, actually my very first one, an evident transformation that has been set in motion here, all these things together justify me in my desire to go to Zurich, without needing to reproach myself that I am out of touch with reality.

I would very much like to know if it would be possible for you to give me some time, and when this might be.

I would have to bring things to a close here for two months, perhaps May/June, or if absolutely necessary in the autumn—ever in the hope that you could arrange it and I ask you to bear in mind that it will and must certainly be as crucial for me as the time was back then.

My late resolve will be especially comprehensible to you because of my introverted hesitation when I confess to you that, from a practical perspective that I discipline myself to achieve, this Europe trip must seem rather audacious, if not crazy.

The economic situation here is extremely uncertain, my family and my wife's have partially been blown apart, despite this I have the feeling it is the right thing to do.

My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction.

In short, I believe I have presented the situation to you as it is and would like to now leave it up to you whether you will be able to take this into account.

I will sadly not be able to allocate more than 6 weeks to my visit, but I think I could achieve a decent amount of work even in this time.

When I was with you back then, you said to me "Widen your horizons!"

To a certain degree I think this has happened.

I would have to contradict you today if you said to me that, for me, it was all about the Jewish problem, it is beginning to be about me, the Jewish aspect is the obvious location of my debate.

Europe, Asia, Primitives, there the Jewish part is a small point, albeit an important one for me, and, as I still believe, also one of general importance, but: "Before the end, Rabbi Sussja spoke: 'In the coming world I will not have to answer for the fact that I was not Moses; I must answer for the fact that I have not been Sussja."'

With gratitude,

Your E. Neumann

I would be very grateful to you, dear Professor, if you could let me have your reply quite quickly since I must naturally organize everything here well in advance.

Even if I am vacillating, I still have the feeling that I should act in this way, precisely the “actual” risky thing about this seems to me to be absolutely important.

By the way—there are other risks—possible aspects that probably lie dormant in the background. Erich Neumann, Jung Correspondence 30 Jan 1936

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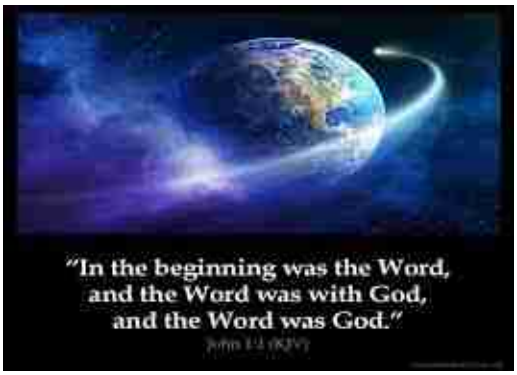
Carl Jung on "Words" – Anthology (2016-10-30 02:30)



I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this[

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling:

“Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Carl Jung on "Suffering" - Anthology **(2016-10-31 02:30)**

Carl Jung on “Suffering” – Anthology

Suffering is not an illness; it is the normal counterpole to happiness. Carl Jung, CW 18, Para 179

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Pages 233-235

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung; CW 10; Para. 315.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Pages 449-450.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 363-365.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor

of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Pages 586-592

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

1.11 November

Carl Jung: In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through. **(2016-11-01 02:30)**

To Dr. S.

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an opus divinum.

Something like a careful shaping of images, such as many patients paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.
Naturally I can't go into further details as you have to take your own material for a starting-point.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 245

Carl Jung across the web:

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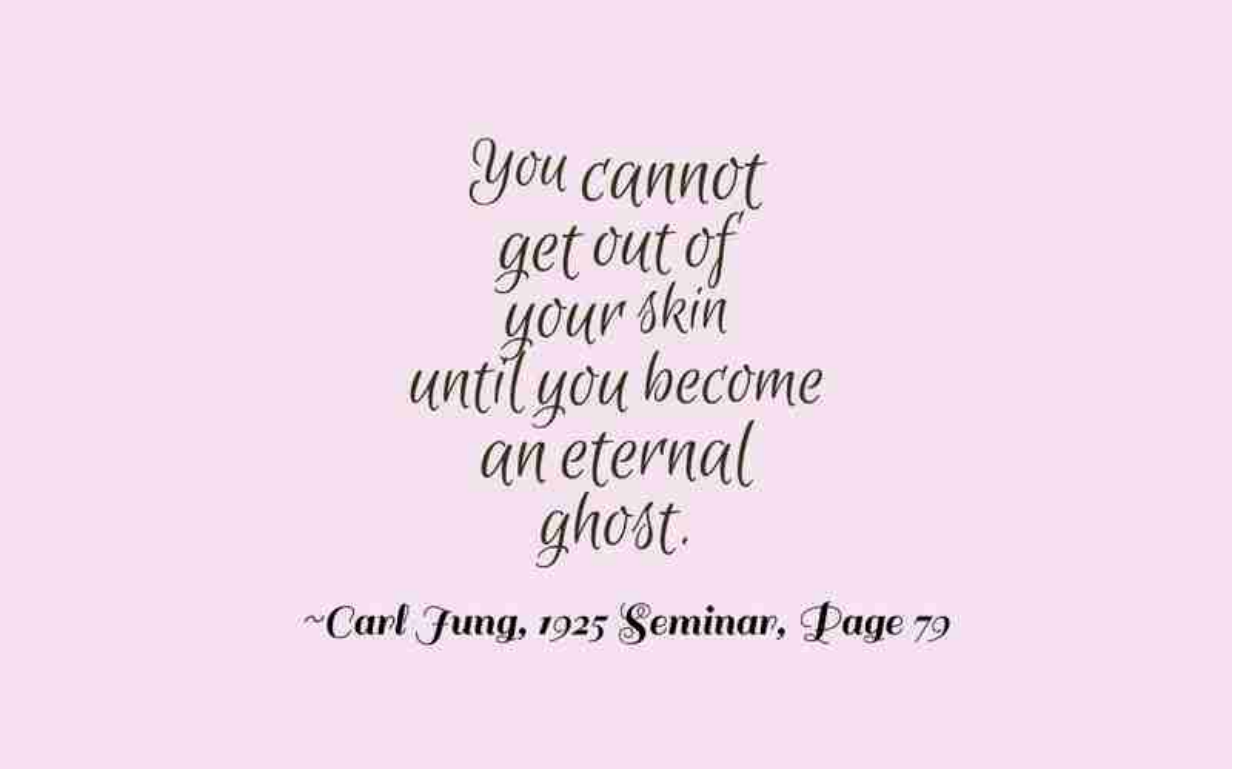
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung on "Ghosts" – Anthology **(2016-11-02 02:30)**



It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe

and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. **(2016-11-02 02:30)**

In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia (3rd cent.), which also originated in Egypt.

Mary says to Jesus:

When thou wert a child, before the spirit had descended upon thee, when thou wert in the vineyard with Joseph, the spirit came down from the height, and came unto me in the house, like unto thee, and I knew him not, but thought that he was thou. And he said nto me, "Where is Jesus, my brother, that I may go to meet him?"And when he had said this unto me, I was in doubt, and thought it was a phantom tempting me. I seized him and bound him to the foot of the bed which was in my house, until I had gone to find you in the field, thee and Joseph; and I found you in the vineyard, where Joseph was putting up the vine-poles. And it came to pass, when thou didst hear me saying this thing unto Joseph, that thou didst understand, and thou wert joyful, and didst say, "Where is he, that I may see him?" And it came to pass, when Joseph heard thee say these words, that he was disturbed. We went up together, entered into the house and found the spirit bound to the bed, and we gazed upon thee and him, and found that thou wert like unto him. And he that was bound to the bed was unloosed, he embraced thee and kissed thee, and thou also didst kiss him, and you became one. [Pistis Sophia, Mead trans., pp. n8f., slightly modified.]

It appears from the context of this fragment that Jesus is the "truth sprouting from the earth," whereas the spirit that resembled him is "justice looking down from heaven."

The text says: "Truth is the power which issued from thee when thou wast in the lower regions of chaos.

For this cause thy power hath said through David, 'Truth hath sprouted out of the earth,' because thou wert in the lower regions of chaos."

Jesus, accordingly, is conceived as a double personality, part of which rises up from the chaos or hyle, while the other part descends as pneuma from heaven. Carl Jung, Aion, Paras 131-132

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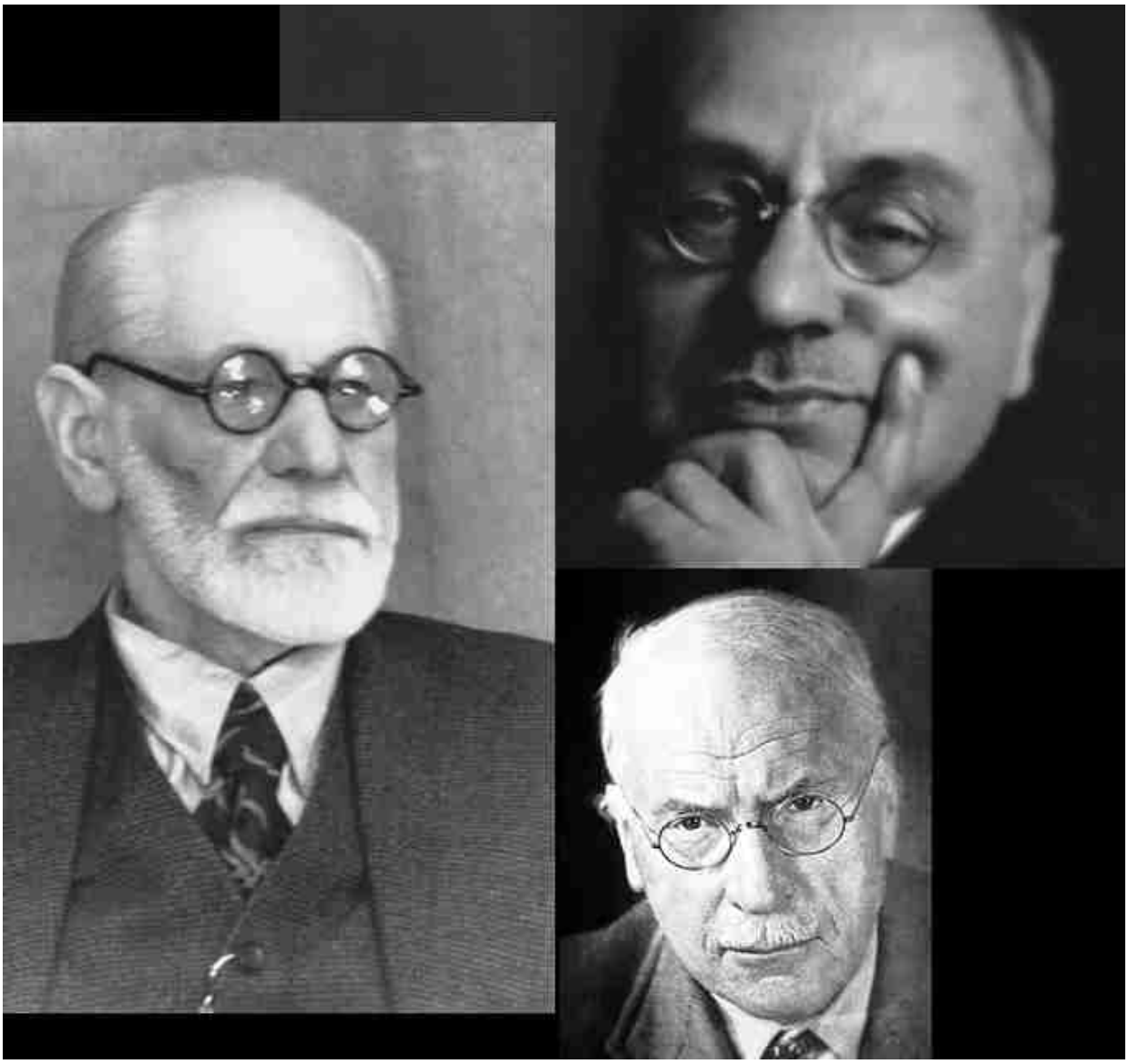
Carl Jung: As a matter of fact Freud was the far greater mind than Adler. **(2016-11-03 02:30)**



To Robert H. Loeb

Dear Mr. Loeb, 26 August 1941

I'm very late indeed in answering your letter but I've been so busy in the last year that many letters have remained unanswered.

Now I have my vacations and I can do something about it.

I'm glad to know that you have found something that alleviates your distressing symptoms.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.

Also your comparison of Freud and myself.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena.

Concerning the type-problem with Freud and Adler, I admit it is an intricate one.

What I meant to say was that Freud's theoretical point of view is extraverted, whereas Adler's point of view is quite introverted.

Now if you read my article about the artist ("On the Relation of Analytical Psychology to Poetical Art" in Contributions to Analytical Psychology, 1928), you will find that I discriminate between the ordinary ego-consciousness of the man and his creative personality.

Very often there is a striking difference.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa.

Now I knew both Freud and Adler personally.

I met Freud when he was already a man in his 50's.

His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type.

As you know, Freud himself was neurotic his life-long.

I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured.

That gave me the idea that Freud as· well as Adler underwent a change in their personal type.

First of all Freud, as a creative personality, had a definite extraverted point of view.

In his personal psychology on the other hand, he underwent a tremendous change in his life.

Originally he [Freud] was a feeling type and he began later on to develop his thinking, which was neverquite good in his case.

He compensated his original introversion by an identification with his creative personality, but he always felt insecure in that identification, so much so that he never dared to show himself at the congresses of medical men.

He was too much afraid of being insulted.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

But in his creative work he had the outlook of an introvert.

The power complex which both of them had showed in Freud's personal attitude, where it belonged.

In Adler’s case it became his theory, where it did not belong.

This meant an injury to his creative aspect.

As a matter of fact Freud was the far greater mind than Adler.

Freud is a real view, Adler a sidelight, though of considerable importance.

The diagnosis of a type is extremely difficult when it is a matter of a neurosis.

As a rule in such a case you see both, introversion as well as extraversion.

But the one belongs to the ego-personality, and the other belongs to the shadow- or secondary personality.

As is often the case, these two personalities can succeed each other in life.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

I hope I have answered your question.

Times are very hard and the atmosphere of Europe is oppressive.

It is difficult to understand that there are still Americans who do not realize what the world situation really is.

Hoping you are in relatively good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 301-302

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

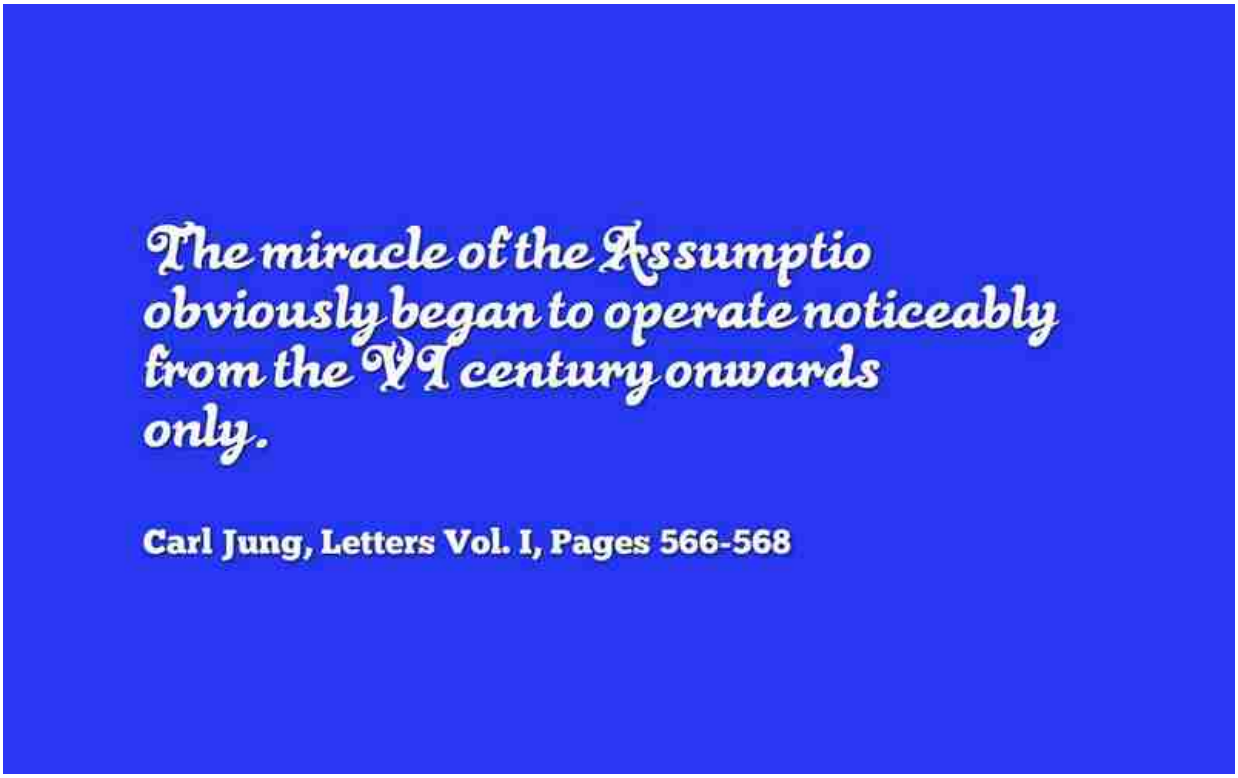
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Some Carl Jung Quotations LII **(2016-11-04 02:30)**


The miracle of the Assumptio
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Carl Jung, Letters Vol. I, Pages 566-568

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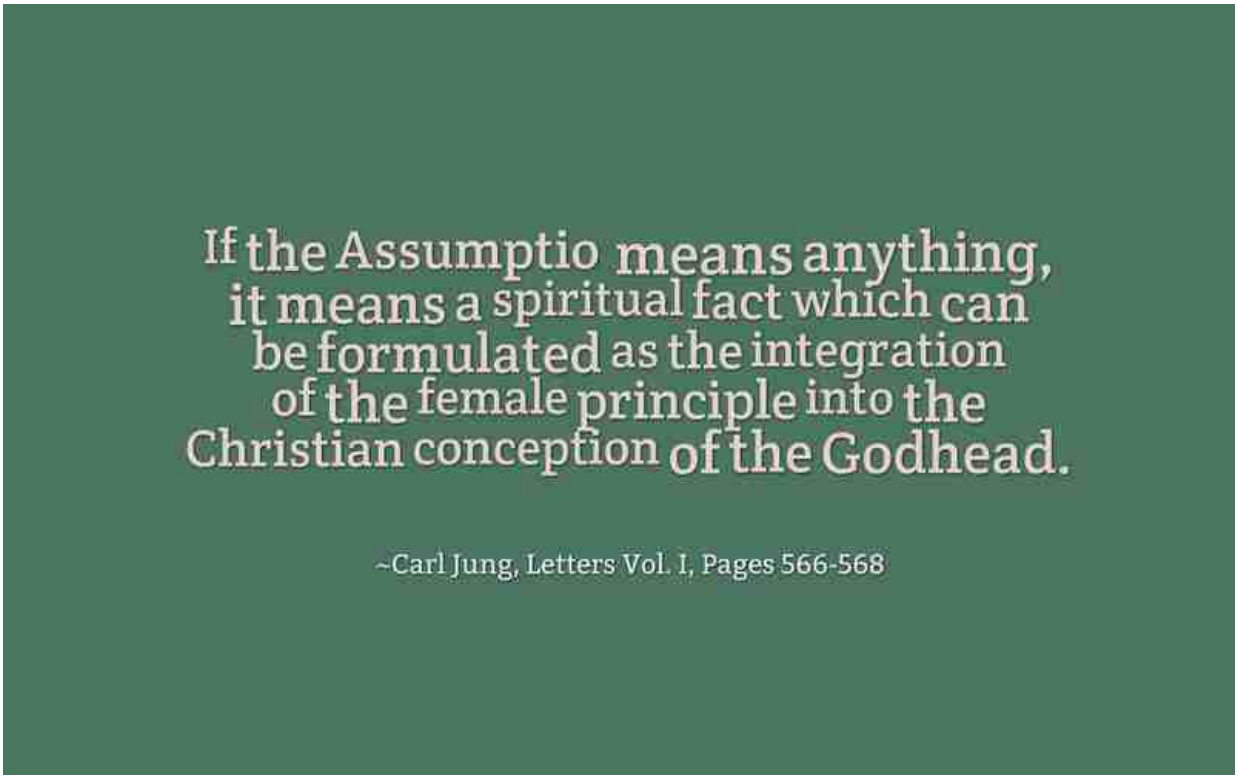
If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead.
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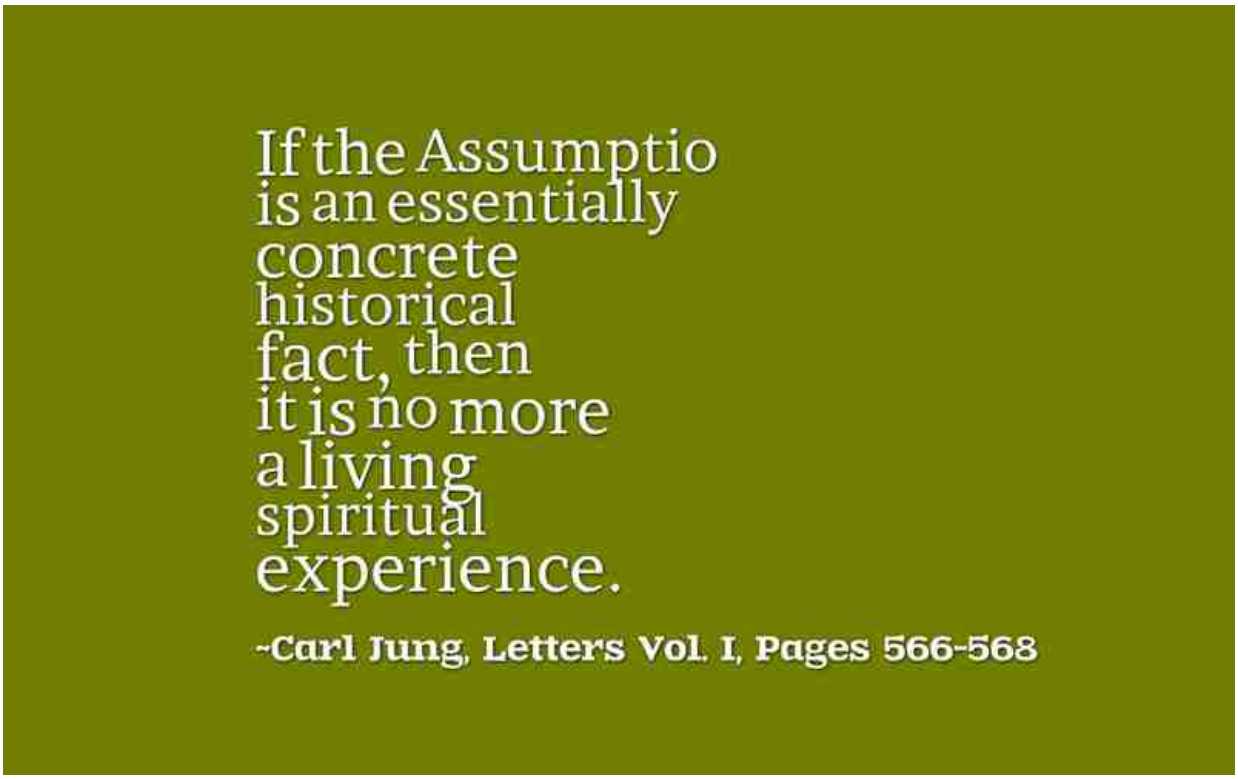
If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience.
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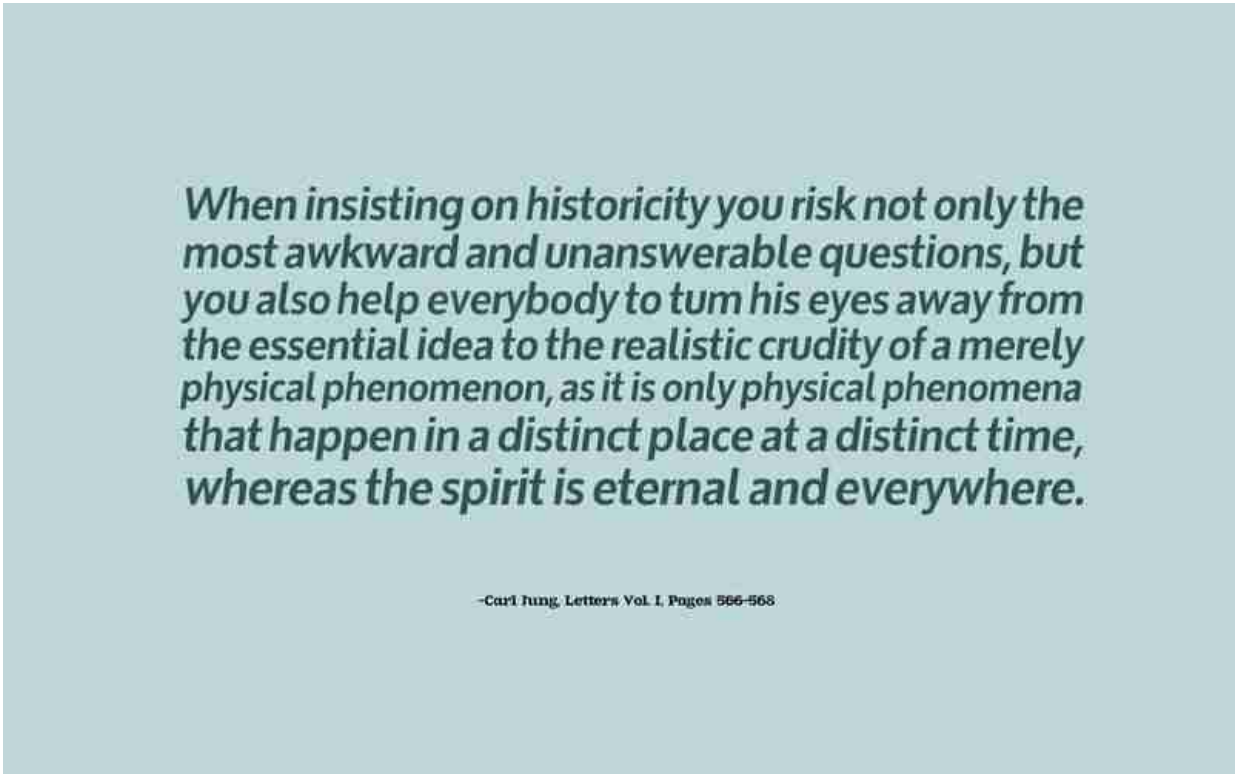
When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.
-Carl Jung, Letters Vol. I, Pages 566-568

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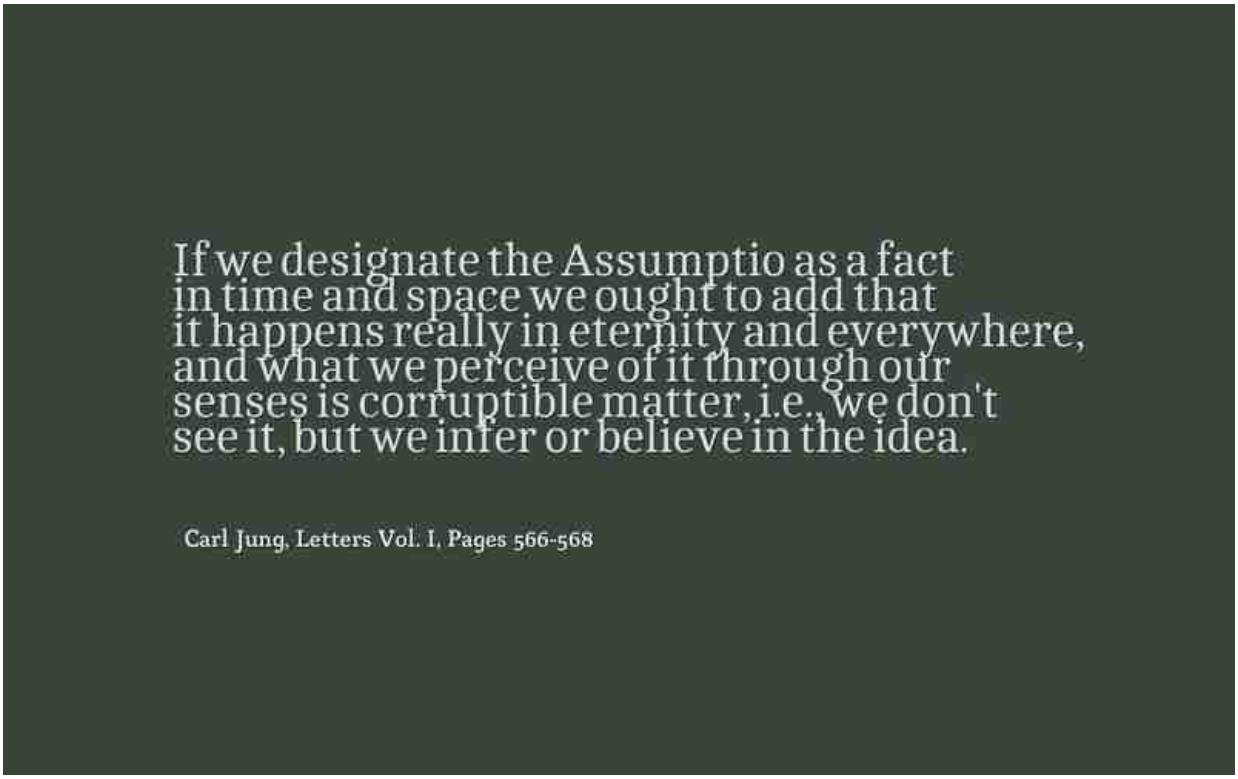
If we designate the Assumptio as a fact
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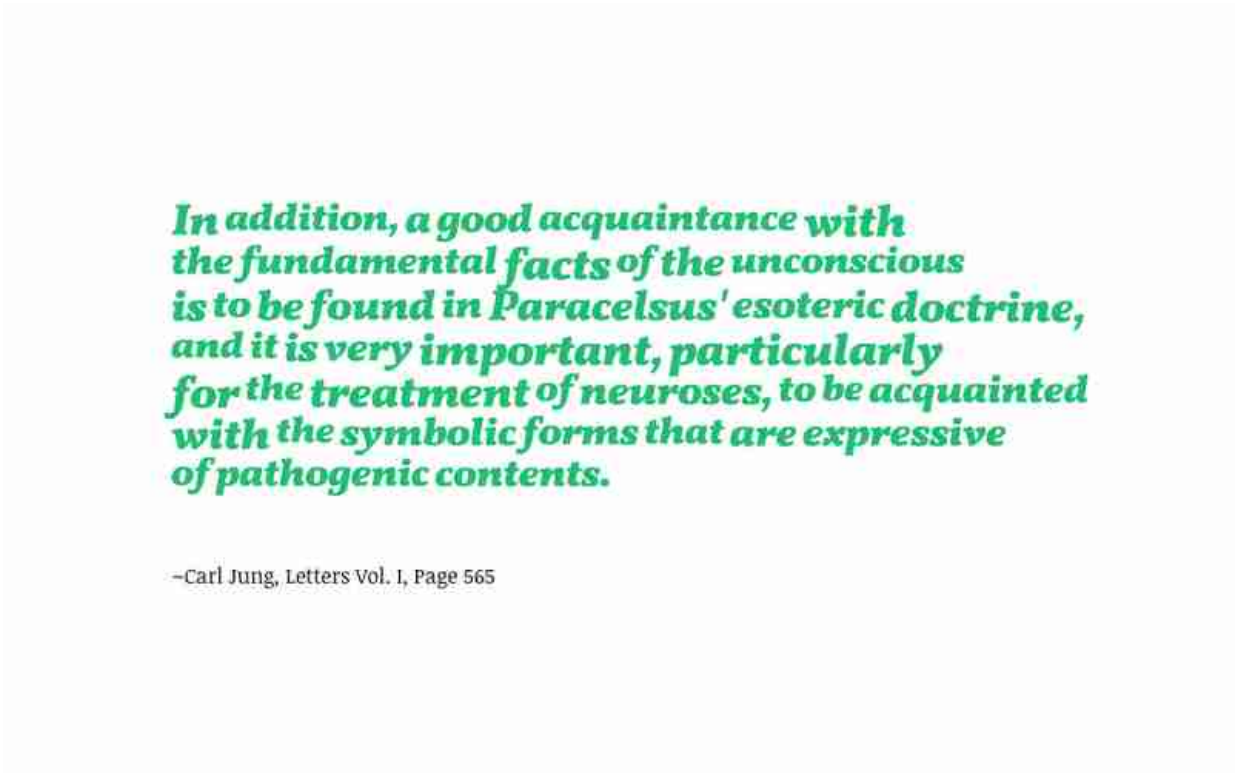
In addition, a good acquaintance with
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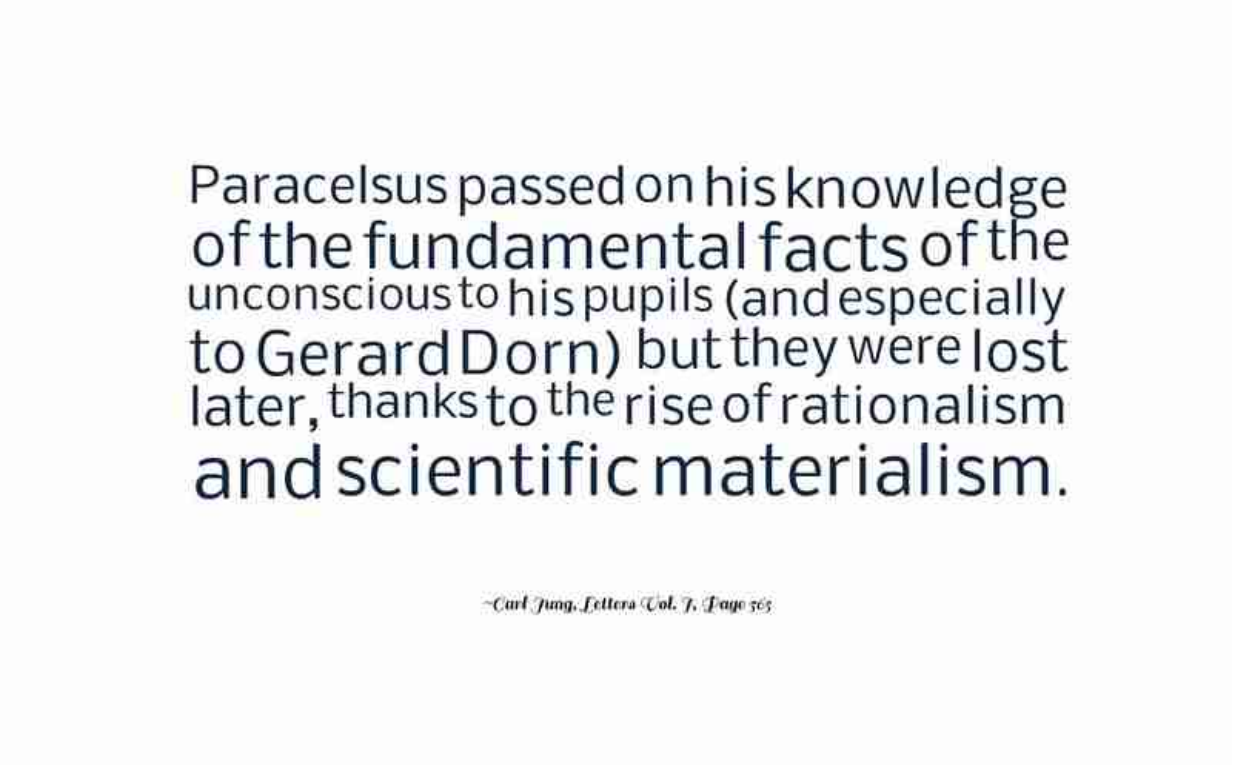
Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism.
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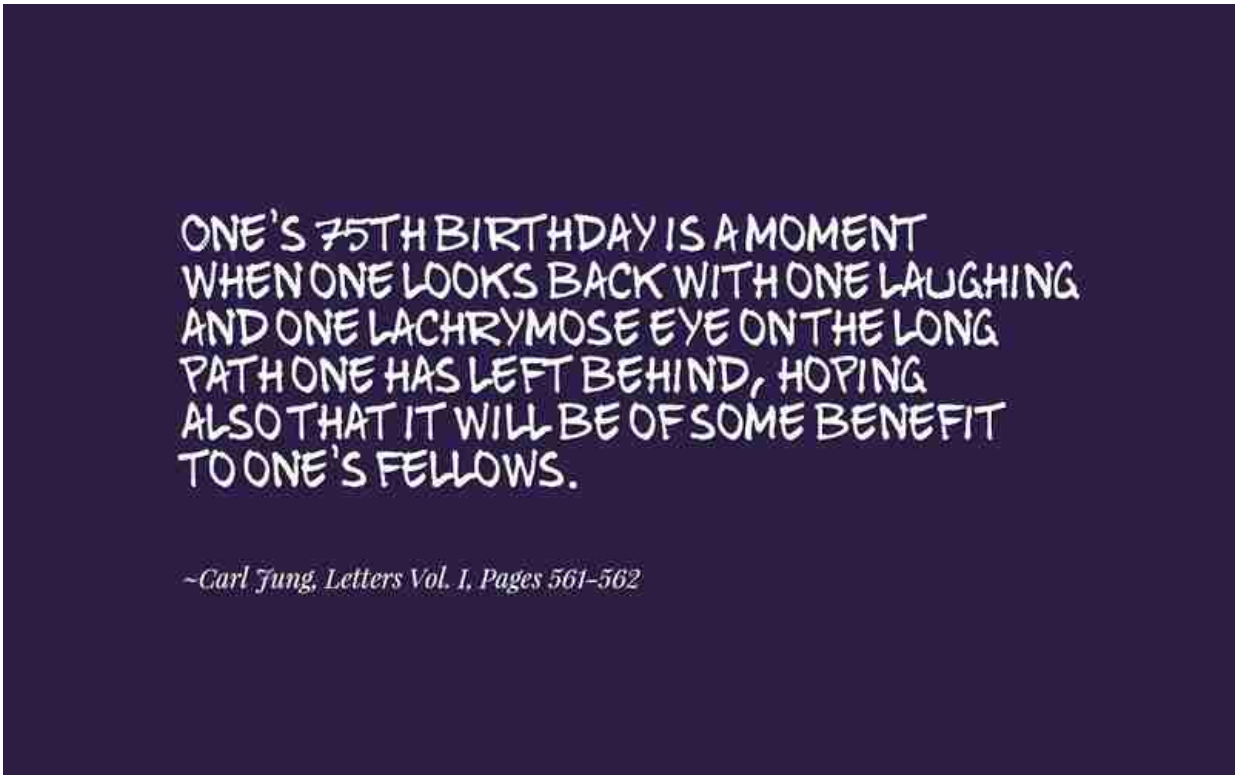
ONE'S 75TH BIRTHDAY IS A MOMENT
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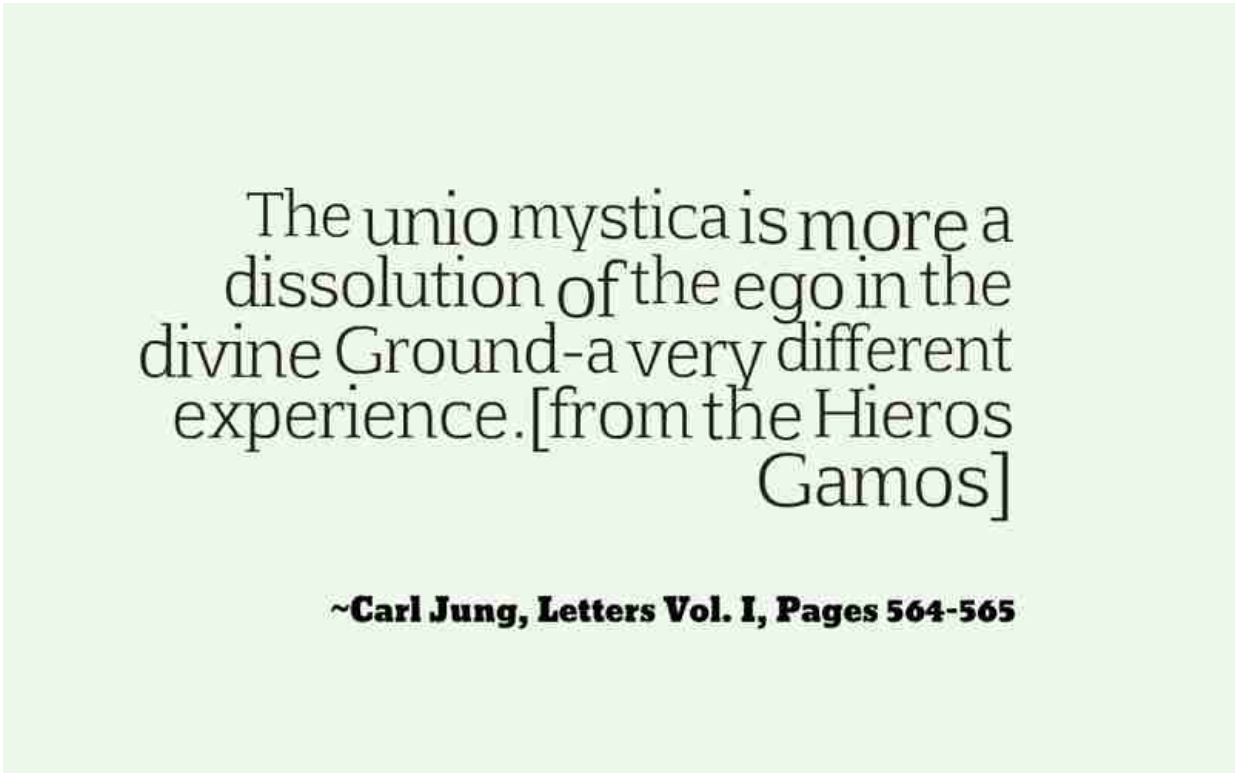
The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.[from the Hieros Gamos]
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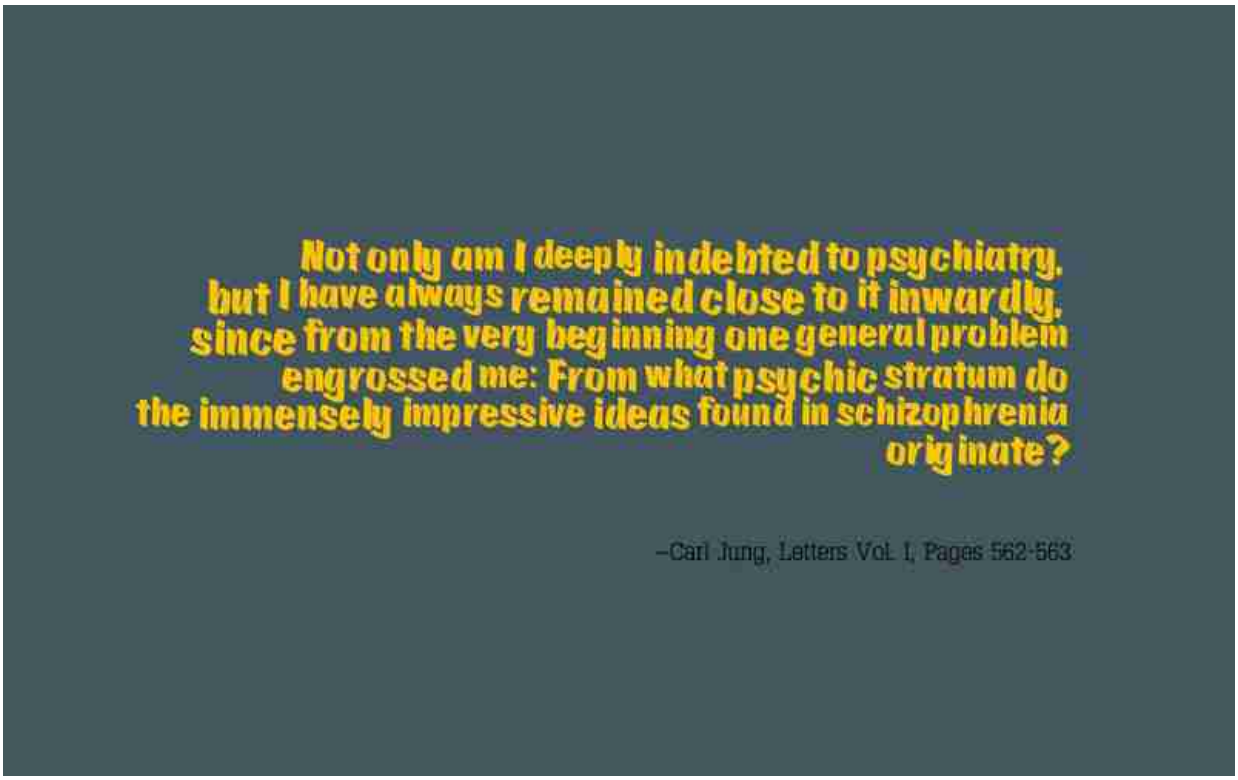
[from the Hieros Gamos] Carl Jung, Letters Vol. I, Pages 564-565


Not only am I deeply indebted to psychiatry,
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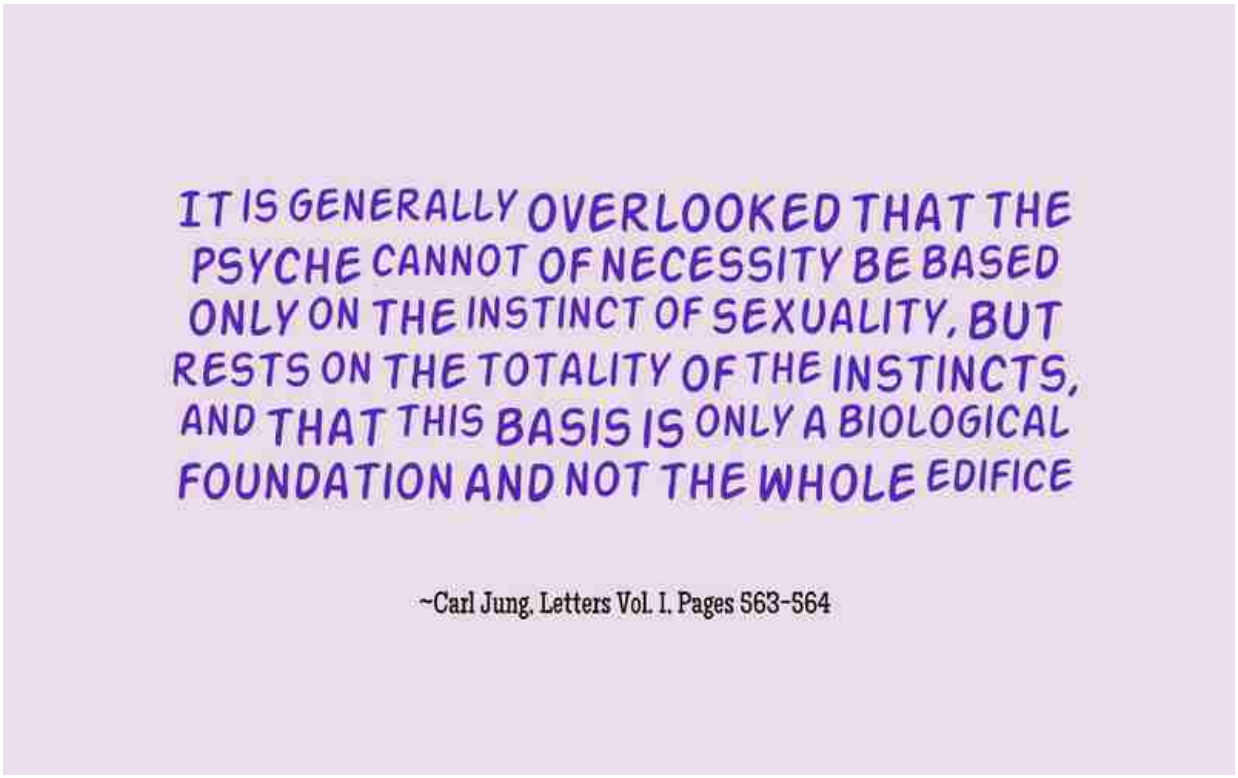
IT IS GENERALLY OVERLOOKED THAT THE PSYCHE CANNOT OF NECESSITY BE BASED ONLY ON THE INSTINCT OF SEXUALITY, BUT RESTS ON THE TOTALITY OF THE INSTINCTS, AND THAT THIS BASIS IS ONLY A BIOLOGICAL FOUNDATION AND NOT THE WHOLE EDIFICE
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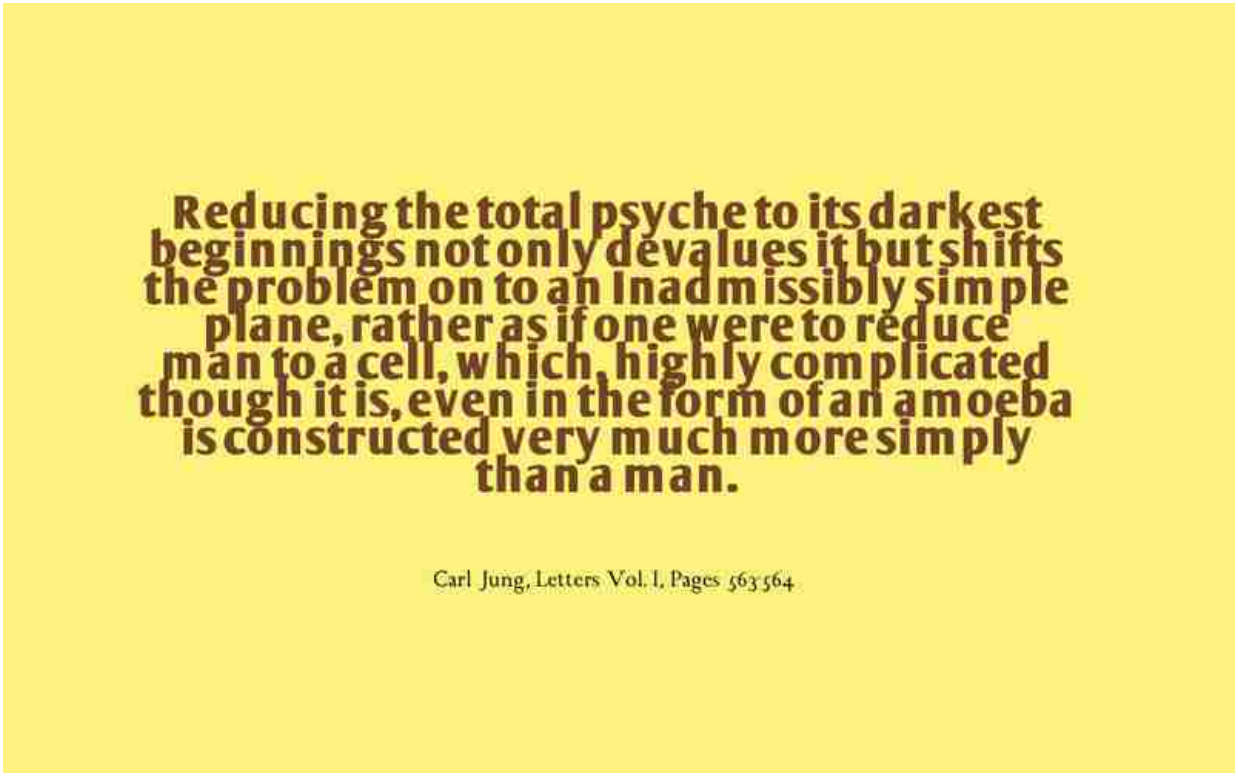
Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.
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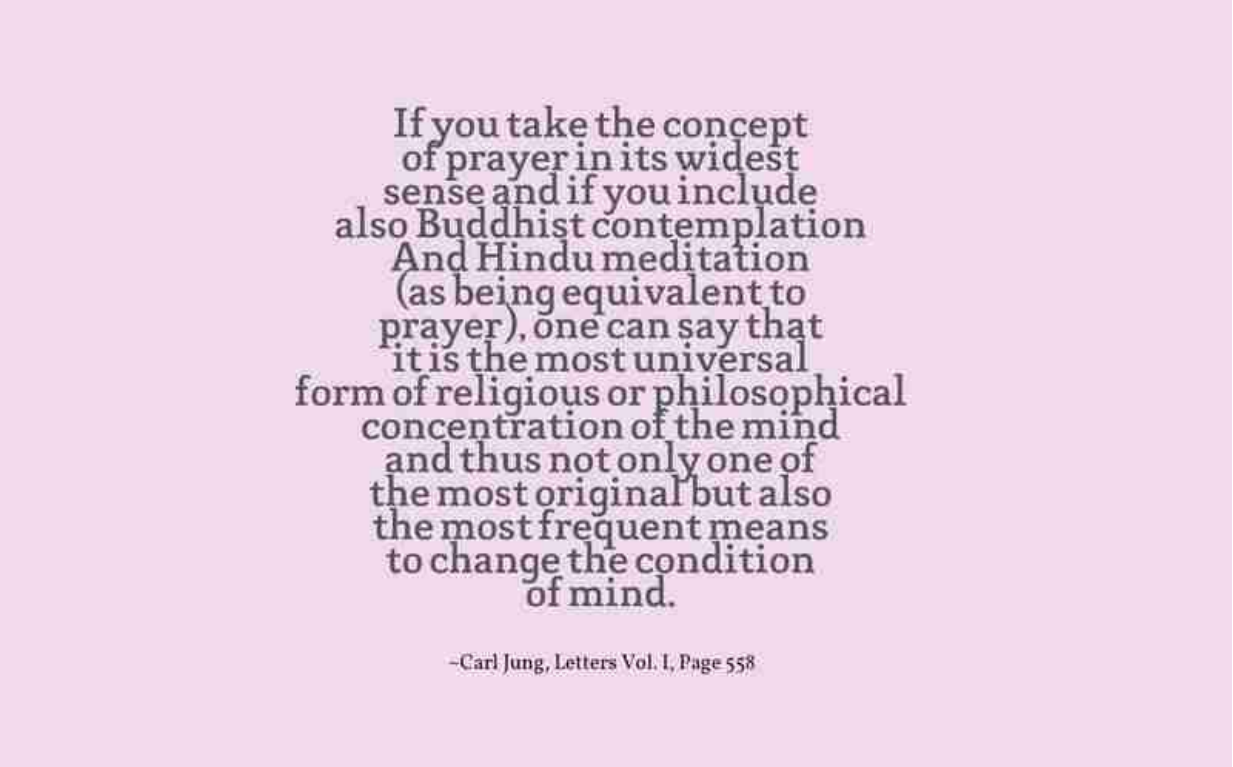
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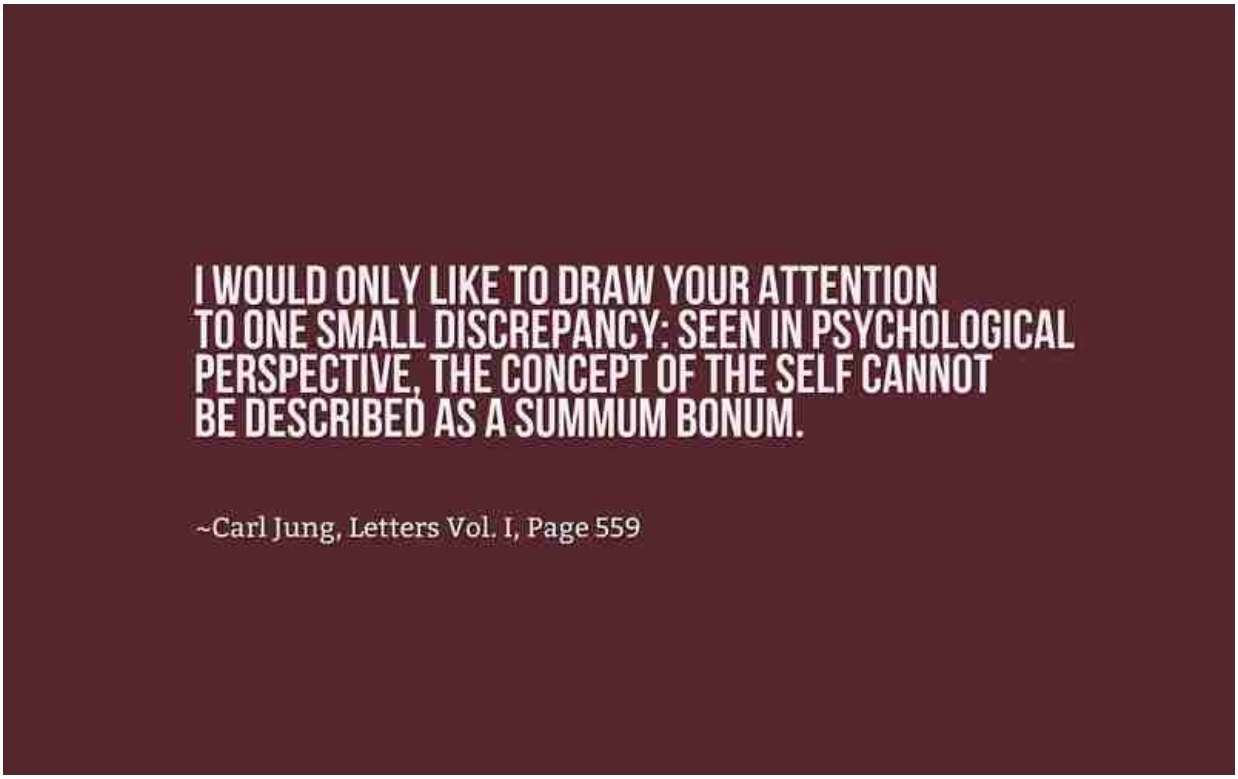
I WOULD ONLY LIKE TO DRAW YOUR ATTENTION
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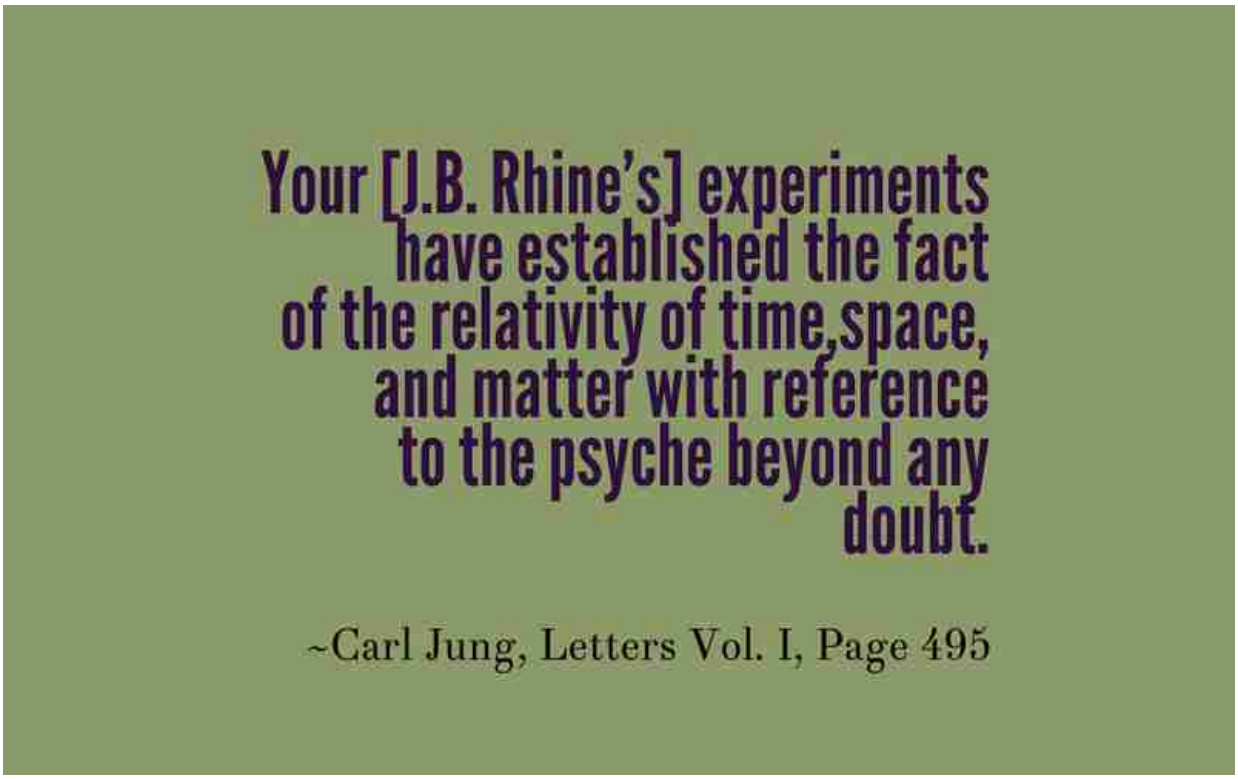
~Carl Jung, Letters Vol. I, Page 559

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529


Your [J.B. Rhine's] experiments
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~Carl Jung, Letters Vol. I, Page 495

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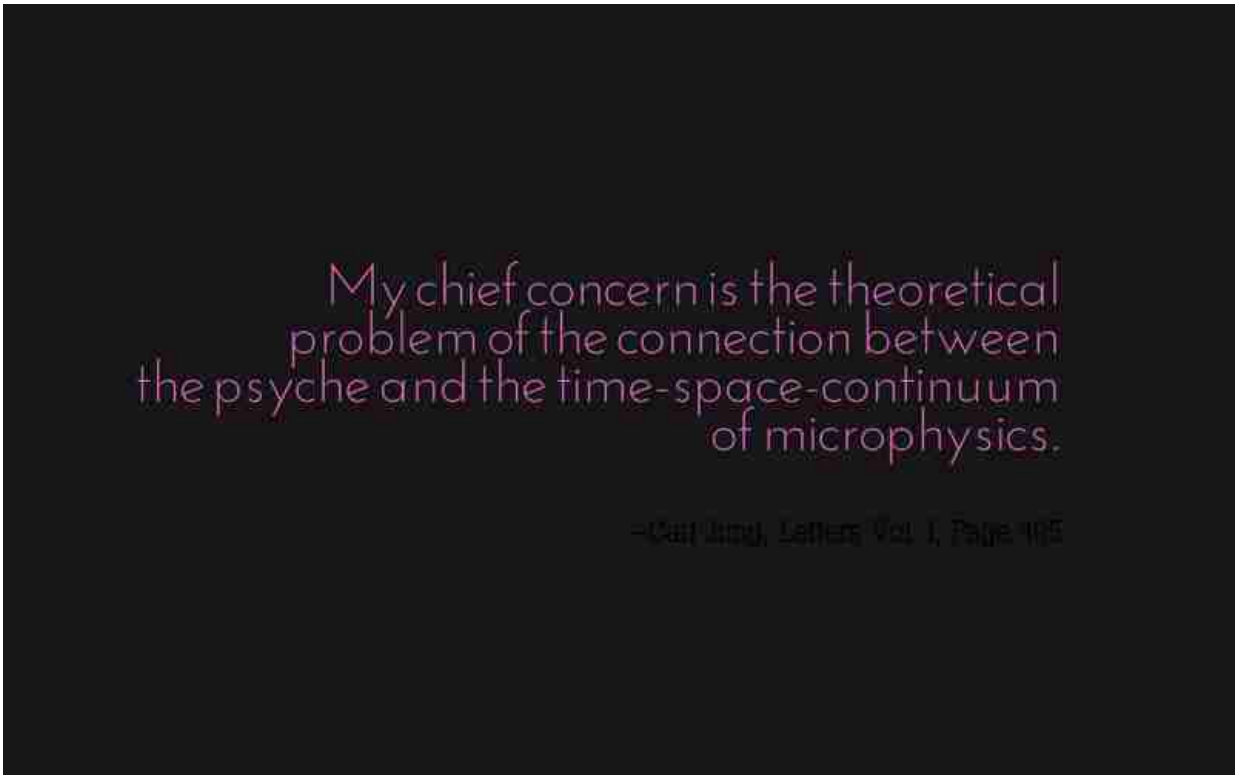
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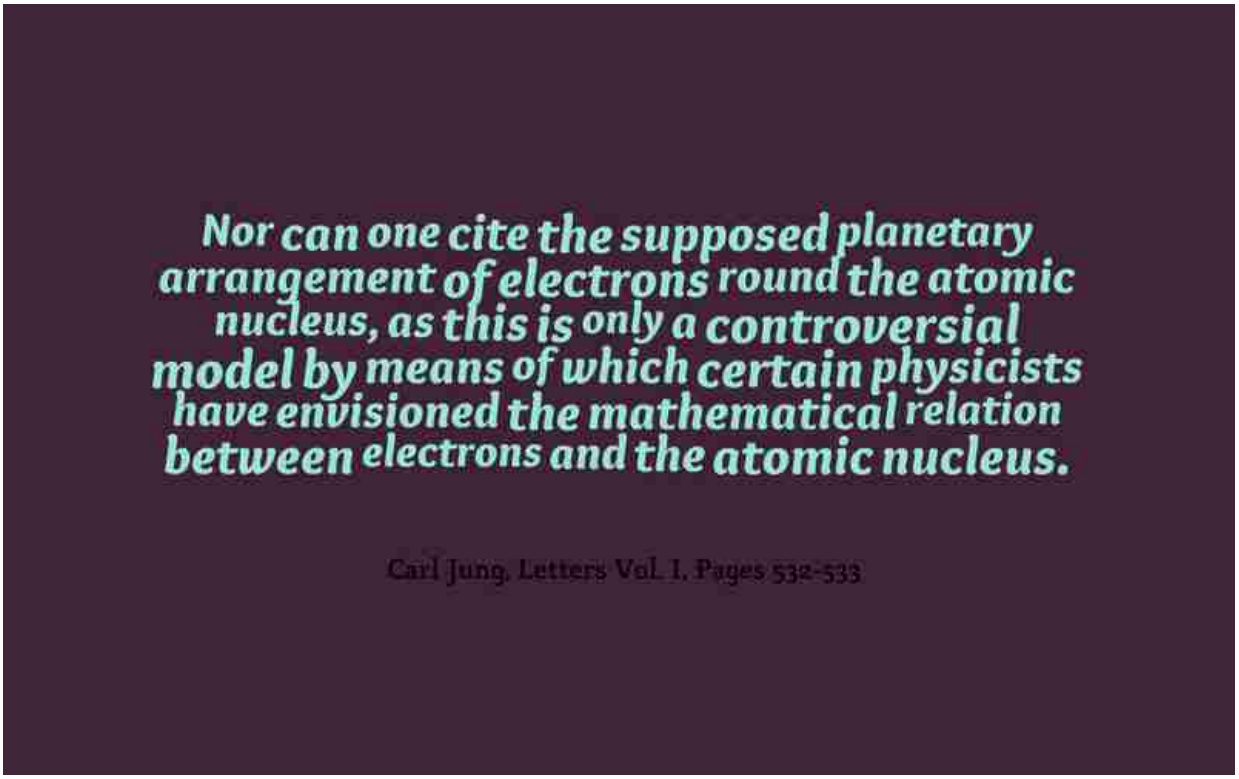
Nor can one cite the supposed planetary
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Carl Jung, Letters Vol. I, Pages 532-533

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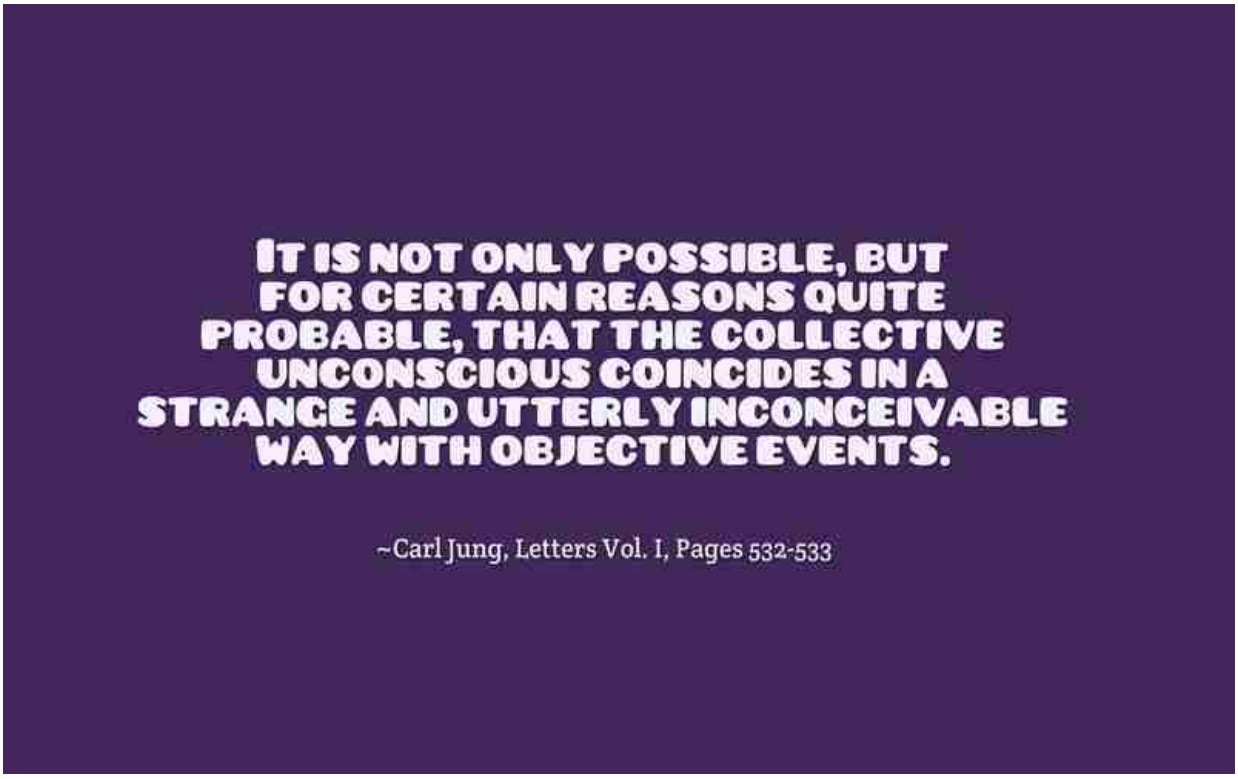
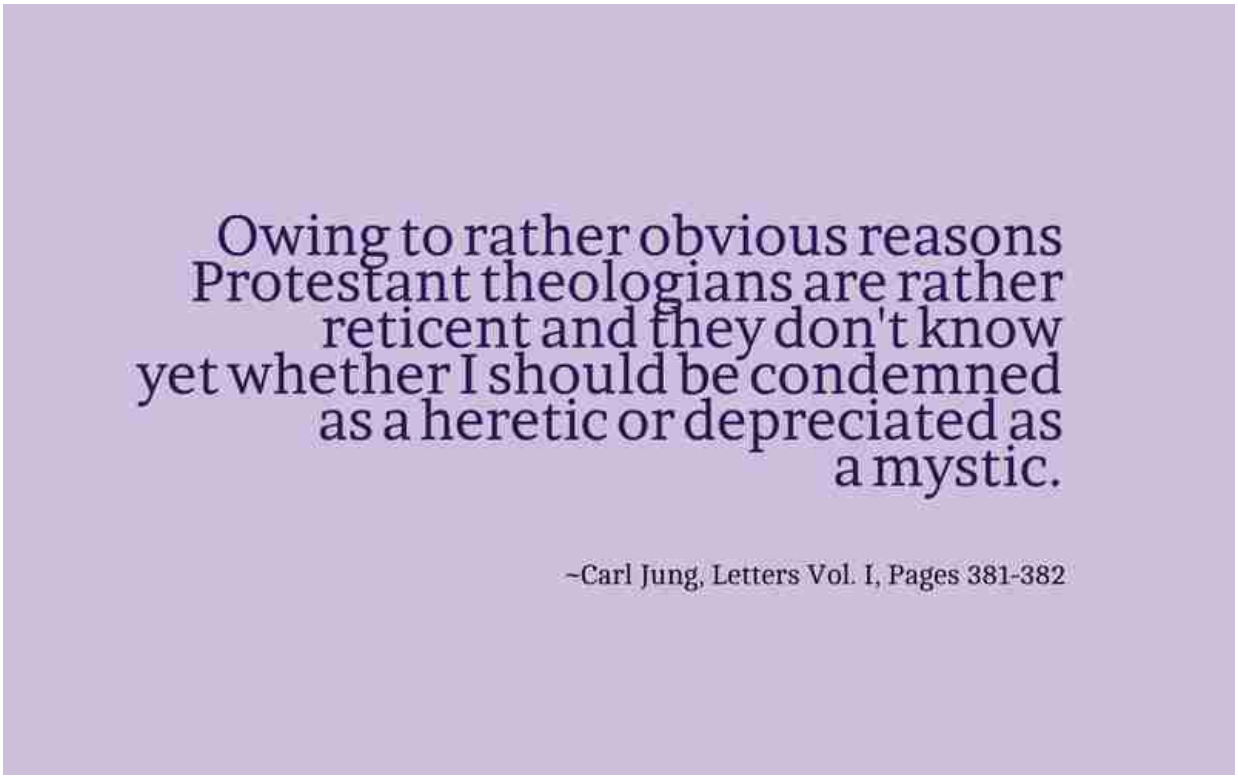

IT IS NOT ONLY POSSIBLE, BUT FOR CERTAIN REASONS QUITE PROBABLE, THAT THE COLLECTIVE UNCONSCIOUS COINCIDES IN A STRANGE AND UTTERLY INCONCEIVABLE WAY WITH OBJECTIVE EVENTS.
~Carl Jung, Letters Vol. I, Pages 532-533

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533


Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.
~Carl Jung, Letters Vol. I, Pages 381-382

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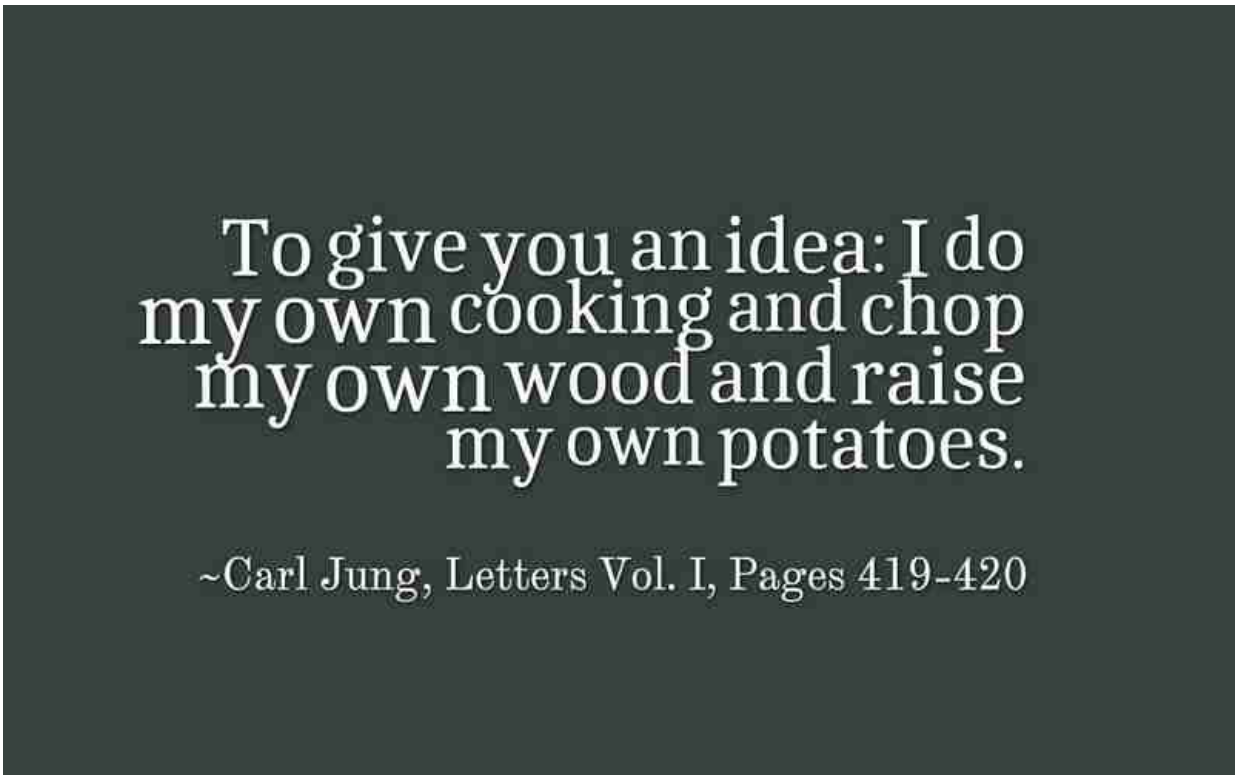
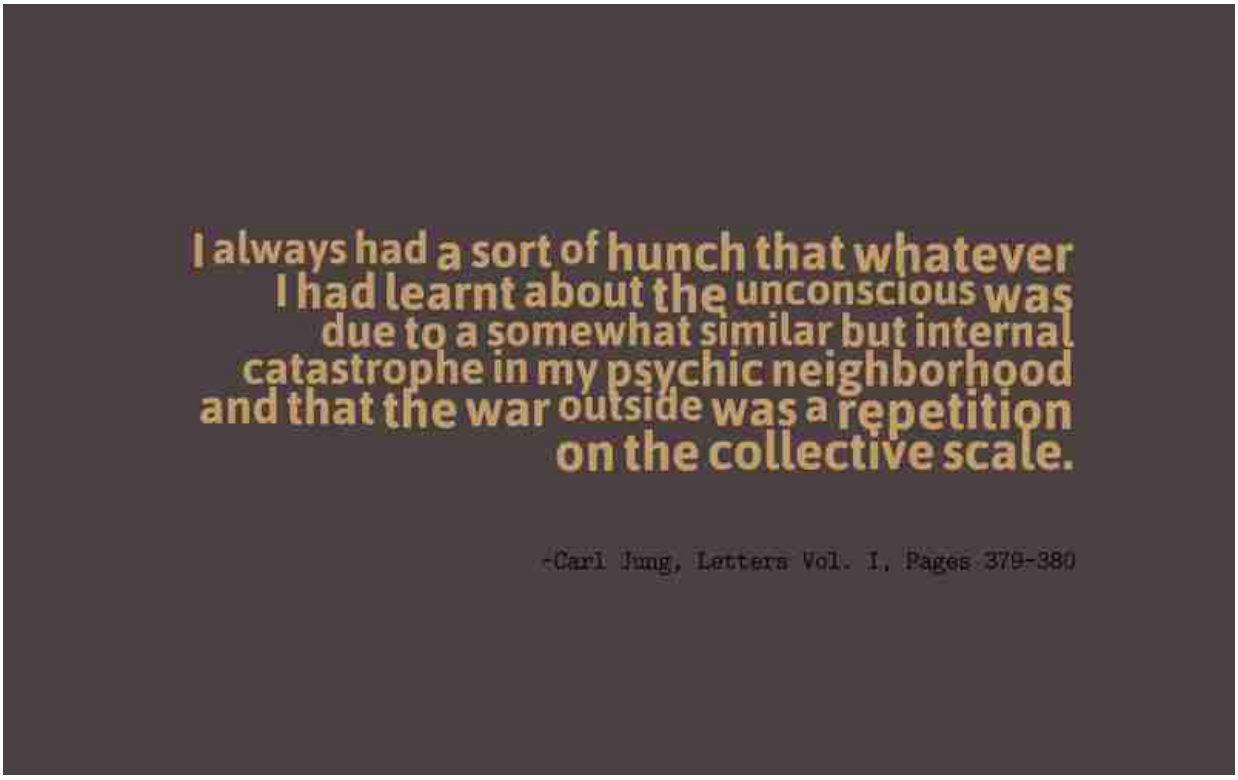


To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Pages 419-420


I always had a sort of hunch that whatever
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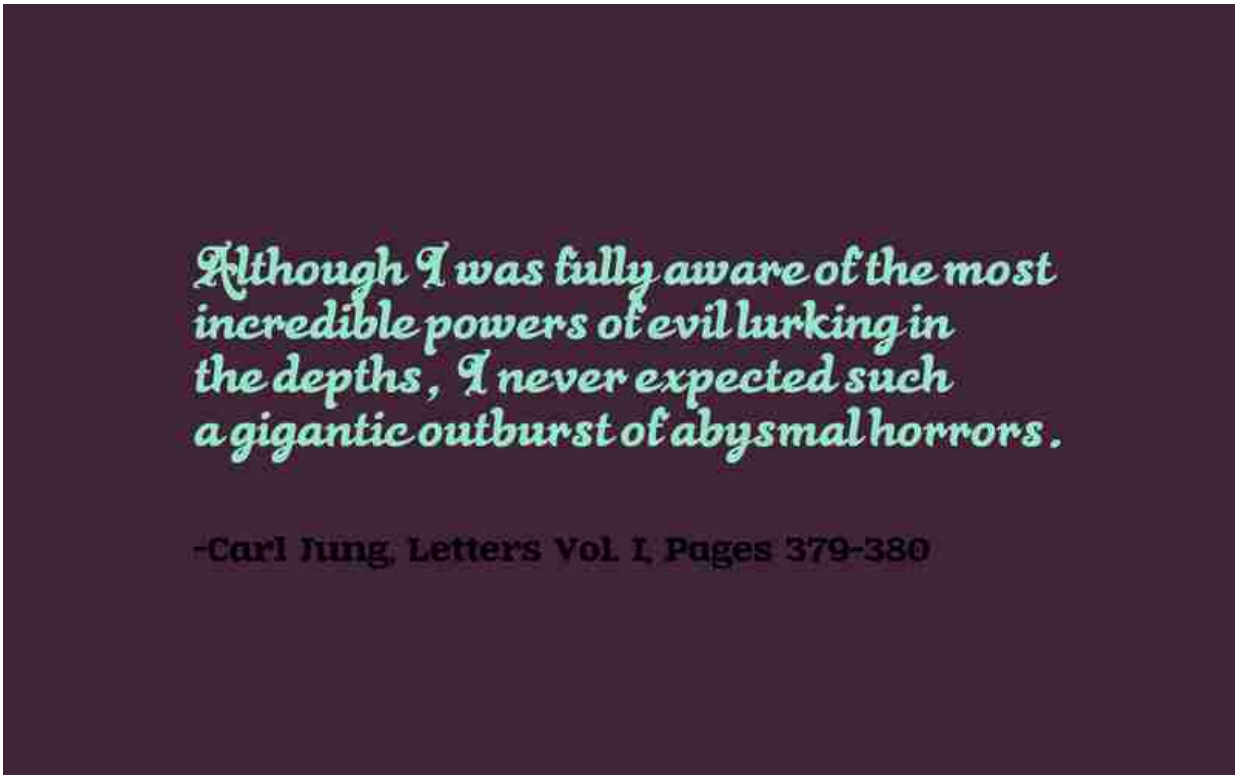
Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.
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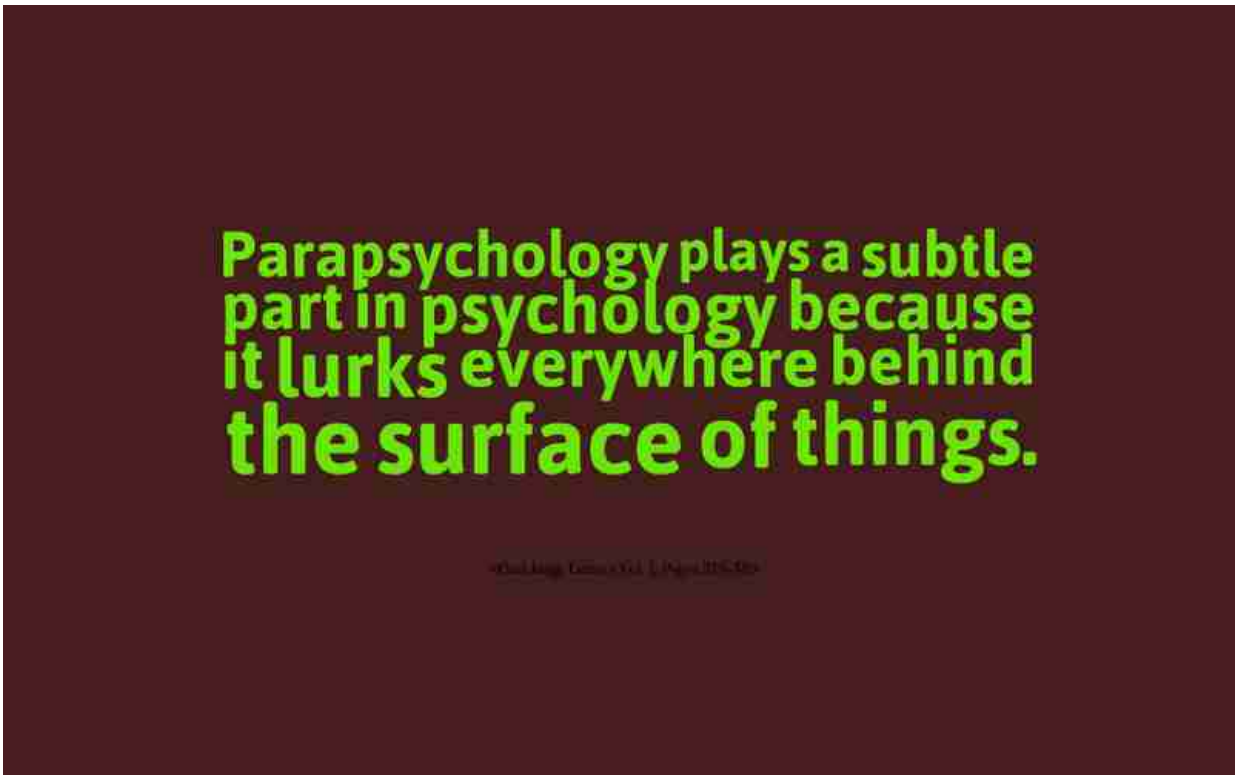
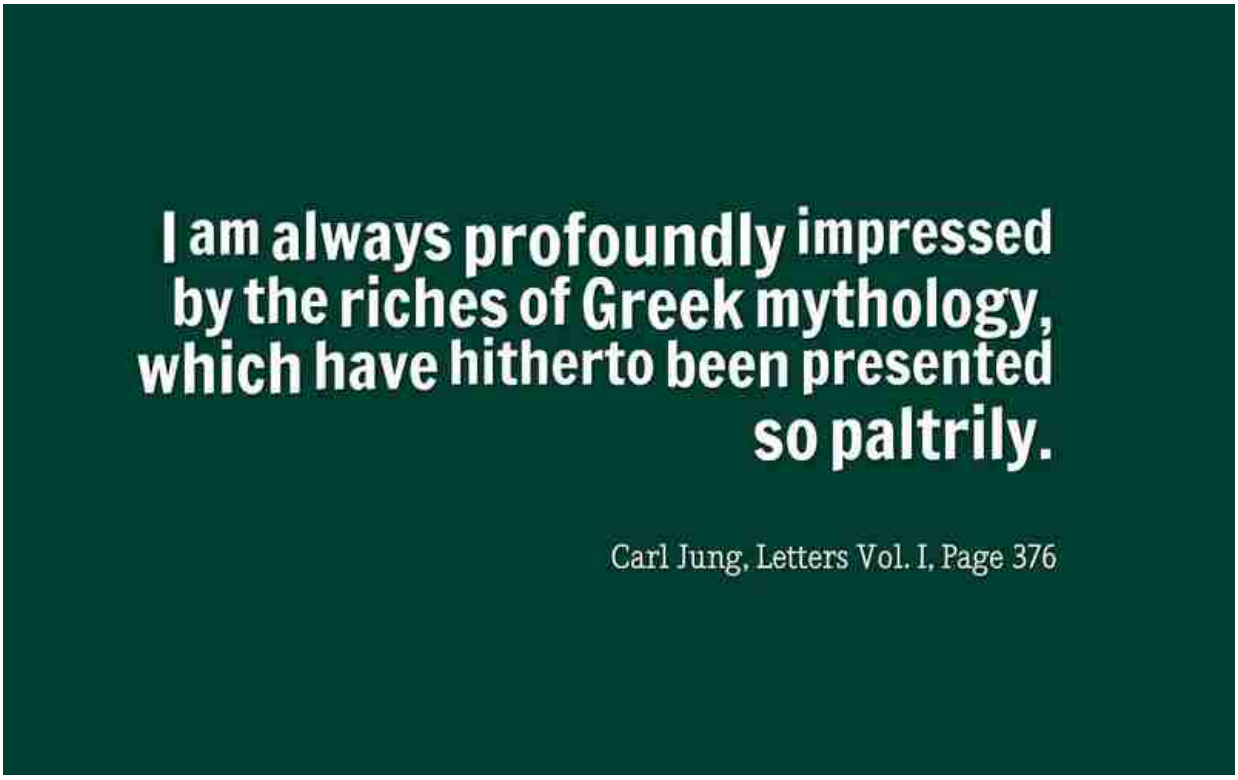


Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Pages 378-379


I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.
Carl Jung, Letters Vol. I, Page 376

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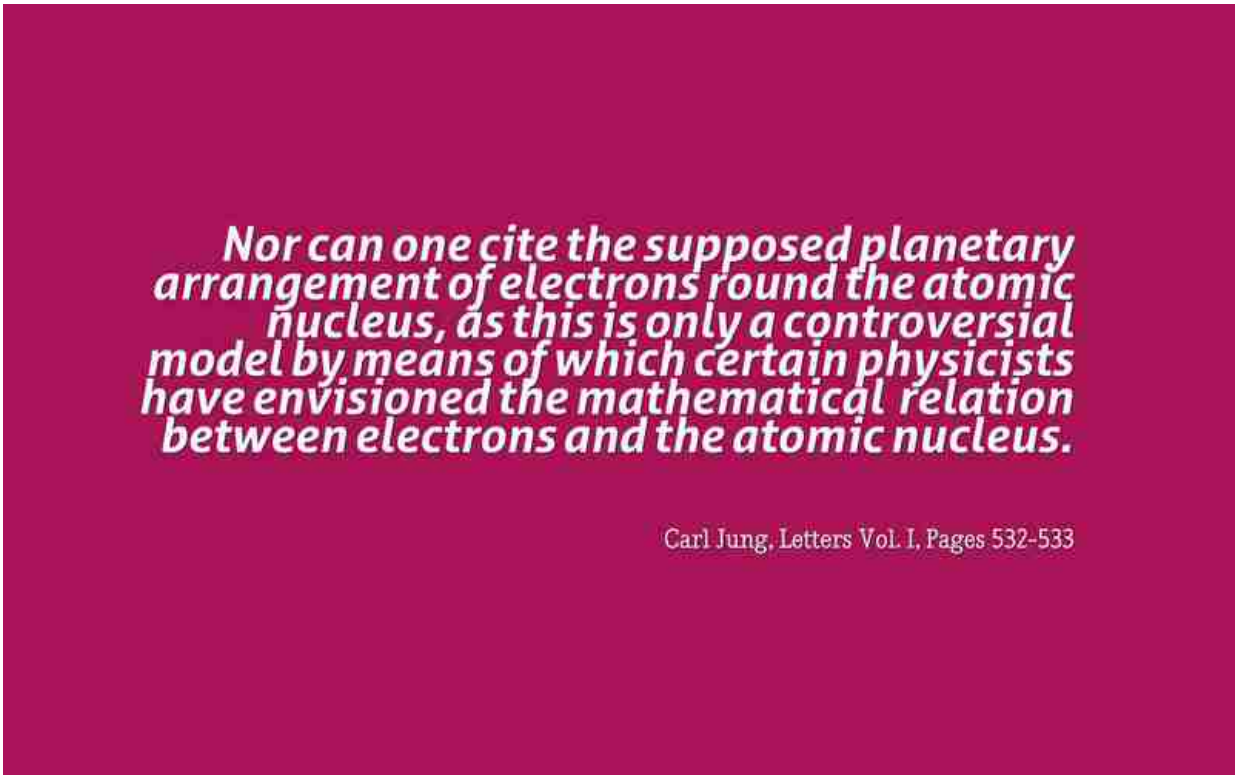
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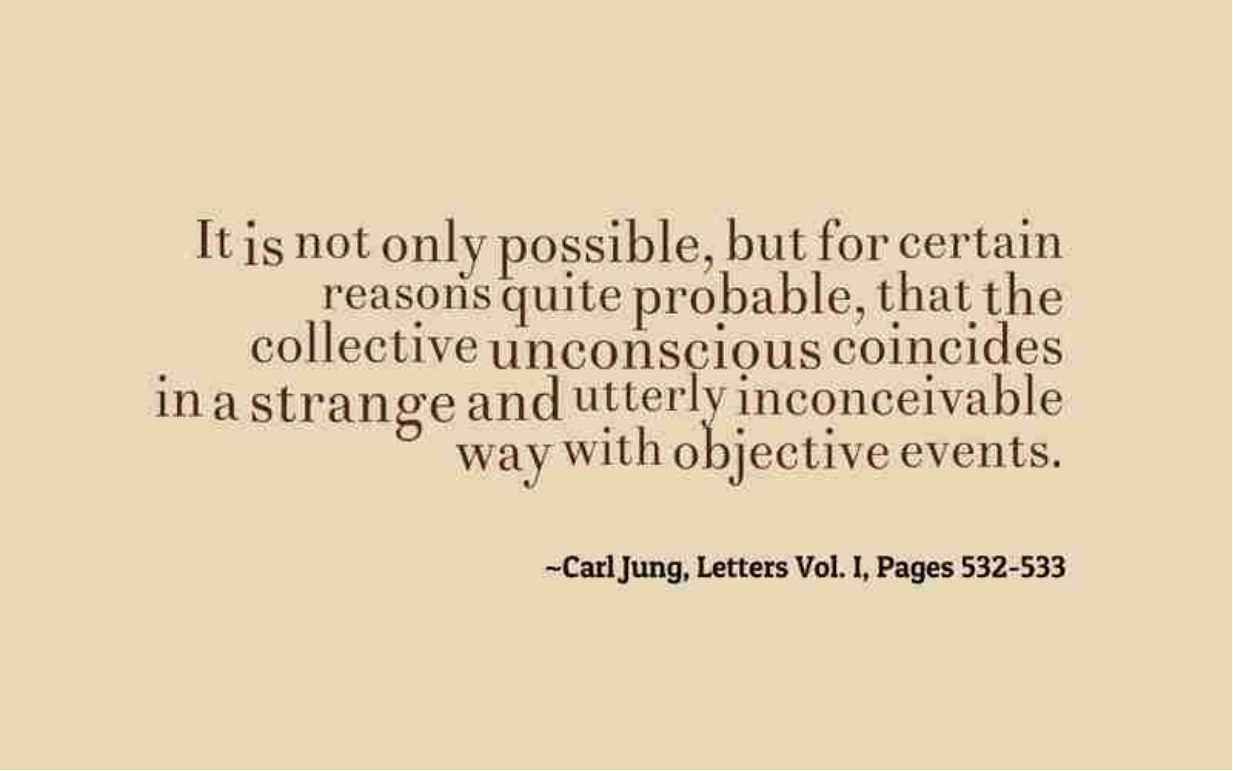
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

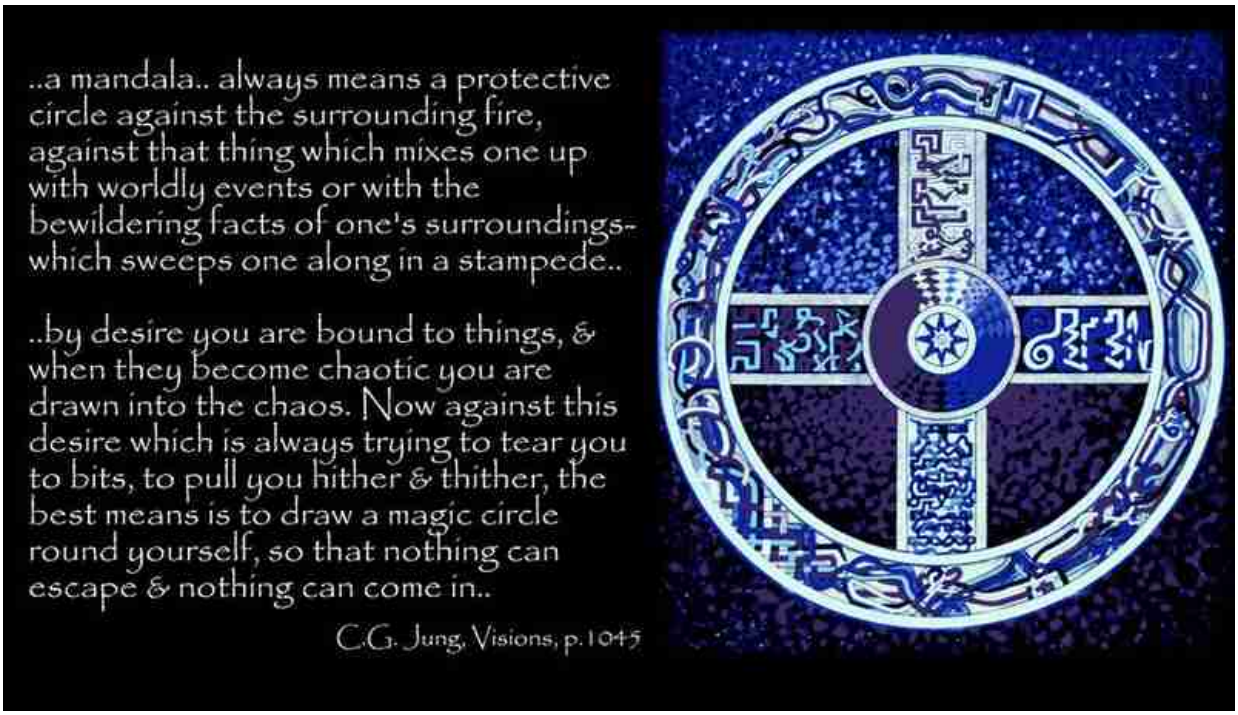
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. **(2016-11-05 02:30)**


..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..
..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..
C.G. Jung, Visions, p.1045

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing.

She had these visions after she left here, and I have never had a chance to talk with her about them.

It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from the conscious.

The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

2310

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened into a circle."

Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic condition?

Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the earth like a cone.

What is that thing for?

What will happen when she approaches the center of the circle?

Frau Stutz: Either she will fall in or something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don't know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a peculiar kind of spirit.

Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

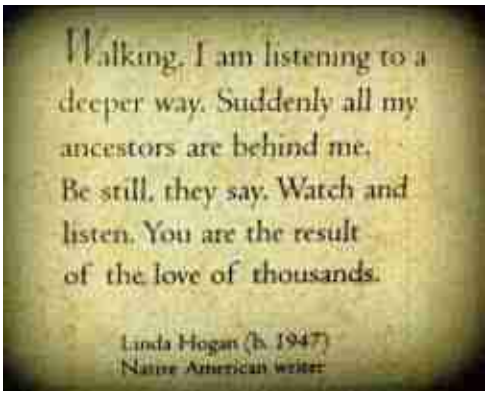
Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar, Pages 1045-1046

[Image Courtesy of Craig Nelson]

Carl Jung: Your ear troubles are very distressing. **(2016-11-06 03:30)**


Walking, I am listening to a
deeper way. Suddenly all my
ancestors are behind me.
Be still, they say. Watch and
listen. You are the result
of the love of thousands.
Linda Hogan (b. 1947)
Native American writer

To Dr. S.

Dear Colleague, 15 July 1939

2312

I am here again in October and can see you then.

Your ear troubles are very distressing.

They can of course be considerably intensified or reduced by one's subjective attitude.

Even an ordinary whisper can become unendurable as soon as one's inner attention is directed towards it.

Conversely, it can completely disappear if one forgets it.

These phenomena can to a large extent be "overheard."

As soon as one's attitude becomes autoerotic in any way, the symptoms increase.

An autoerotic attitude necessarily results if, for instance, the function of relationship (Eros) is not sufficiently attended to; that is, if something that ought to be put outside oneself is left inside.

That is one possibility.

The other possibility is a reluctance to go along with fate, with the result that the importance of the body is abnormally enhanced.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 274

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. **(2016-11-07 03:30)**

To Egon Freiherr von Eickstedt

Dear Colleague, 3 July 1939

While I greatly appreciate your kind request for an article on the racial problem, I regret to have to inform you that I have concerned myself far too little with racial questions to be able to say anything decent about them.

Equally, the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it.

My typology is concerned only with the basic forms of psychological attitude which I could not at present identify with any physiological or anatomical dispositions.

I hope, therefore, that you will not take it amiss if I cannot fulfil your expectations.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 272

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Carl Jung: Try to touch things that remind you of your·reality. **(2016-11-08 03:30)**

Anonymous

Dear Mrs. N., 22 May 1939

Regression into childhood is a very typical effect of a brain hemorrhage.

I can imagine that these impressions have a strong effect upon you.

The presence of a person dying (and under such conditions) has a definite effect upon one's unconscious.

Such an influence makes the world unreal and strengthens the unconscious so that it often forms a vortex in which one is sucked under.

Be careful that this does not happen to you!

Try to touch things that remind you of your·reality.

I also hope that my letter will be a cool draught from another world.

I think you always have the chance to run into stormy weather at sea.

With me the sea usually tries its best to imitate a mill-pond.

Mrs. X.'s great scheme of a world symbol collection is certainly a great adventure.

I confess my imagination cannot even grasp the scope of it, but we have heard of mountains in labour which eventually brought forth a mouse.

Thus we won't disturb her.

The idea itself is quite useful, but such a thing, if efficiently done, should be based on the collaboration of at least one hundred scholars.

The Jewish race problem is really a crucial question, so crucial that I wouldn't know how to tackle it.

It has so many aspects and every one of them leads to any amount of misunderstandings.

If we were living in a calm world where a reasonable discussion would be possible and where people would be sure that they were always dealing with gentlemen, one could risk a discussion, but the general atmosphere is poisoned and overheated to such an extent that every word sounds wrong.

It is an almost hopeless beginning to say something about the race problem.

I have actually reduced my work simply because I had to do it and I expect to reduce it still more in the future.

I had something like a little collapse the other day on account of overworking.

I feel quite all right now again, but I have to be careful.

When I'm less plagued with patients my spirit grows perhaps more adventurous and then I might have some ideas again, but for the time being I have not even ideas.

Hoping you are otherwise always in good health, I remain with best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-271

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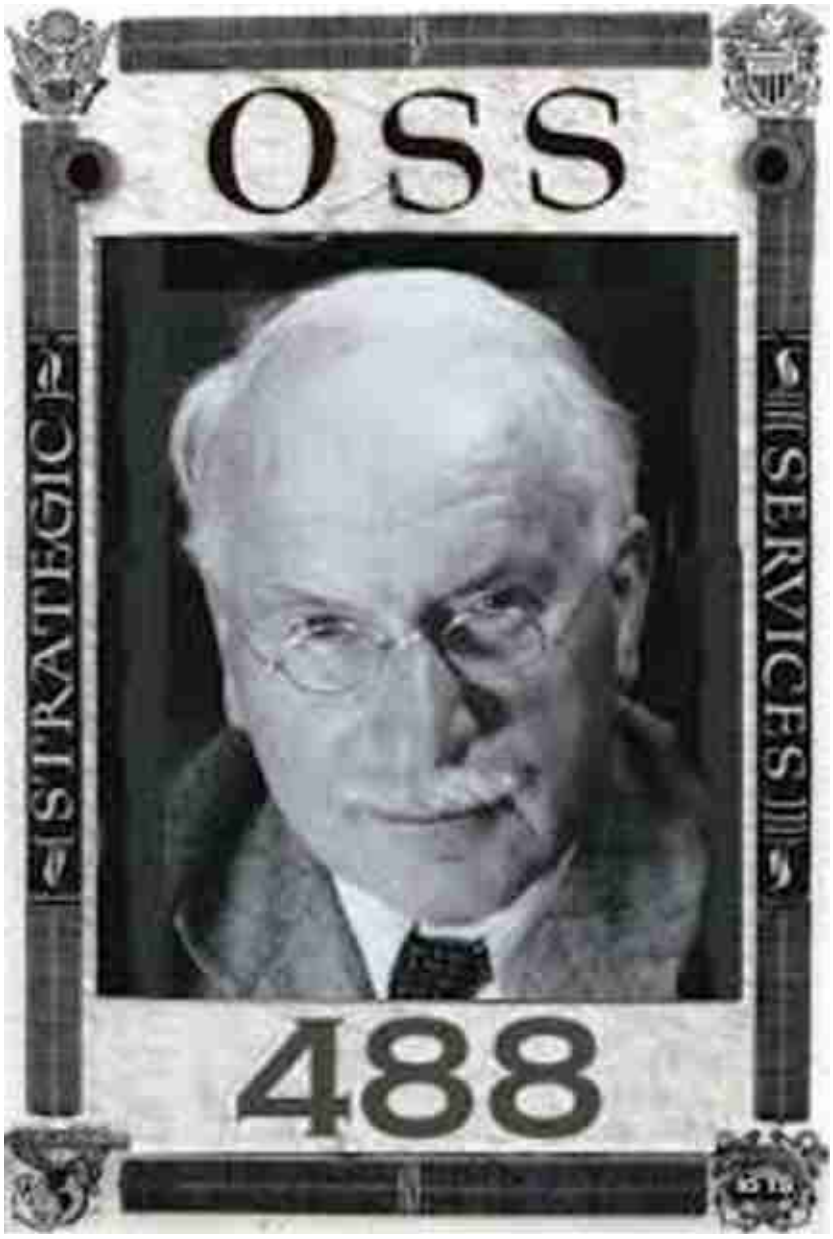
Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.
(2016-11-09 03:30)



To Hugh Crichton-Miller

My dear Crichton-Miller, 28 June 1939

2318

I have seen the list of the English delegates which Dr. Strauss has sent to our secretary.

I was surprised not to find one single name known to me.

I should think that more representative men would be preferable.

I expect you are coming to the meeting.

Your presence is all-important, because the English delegation does not impress me as being in any way au courant with the delicate situation in the International Society.

I am afraid that under the circumstances certain prejudices might decide instead of common sense.

Therefore I think your presence, not only as a vice-president but also as a representative of higher reason, will be indispensable.

You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.

On account of this there ought to be somebody on the board who is "above board."

Fortunately enough the Dutch have invited us to Holland for the next Congress.

In this way we have gained at least 2 years of indecision over against Germany.

It is also imperative that there is a person of authority present at this meeting of delegates, because I shall propose new elections.

This is partially due to the fact that I want to withdraw as an international president and partially to the fact that it will be necessary to take the wind out of the sails of the opposition to which I am no persona grata but rather a persona suspecta.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-272

http://munksroll.rcplondon.ac.uk/Biography/Details/1071

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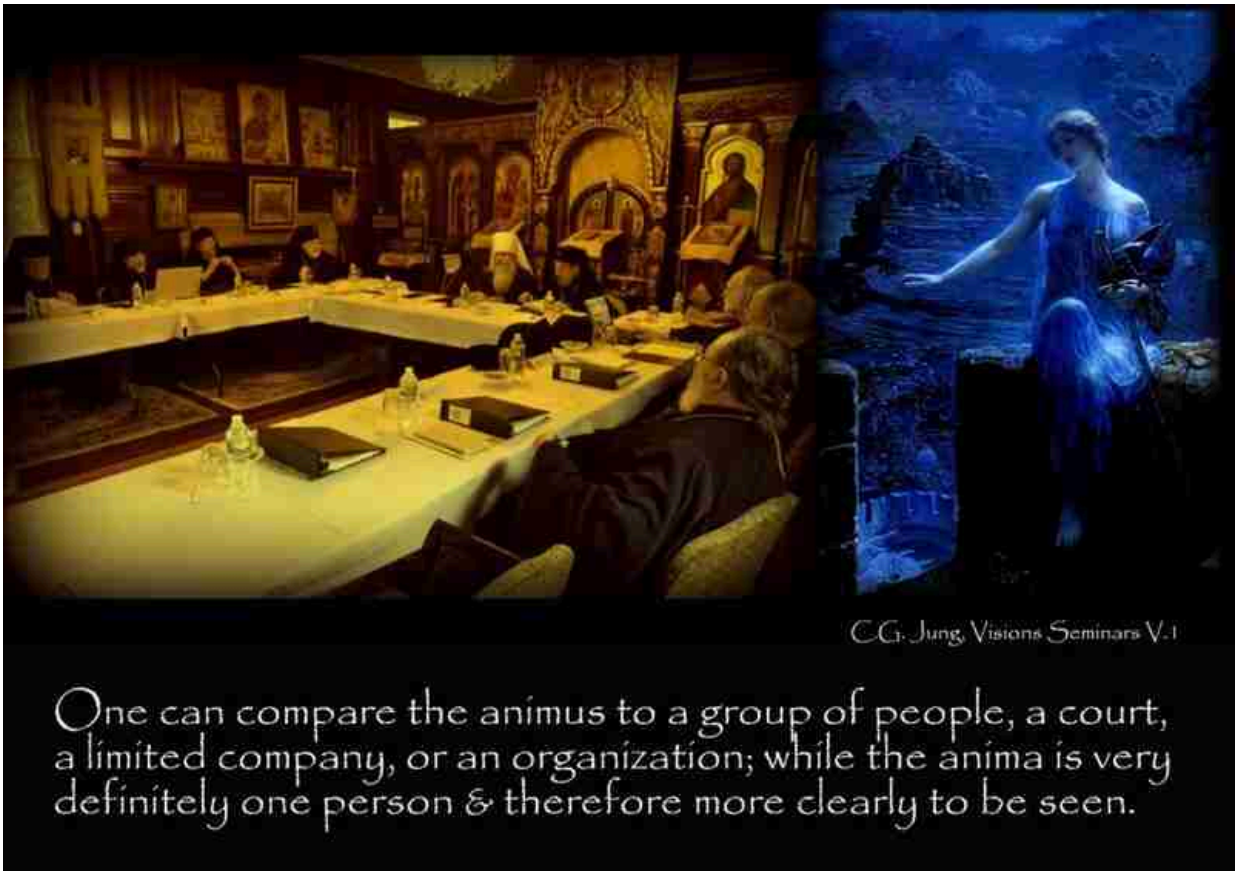
Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. **(2016-11-10 03:30)**


C.G. Jung, Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

The animus is in this respect rather difficult to deal with because it is a plurality.

2320

One can compare the animus, as I have said, to a group of people, a court, or a limited company, or an organization; while the anima is very definitely one person and therefore more clearly to be seen.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place.

That is, she is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious.

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head.

That is indeed a very wrong idea.

You should think of the collective unconscious in a very primitive way, then you are about right, at all events much nearer to the facts than when you think of it in psychological terms.

You should think of it in the terms of primitive man, as the ghost land, all the invisible dead people amongst us.

Or a good idea of the collective unconscious is that it is a sort of unknown or unconscious reality, the unknown in everything and in everybody.

For instance, the unknown and invisible nature of this chair.

Of course, any person of ordinary mind would deny emphatically that there was anything unknown in this chair.

If they don't know what is in the chair they simply tear it open and see that there is hair or some other kind of stuffing in it, and the wood can be examined to see whether there is anything inside that, and they know about the maple tree from which it is made, so everything is perfectly normal.

Yet they entirely forget that they have not penetrated the secret of cellulose, nor the secret of the atoms of which the chair is composed.

There is an absolutely cosmic secret, an existing thing in the chair, and you see that forms the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

Carl Jung: The dynamic principle of fantasy is play... **(2016-11-10 03:30)**

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individualas much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, inother words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

Carl Jung: She was due for a psychotic interval, not being born yet out of the mists of the Bardo life. **(2016-11-11 03:30)**

To Eleanor Bertine

Dear Dr. Bertine, 9 January 1939

I'm sorry to hear that you are chiefly concerned with borderline cases.

It is a thorny task, on the other hand a very interesting one.

I remember Mrs. X. very well.

She was due for a psychotic interval, not being born yet out of the mists of the Bardo life.

In such a case it is of course the right thing to let people talk of their experiences during the morbid interval, because the contents of such experiences need integration into the sum-total of personality.

Of course, it is most unorthodox from the psychiatric point of view to take psychotic things seriously.

But for the patient it is much better to be unorthodox, since the psychiatrist doesn't know what to do with such cases.

Such a treatment is always a risk as there is a delicate question of how much a patient can stand his pathological material.

If the patient is unable to stand it, then there is a natural tendency at work to wall-up the experienced material.

Thus if you should find a certain resistance or if you should meet with a flaring up of emotions you had better help the walling-up tendency.

But if a patient can stand his material you can help him in integrating and understanding.

The more a patient can understand the better, and he is protected against a complete inundation, and even if a new inundation should come along it would remain a psychotic interval which would not cause definite and irreparable destruction.

I have often seen that people with a certain amount of psychological preparation were not completely destroyed by an acute psychosis.

They came out of it as if out of a dream.

They did not "coalesce" but retained their fluidity.

If there are any congealed regions, you would find there: inaccessibility, lack of emotion, or inadequate emotions and complete immutability.

In drawings you would presumably find breaking lines or splinters or asymmetrical regions of destruction and dissolution.

As soon as the general condition of a patient is more or less reasonable again, one should remove him from a

hospital, as the hospital atmosphere is most contagious.

If Mrs. X. is quiet enough to stay at home, you surely should see her.

If her emotionality increases under the treatment, then one should reconsider the hospital question.

But if she is able to discuss her material without getting too much excited, the treatment ought to be continued, because there is a real chance of a far-reaching improvement.

I have seen cases improving completely.

It doesn't matter that the psychiatrist says afterwards that it was no schizophrenia.

As you know it is indifferent to the devil what you call him.

Concerning the treatment you depend entirely upon the material the patient produces.

You have to follow the ways of nature and not your own good intentions, i.e., you must leave that to the alienists.

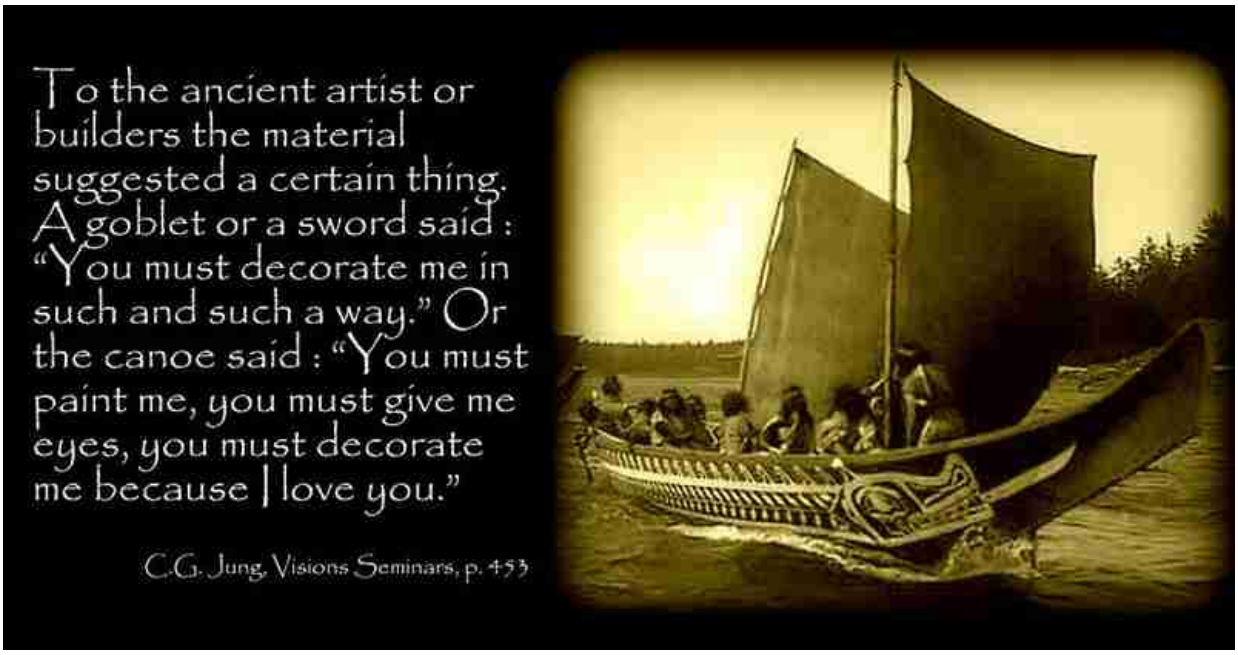
It would certainly be a good thing for Mrs. X. if you could hold her hand as long as possible, i.e., until she can trust her own system again.

My best wishes for a happy New Year,

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 252-254

Carl Jung: The Gothic style is also in a way hysterical... (2016-11-12 03:30)


To the ancient artist or builders the material suggested a certain thing. A goblet or a sword said : "You must decorate me in such and such a way." Or the canoe said : "You must paint me, you must give me eyes, you must decorate me because I love you."
C.G. Jung, Visions Seminars, p. 453

This story makes one understand the extraordinary feeling for the material in old Chinese sculpture: the material spoke to them.

And it seems as if the marble in old Greek sculpture told the artist what the figure or the column should be like that he was about to make, what the marble wanted to become.

Do you remember, for instance, the two figures of the barbarian slaves in the Boboli gardens in Florence?

I advise you, the next time you are in Florence, to go first to the tomb of the Medici and look at Michelangelo's marbles there, and then take a taxi,don't look out of the window, but drive straight to the Boboli gardens, and there you will see the difference.

Those two figures of the barbarians are suggested by the stone, the stone speaks, it is really the stone;

while in Michelangelo's figures the stone has just nothing to say; you get an hysterical impression, you feel that he did something with the stone which never should have been done.

I had a feeling of nausea; I said, "Now this is hysteria."

It is the beginning of the Baroque style, and that was certainly not suggested by the stone.

The Gothic style is also in a way hysterical because it is not true to the nature of the stone; the builders suggested wood into the stone, and therefore they made buildings which are like plants.

And in antiquity they made the living ornament, like ivy, clutching the stone, not being the stone itself.

We have got very far away from the antique activity of the stone, when the spirit was still in the object and the object could suggest itself to the artists.

To the ancient artists or builders the material suggested a certain thing.

A goblet or a sword said: "You must decorate me in such and such a way."

Or the canoe said: "You must paint me, you must give me eyes, you must decorate me because I love you."

That was the relation, because the antiqueman was under the spell of the object. Carl Jung, Visions Seminar, Pages 452-453

Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. **(2016-11-13 03:30)**

To Dr. S.

Dear Colleague, 10 May 1938

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an opus divinum.

Something like a careful shaping of images, such as many patients paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.

Naturally I can’t go into further details as you have to take your own material for a starting-point.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 245

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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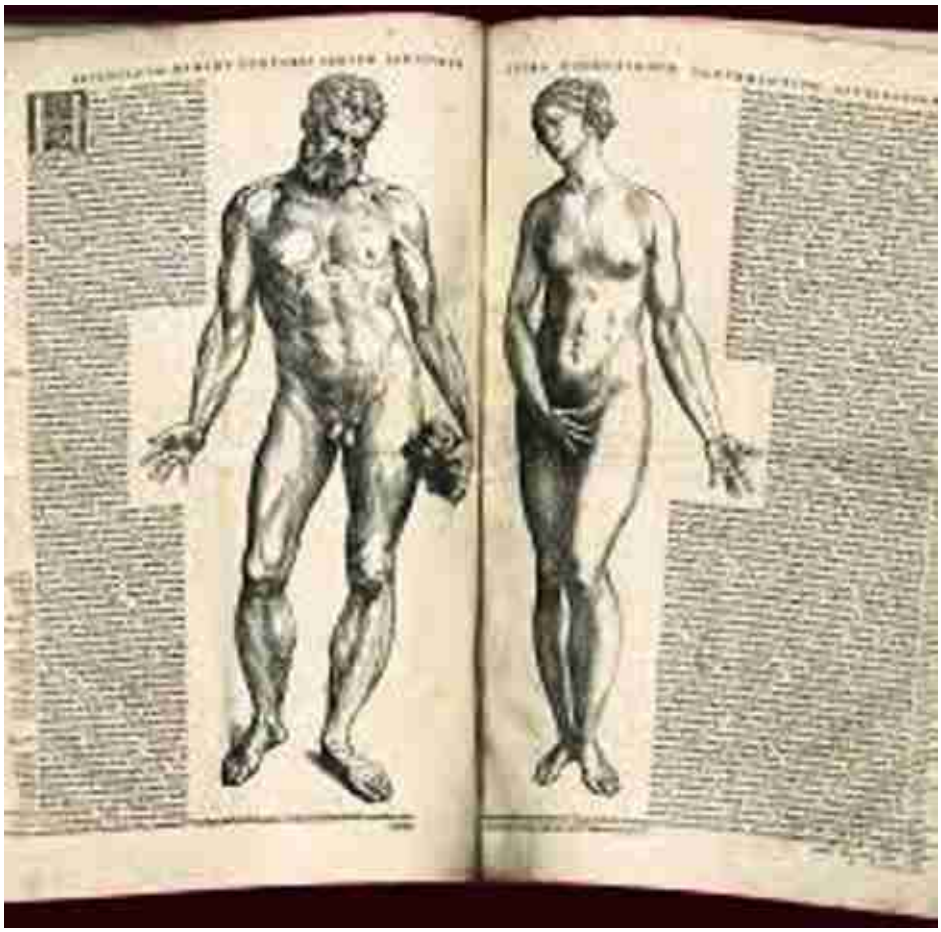
Carl Jung on "Human Body" – Anthology (2016-11-14 03:30)



Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages

1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

2330

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing be-

come true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great

Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. "Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl

Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly

nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2016-11-14 03:30)

To Erich Neumann

Dear Colleague, 4 April 1938

While sending you best thanks for your friendly letter of last July I must apologize for not having answered it until now.

It arrived just before my departure for America, 1 where I had to give lectures at Yale University.

On my return I had to leave almost at once for India, where I was invited to the 25th anniversary of the Indian
Science Congress Association in Calcutta.

I got back only a short while ago.

The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, means a disturbance in the sympathetic system, an abnormal charge by which its smallest parts (worms) have been autonomized to an abnormal degree.

As we know from experience, it is a question of contents which are unconscious on this level but, theoretically at least, are capable of synthesis because of their creative character.

Whether it will come to that depends on the patient's fate and endowments and equally on an expertly guided inner development.

I have a1ways found that in such cases drawing and painting yield particularly good results.

In a dream like this the problem is still in a bodily, organic state and cannot be distinguished from it.

Only if the worms join together into a snake, for instance, is there any prospect of conscious realization.

Parallel symbols are bacteria, small insects, etc.

When I compare the contents of your letter with what the papers say about Palestine I can easily imagine what a fantastic tension of opposites there must be in you.

But such a tension is highly beneficial for the progress of your inner development as it brings out the Meaning with particular clarity.

I have heard from Frau Dr. Braband whom you probably know, that attempts are being made to bring together all those who are interested in analytical psychology.

In support of these efforts, I have sent some of my own books and writings to the University Library in Jerusalem.

I was very glad to hear that you have so much to do.

Let's hope it goes on in this style.

With best greetings and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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Great Sites to visit:

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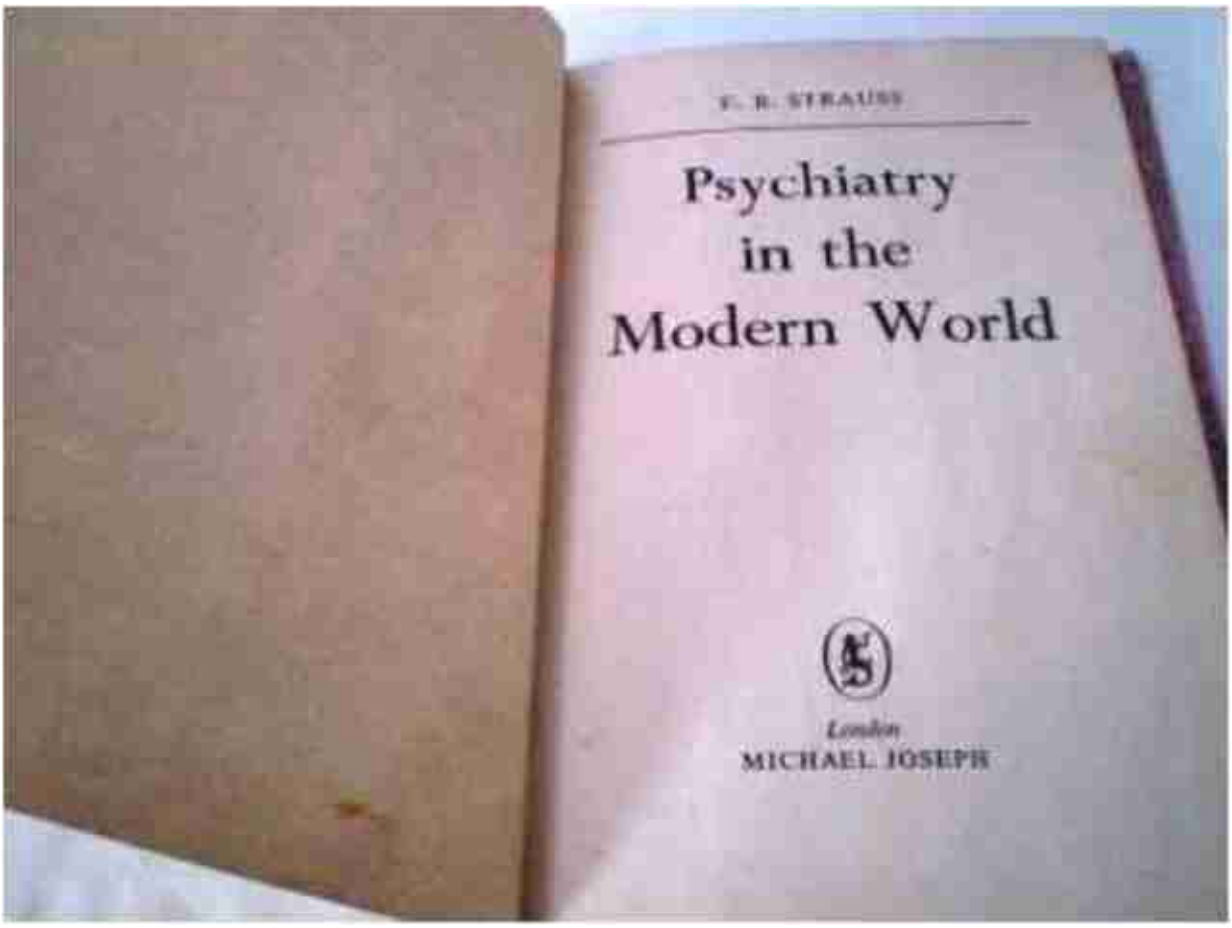
Carl Jung: I cannot and shall not exclude non-Aryan speakers. **(2016-11-15 03:30)**



To Eric Benjamin Strauss

Dear Dr. Strauss, 26 March 1938

Thank you for your letter.

I shall answer it more fully when I have Professor Goring's reply.
.

As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his political or religious convictions.

The question of race is not mentioned at all.

I should be much obliged if you could give me the list of those names which have aroused the discussion.

1 cannot and shall not exclude non-Aryan speakers.

The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.

If a speaker should trespass this limit, I should stop him right away.

A scientific Congress is not the place to indulge in political follies.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

Carl Jung across the web:

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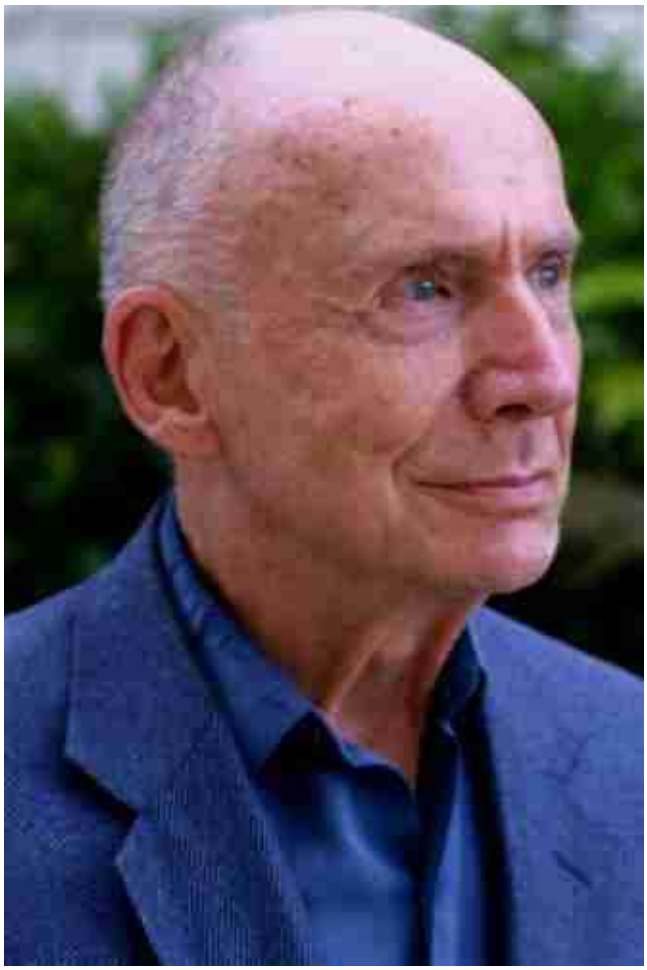
Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2016-11-16 03:30)



Robert Johnson: Memory of C.G. Jung

My contact with Dr. Jung?-certainly one of the most important events of my life!

When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.

I began analysis with Dr. Jolande Jacobi, who probably was the worst possible choice for this shy, inexperienced, highly introverted feeling type.

At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor.

She justified this by saying she was an extraverted Hungarian and that this was her manner.

Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.

I was impressed with Swiss justice, but should have known that there was no hope for my analysis in her hands.

One day soon after beginning with Dr. Jacobi I brought one of the great pivotal archetypal dreams which has

periodically punctuated my life.

Dr. Jacobi paced at accentuated speed and announced that I should not dream dreams like that!

I was a young man and the dream I had brought was an old man's dream.

I should not dream dreams like that!

Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.

So I left the analysis, clumsily, without tact. I asked for an hour with Mrs. Jung, who was lecturing at the Institute and who appealed to me as a gentle, introverted, dignified person.

She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heavily over me.

I sensed that it was a very good dream but difficult by virtue of the transpersonal scope and its very great weight.

Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.

It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.

I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a Potential psychotic than any human observation.

I felt as if I had passed Cerberus on my journey to the Inner World, and by the time Dr. Jung came the dogs were on their backs enjoying my petting.

Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.

The meeting took nearly three hours and it was clear that I was to listen and not interrupt.

Non-directive counselling, indeed!

Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, never to join any organization or collectivity.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

When such a dream comes it is to be honored whether the time or circumstances are convenient or not.

Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work.

All else would follow from this.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the addition of the fourth element to the already established three.

My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.

It was my observation that here was a man just like me!

His thought movement, timing, humor were almost exactly parallel to my own.

How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.

Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well.

Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.

I was so deeply impressed with this that I determined to learn the same art with others as I was capable.

I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.

I fear I put her through a difficult time with my feeling intuitive extravagances but she also gave me the gift of following my typology rather than her own. Carl Jung, J.E.T., Pages 36-39

Carl Jung across the web:

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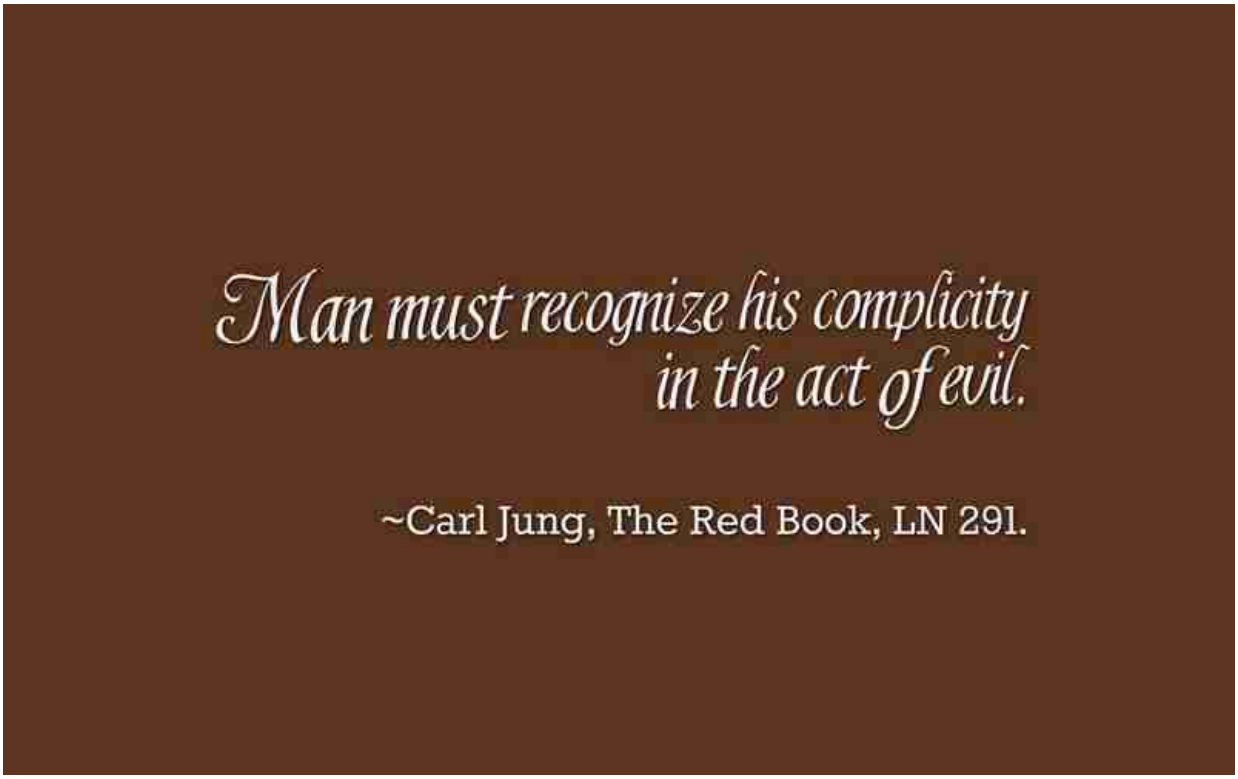
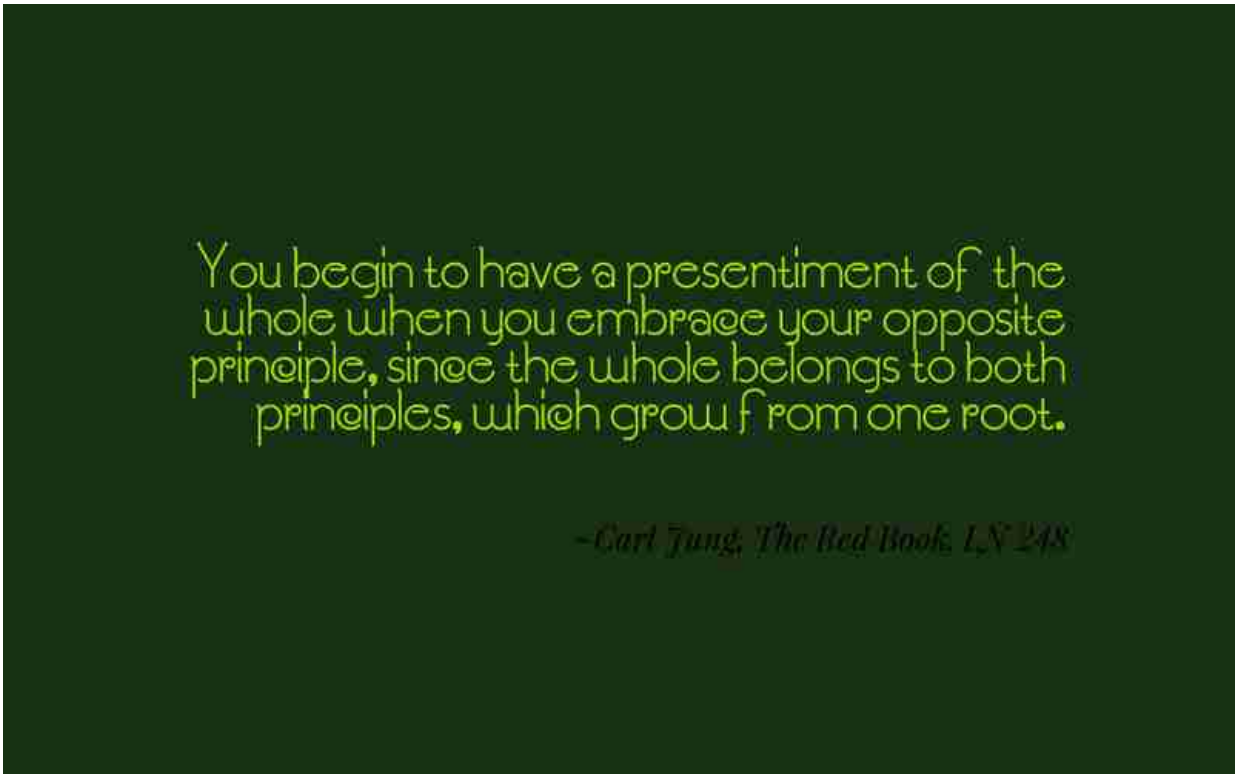
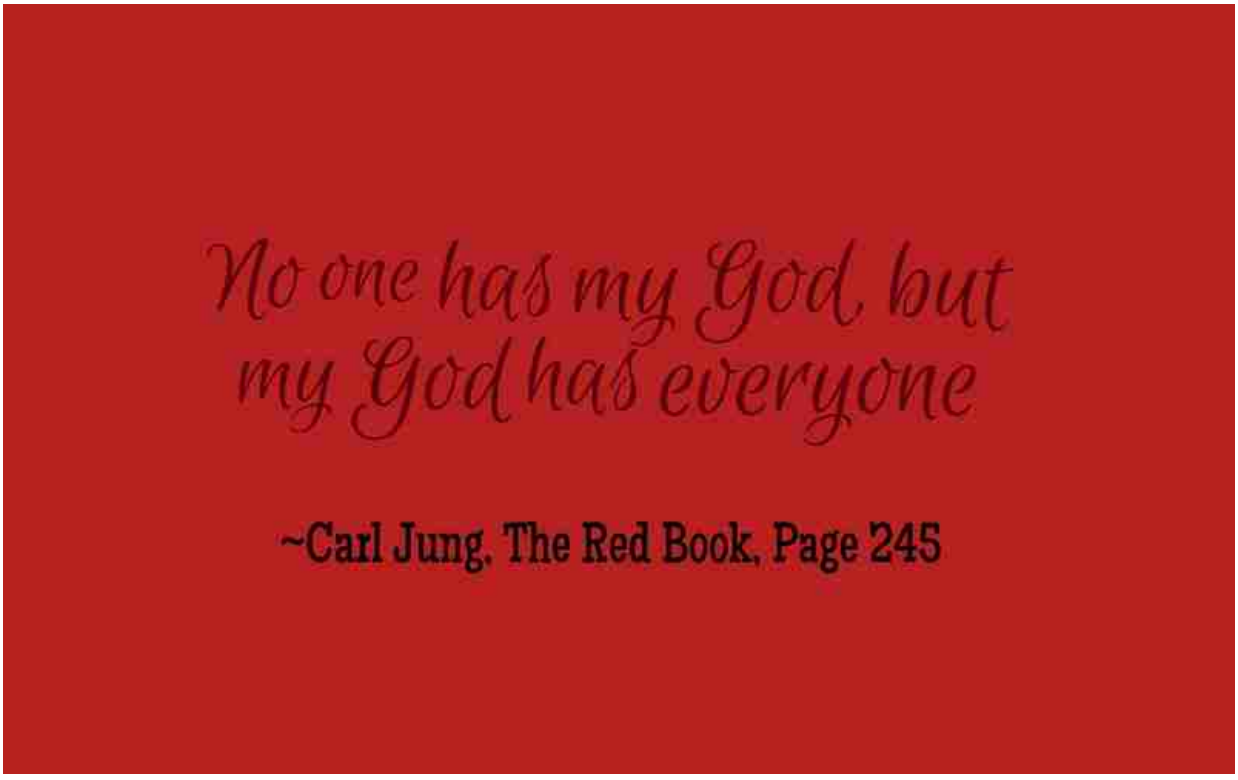
Some Carl Jung Quotations XLVII [RED BOOK] **(2016-11-17 03:30)**



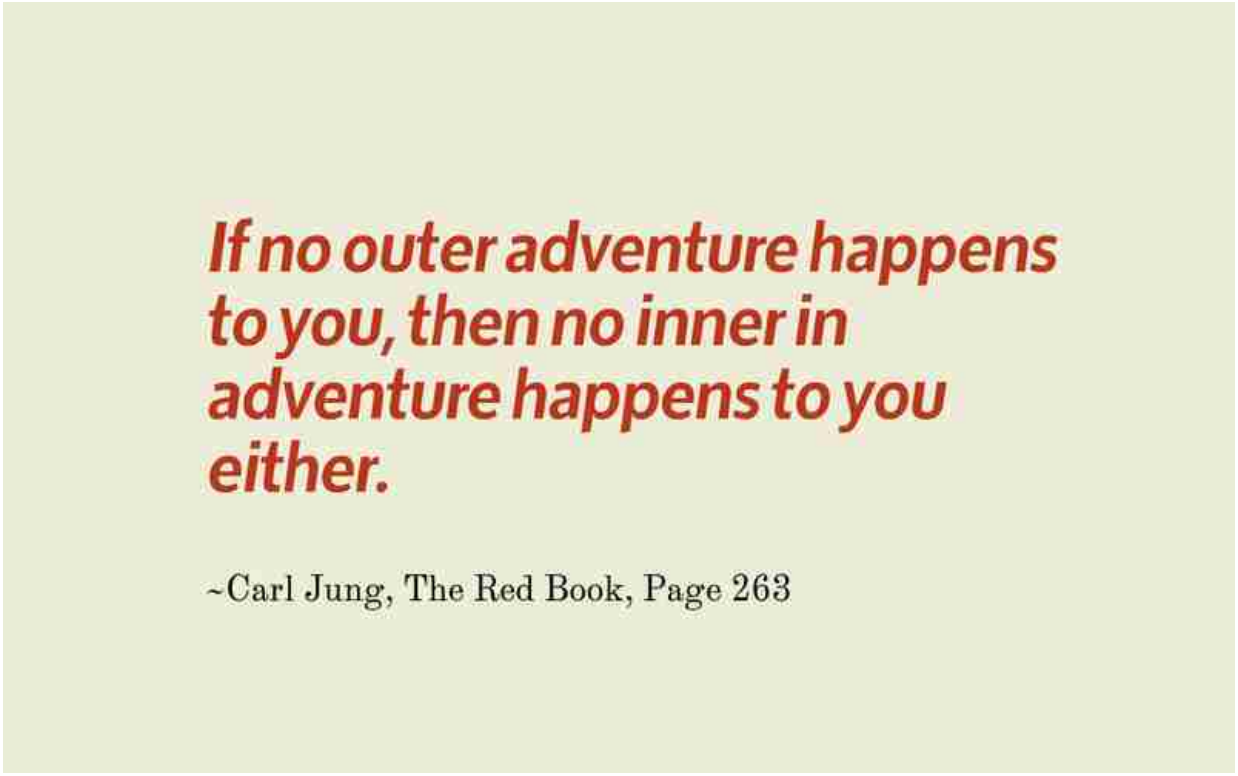
Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.


You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
~Carl Jung, The Red Book, LN 248

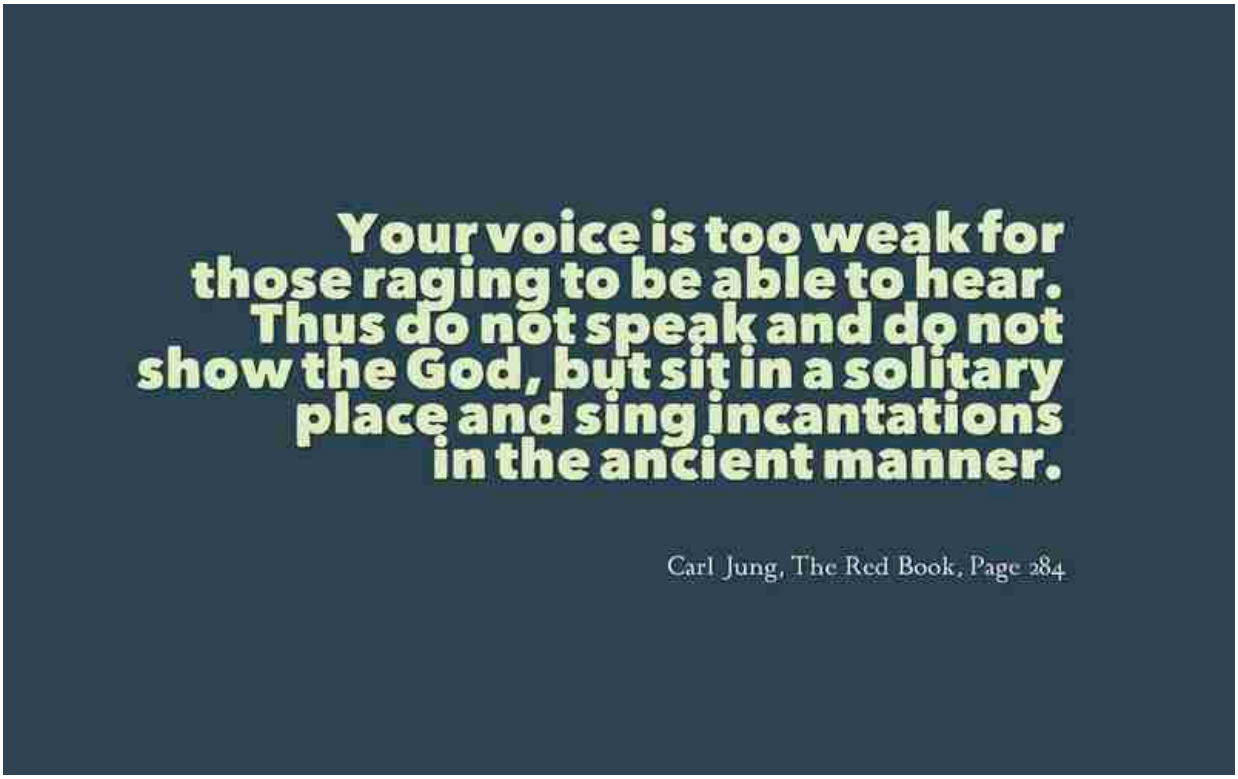
You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248



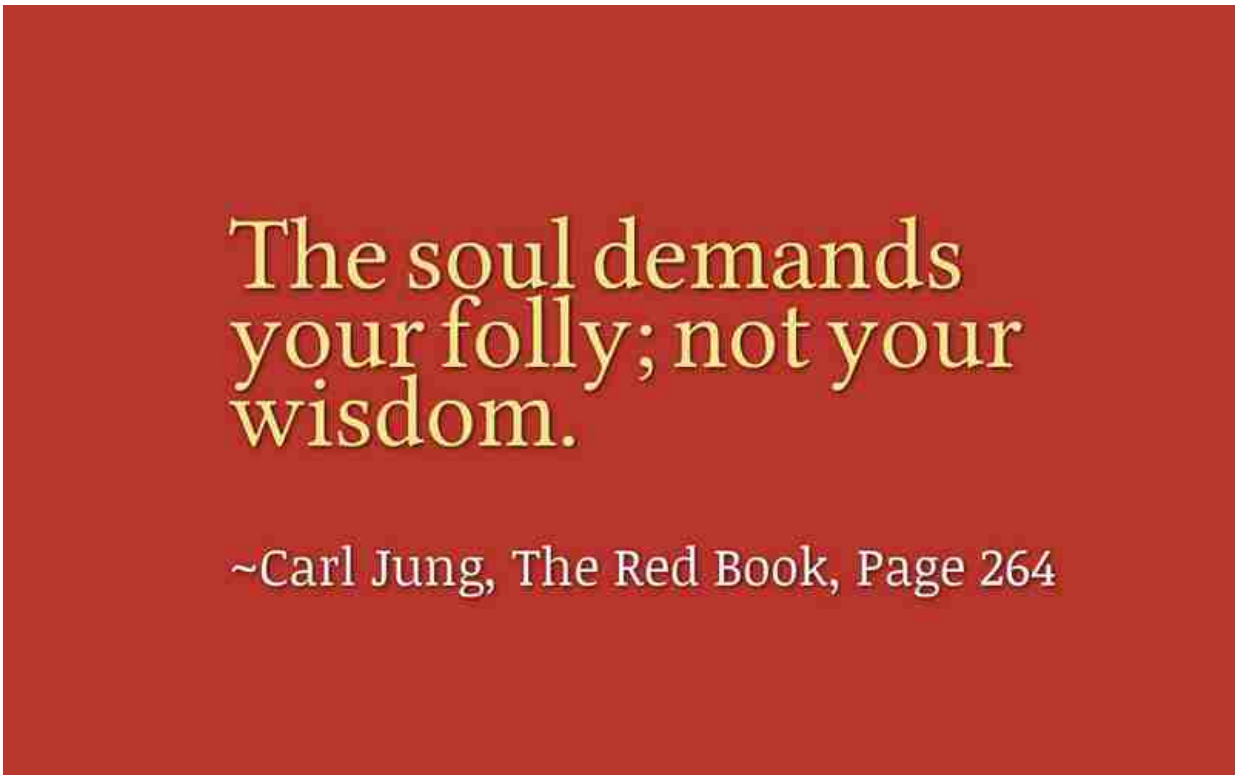
No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.



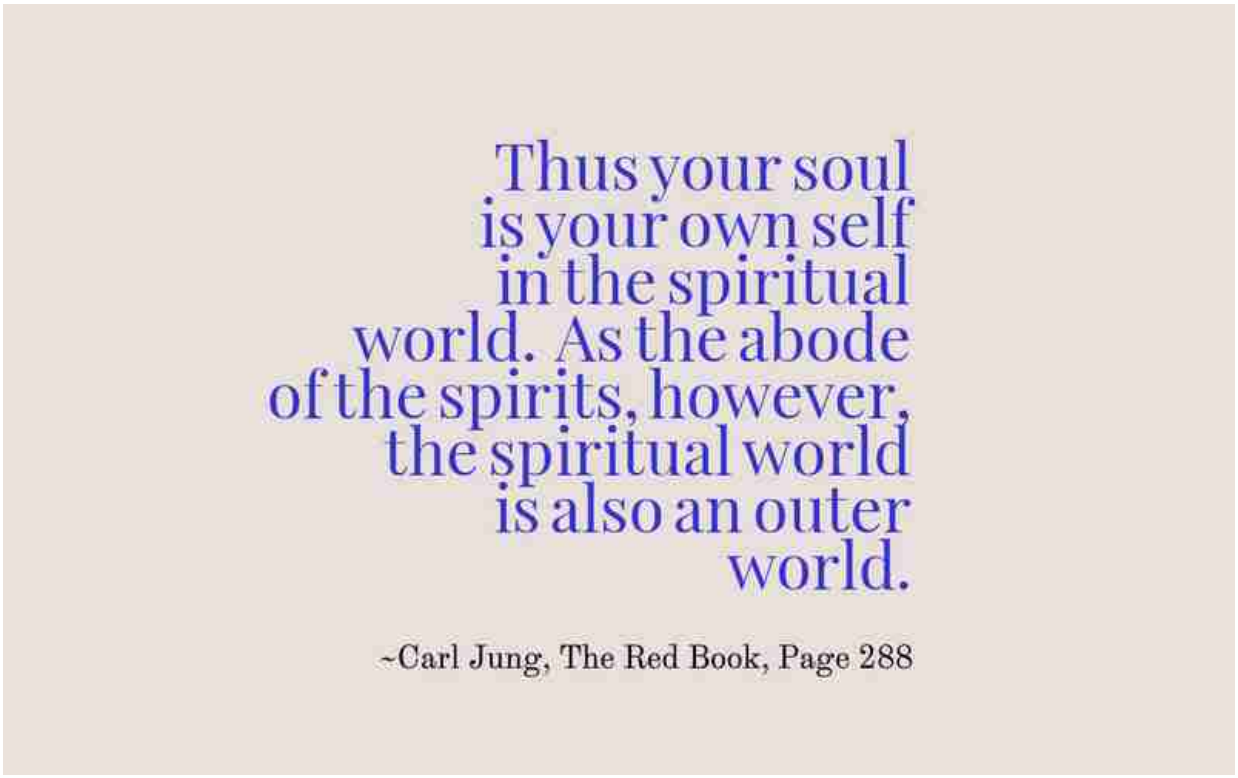
If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.


Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.
Carl Jung, The Red Book, Page 284

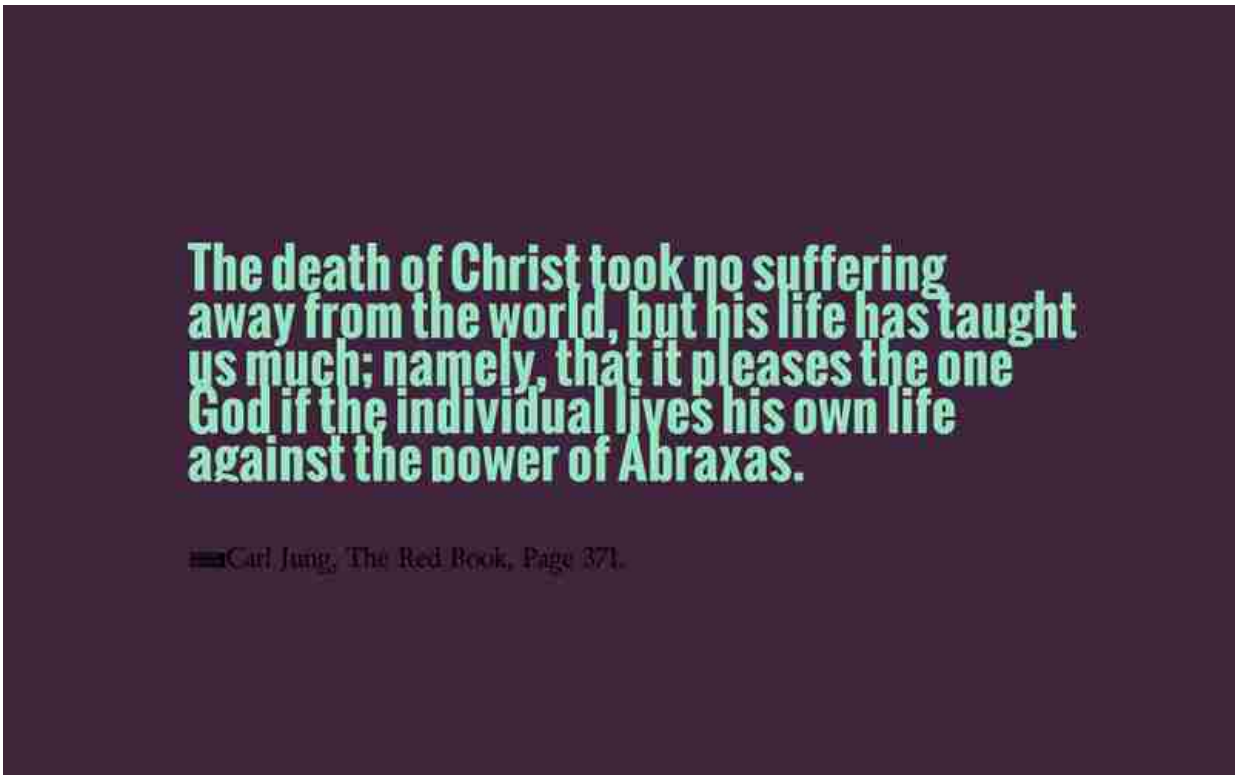
Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.



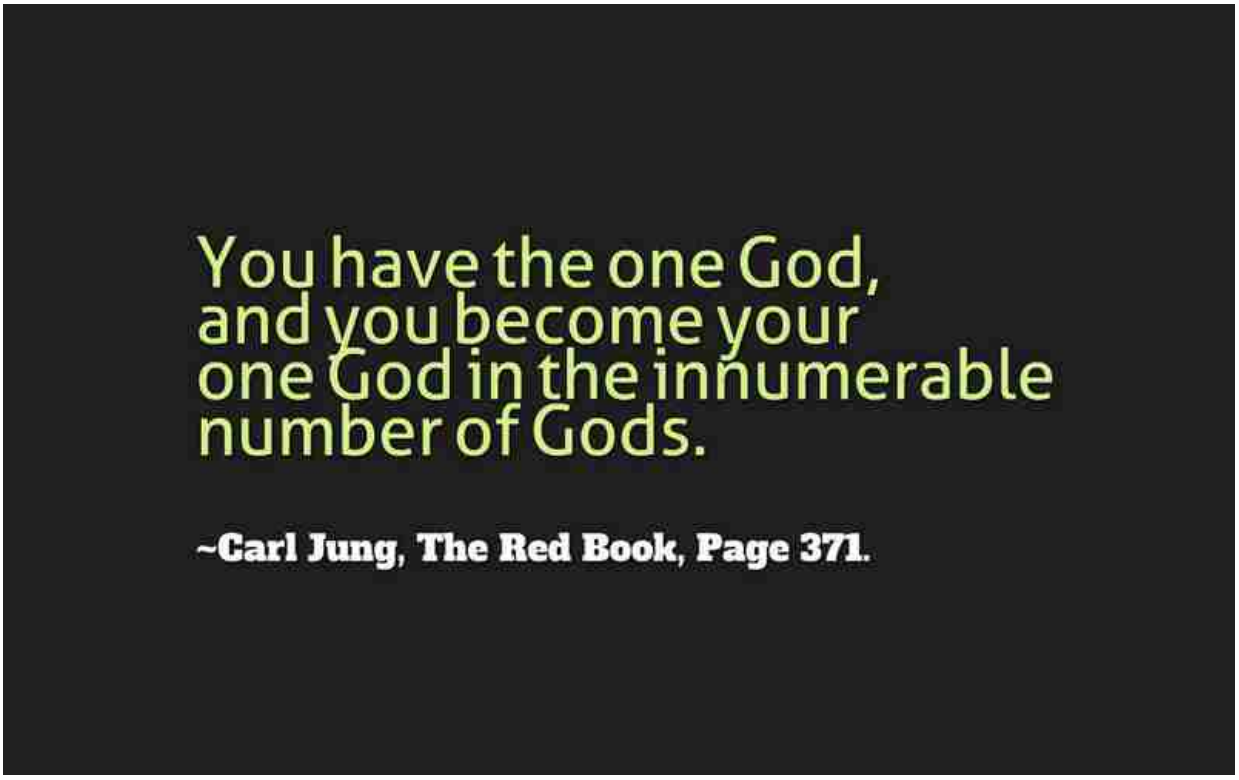
The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.



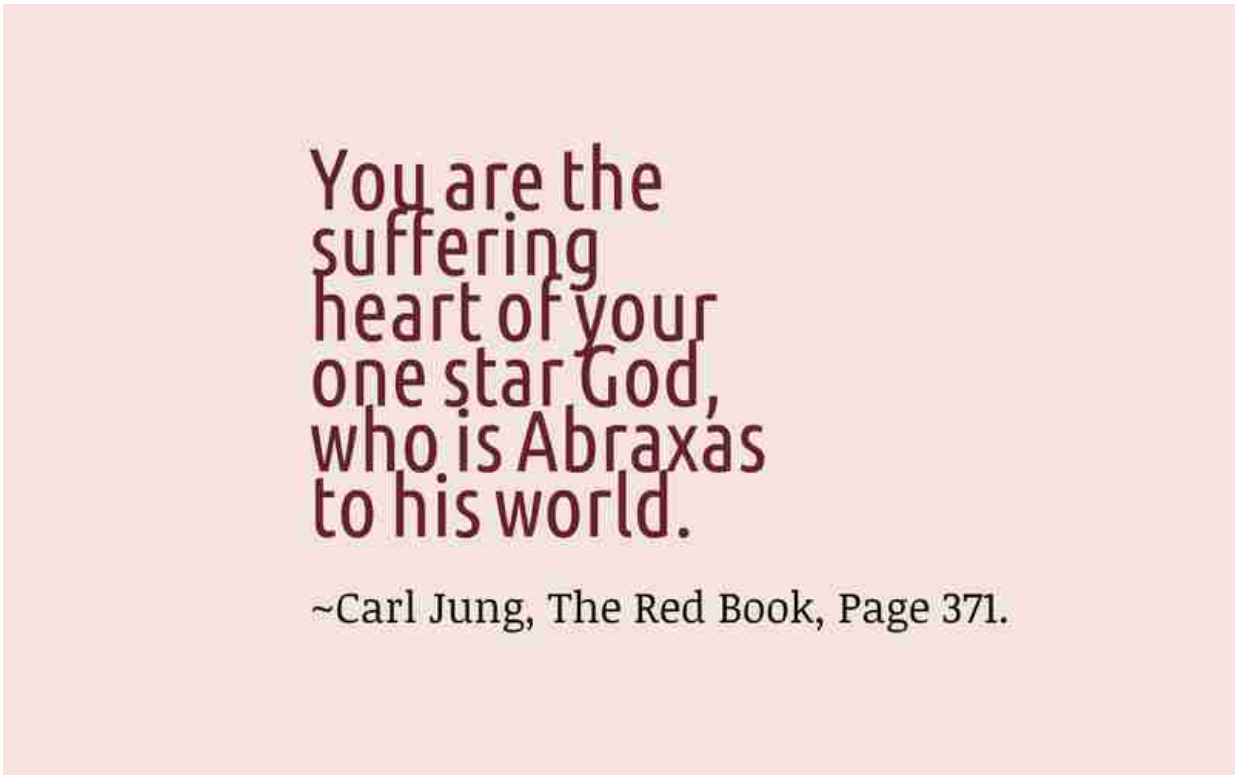
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.


The death of Christ took no suffering
away from the world, but his life has taught
us much; namely, that it pleases the one
God if the individual lives his own life
against the power of Abraxas.
Carl Jung, The Red Book, Page 371.

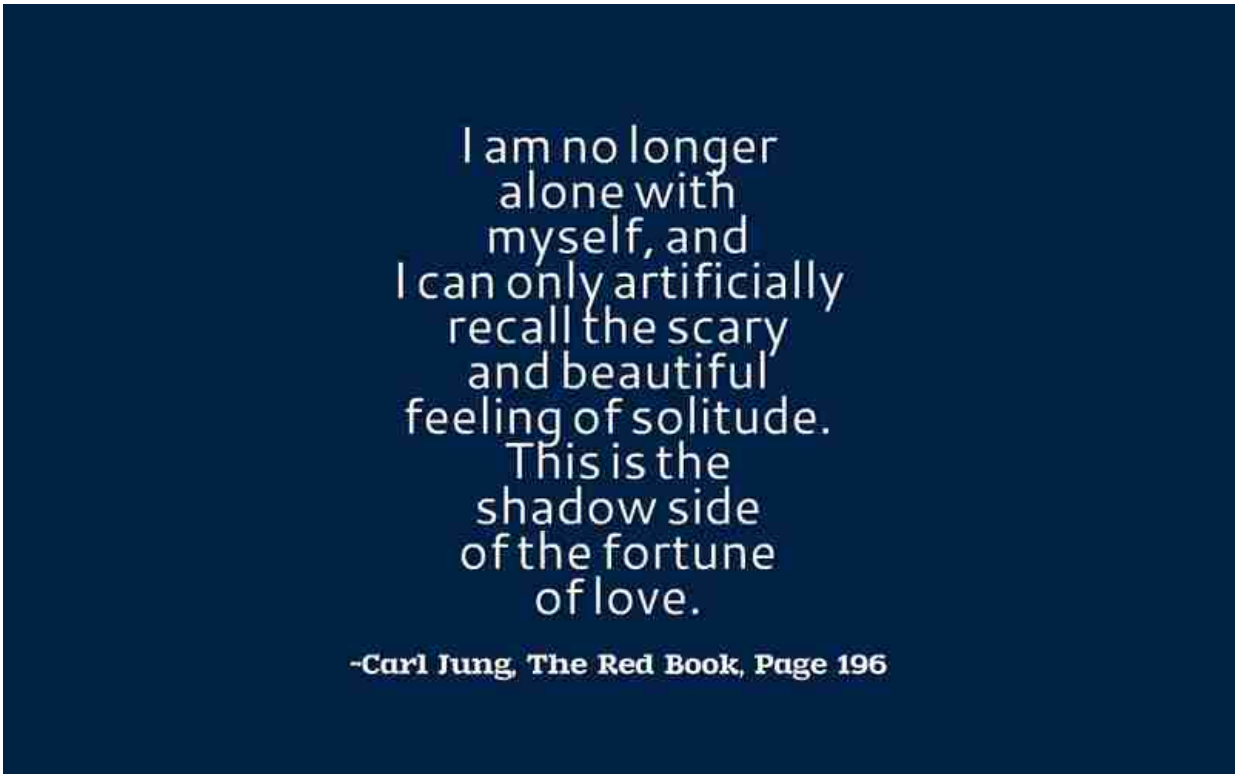
The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.



You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.



You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.



I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.
~Carl Jung, The Red Book, Page 348

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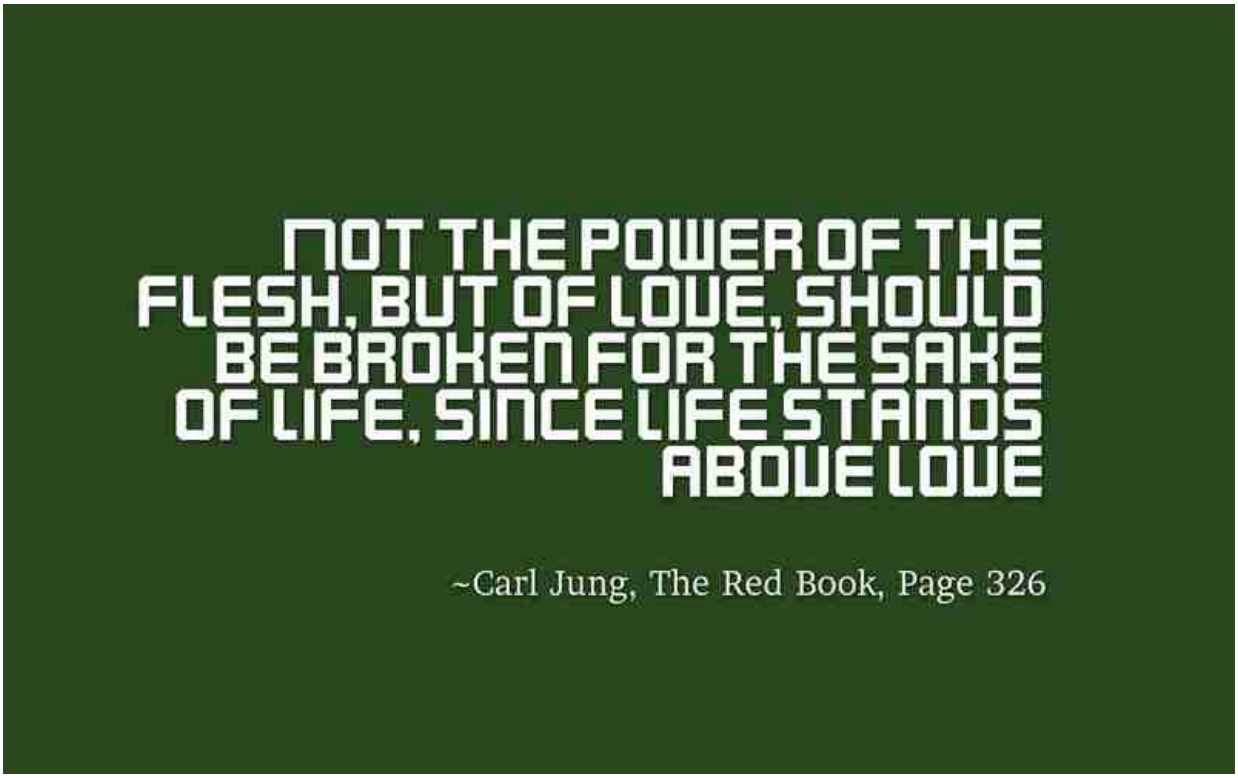
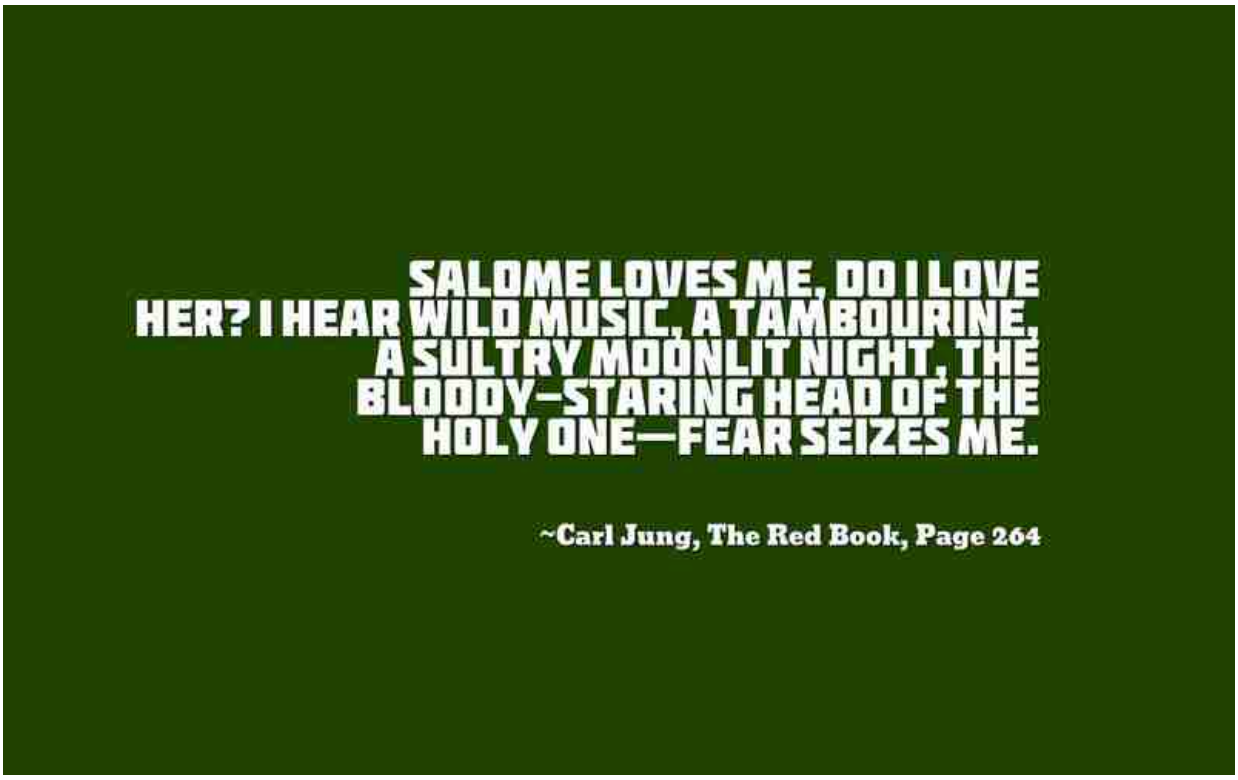
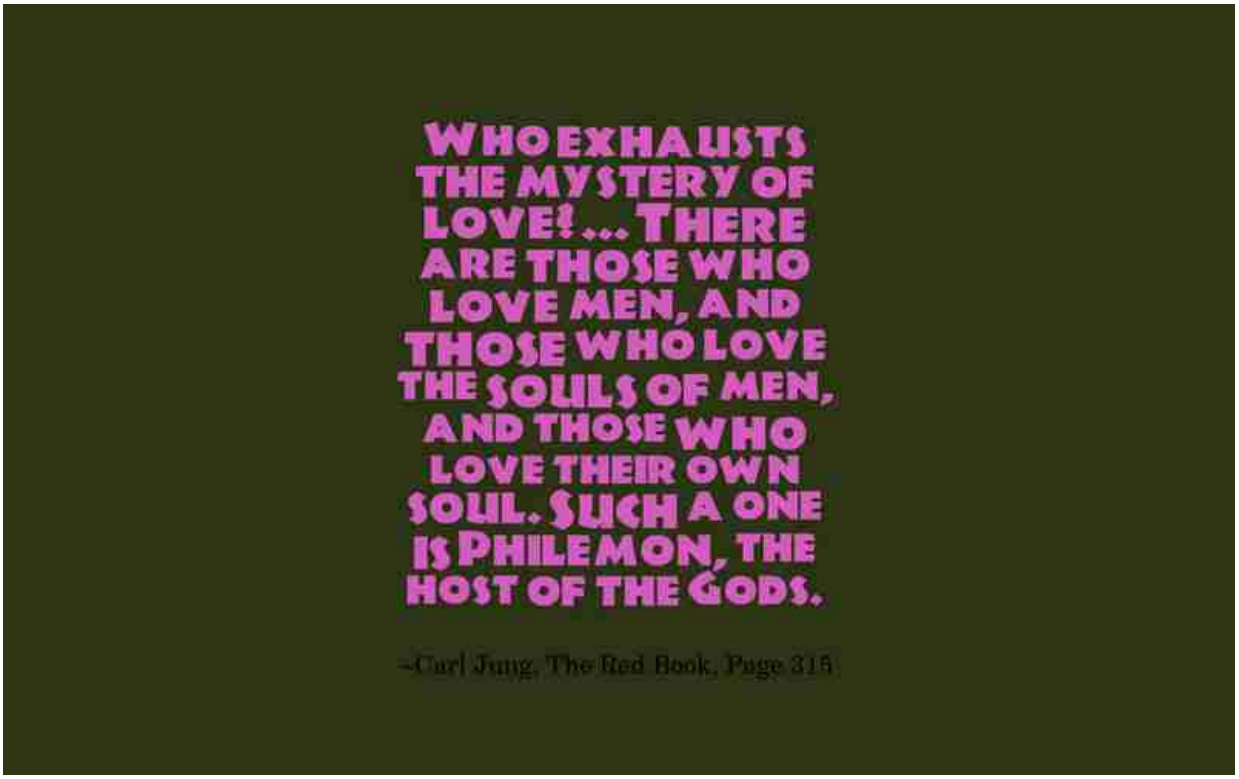

NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE, SINCE LIFE STANDS ABOVE LOVE
~Carl Jung, The Red Book, Page 326

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung,

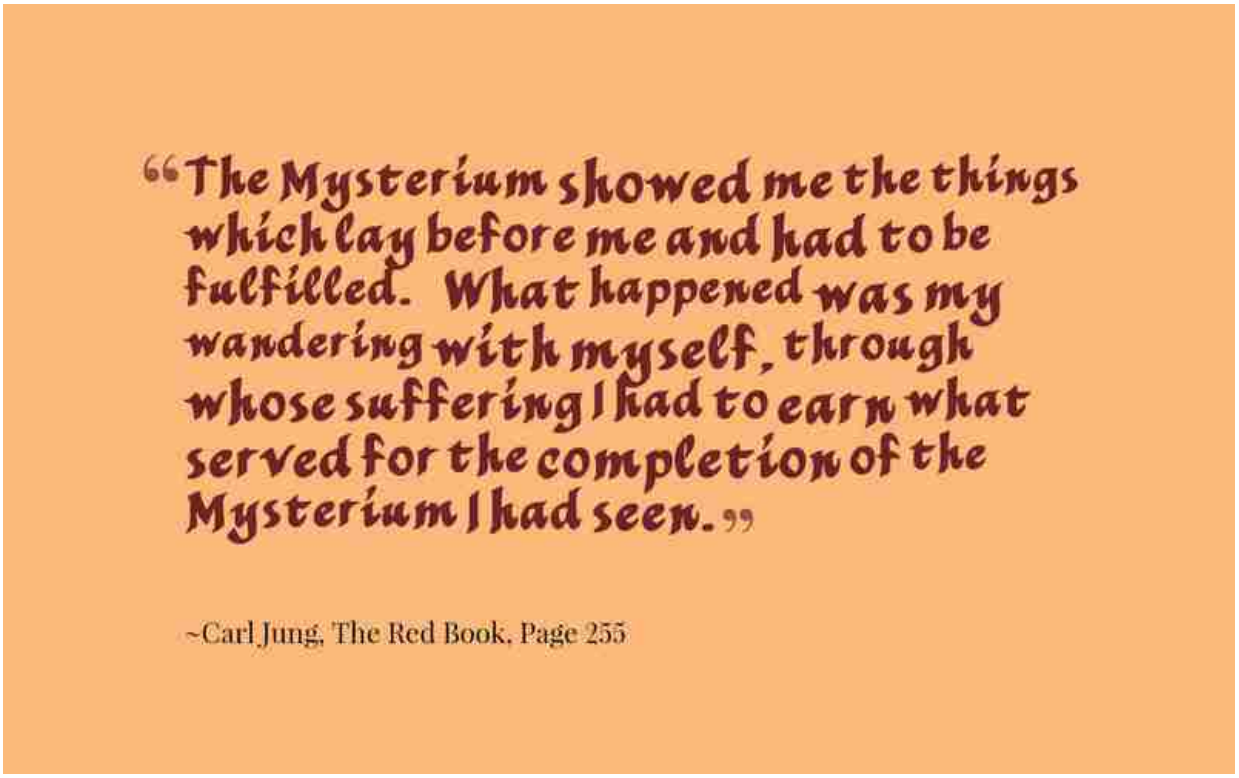
The Red Book, Page 326.


SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.
~Carl Jung, The Red Book, Page 264

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

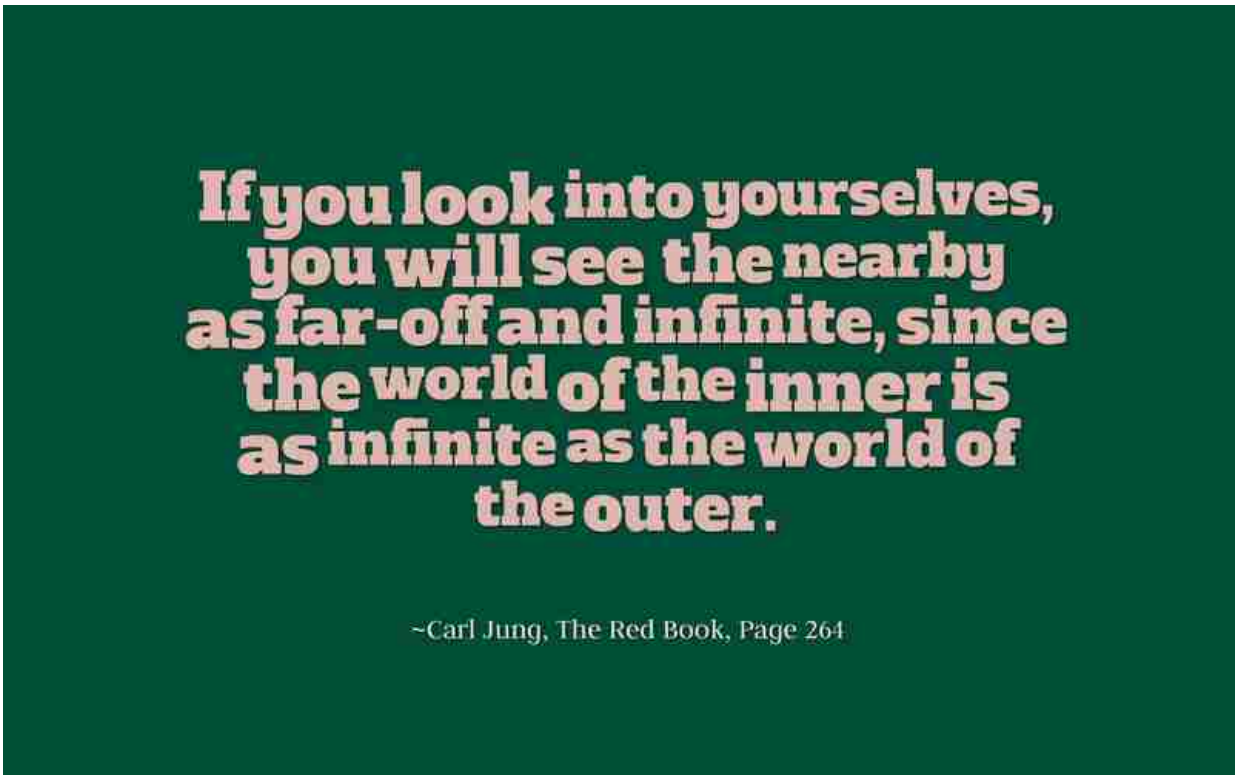

WHO EXHAUSTS THE MYSTERY OF LOVE? ... THERE ARE THOSE WHO LOVE MEN, AND THOSE WHO LOVE THE SOULS OF MEN, AND THOSE WHO LOVE THEIR OWN SOUL. SUCH A ONE IS PHILEMON, THE HOST OF THE GODS.
~Carl Jung, The Red Book, Page 315

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

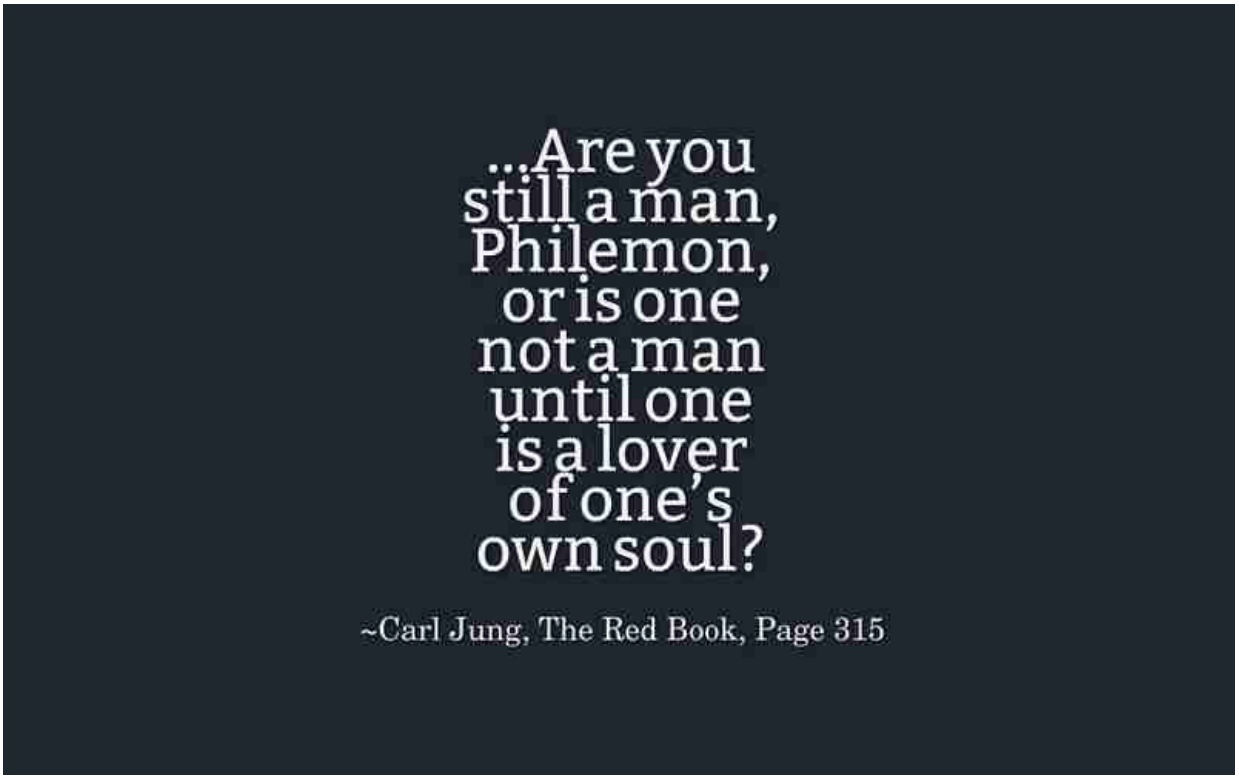

"The Mysterium showed me the things which lay before me and had to be fulfilled. What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen."
~Carl Jung, The Red Book, Page 255

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I

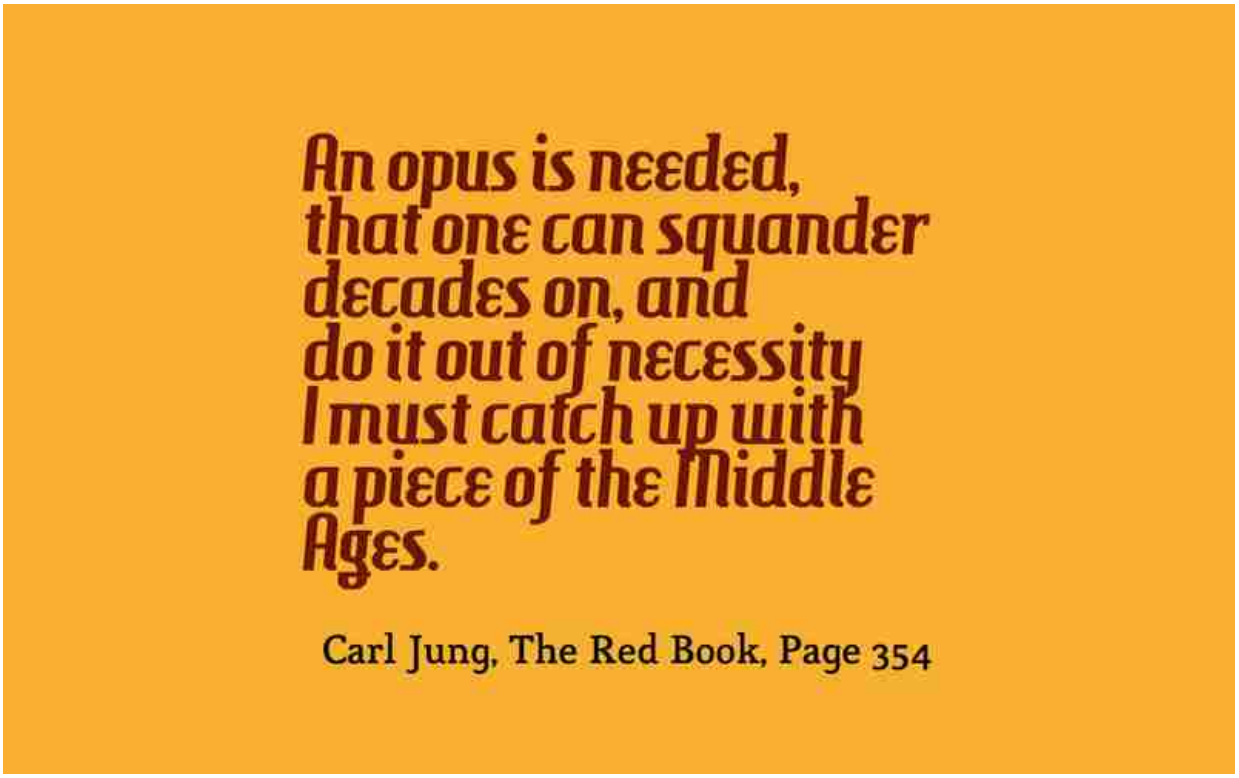
had seen. Carl Jung, The Red Book, Page 255.


If you look into yourselves, you will see the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.
~Carl Jung, The Red Book, Page 264

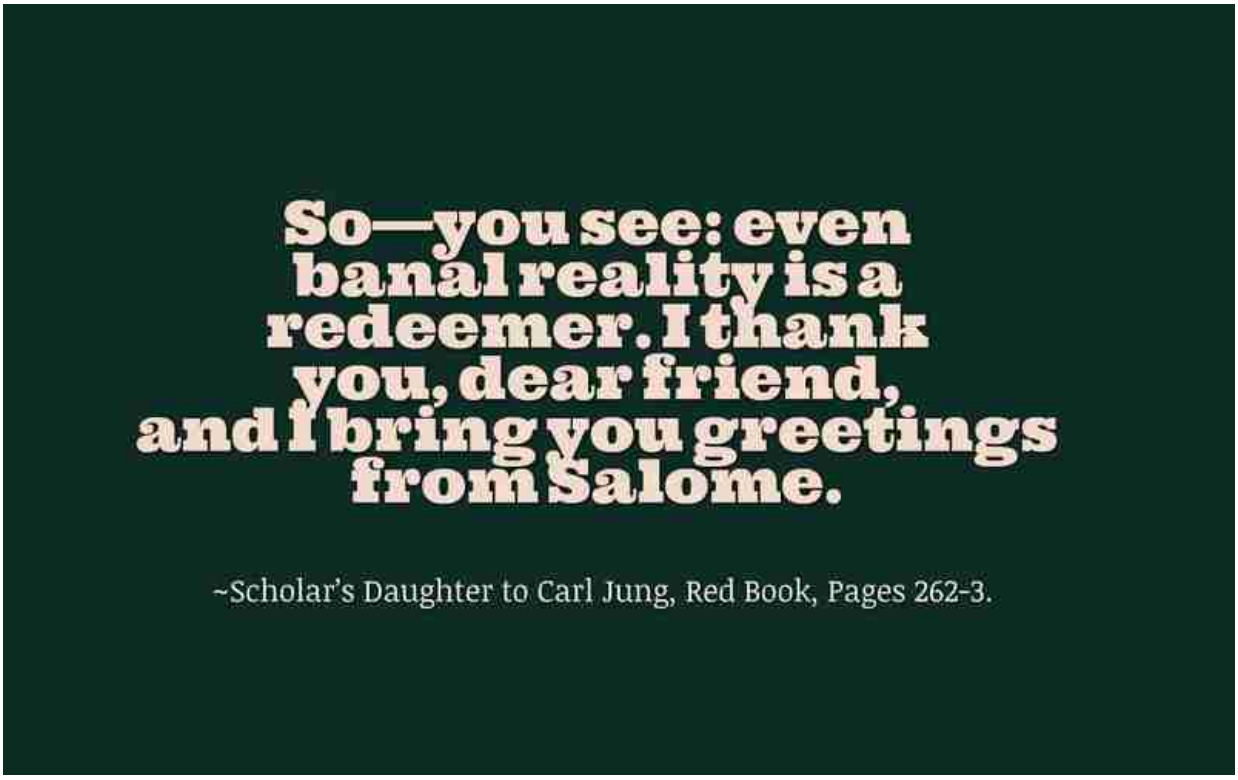
If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.



...Are you still a man, Philemon, or is one not a man until one is a lover of one's own soul? Carl Jung, The Red Book, Page 315.


An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages.
Carl Jung, The Red Book, Page 354

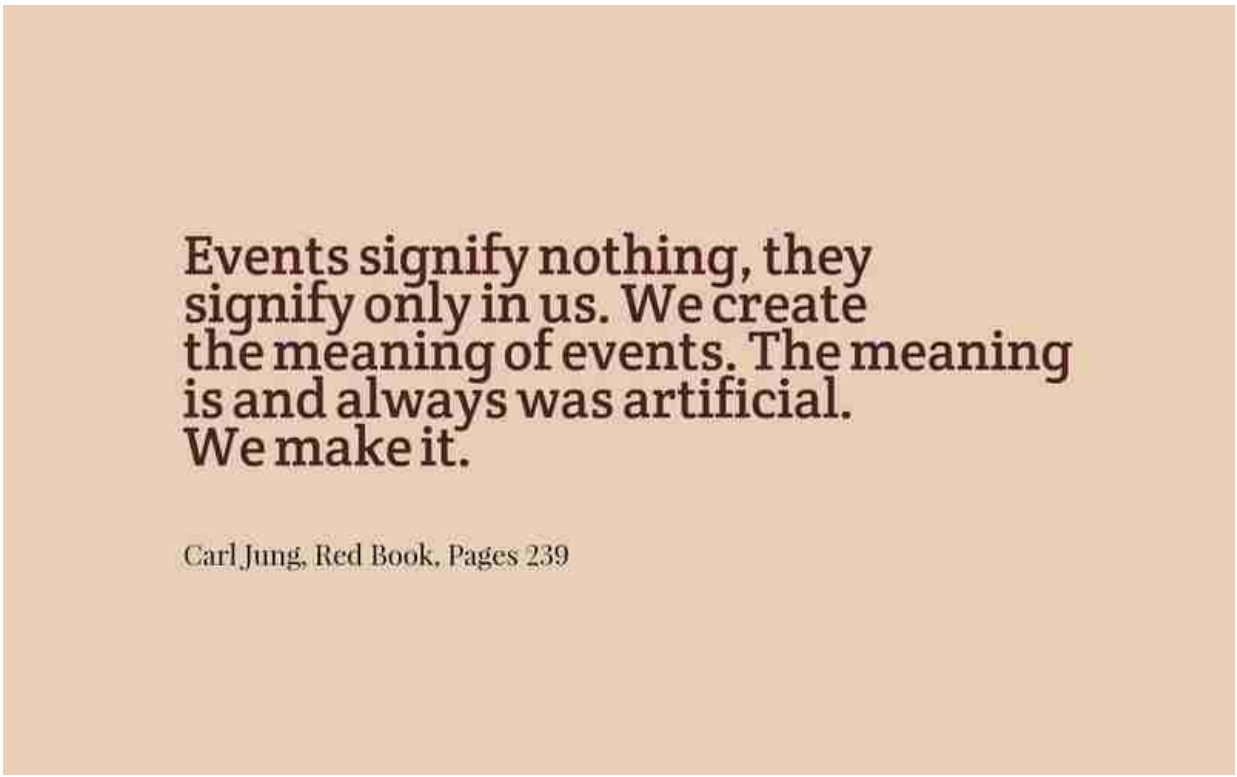
An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.


So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome.
~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.

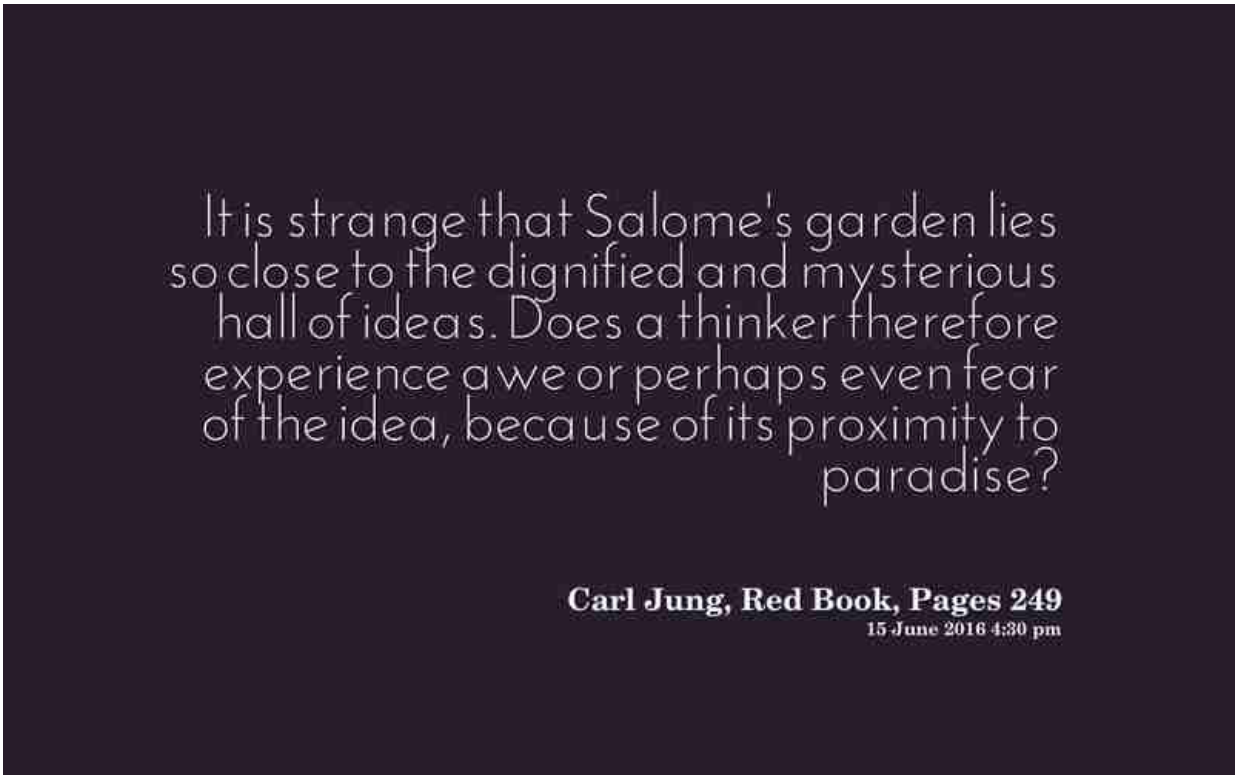
So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
Carl Jung, Red Book, Pages 239

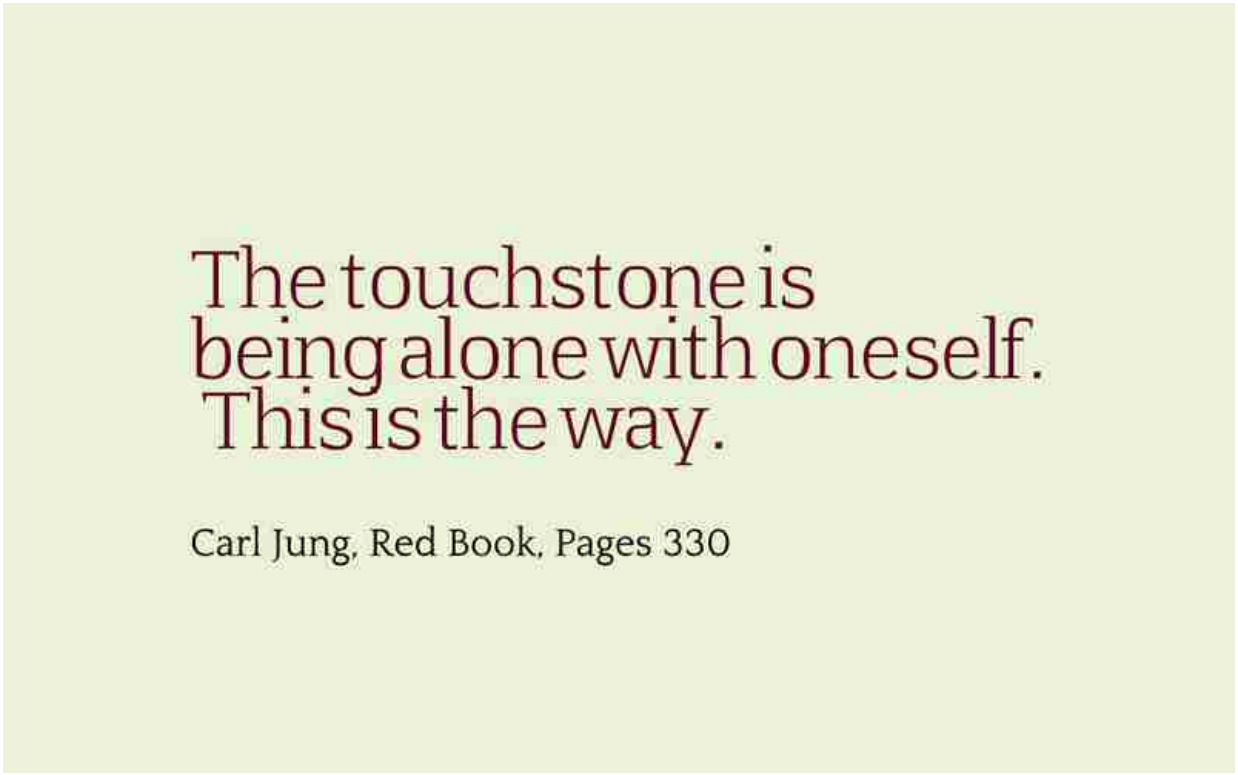
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.


Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
Carl Jung, Red Book, Pages 239

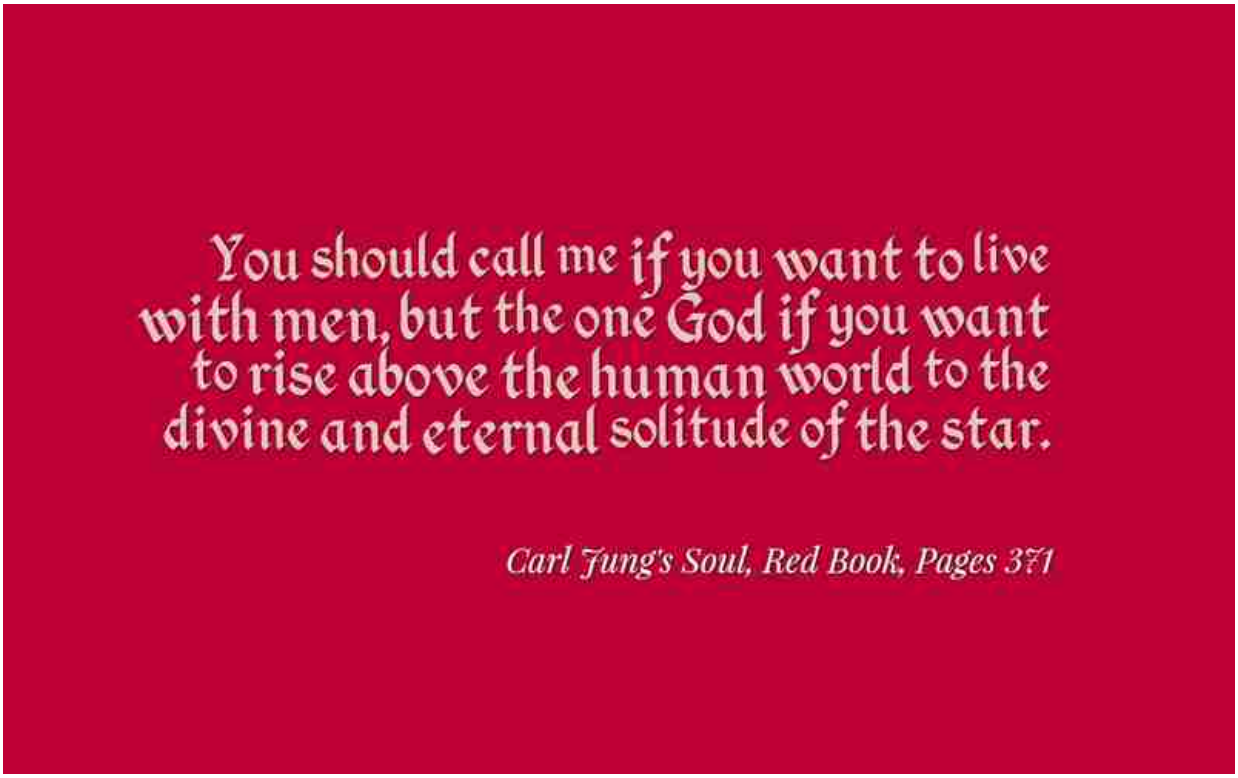
Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, P
age 239.


It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
Carl Jung, Red Book, Pages 249
15 June 2016 4:30 pm

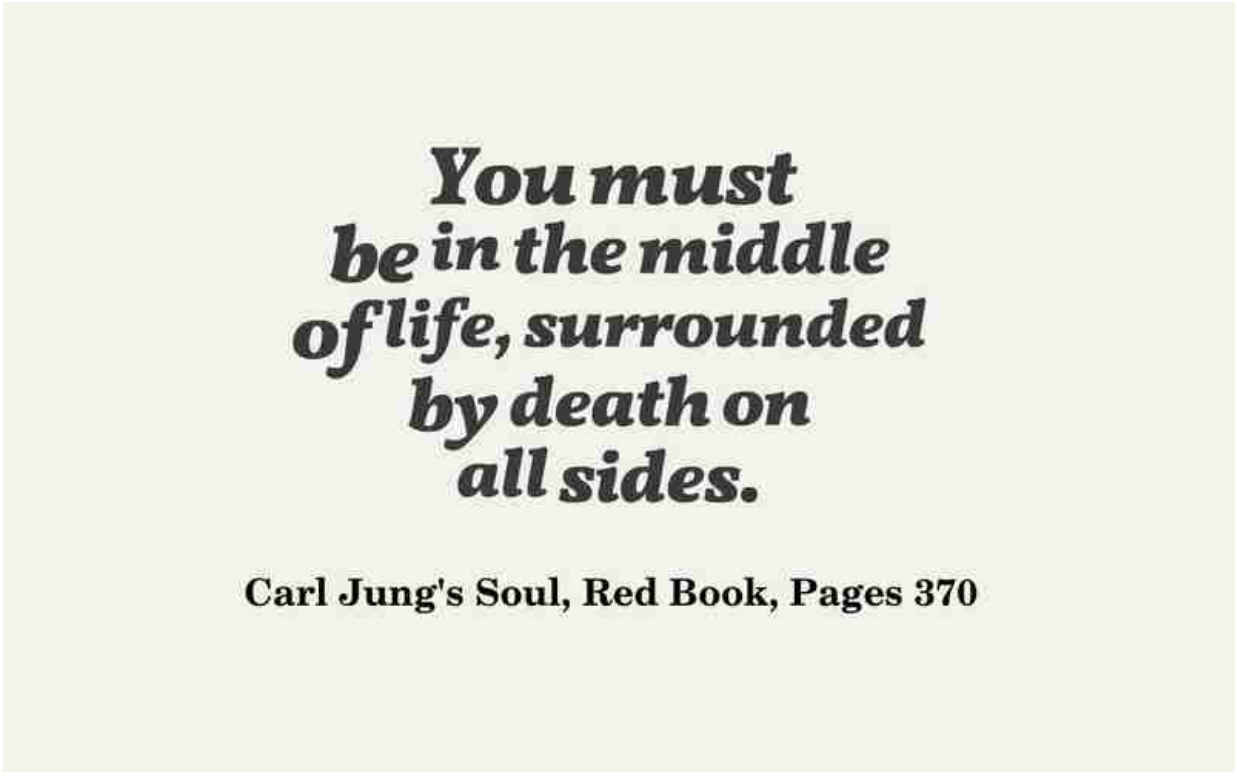
It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.



The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.


You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.
Carl Jung's Soul, Red Book, Pages 371

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.



You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Carl Jung across the web:

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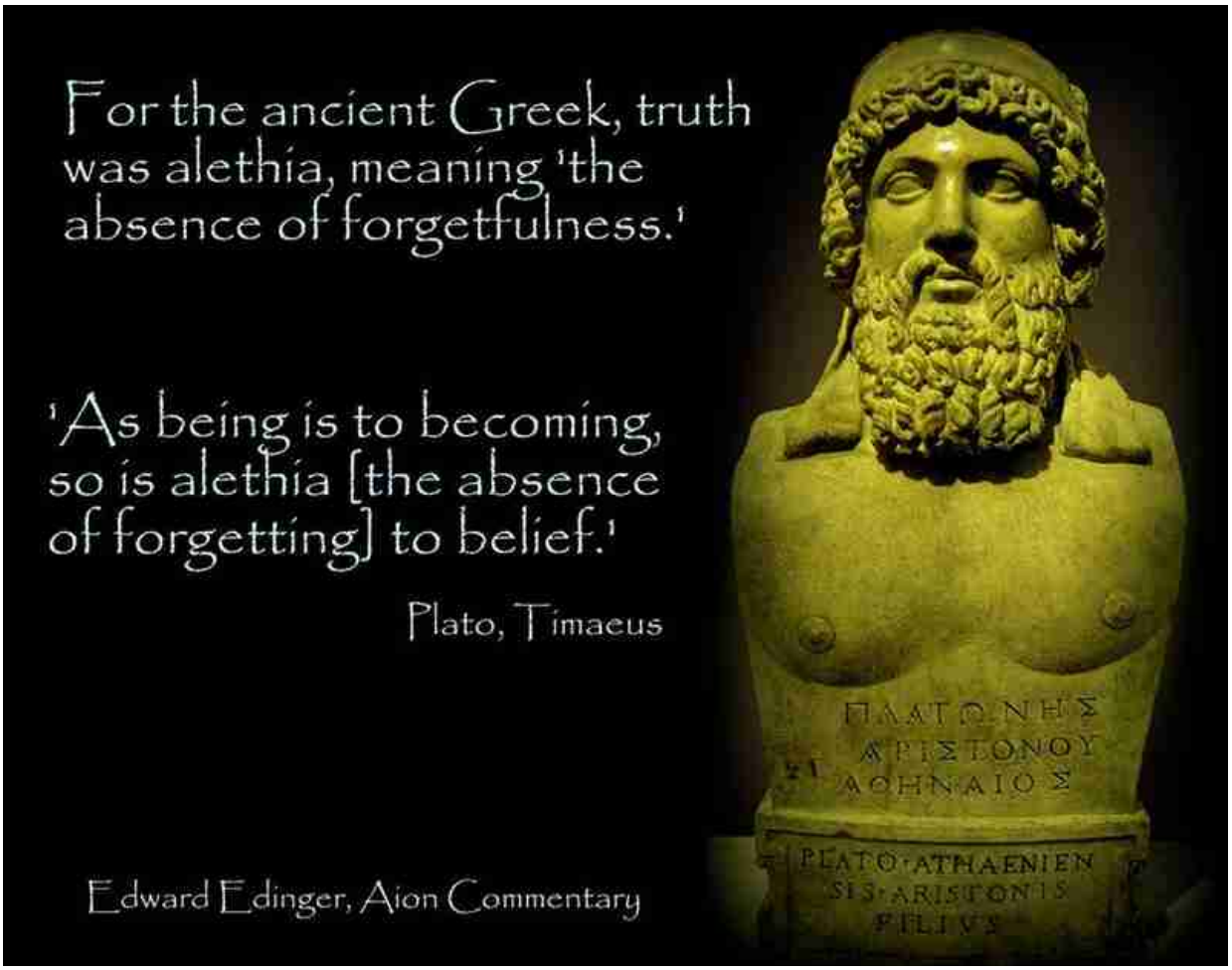
Edward F. Edinger: When the soul is born it drinks lethe so that it forgets its prenatal life. **(2016-11-18 03:30)**


For the ancient Greek, truth was alethia, meaning 'the absence of forgetfulness.'
'As being is to becoming, so is alethia [the absence of forgetting] to belief.'
Plato, Timaeus
Edward Edinger, Aion Commentary

[There is a slight misprint in the image above. The correct word should be: aletheia.]

In ancient Greece, the term for truth was aletheia, which is interesting because it is a negative term.

The a is a privative prefix which signifies "absence of," and what is absent is lethe, the water of forgetfulness, which is what one drinks when one comes intoconscious existence.

When the soul is born it drinks lethe so that it forgets its prenatal life.

For the ancient Greek, truth was aletheia, meaning the absence of forgetfulness or the presence of memory.

Plato uses this term aletheia to distinguish the eternal world of forms from the phenomenal world of appearance; aletheia refers to the world of forms.

The world of appearances is only a copy or an imitation of that eternal world; aletheia is the original.

Thus Plato could say in Timaeus: "As being is to becoming, so is truth [aletheia] to belief."

Belief is a kind of copy of truth, not the real thing. Edward F. Edinger, Aion Lectures, Page 128.

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Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they could get home. **(2016-11-19 03:30)**

Menelaus told Telemachus how his anima had taught him to deal with the situation when he was delayed on an island called Pharos, off the mouth of the Nile, by contrary winds.

He had reached the point of despair (as it sometimes seems we have to do before we will face active imagination in its inexorable reality), for he had used up all his supplies.

His whole crew, as well as Helen and himself, were faced with starvation if the wind did not change.

One day, when he was walking on the shore in deep dejection, he was approached by the beautiful Eidothea, ”daughter of the mighty Proteus, the Old Man of the Sea."

First, she chided him severely for his lack of initiative in allowing himself to be cooped up on the island, where they were all growing weaker every day.

Menelaus assured her that he longed to leave, but could only think he must somehow have offended the immortals who were now denying him any favorable wind.

The friendly goddess told him that only her father, Proteus, could tell them how they could get home.

Menelaus must set a trap for him and force him to explain the whole situation.

Menelaus begged her to tell him how to ” catch this mysterious old being,” and she then enlightened him as to what he should do.

The next morning he met her, with the three best men of his crew, as arranged, at daybreak.

They gathered at the mouth of the cave where Proteus always went for a midday nap which he only took after counting his seals, as a shepherd counts his sheep.

The goddess then covered all four men with the skins of four freshly flayed seals and laid them in lairs that she had scooped out in the sand, filling all their nostrils with a sweet-smelling stuff so that they could endure the stench of the ”monsters of the deep.”

She then left them to carry out her instructions by themselves.

All morning, as she had foretold, the seals came up "thick and fast" from the sea, and lay down in companies all around them.

At midday, the old man himself emerged, found all of his fat seals awaiting him and counted the four men, entirely unsuspiciously, among the rest.

Then he went into the cave for his midday sleep.

This was their moment.

He was hardly asleep before the four men jumped on him and held him fast.

As Eidothea had warned Menelaus, Proteus’s "skill and cunning" had not deserted him and he transformed himself ” into a bearded lion and then into a snake and after that a panther and a giant boar.

He changed into running water too and a great tree in leaf.”

But they set their teeth and held him like a vice.

Then, as the goddess had foretold, at last he tired of his magic repertoire and took· his own form again.

Breaking into speech, he asked questions and allowed Menelaus to question him.

He then revealed that Menelaus had blundered in leaving Troy so quickly.

He should have stayed ” and offered rich sacrifices to Zeus and all the other gods" if he "wished to get home fast across the wine-dark sea.”

Now he could only return to Egypt in order to make "ceremonial offerings to the everlasting gods."

When Menelaus heard he must take "the long and weary trip over the misty seas to Egypt," he was heartbroken but, knowing there was no escape, he promised Proteus to do exactly as he advised.

Then he asked more questions, this time referring to the safety of his countrymen, whom he and Nestor had left behind at Troy.

After warning him that his tears would flow, Proteus gave him the information he wanted, of which I will mention two examples.

Agamemnon, Menelaus's brother, had been murdered an hour or two after reaching his home by the treachery of his wife and her love!'; Aegisthus (Clytemnestra was Helen's sister, for the two brothers had married two sisters).

The second fate I will mention was the most important to Telemachus.

His father, Odysseus, was unhappily imprisoned on a distant island by Calypso, the witch.

After staying some time in great luxury with Menelaus, Pallas Athene warned Telemachus that it was time he went home.

She guided him home by a circuitous route to avoid the trap to kill him that had been set by the infamous suitors.

Instead of letting him go home, she guided him to his loyal swineherd's cottage where he found his father (who had at last returned to Ithaca after nineteen years of wandering), disguised as a beggar.

My chief point in relating this material from the Odyssey is to show the importance of clinging fast to the first image that appears to us in an active imagination, not allowing it to escape us by quick transformations, as it still will do if it is left to itself.

But I have used a little more of the Odyssey than that which I cited in another book, so as to draw the reader's attention to the importance of a collaboration between the conscious and unconscious.

If he had not been helped by what we call the unconscious, which Homer depicts as the immortals, what chance would either Menelaus or Telemachus have had of getting back to his home?

Without the knowledge that Proteus gave him, would Menelaus ever have returned to Egypt, when he says it broke his heart to do so?

Yet only in Egypt could he get rich-enough sacrifices to appease the gods so that they would send him favorable winds.

And Telemachus would undoubtedly have been killed in the suitors' trap if he had not had the guidance of Pallas Athene.

All this is even clearer in the main story of the Odyssey, that of Odysseus himself, but we have seen enough to be able to see how the same immortals will still guide us today, though we call them by different names in our modern material.

I will try, in later chapters, to point out the parallels between the ancient Odyssey and our own efforts. Barbara Hannah, Encounters with the Soul: Active Imagination, Pages 23-26.

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Carl Jung: The answer to human life is not to be found within the limits of human life. **(2016-11-20 03:30)**

To Linda Gray Oppenheim

Dear Mrs. Oppenheim, 12 August 1933

A year ago I heard through a friend of Mr. Oppenheim' s most unexpected death.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence.

I have seen quite a number of people who died when they had reached the most they could.

Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained.

The answer to human life is not to be found within the limits of human life.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 127

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Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image. **(2016-11-21 03:30)**

To Gerda Hipert

Dear Frau Hipert, 17 March 1937

You have seen quite correctly that the attitude-type remains more or less constant but that the function-type is subject to all manner of changes in the course of life.

During a practical analysis you can observe an extremely interesting transition from the differentiated function to its auxiliary function and from this to its counter-function and thence to the undifferentiated or inferior function.

You are right when you say that ethical values are the product of a highly differentiated feeling function.

Naturally the intellect also plays a part in working out and formulating an ethic, but the decisive contents all come from feeling.

You are right, too, about the difference between men and women in relation to the idea.

It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image.

Naturally this is true only of those women in whom the idea functions at all, just as the primordial image becomes effective only when a man takes account of feeling.

There is as yet no literature on the animus problem except for my wife's essay "Ein Beitrag zum Problem des Animus" in Wirklichkeit der Seele, Rascher, Zurich.

It is true, of course, that inability to express oneself is a defect and in a deeper sense a fault in so far as it is incumbent upon people to realize their psychic contents whether in words, images, or deeds.

But since different types do in fact exist, and men and women besides, one simply cannot imagine any form of words or any image

that could express a content with absolute validity and absolute conviction.

What is the most perfect and clearest expression for one person can be a dead formula or a bewildering complication for another.

This is due partly to the fact that human beings are defective in some way, but also to the fact that every conceivable expression is necessarily one-sided, for what is idea is not word and what is word is not deed, though all three should be one.

Such completeness and perfection is only a religious legend but unfortunately never a reality in the usual sense of the word.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol I, Pages 230-231

https://aras.org/concordance/content/gerda-hipert-3-20-1937

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Carl Jung: Your dream is really the stuff artists work with. **(2016-11-22 03:30)**

To Dr. S.

Dear Colleague, 27 March 1937

As I was reading your dream the thought suddenly struck me that it had almost a literary ring.

Have you never thought of using this material for a two-tiered novel, one tier being played out in three dimensions, the other in four?

Your dream is really the stuff artists work with.

In this respect the dream is so excellent that I would conjecture that your descriptive powers are equal to the task in the world of consciousness as well.

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world.

This realization is man's task par excellence.

All culture is an extension of consciousness, and just as modern physics can no longer do without four-dimensional thinking, so our psychological view of the world will have to concern itself with these problems.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 232

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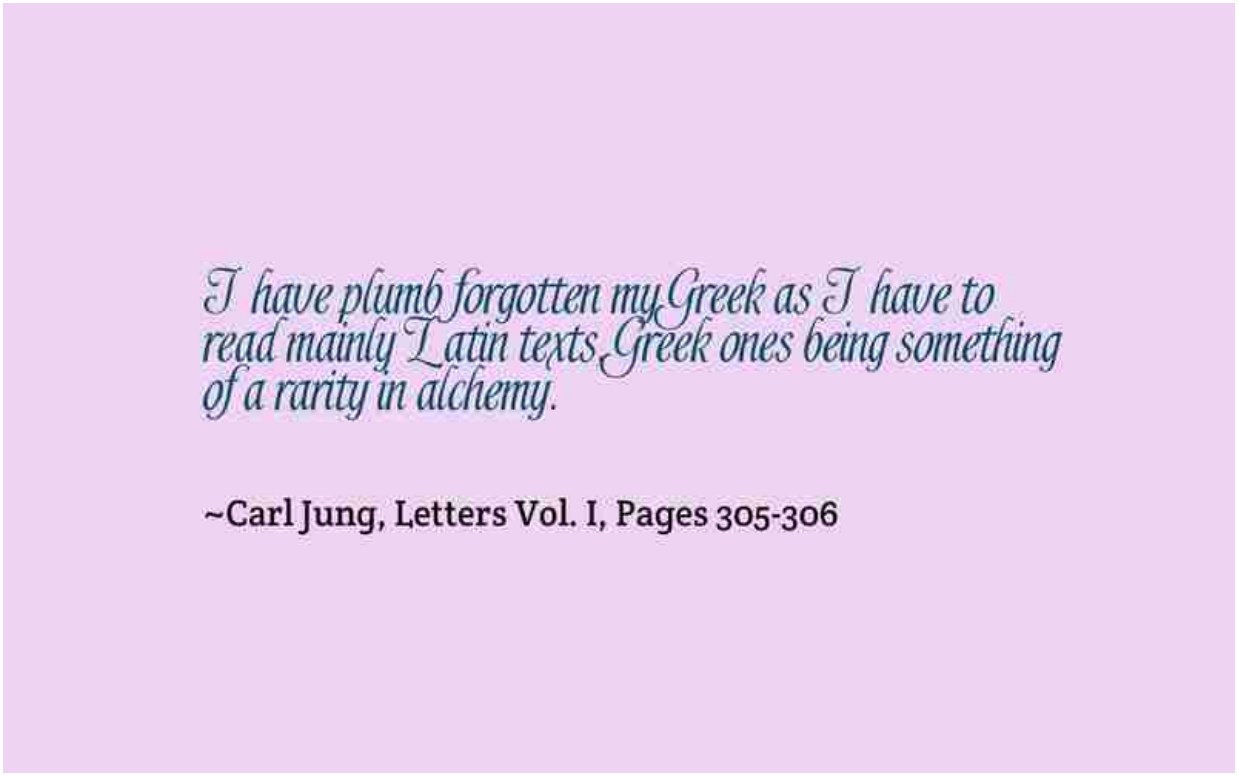
Some Carl Jung Quotations LIII (2016-11-23 03:30)


I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy.
~Carl Jung, Letters Vol. I, Pages 305-306

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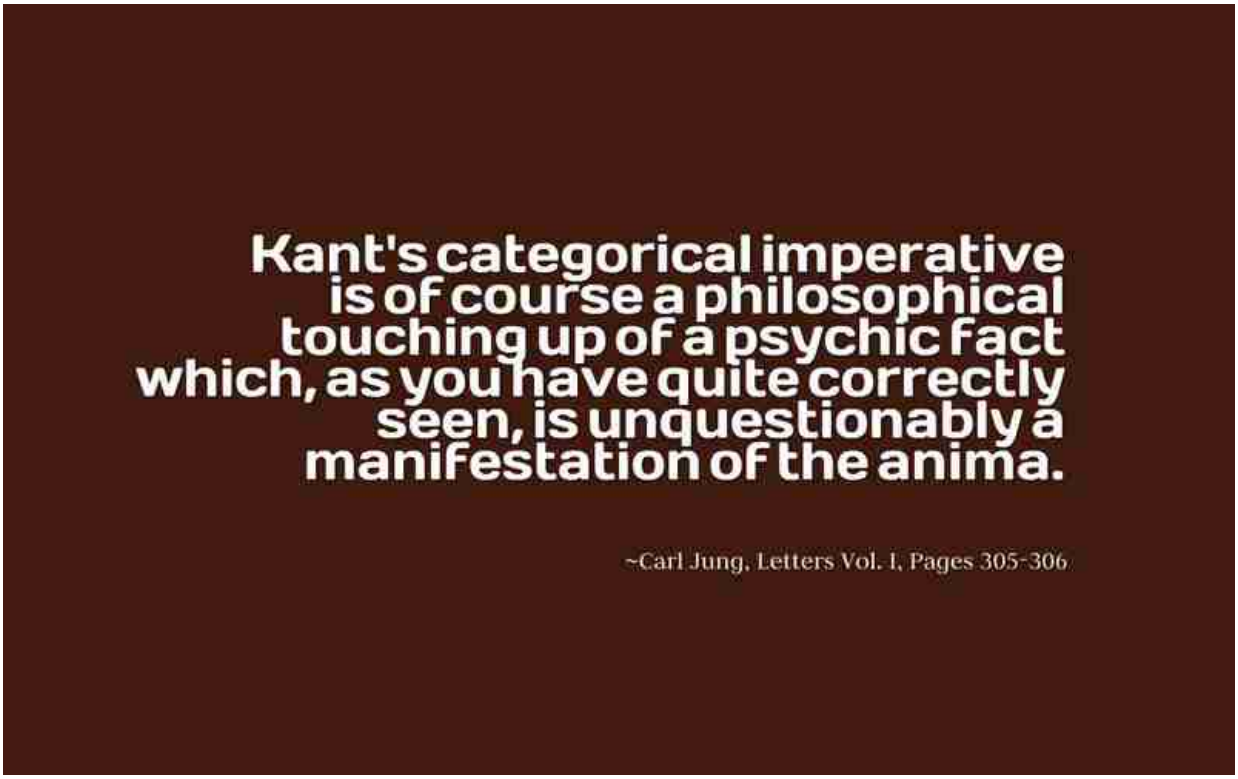
Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.
~Carl Jung, Letters Vol. I, Pages 305-306

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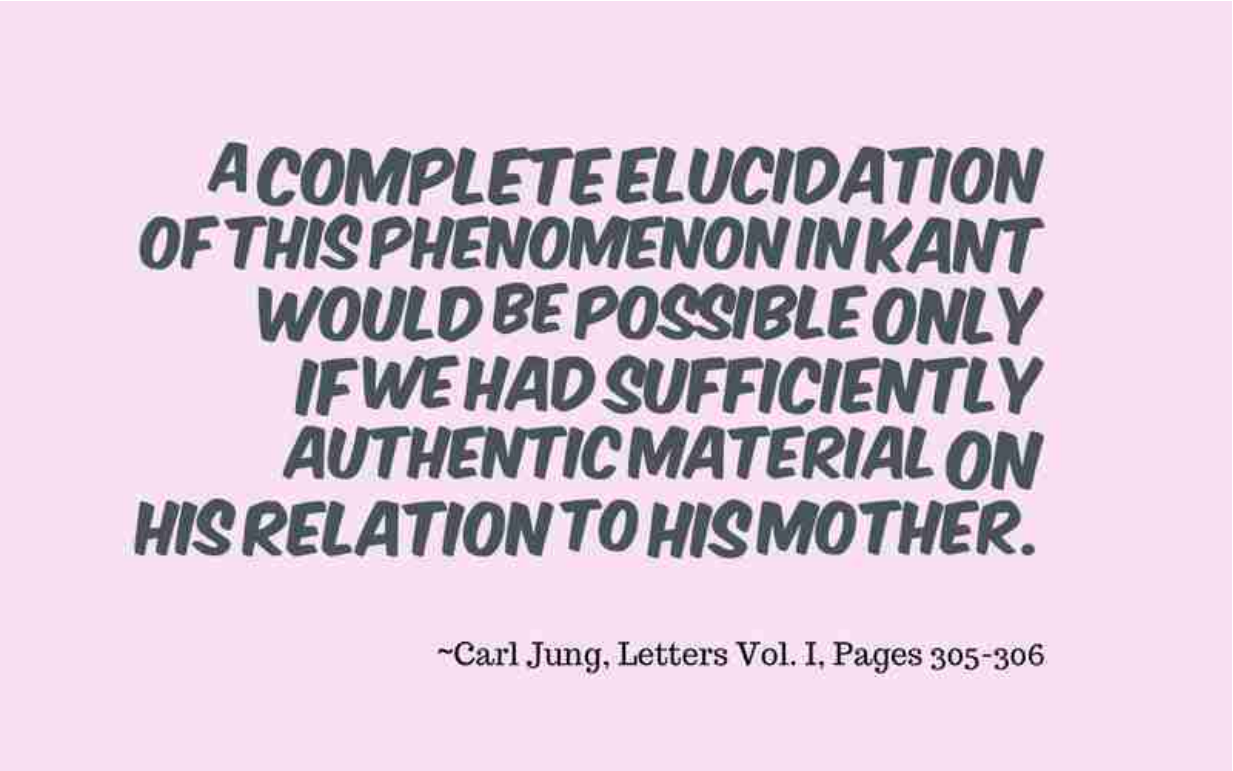
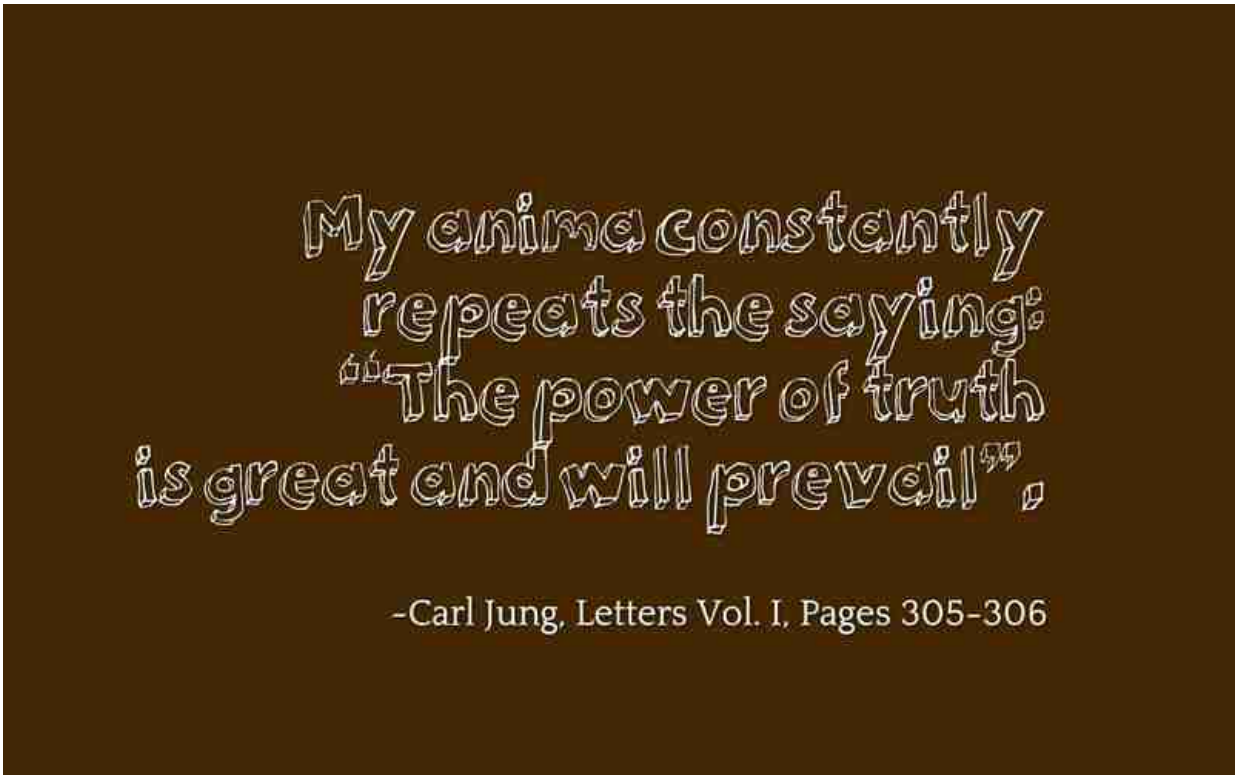
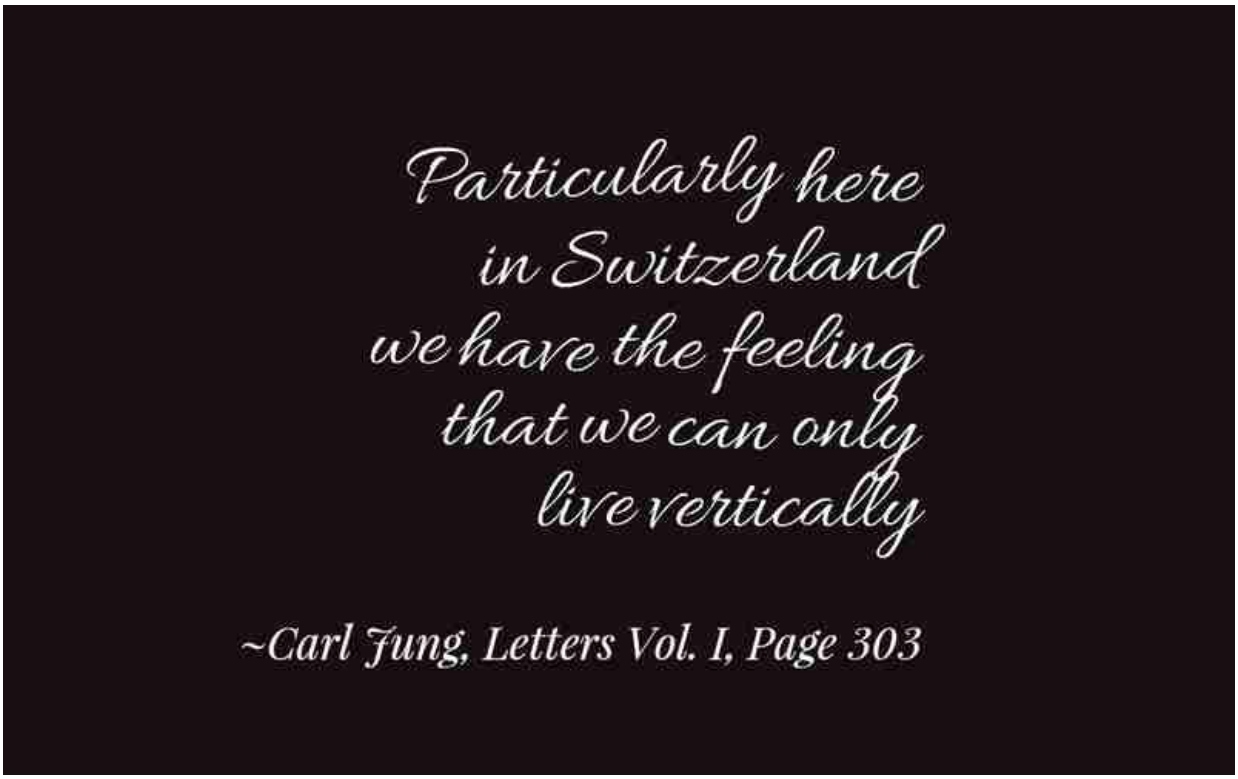

A COMPLETE ELUCIDATION OF THIS PHENOMENON IN KANT WOULD BE POSSIBLE ONLY IF WE HAD SUFFICIENTLY AUTHENTIC MATERIAL ON HIS RELATION TO HIS MOTHER.
~Carl Jung, Letters Vol. I, Pages 305-306

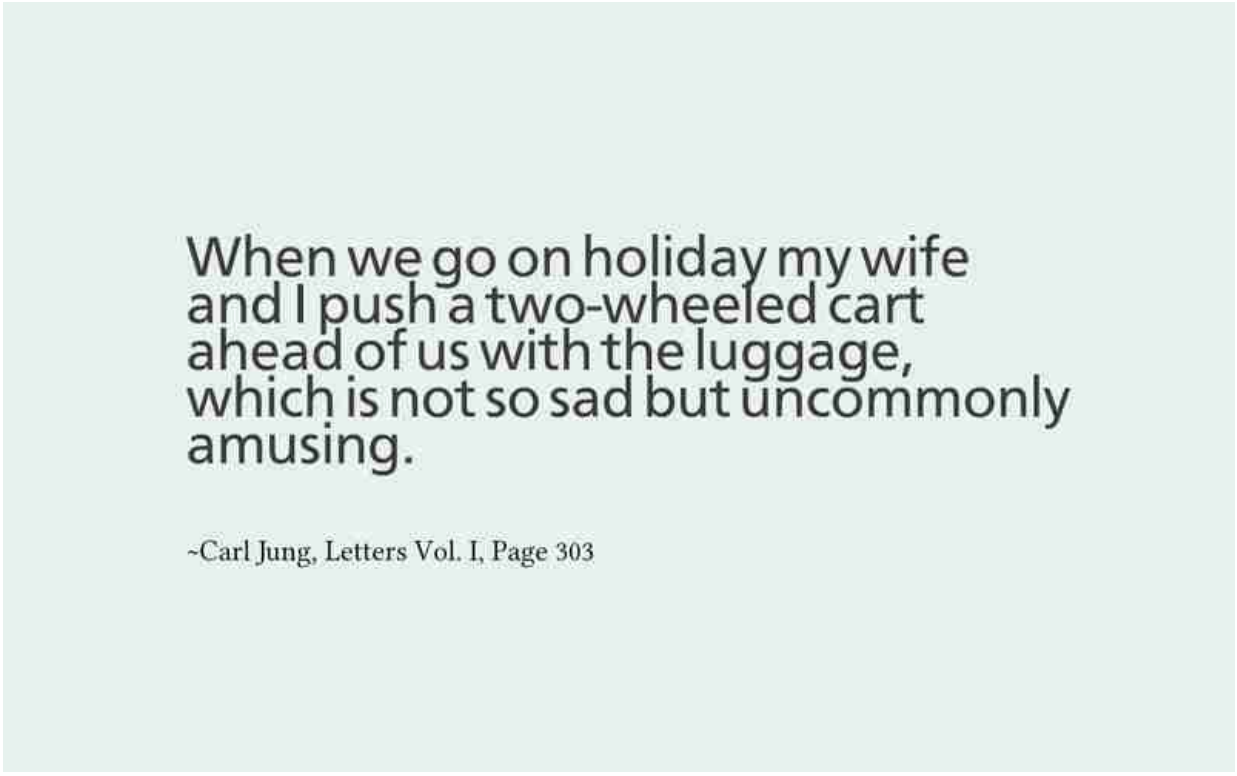
A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic material on his relation to his mother. Carl Jung, Letters Vol. I, Pages 305-306



My anima constantly repeats the saying: "The power of truth is great and will prevail". Carl Jung, Letters Vol. I, Pages 305-306



Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303


When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.
~Carl Jung, Letters Vol. I, Page 303

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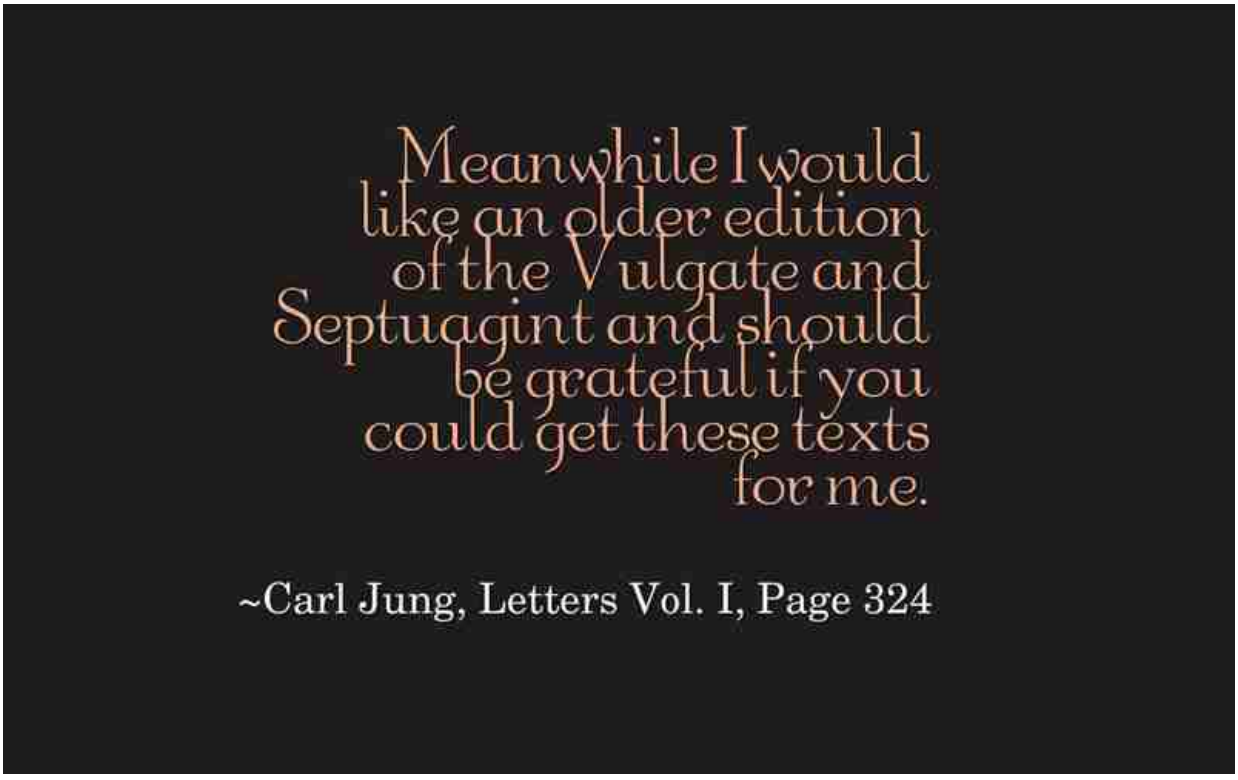
Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.
~Carl Jung, Letters Vol. I, Page 324

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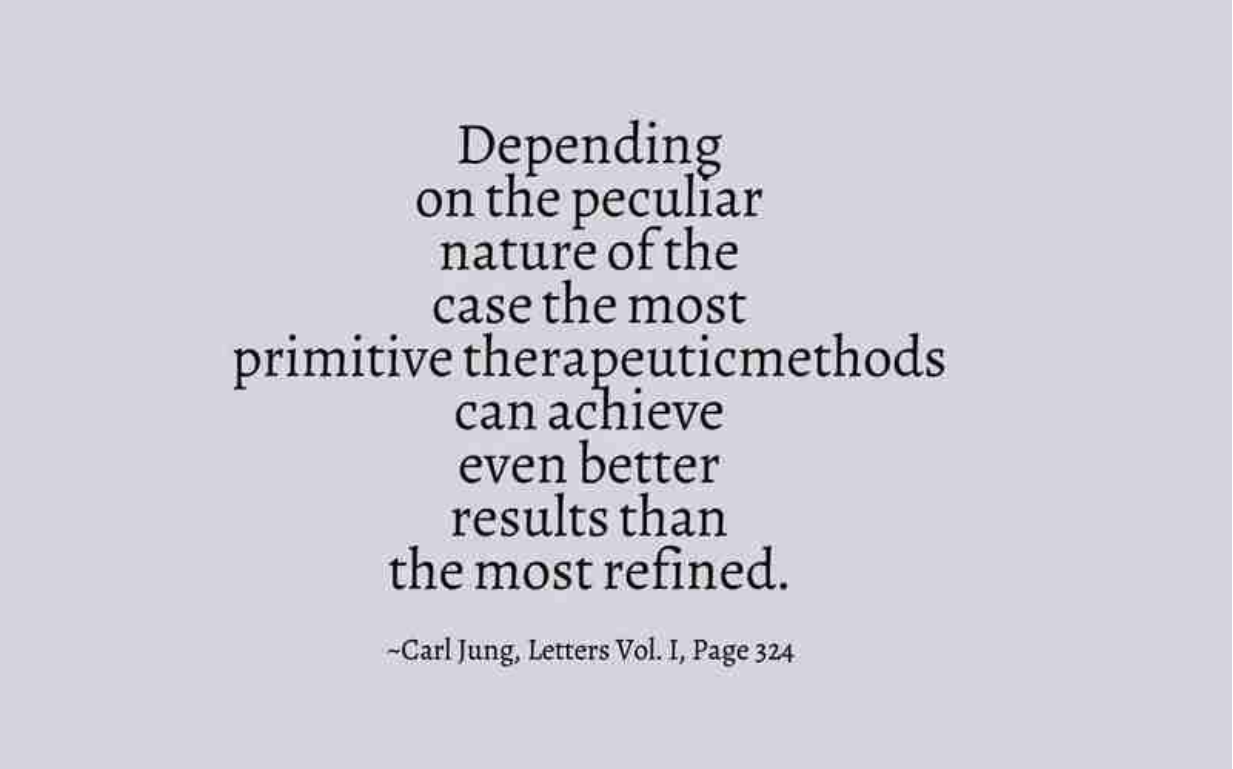
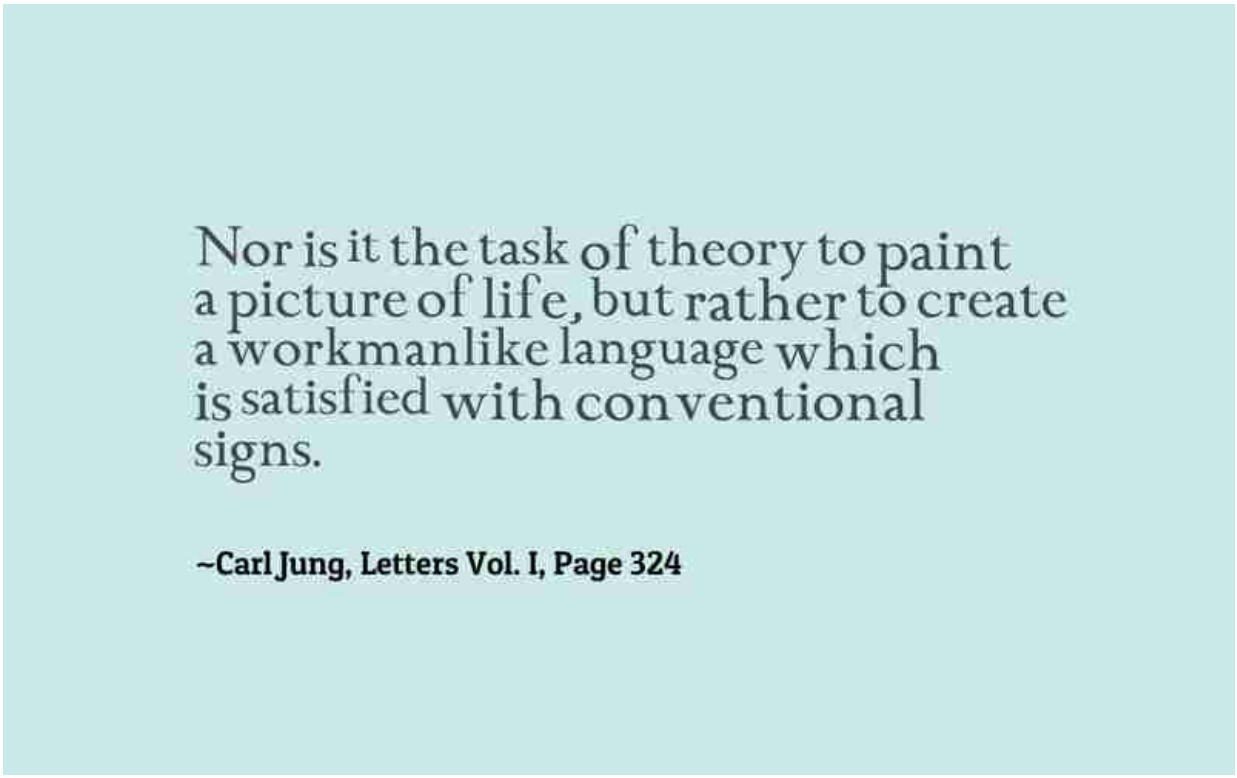


Depending on the peculiar nature of the case the most primitive therapeutic
methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324


Nor is it the task of theory to paint
a picture of life, but rather to create
a workmanlike language which
is satisfied with conventional
signs.
~Carl Jung, Letters Vol. I, Page 324

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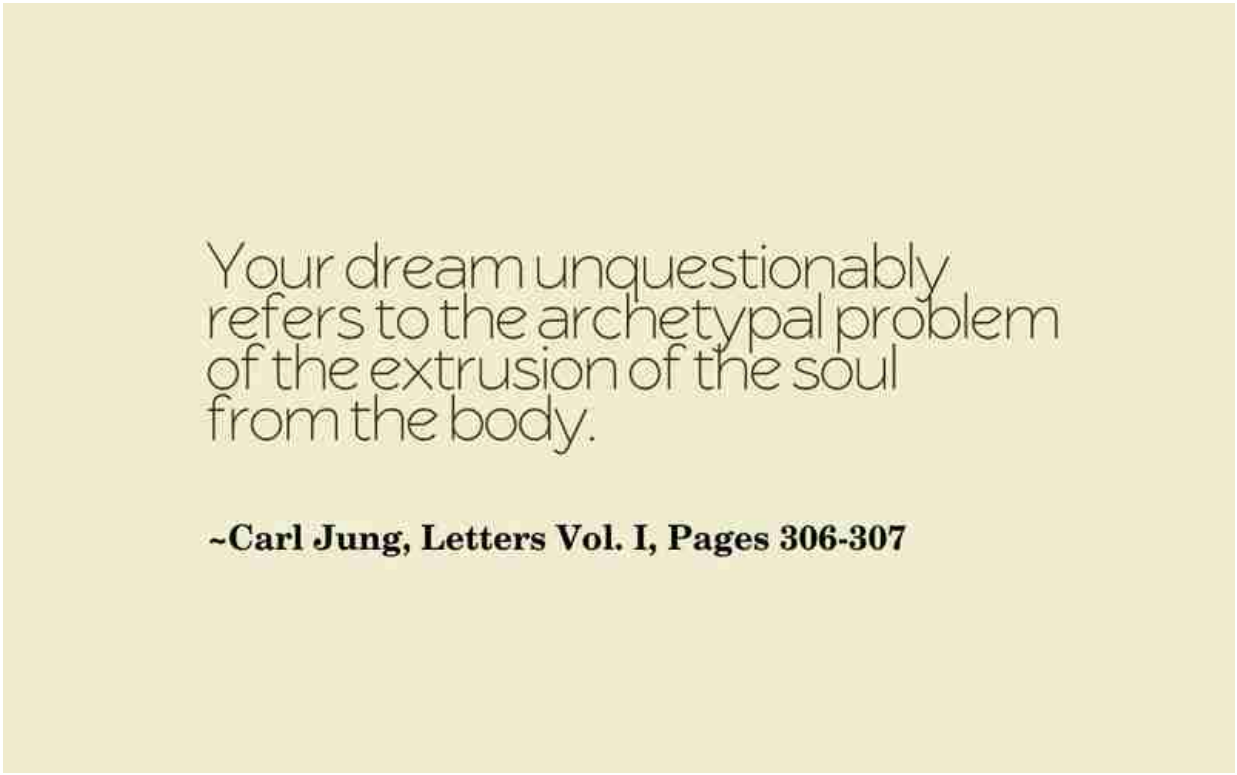
Your dream unquestionably
refers to the archetypal problem
of the extrusion of the soul
from the body.
~Carl Jung, Letters Vol. I, Pages 306-307

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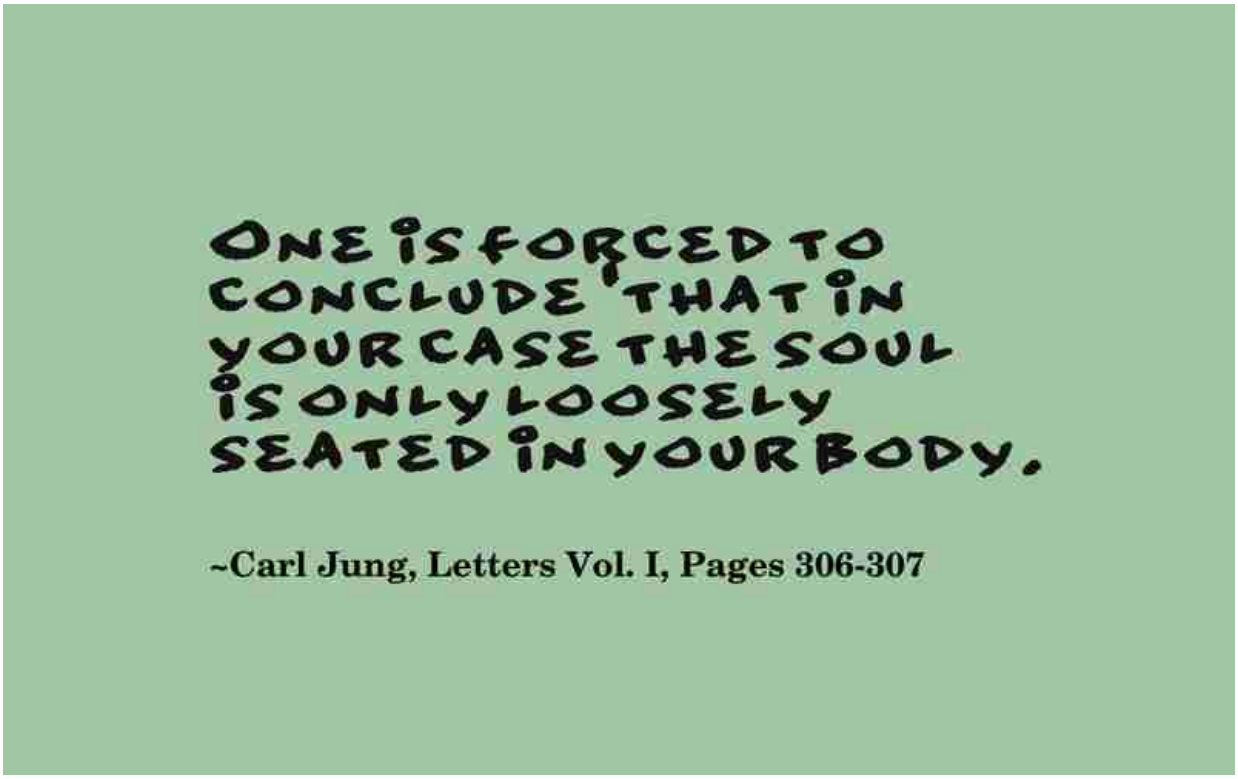
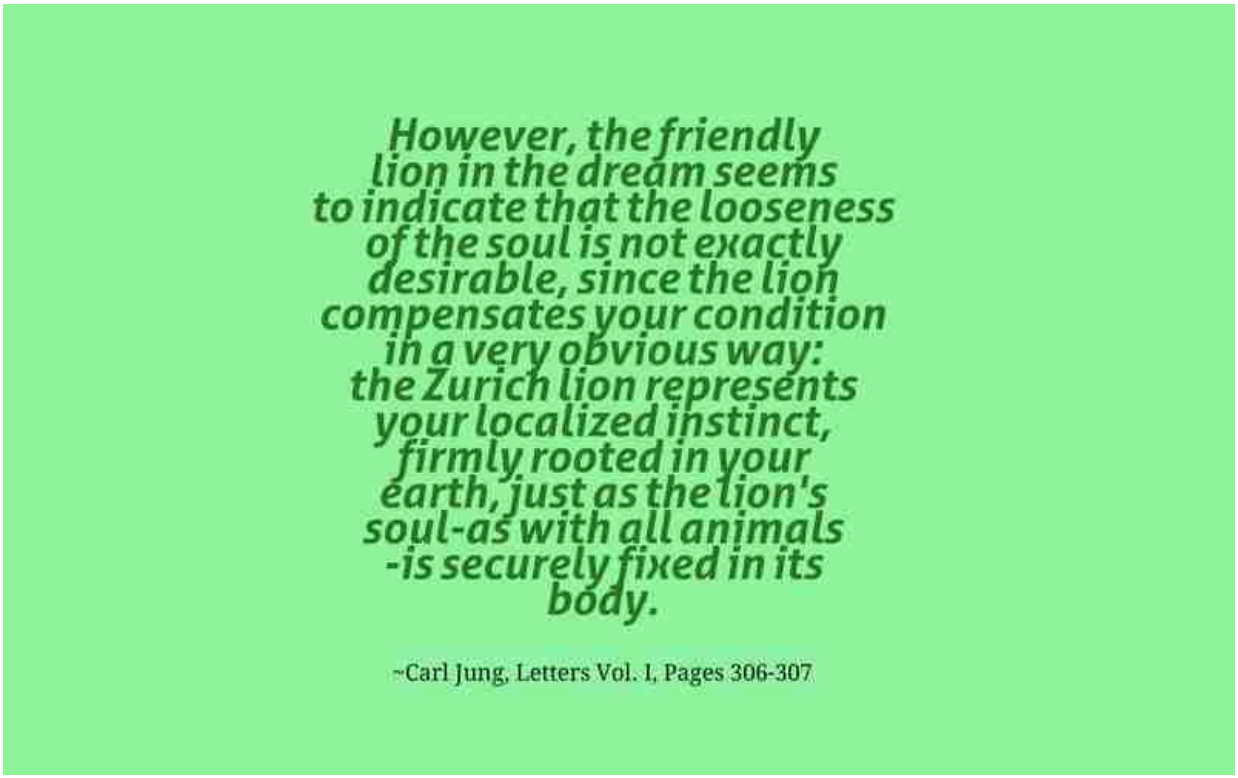

ONE IS FORCED TO CONCLUDE THAT IN YOUR CASE THE SOUL IS ONLY LOOSELY SEATED IN YOUR BODY.
~Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307


However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.
~Carl Jung, Letters Vol. I, Pages 306-307

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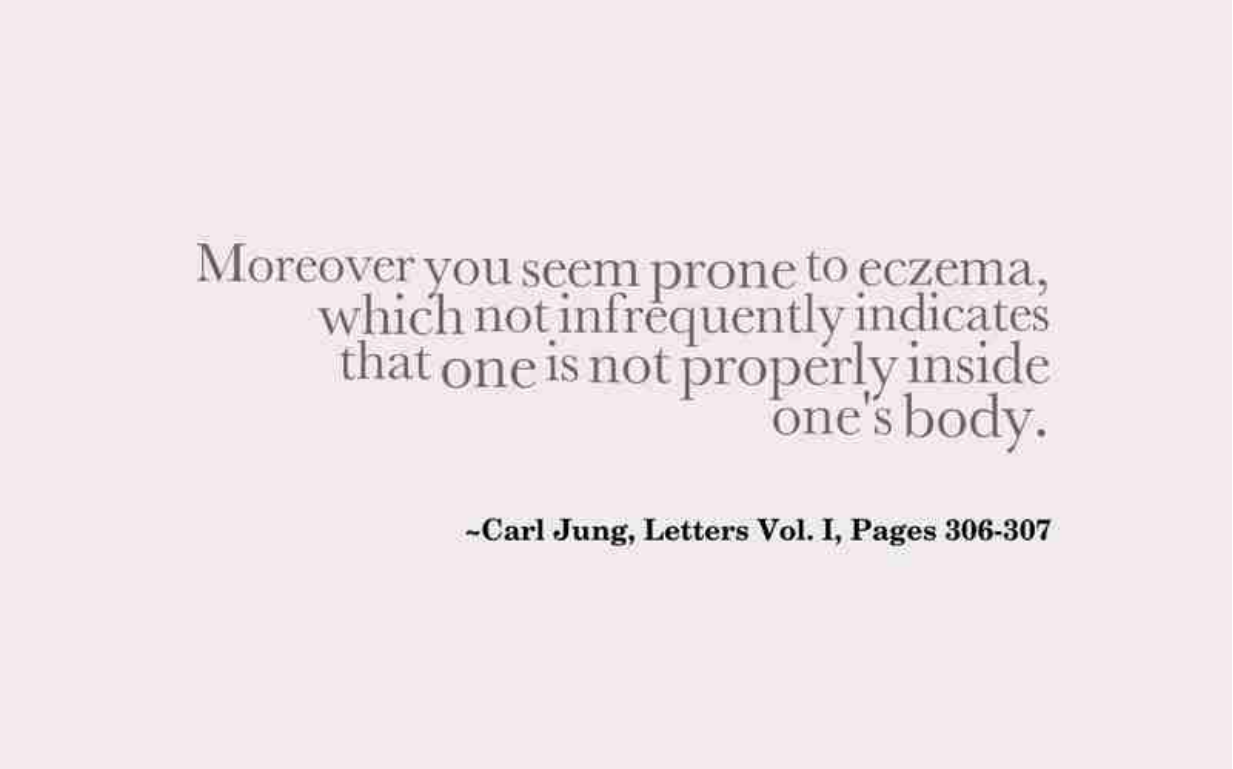
Moreover you seem prone to eczema,
which not infrequently indicates
that one is not properly inside
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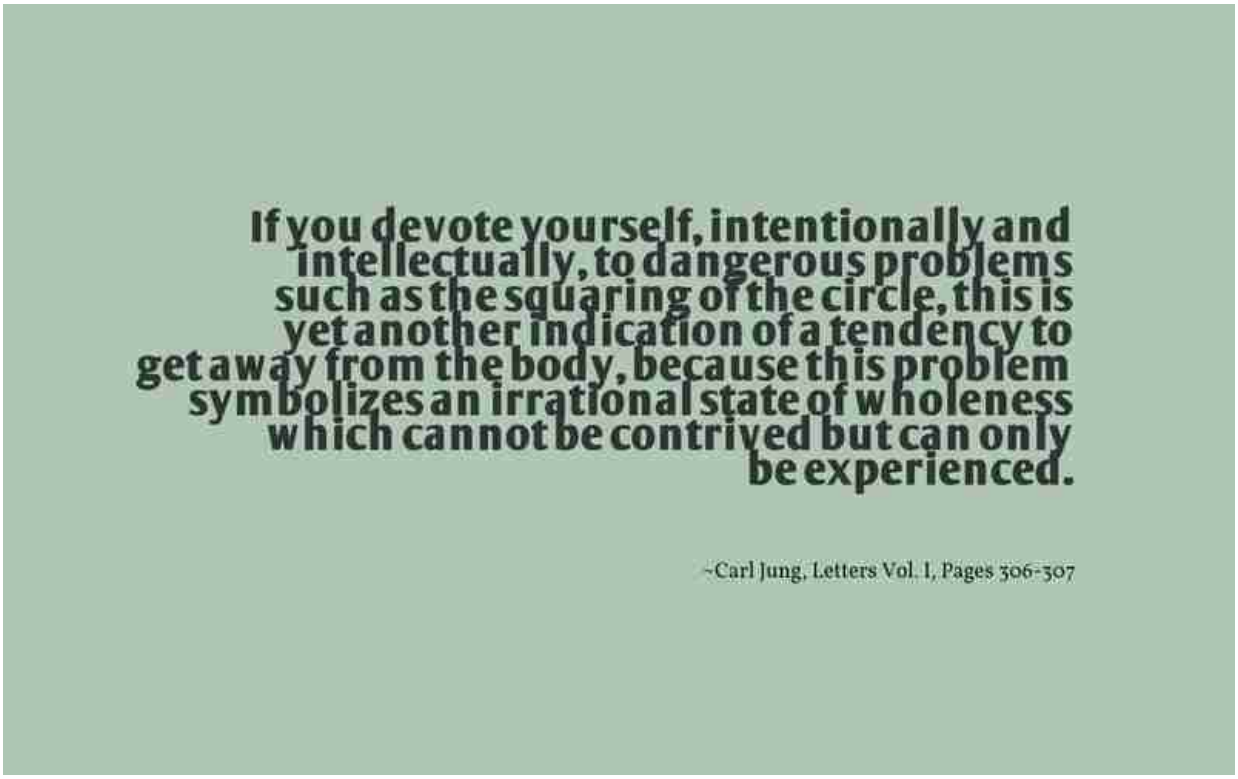
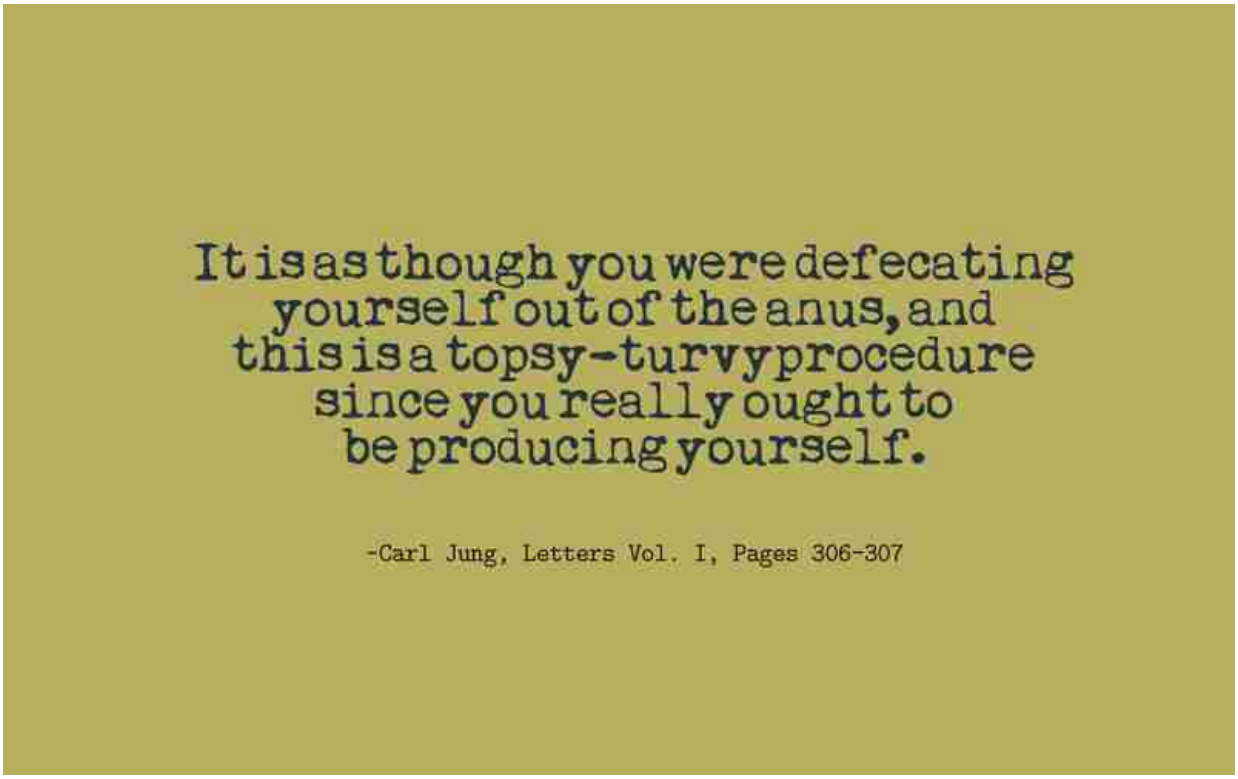
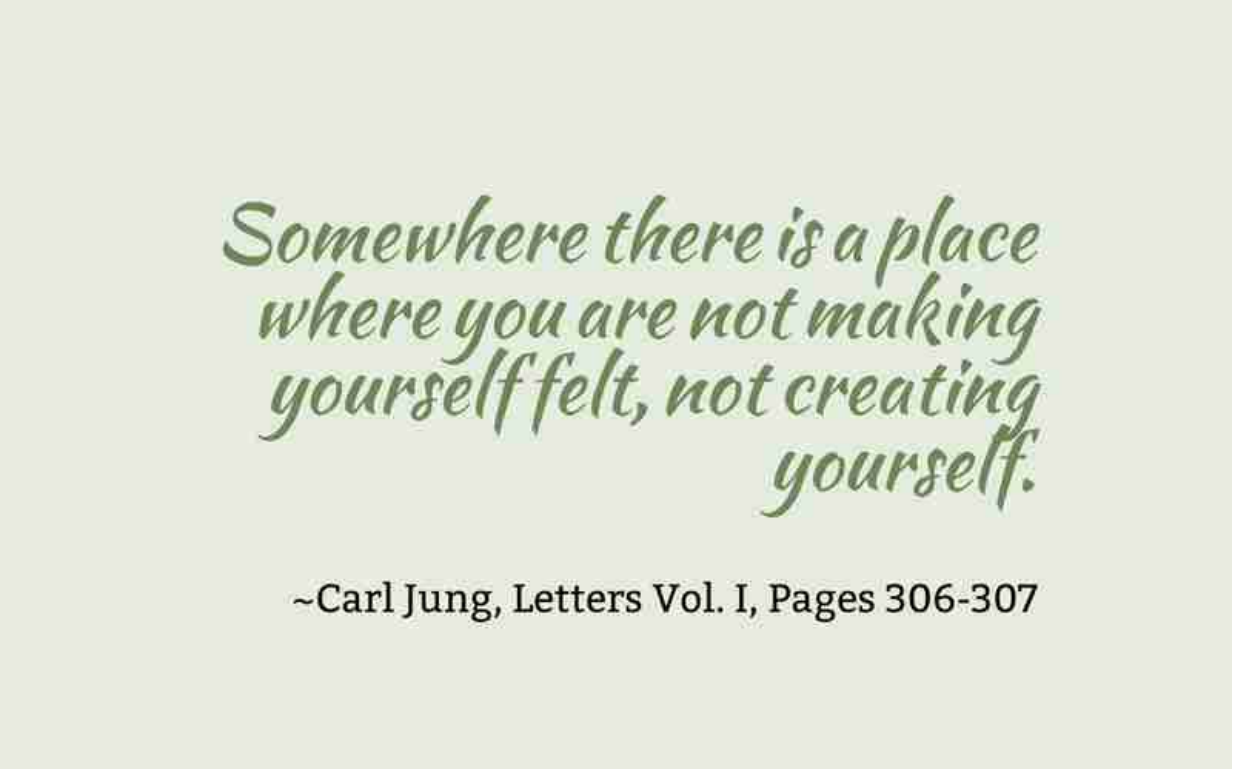

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.
~Carl Jung, Letters Vol. I, Pages 306-307

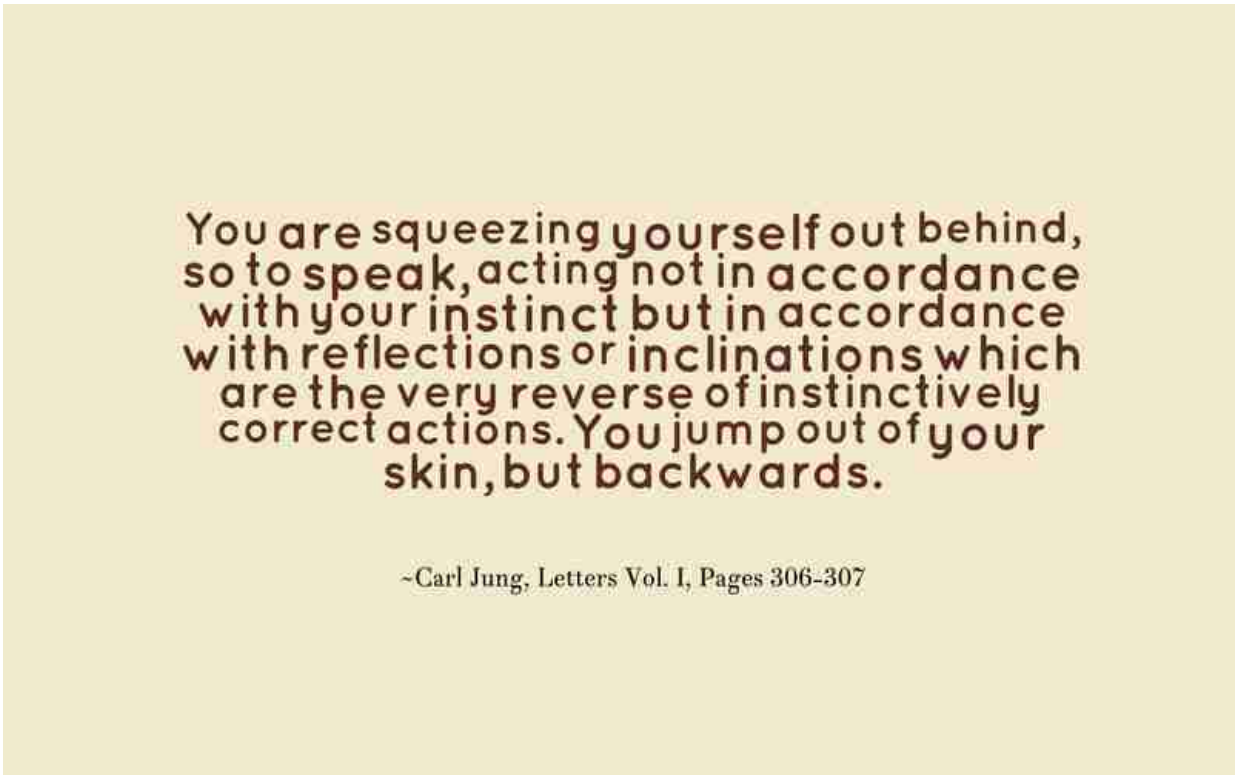
If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307


It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself.
-Carl Jung, Letters Vol. I, Pages 306-307

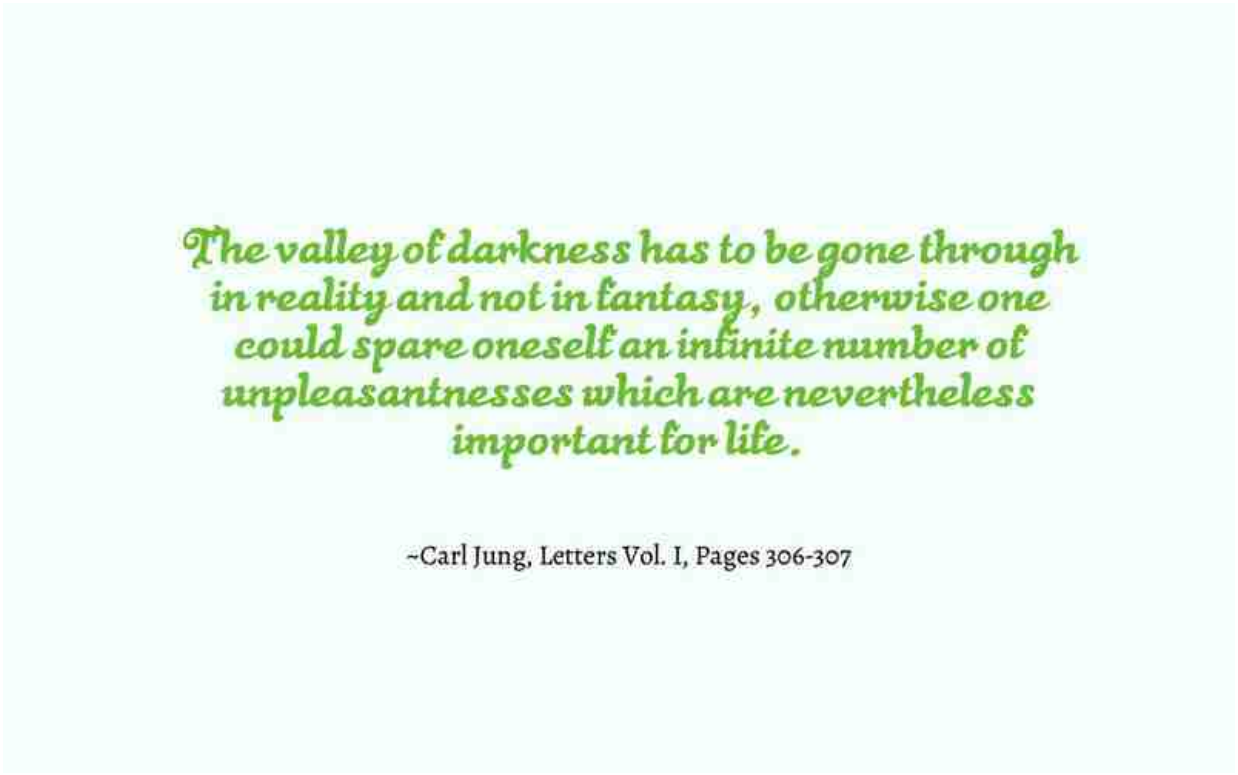
It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Pages 306-307


Somewhere there is a place where you are not making yourself felt, not creating yourself.
~Carl Jung, Letters Vol. I, Pages 306-307

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Pages 306-307


You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards.
~Carl Jung, Letters Vol. I, Pages 306-307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct
but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions.
You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Pages 306-307


The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.
~Carl Jung, Letters Vol. I, Pages 306-307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare

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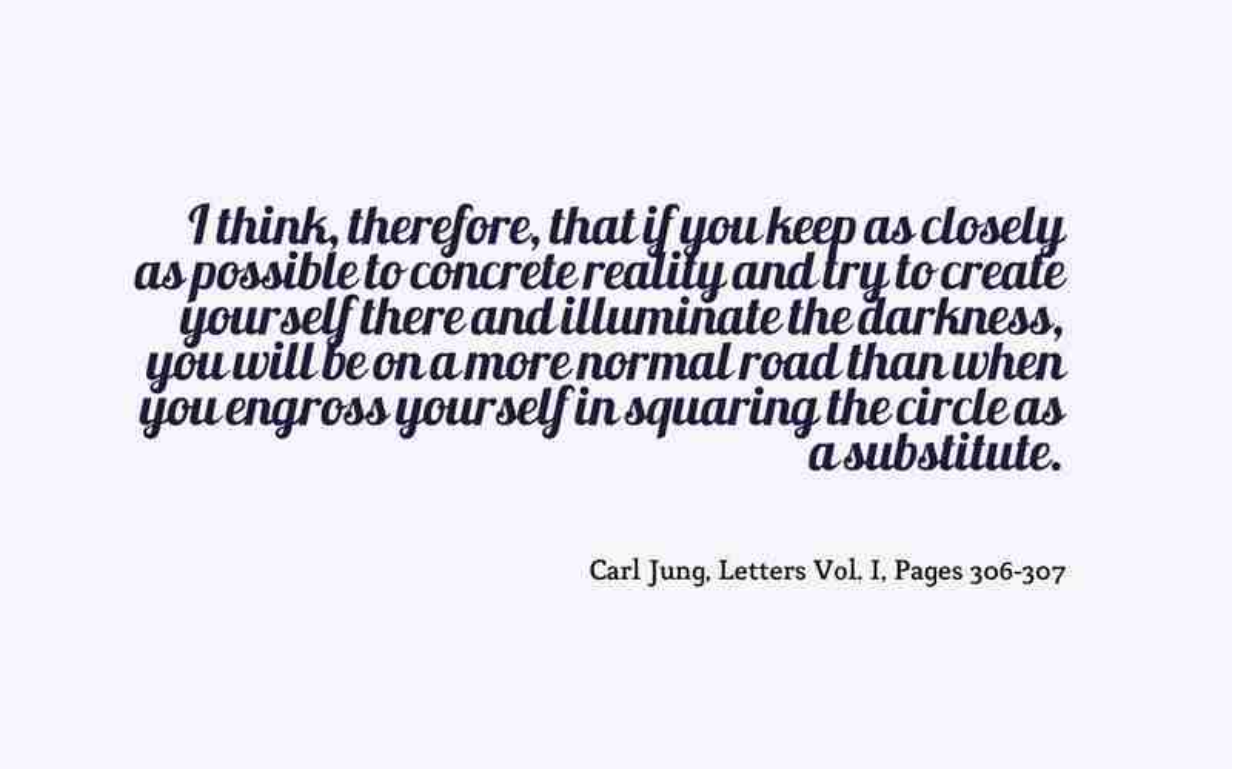
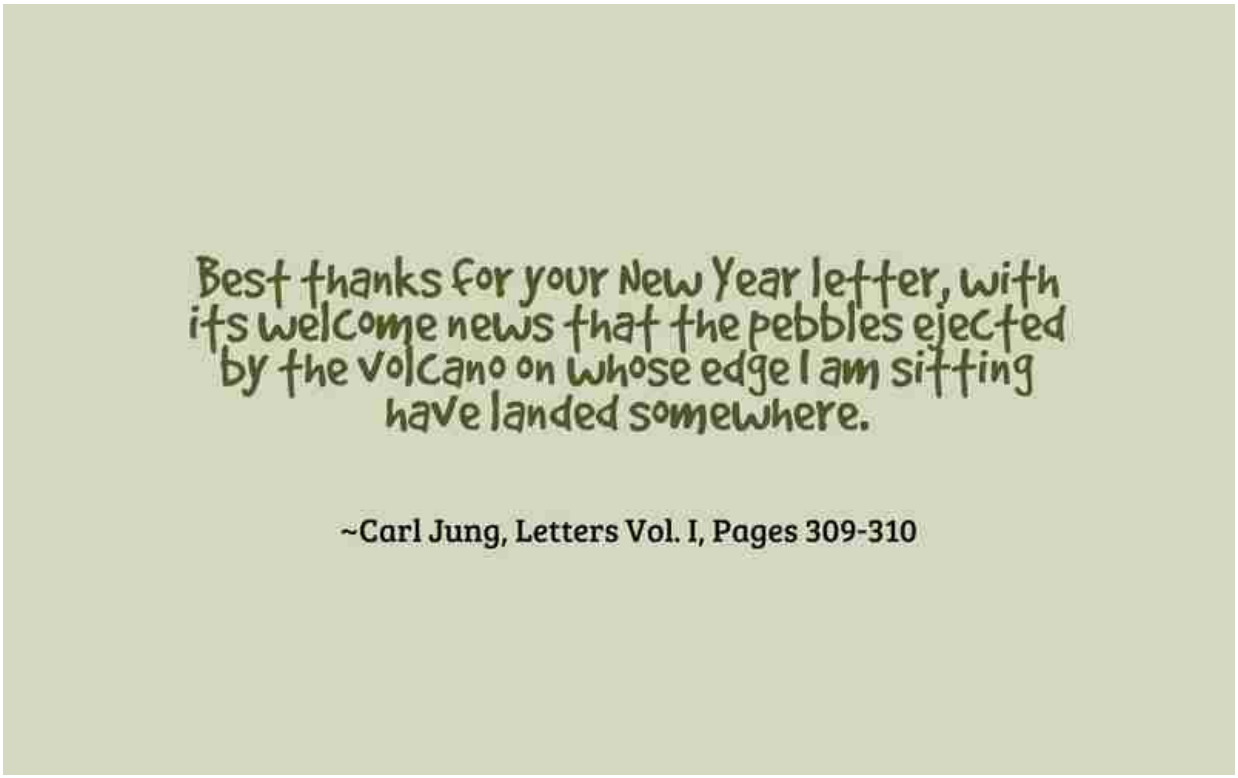

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute.
Carl Jung, Letters Vol. I, Pages 306-307

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Pages 306-307


Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.
~Carl Jung, Letters Vol. I, Pages 309-310

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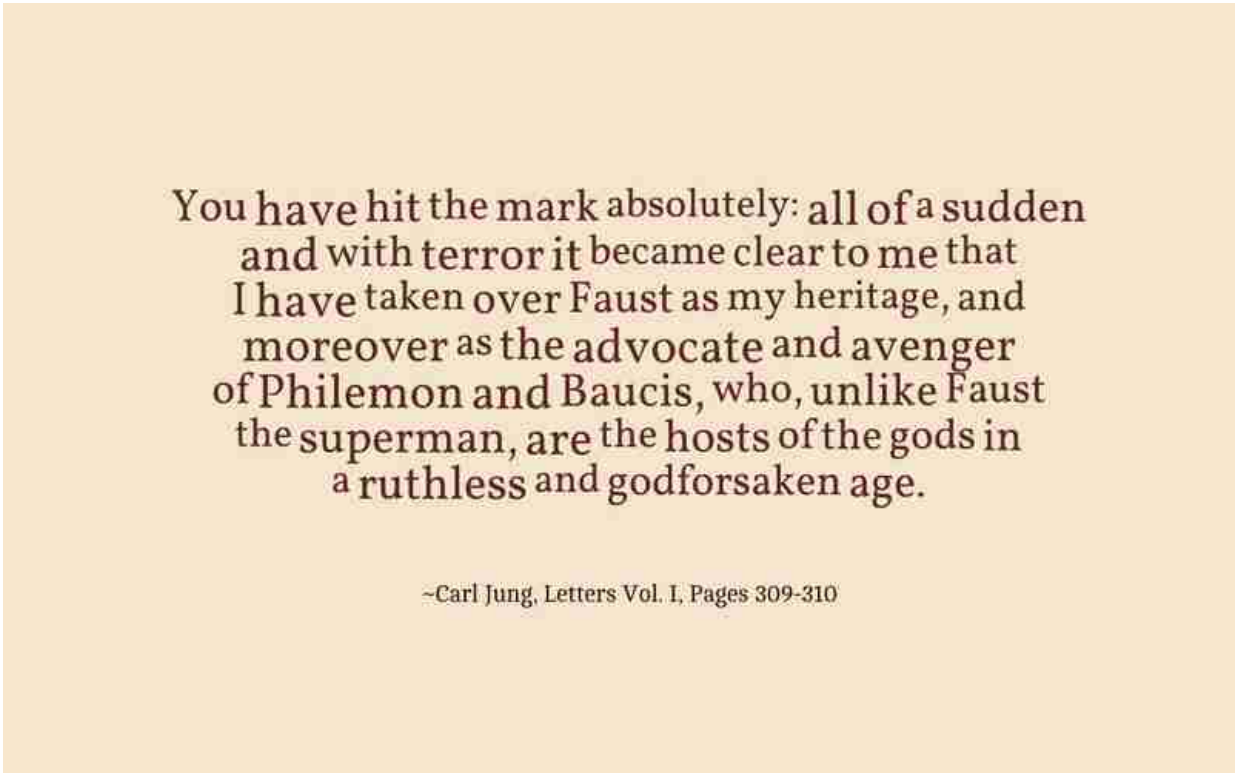
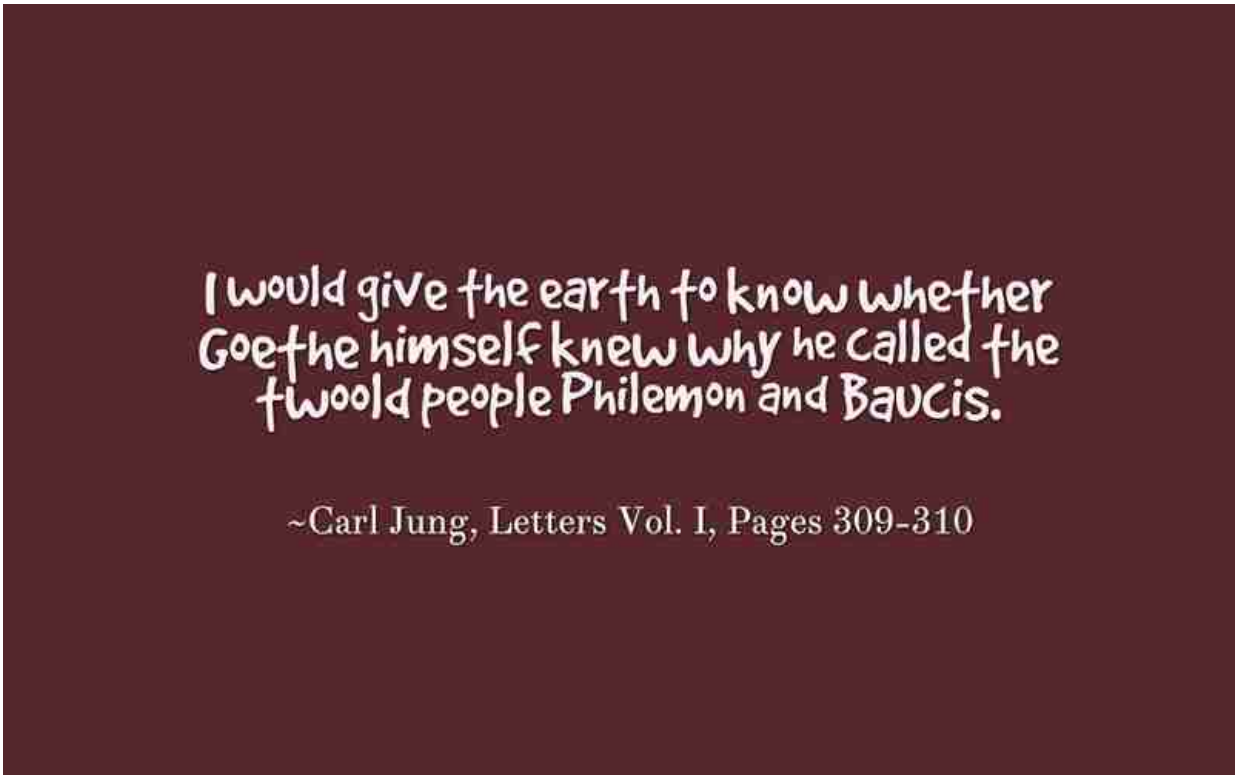
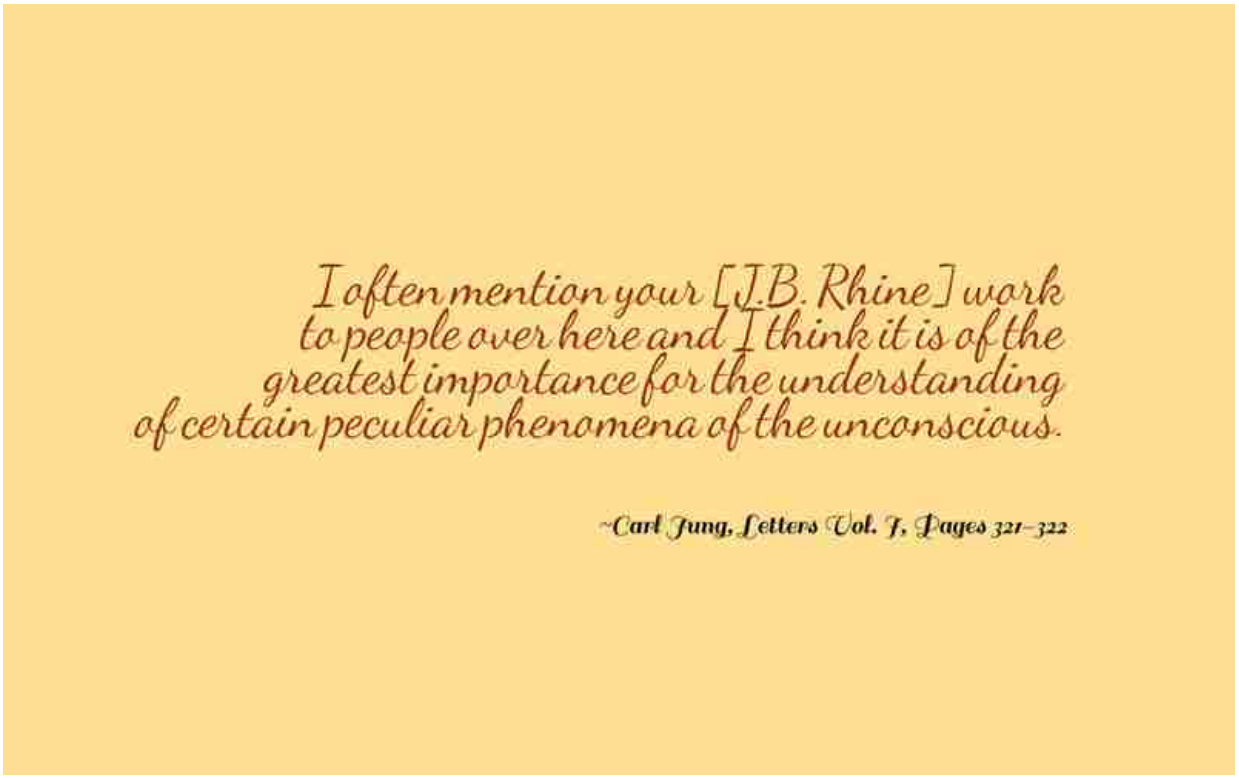

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.
~Carl Jung, Letters Vol. I, Pages 309-310

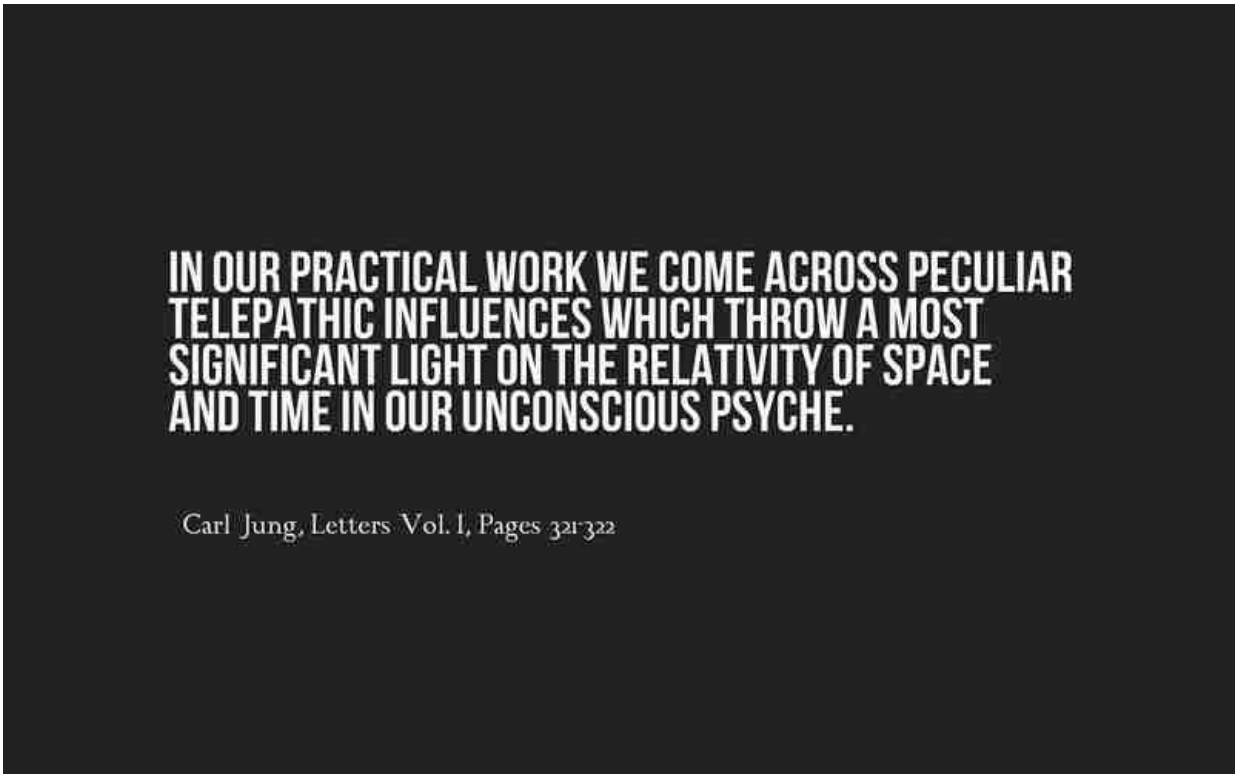
Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Pages 309-310


I would give the earth to know whether
Goethe himself knew why he called the
two old people Philemon and Baucis.
~Carl Jung, Letters Vol. I, Pages 309-310

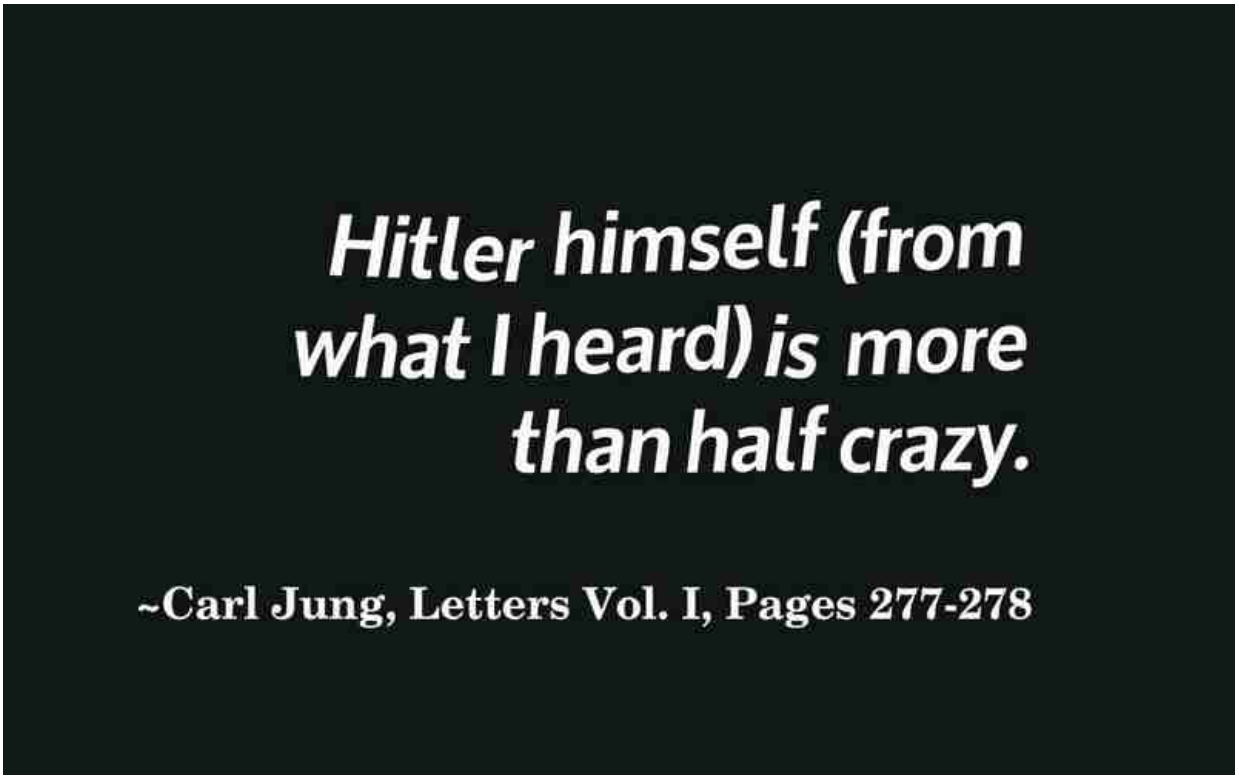
I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310


I often mention your [J.B. Rhine] work
to people over here and I think it is of the
greatest importance for the understanding
of certain peculiar phenomena of the unconscious.
~Carl Jung, Letters Vol. I, Pages 321-322

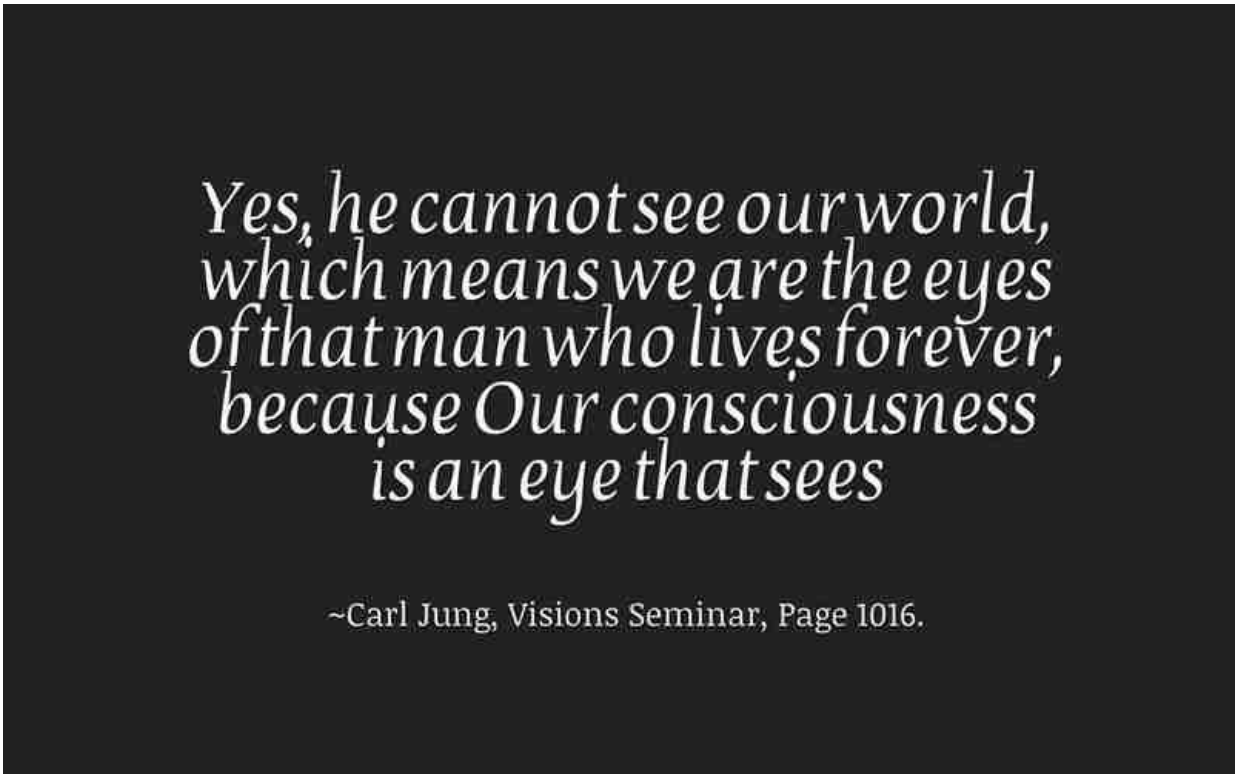
I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Pages 321-322


IN OUR PRACTICAL WORK WE COME ACROSS PECULIAR TELEPATHIC INFLUENCES WHICH THROW A MOST SIGNIFICANT LIGHT ON THE RELATIVITY OF SPACE AND TIME IN OUR UNCONSCIOUS PSYCHE.
Carl Jung, Letters Vol. I, Pages 321-322

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322



Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Pages 277-278


Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because Our consciousness is an eye that sees
~Carl Jung, Visions Seminar, Page 1016.

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because Our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Great Sites to visit:

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2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. **(2016-11-24 03:30)**

To Rudolf Pannwitz

Dear Dr. Pannwitz, 27 March 1937

That you find Kierkegaard "frightful" has warmed the cockles of my heart.

I find him simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him.

You are quite right when you say that the pathological is never valuable.

It does, however, cause us the greatest difficulties and for this reason we learn the most from it.

Moreover hysteria presents certain peculiarities of the normal person in such exaggerated form that even in their blindness the doctors, who as a rule know the least about psychology, could not help stumbling upon them.

I therefore chalk up the symptomatology of the neuroses as an involuntary achievement to man's credit, for which I am indeed grateful in my fashion.

I also agree with you that the normal person is infinitely more interesting and valuable.

Hence I have endeavoured to remove our "complex" psychology as quickly and completely as possible out of the realm of pathology.

However, as you have rightly seen, I have landed myself in enormous difficulties by framing general formulations which are intended to explain the whole field of human experience.

I had to keep to experiences that were directly accessible to me and compare them with data drawn from the whole history of the mind.

This gives rise to some degree of inexactitude which makes my efforts appear provisional.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory.

I enclose a little offprint which is of no further interest but only an attempt such as one might make to explain things to a doctor.

It is an essay included in the Eranos-Jahrbuch 1934 (Rhein Verlag, Zurich, 1935).

My letter is unfortunately overdue.

Illness and inordinate pressure of work have prevented me from writing until now.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 231-232

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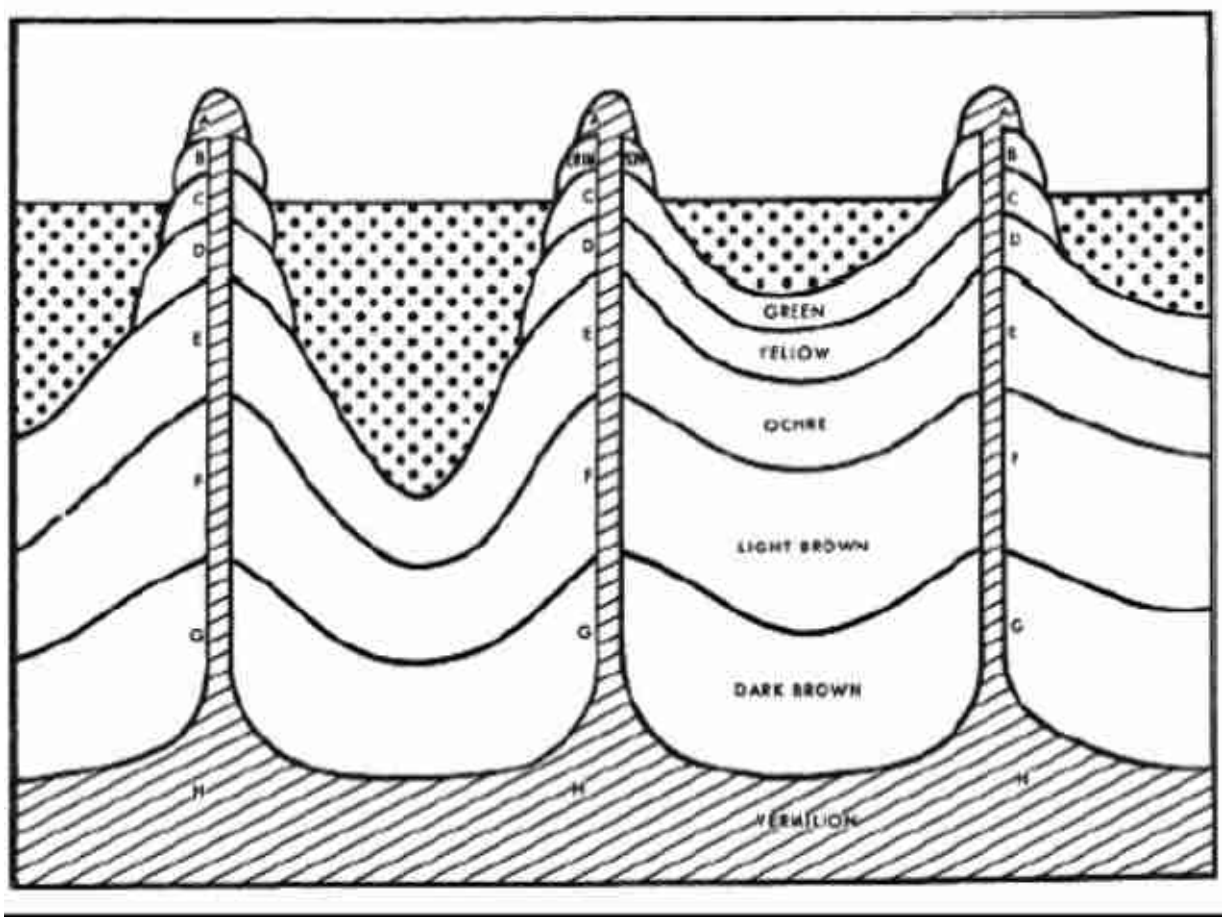
Carl Jung: Jung maintained that no child is born a tabula rasa. **(2016-11-25 03:30)**



Jung maintained that no child is born a tabula rasa.

It is curious that, although this fact is well known and is now generally recognized in the innate "patterns of behavior" in animals, it still arouses strong opposition when it comes to human beings.

Both Freud and Adler, for instance, regarded the unconscious as a kind of rubbish heap onto which all that is

found inconvenient is thrown, and that it therefore consists of material that once was conscious.

Jung fully recognized the existence of this layer, which he called the “personal unconscious,” but one of his greatest discoveries was the so-called “collective unconscious,” deep levels of the unconscious that are common to all mankind.

Jung once used a large colored diagram during a lecture to make the layers in the unconscious particularly clear.

The lowest level of all he called “the central fire” (life itself), and a spark from this fire ascends through all intervening levels into every living creature.

The next layer he called “animal ancestors in general,” and this is also represented in all the higher forms of life.

The next he called “primeval ancestors,” a level present in all mankind.

In the next layer the latter began to split up into large groups, such as Western or Asiatic man.

Key to Diagram

A. Individual (highest point)—Vermilion
B. Family—Crimson
C. Clan—Green
D. Nation—Yellow
E. Large group (e.g., Europe)—Ochre
F. Primeval ancestors—Light Brown
G. Animal ancestors in general—Dark Brown
H. Central fire—Vermilion

Up to this level the foundation, although it supplies most of the archetypal images which form the human “pattern of behavior,” is much the same in any individual belonging to the same large group; with the layer of the nation considerable differences appear.

We need only look at the present state of the world to see how difficult it is for the peoples of the various nations to understand each other, and I have been struck, during my long experience of the many people of different nationalities who were drawn to Jung, and who still come to the C. G. Jung Institute in Zürich, by how necessary it is to have at least some knowledge of the national layers in order to understand the individual. Barbara Hannah, Jung His Life and Work, Pages, 42-46

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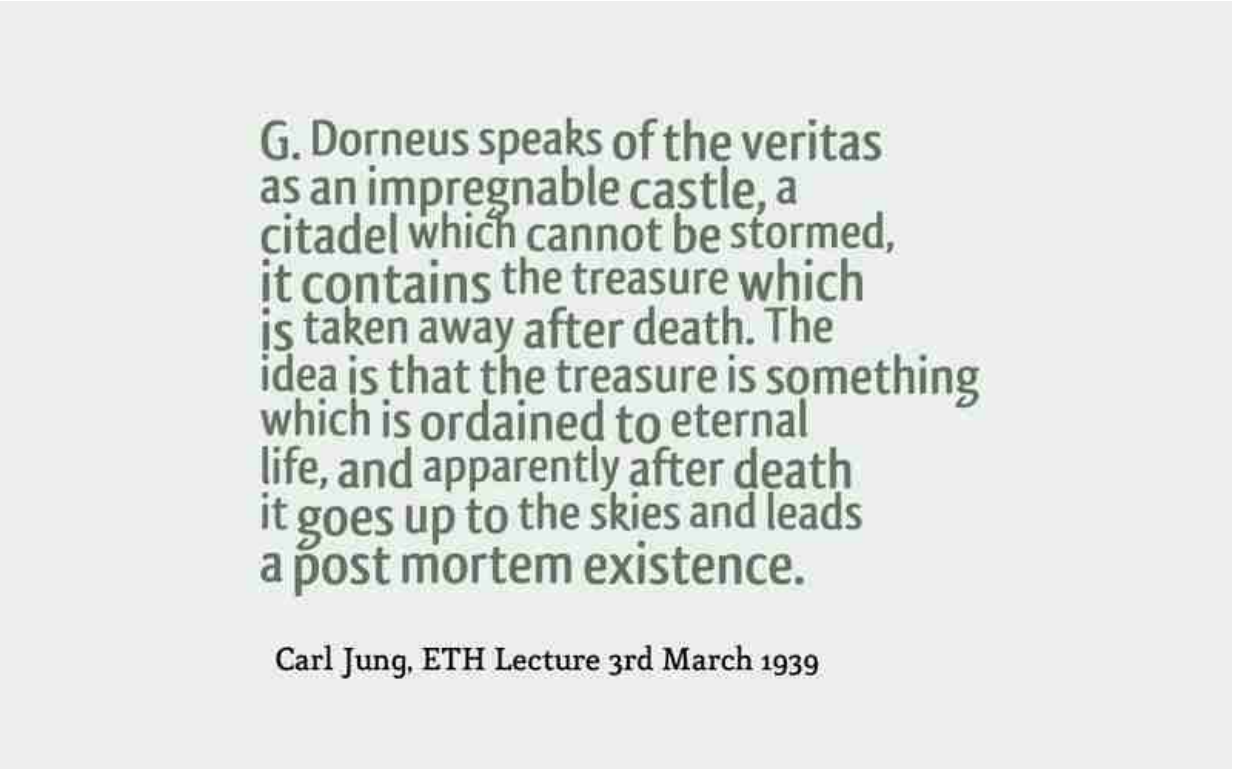
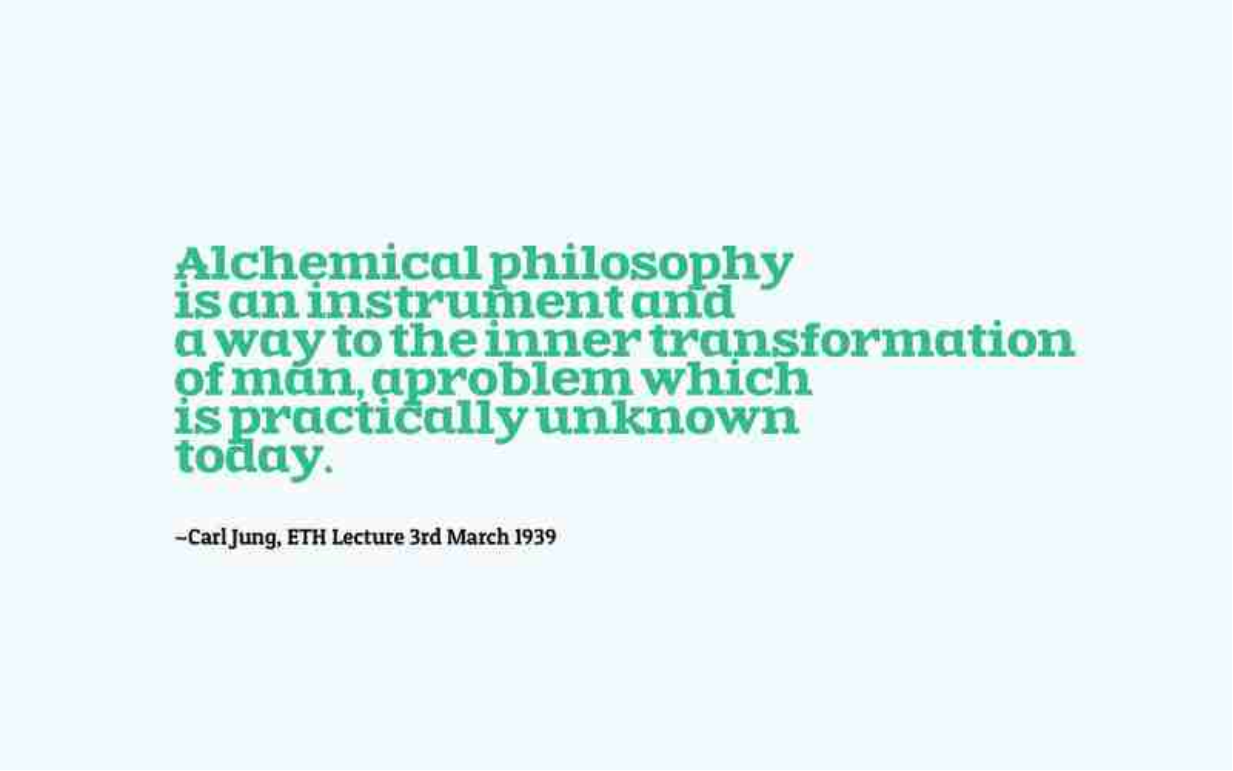
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

Some Carl Jung Quotations LIV [ETH Lectures] (2016-11-26 03:30)


G. Dorneus speaks of the veritas
as an impregnable castle, a
citadel which cannot be stormed,
it contains the treasure which
is taken away after death. The
idea is that the treasure is something
which is ordained to eternal
life, and apparently after death
it goes up to the skies and leads
a post mortem existence.
Carl Jung, ETH Lecture 3rd March 1939


Alchemical philosophy
is an instrument and
a way to the inner transformation
of man, a problem which
is practically unknown
today.
–Carl Jung, ETH Lecture 3rd March 1939

The mystical rose, like the lotus in India, grows for the salvation of man.

~Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens.

~Carl Jung, ETH Lecture 3rd March 1939

but we find the chief parallel to the lotus in the hymnology of mary, where she is called the flower of heaven, the noble rose of heaven, the rose without thorn; she is also greeted as the sweet rose, etc.

~Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation.

~Carl Jung, ETH Lecture 3rd March 1939

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other.

~Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona.

~Carl Jung, ETH Lecture 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.

~Carl Jung, ETH Lecture 7th July 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad.

~Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes.

~Carl Jung, ETH Lecture 7th July 1939

The more complex a vision is the more doubtful its authenticity

~Carl Jung, ETH Lecture 7th July 1939

Through active imagination
the image is imprinted on the
psychic essence of personality
with the purpose of transformation.

~Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our
time is the uprooted population
in big towns, they live too near together
and become completely collective.
The argument that man is raised by
the community is false.

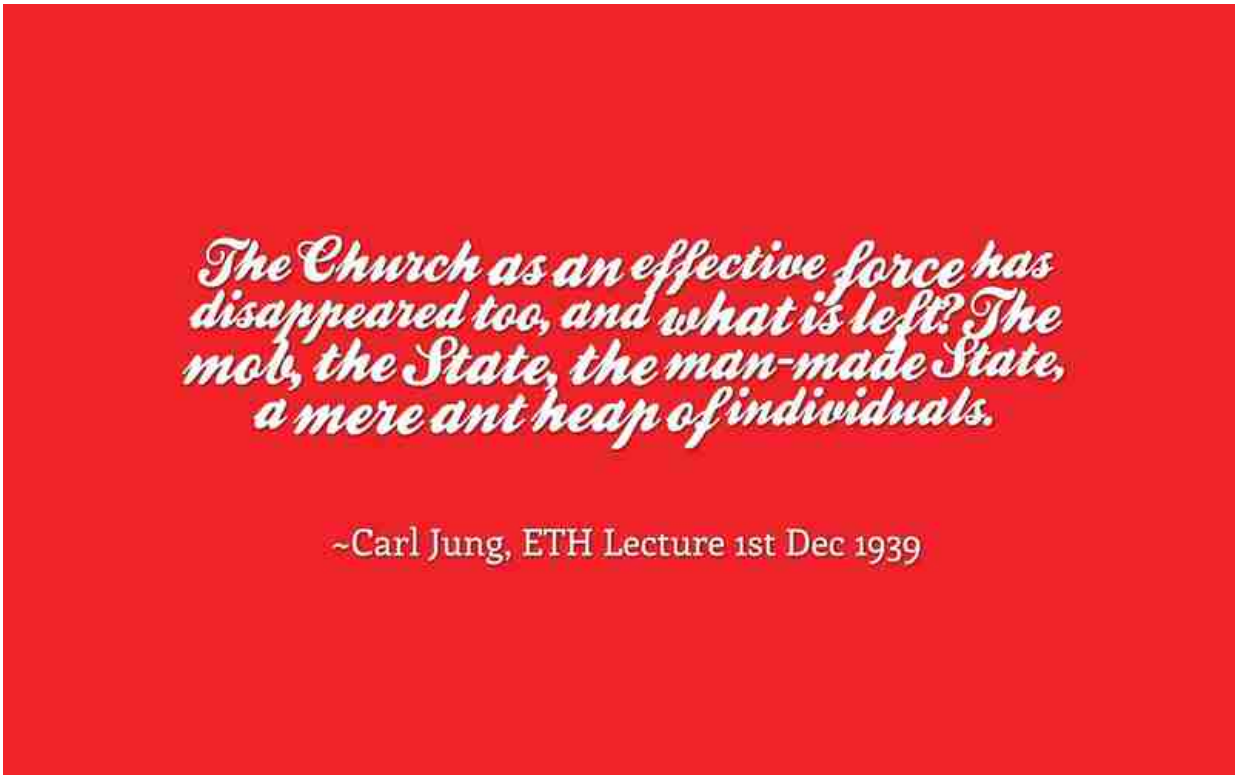
~Carl Jung, ETH Lecture 3rd Nov 1939

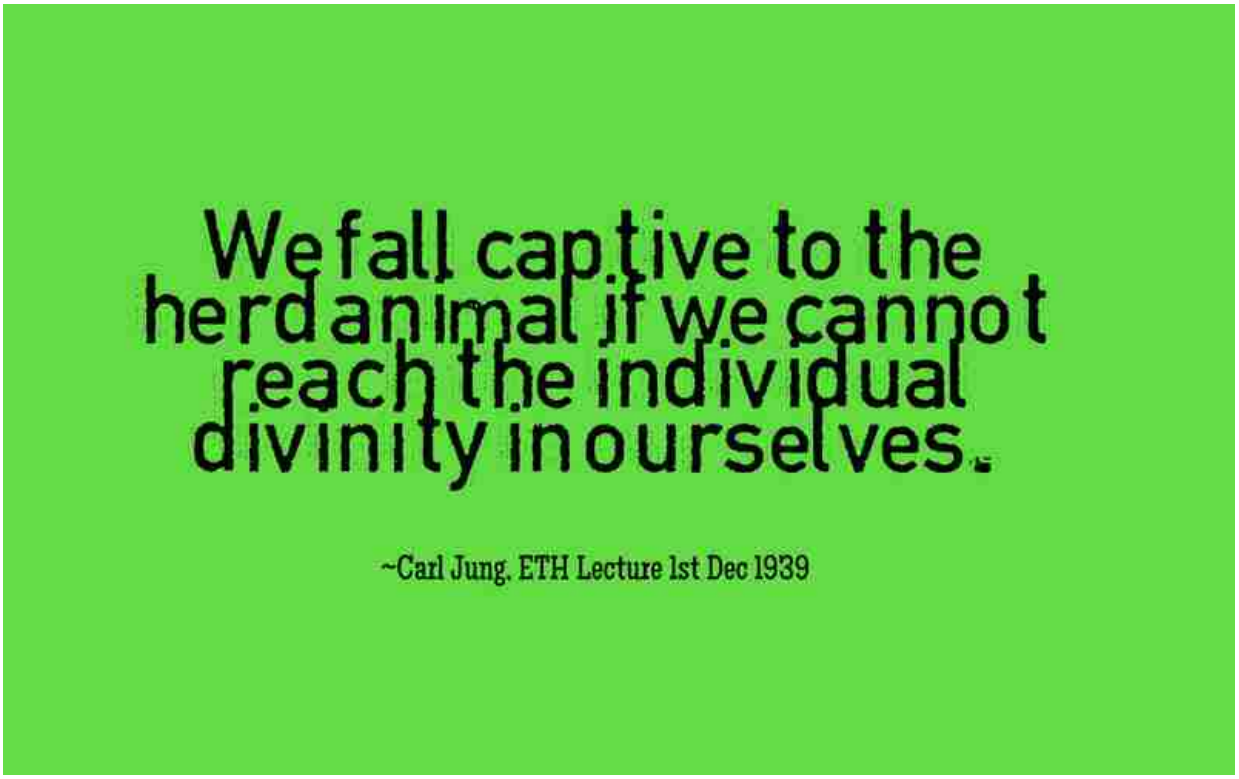
And do you believe that the homo sapiens is sapiens ? I have never seen one yet.

~Carl Jung. ETH Lecture 10th Nov 1939

WE FIND THE IDEA OF THE SOUL AS THE FORM GIVING PRINCIPLE ALREADY IN THE MIDDLE AGES, IT IS THE SOUL WHICH FORMS THE BODY AND THE OUTER LIFE. SO IN MEDITATING ON THE ANIMA CHRISTI YOU ARE MEDITATING ON CHRIST'S FORM. THE SAME IDEA IS TO BE FOUND IN THE EAST.

~CARL JUNG, ETH LECTURE 17TH NOV 1939


The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals.
~Carl Jung, ETH Lecture 1st Dec 1939


We fall captive to the herd animal if we cannot reach the individual divinity in ourselves.
~Carl Jung. ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras.

-Carl Jung, E.T.H. Lecture 8th Dec 1939

THE ROMAN CATHOLIC CHURCH REGARDS CHRIST AS THE SPOUSE OF ITS UNMARRIED MEMBERS. THEREFORE HE IS THE BRIDEGROOM OF WOMEN AND THE BRIDE OF MEN. I SPEAK, OF COURSE, OF THE CONSCIOUS OF MEN, TO THEIR UNCONSCIOUS HE IS ALSO THE BRIDEGROOM.

-Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.

~Carl Jung, ETH Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious.

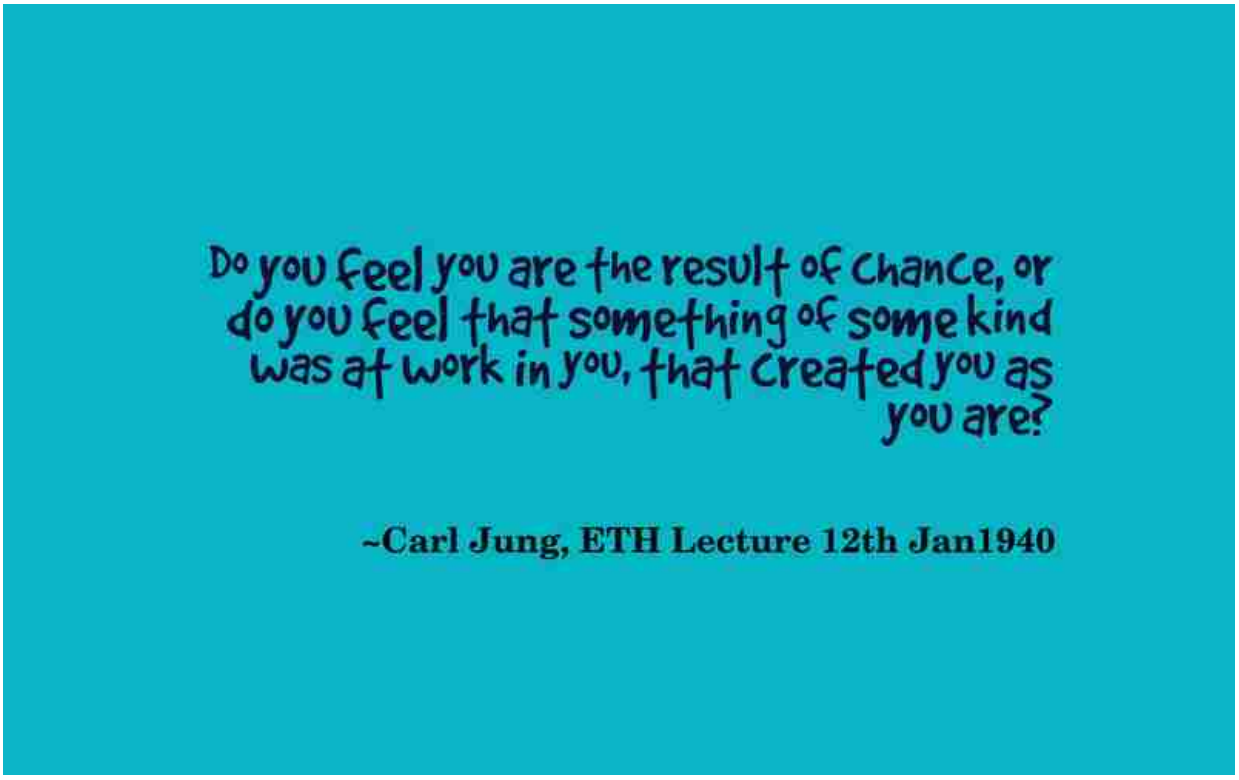
~Carl Jung, ETH Lecture 8th Dec 1939

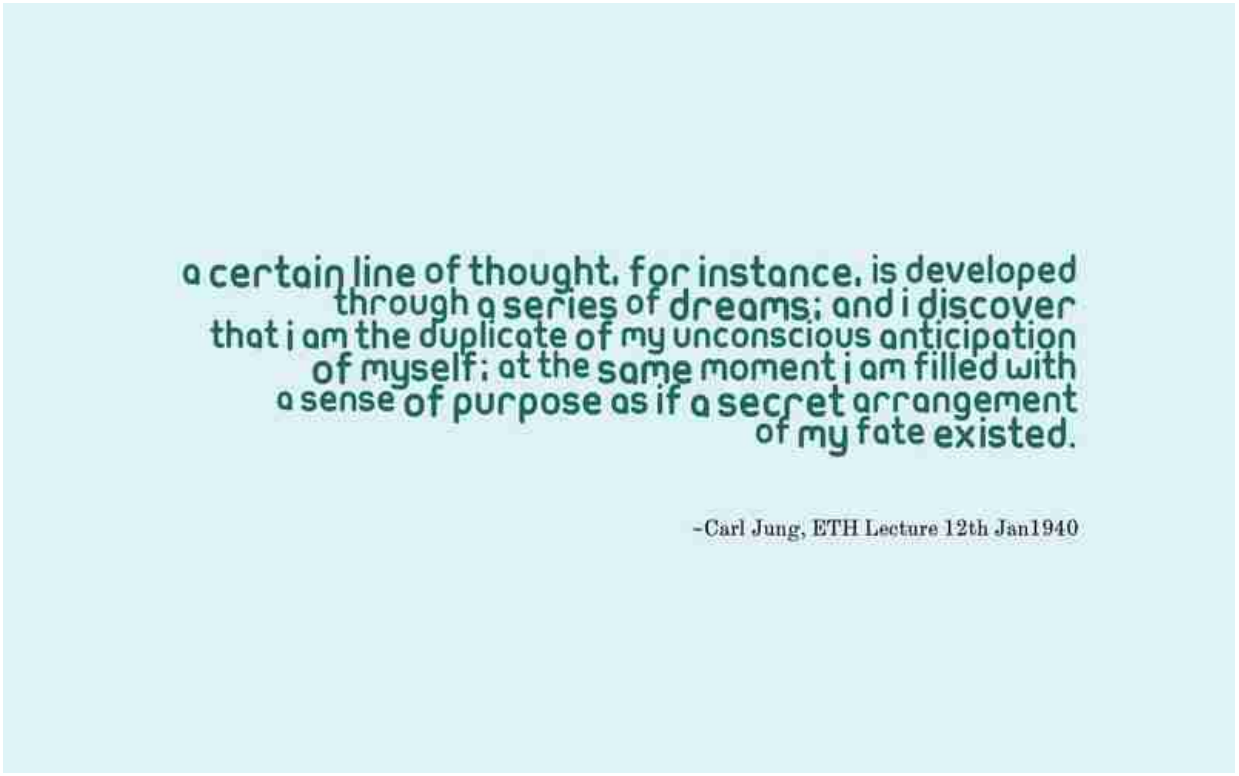
The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature.

Carl Jung, ETH Lecture 8th Dec 1939

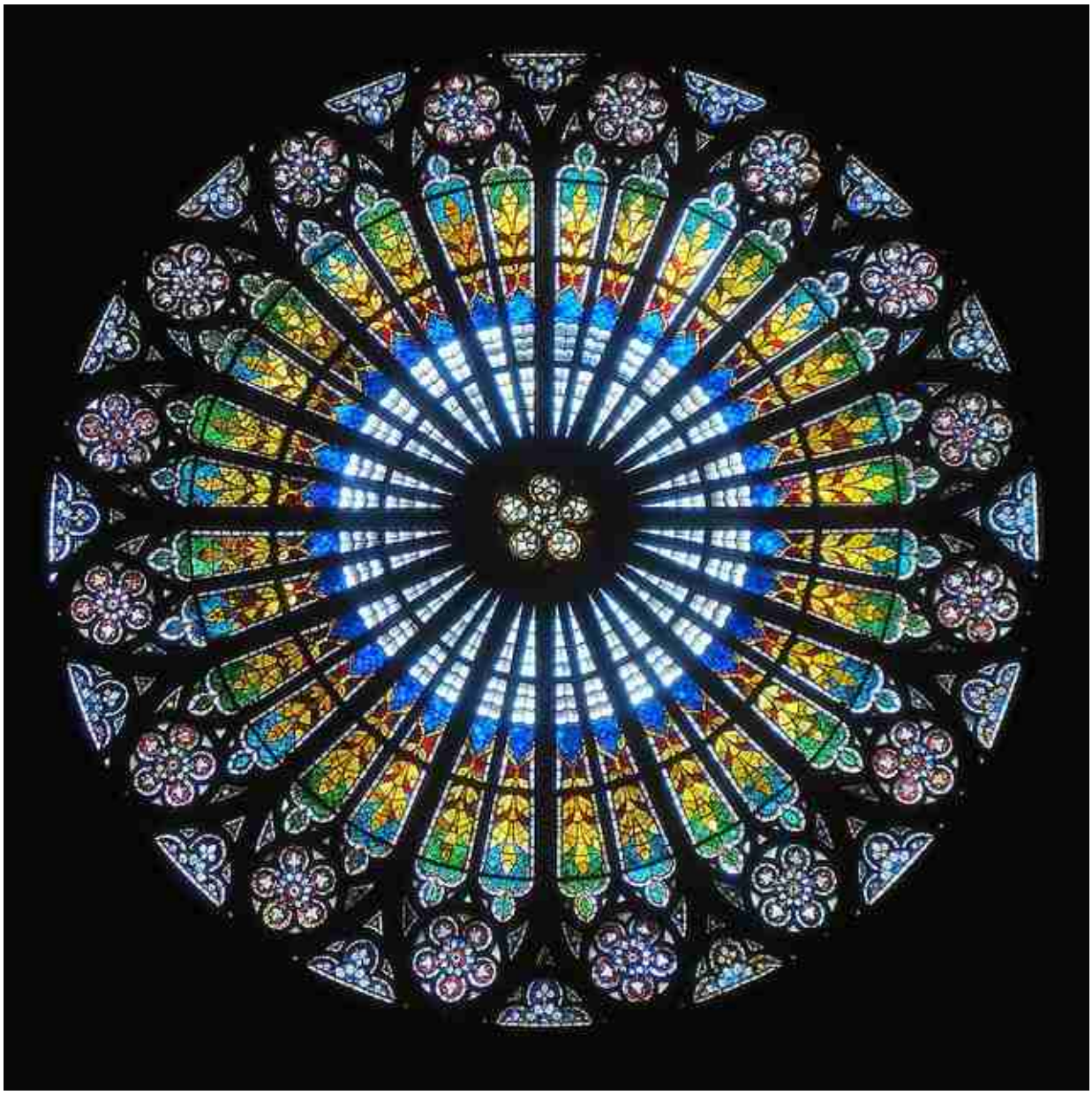
In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth.

Carl Jung, ETH Lecture 15th Dec 1939


Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?
~Carl Jung, ETH Lecture 12th Jan1940


a certain line of thought, for instance, is developed through a series of dreams; and i discover that i am the duplicate of my unconscious anticipation of myself; at the same moment i am filled with a sense of purpose as if a secret arrangement of my fate existed.
-Carl Jung, ETH Lecture 12th Jan1940

Carl Jung: The Rose Window is a mandala and we come here to a curious analogy between East and West,
(2016-11-27 03:30)



The Rose Window is a mandala and we come here to a curious analogy between East and West, the mystical flower which is the seat of the divinity.

We have already often spoken of the Indian Padme or Lotus.

It has a female significance, for it really symbolises the womb.

And we read in the Paradiso, Canto XXXIII:

"For in thy womb rekindling shone the love
Reveal'd, whose genial influence makes now
This flower to germin in eternal peace:"

This rose is the rose we read of in the beginning of Canto XXXI:
"In fashion, as a snow white rose, lay then
Before my view the saintly multitude,
Which in His own blood Christ epoused . . ."

This is· the multitude of the whole Church and the centre, the womb so to speak, is the innermost sanctuary,
the Deity:

. .... , "In that abyss
Of radiance, clear and lofty, seem 'd, methought,
Three orbs of triple hue, clipt in one bound:
And, from another, one reflected seem'd,
As rainbow is from rainbow: and the third
Seem'd fire, breathed equally from both."

Ignatius was probably familiar with all these things, they appear again and again right through the Middle Ages
and even up to the present time.

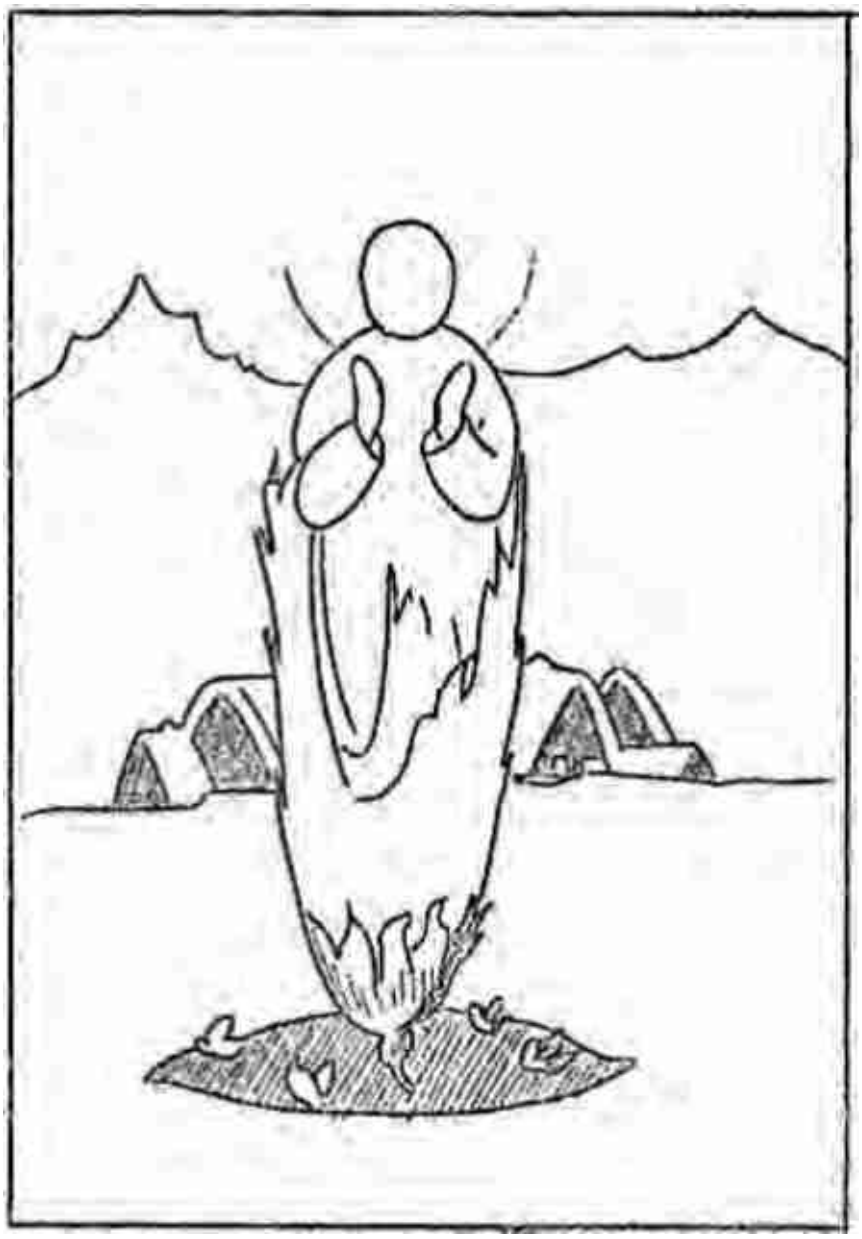
Dante represents the whole sphere of Heaven as consisting of a series of circles and the highest or last is the rose.

That is an exact parallel to those eastern mandalas where the lotus is in the centre surrounded by a magic circle.

Curiously enough I came across a similar picture the other day, belonging to modern Catholic art, a Representation of the birth of Christ, the Christmas mystery.

It depicted a snow landscape with mountains in the distance, there were some houses and quite in the foreground a plant with four buds.

The Christ child is emerging from the central flower. [See sketch.)



This is a purely eastern idea, the god in the lotus and, as far as I know, it is not to be found in this form in medieval art.

It may also possibly be an effort at syncretism, that is, at introducing the eastern symbol of the lotus into Church iconography. Carl Jung, ETH Lecture 19 January 1930

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

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Carl Jung on "Jews" "Anti-Semitism" – Anthology (2016-11-28 03:30)

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol.

I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab
and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: "Take care, you are getting dangerously out of yourself."

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

Carl Jung on "Diagnosing the Dictators" **(2016-11-29 03:30)**

Diagnosing the Dictators C.G. Jung [1938] [Hitler, Stalin, Mussalini]

Hitler and Stalin

What would happen if you were to lock Hitler, Mussolini, and Stalin in a room together and give them one loaf of bread and one pitcher of water to last them a week? Who would get all the food and water, or would they divide it? I doubt if they would divide it. Hitler, being a medicine man, would probably hold himself aloof and have nothing to do with the quarrel. He would be helpless because he would be without his German people. Mussolini and Stalin, being both chiefs or strong men in their own right-,- would probably dispute possession of the food and drink, and being the rougher and tougher, would probably get all of it. There were two types of strong men in, primitive society. One was the chief who was physically powerful, stronger than all his , competitors, and the other was the medicine man who was not strong in himself but was strong by reason of the power which the people _projected into him. Thus we had the emperor and the head of the religious community. The emperor was the chief, physic-day strong through his possession of soldiers; the seer was the medicine man, possessing little or no physical power but an actual power sometimes surpassing that of the emperor, because the people agreed that he possessed magic—that is, supernatural ability. He could, for example, assist or obstruct the way to a happy life after death, put a ban upon an individual, a community or a whole nation, and by excommunication cause people great discomfort or pain. Now, Mussolini is the man of physical strength When you see him you are aware of it at once. His body suggests good muscles. He is the chief by reason of the fact that he is individually stronger than any of his competitors. And it is a fact that Mussolini's mentality corresponds to his classification:he has the mind of a chief.

Stalin belongs in the same category. He is, however, not a creator. Lenin, created; Stalin is devouring the brood. He is a conquistador; he simply took what Lenin made and put his teeth into it and devoured it. He is not even creatively destructive. Lenin was that. He tore down the whole structure of feudal and bourgeois society in Russia and replaced - it wit is own creation. Stalin is destroying that. Mentally, Staliin is not so interesting as Mussolini, who resembles him in the fundamental pattern of his personality, and he is not anything like so interesting as the medicine man, the myth—Hitler. Anybody who takes command of one hundred and seventy million people as Stalin has done, is bound to be interesting, whether you like him or not. No, Stalin is just a brute—a shrewd peasant, an instinctive powerful, beast—no doubt in that way far the most powerful of all the dictators. He reminds one of a) Siberian saber-toothed tiger with that powerful neck, those sweeping mustaches, and that smile like a cat which has been eating cream. I should imagine that Genghis Khan might have been an early Stalin. I shouldn't wonder if he makes himself Czar. Hitler is entirely different. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him during the Czechoslovakian crisis; there was in his eyes the look of a seer. There is no question but that Hitler belongs in the category of the truly mystic medicine man) As somebody commented about him at the last Nurnberg party congress, since the time of Mohammed nothing like it has been seen in this world. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, curious and unreasonable. But consider—even the nomenclature of the Nazis is plainly mystic. Take the very name of the Nazi State. They call it the Third Reich. Why? Because the First Reich was the Holy Roman Empire and the second was the one founded by Bismarck and the third is Hitler's. Of course. But there is a deeper significance. Nobody called Charlemagne's kingdom the First Reich nor Wilhelm's the Second Reich.

Only the Nazis call theirs the Third Reich. Because it has a profound mystical meaning: to every German the expression "Third Reich" brings echoes who more than once has indicated he is aware of his mystic calling, appears to the devotees of the Third Reich as something more than mere man. Again, you take the widespread revival in the Third Reich of the cult of Wotan. Who was Wotan? God of wind. Take the name 'Sturmabteilung"—Storm Troops.Storm, you see—the wind. Just as the swastika is a revolving form making a vortex moving ever toward the left—which means in Buddhist symbolism sinister, unfavorable, directed toward the unconscious. And all these symbols together of a Third Reich led by its prophet under the banners of wind and storm and whirling vortices point to a mass movement which is to sweep the German people in a hurricane of unreasoning emotion on and on to a destiny which perhaps none but the seer, the prophet, the Fuehrer himself can foretell—and perhaps, not even he. But why is it that Hitler, who makes nearly every German fall down and worship him, produces next to no impression on any foreigner? Exactly. Few foreigners respond at all, yet apparently every German in Germany does. It is because Hitler is the mirror of every German's unconscious, but of course he mirrors nothing from a non-German.

He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German's unconscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate, especially since the defeat in the World War, and the one characteristic which colors every r=eri -nan soul is the typically German inferiority complex—the complex of the younger brother, of the one who is always a bit late to the feast. Hitler's power is not political; it is magic. What do you mean by magic? To understand this you must understand what the unconscious is. It is that part of our mental constitution over which we have little control and which is stored with all sorts of impressions and sensations; which contains thoughts and even conclusions of which we are not aware. Besides the conscious impressions which we receive, there are all sorts of impressions constantly impinging upon our sense organs of which we don't become aware because they are too slight to attract our conscious attention. They lie beneath the threshold of consciousness. But all these subliminal impressions are recorded; nothing is lost. Someone may be speaking in a faintly audible voice in the next room while we are talking here. You pay no attention to it, but the conversation next door is being recorded in your unconscious as surely as though the latter were a dicta-phone record. While you sit here my unconscious is taking in quantities of impressions of you, although I am not aware of them and you would be surprised if I should tell you all that I have already learned unconsciously about you in this short space of time.

Now, the secret of Hitler's power is not that Hitler has an unconscious more plentifully stored than yours or mine. Hitler's secret is twofold: first, that his unconscious has exceptional access to his consciousness, and second, that he allows himself to be , moved by it. He is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them. In our case, even if occasionally our unconscious does reach us as through dreams, we have too much rationality, too much cerebrum to obey it. This is doubtless the case with Chamberlain, but Hitler listens and obeys. The true leader is always led. We can see it work in him. He himself has referred to his Voice. His Voice is nothing other than his own unconscious, into which the German people have projected their own selves; that is, the unconscious of seventy-eight million Germans. That is what makes him powerful. Without the German people, he would not be what he seems to be now It is literally true when he says that whatever he is able to do is only because he has the German people behind him or, as he sometimes says, because he is Germany. So, with his unconscious being the receptacle of the souls of seventy-eight million Germans, he is powerful, and with his unconscious perception of the true balance of political forces at home and in the world, he has so far been infallible. That is why he makes political judgments which turn out to be right against the opinions of all his advisers and against the opinions of all foreign observers. When this happens, it means only that the information gathered by his unconscious, and reaching his consciousness by means of his exceptional talent, has been more nearly correct than that of all the others, German or foreign, who attempted to judge the situation and who reached conclusions different from his. And of course, it also means that, having this information at hand, he is willing to act upon it. I suppose that would apply to the three really critical decisions he made, each of which involved the acute danger of war: when he marched into the Rhineland in March, 1936, and into Austria in March, 1938, and when he mobilized and forced the Allies to abandon Czechoslovakia. Because in each one of these cases we know that many of Hitler's highest military advisers warned him against doing it, since they believed the Allies would resist, and also that if war came Germany would be bound to lose. Precisely! The fact is that Hitler was able to judge his opponents better than anyone else, and although it appeared inevitable that he would be met by force, he knew his opponents would give in without fighting. That must have been the case especially when Chamberlain came to Berchtesgaden. There for the first time Hitler met the elder British statesman. As Chamberlain proved later at Godesberg, he had come to tell him, among other things, not to go too far or Britain would fight. But Hitler's unconscious eye which so far has not failed him, read so deeply the character of the British Prime Minister that all the later ultimatums and warnings from London made no impression whatever on his unconscious: Hitler's unconscious knew—it didn't guess or feel, it knew—that Britain would not risk war. Yet Hitler's speech in the Sports Palace when he announced to the world a holy oath that he would march into Czechoslovakia October first, with or without the permission of Britain and France, indicated for the first and only time that Hitler the man, in his supremely critical moment, had fear of following Hitler the prophet.

His Voice told him to go ahead, that everything would be all right. But his human reason told him the dangers

were vast and perhaps overwhelming. Hence for the first time Hitler's voice trembled; his breath failed. His speech lacked form and trailed off at the end. What human being would not be afraid in such a moment? In making that speech which fixed the destiny of perhaps hundreds ofmillions of people, he was a man doing something of which he was deathly afraid but forcing himself to do it because it was ordered by his Voice. His Voice was correct. Now who knows but that his Voice may continue to be correct? If it does, it will be very interesting to observe the history of the next few years because, as he said just after his Czech victory, Germany stands today on the threshold of her future. That means he has just begun and if his Voice tells him that the German people are destined to become the lords of Europe and perhaps of the world, and if his Voice continues always to be right, then we are in for an extremely interesting period, aren't we? Yes, it seems, that the German people are now convinced they-have found their Messiah. In a way, the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War they have awaited a Messiah, a Savior. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and ,political factors. They lived in a part of the world which was a parade ground for conquerors from both sides, and after their return from their first exile to Babylon, when they were threatened with extinction by the Romans, they invented the solacing idea of a Messiah who was going to bring all the Jews together into a nation once more and save them. And the ,Germans got their inferiority complex from comparable causes. They came up out of the Danube valley too late, and founded the beginnings of their nation long after the French and the English were well on their way to nationhood. They got too late to the scramble-rafEblonies and for the foundation of empire. Then, when they did get together and made a. united nation, they looked around them and saw the British, the French, and others with rich colonies and all the equipment of grown-up nations, and they became jealous, resentful, like a younger brother whose older brothers have taken the lion's share of the inheritance. This was the original source of the German inferiority complex which has determined so much of their political thought and action and which is certainly decisive of their wEdle policy today. It is impossible, you see, to talk about Hitler without talking about his people, because Hitler is only the German people. It occurred to me that the last time I was in America that one could make an interesting geographical analogy about Germany. In America I noticed that somewhere on the East Coast there exists a certain class of people called "poor white trash" and I learned that they are largely descendents of early settlers, some of them bearers of fine old English names. The poor white trash were left behind when some of the people with energy and initiative climbed into their covered wagons and drove West.

Then, in the Middle West you meet the people I consider the most stable in America; I mean psychologically the best balanced. Yet in some places farther west you meet some of the least-balanced people. Now, it seems to me that, taking Europe as a whole, and including the British Isles, you have in Ireland and Wales the equivalent of your West Coast. The Celts possess colorful imaginative faculties. Then, to correspond to your sober Middle West, you have in Europe the English and the French, both of them psychologically stable peoples. But then you come to Germany, and just beyond Germany are the Slav mujiks, the poor white trash of Europe. Now, the mujiks are people who can't get up in the morning, but sleep all day. And the Germans, their next door neighbors, are people who could get up, but got up too late. Don't you remember how the Germans even today represent Germany in all their cartoons? Yes, "Sleepy Michael," a tall, lean fellow in a nightgown and nightcap. That's right, and Sleepy Michael slept through the division of the world into colonial empires, and so the Germans got their inferiority complex, which made them want to fight the World War, and of course when they lost it their feeling of inferiority grew, even worse, and developed a desire for a Messiah, and so they have their Hitler. If he is not their true Messiah, he is like one of the Old Testament prophets: his mission is to unite his people and lead them to the Promised Land. This explains why the Nazis have to combat every form of religion besides their own idolatrous brand. I have no doubt but that the campaign against the Catholic and Protestant churches will be pursued with relentless and unremitting vigor, for the very sound reason, from the Nazi point of view, that they wish to substitute the new faith of Hitlerism. Do you consider it possible that Hitlerism might become for Germany a permanent religion for the future like Mohammedanism for the Moslems? I think it highly possible. Hitler's "religion" is the nearest to Mohammedanism, realistic, earthy, promising the maximum of rewards in this life, but with a Moslem-like Valhalla into which worthy Germans may enter and continue to enjoy themselves. Like Mohammedanism, it teaches the virtue of the sword. Hitler's first idea is to make his people powerful because the spirit of the Aryan German deserves to be supported

by might, by muscle and steel. Of course, it is not a spiritual religion in the sense in which we ordinarily use the term. But remember that in the early days of Christianity it was the church which made the claim to total power, both spiritual and temporal! Today the church no longer makes this claim, but the claim has been taken over by the totalitarian states which demand not only temporal but spiritual power. Incidentally, it occurs to me that the "religious" character of Hitlerism is also emphasized by the fact that German communities throughout the world, far from the political power of Berlin, have adopted Hitlerism. Look at the South American German communities, notably in Chile. (It surprised me that in this analysis of the dictators nothing had been said of the influence of the fathers and mothers of the strong men. Doctor Jung assigned them no major role.) It is a great mistake to think that a dictator becomes so on account of personal reasons, such as that he had a strong resistance to his father. There are millions of men who resisted their fathers just as strongly as, say, Mussolini or Hitler or Stalin, but who never became dictators or anything like dictators. The law to remember about dictators is: "It is the persecuted one who, persecutes." The dictators must have suffered from circumstances calculated to bring about dictatorship. Mussolini came at the moment when the country was in chaos, the workmen out of hand and a threat of Bolshevism was terrifying the people. Hitler came when the economic crisis had reduced the standard of living in Germany and increased unemployment to an intolerable level, and after the great inflation of the currency which, although stabilization had come, had impoverished the whole middle class. Both Hitler and Mussolini received their power from the people and their power cannot be withdrawn.

It is interesting that both Hitler and Mussolini base their power chiefly upon the lower middle class, workers and farmers. But to go on with the circumstances under which dictators come to power: Stalin came when the death of Lenin, unique creator of Bolshevism, had left the party and the people leaderless and the country uncertain of its future. Thus the dictators are made from human material which suffers from overwhelming needs. The three dictators in Europe differ from one another tremendously, but it is not so much they who differ as it is their peoples. Compare the way the German people think and feel about Hitler with the way the Italians think and feel about Mussolini. The Germans are highly impressionable. They go to extremes; are always a bit unbalanced. They are cosmopolitan, world citizens; easily lose their national identity; like to imitate other nations. Every German man would like to dress like an English gentleman. Not Hitler. He always has dressed in his own way, and nobody could ever accuse him of trying to look as if he got his clothes on Savile Row. Precisely. Because Hitler is saying to his Germans, "Now, bei Gott, you have got to start being Germans!" The Germans are extraordinarily sensitive to new ideas, and when they hear one which appeals to them they are likely to swallow it uncritically, and for a time to be completely dominated by it; but after a while they are equally likely to throw it violently away and adopt a newer idea, quite probably contradicting the first one entirely. This is the way they have run their political life. Italians are more stable. Their minds do not roll and wallow and leap and plunge through all the extravagant ecstasies which are the daily exercise of the German mind. So you find in Italy a spirit of balance lacking in Germany. When the Fascists took power in Italy, Mussolini did not even remove the king. Mussolini worked not with ecstasy of spirit, but with a hammer in his hand, beating Italy into the shape he wanted it, much as his blacksmith father used to make horseshoes. This Mussolini-Italian balance of temperament is borne out by the Fascist treatment of the Jews. At first they did not persecute the Jews at all, and even now, when for various reasons they have begun an anti-Semitic campaign, it has kept a certain proportion. I suppose the chief reason why Mussolini went in for anti-Semitism at all was that he became convinced that world Jewry was probably an incorrigible and effective force against Fascism—Leon Blum in France, especially, I think—and also, he wished to make his ties with Hitler more solid. So you see, while Hitler is a medicine man, a form of spiritual vessel, a demi-deity or even better, a myth, Mussolini is a man, and therefore everything in Fascist Italy has a more human shape than it has in Nazi Germany, where things are run by revelation. Hitler as a man scarcely exists. At any rate, he disappears behind his role Mussolini, on the contrary, never disappears behind his role. His role disappears behind Mussolini. I saw the Duce and the Parer together in Berlin the time Mussolini paid his formal visit; I had the good luck to beplaced only a few yards away from them, and could study them well. It was entertaining to see Mussolini's expression when they put on the goose step. If I had not seen it should have fallen into the popular delusion that his adoption of the German goose step for the Italian army was in imitation of Hitler. And that would have disappointed me, because I had discerned in Mussolini's conduct a certain style, a certain format of an original man with good taste in certain matters. I

mean, for example, that it was good taste of the Duce to keep the King. And his choice of title, "Duce"—not Doge as in old Venice, nor Duca, but Duce, the plain Italian word for leader—was original and in my opinion showed good taste.

Now, as I observed Mussolini watching the first goose step he had ever seen, I could see him enjoying it with the zest of a small boy at a circus. But he enjoyed even more the stunt when the cavalry comes and the mounted drummer gallops ahead and takes his place on one side of the street while the band takes its place on the other. The drummer must gallop around the band and up to the front to take his station there, and this he does without touching the reins, guiding his horse only by pressure of the knees, since both hands are busy with the drums. On this occasion it was done magnificently and it pleased Mussolini so much he broke out laughing and clapped his hands. When he got back to Rome afterwards, he introduced the goose step and I am convinced he did it solely for his own aesthetic enjoyment. It really is a most impressive step. In comparison with Mussolini, Hitler made upon me the impression of a sort of , scaffolding, of wood covered with cloth, an automaton with a mask, like a, robot, or a mask of a robot. During the whole performance he never laughed; it was as though he were in a bad humor, sulking. He showed no human sign, His expression was that of an inhumanly single-minded purposiveness, with no sense of humor. He seemed as if he might be the double of a real person, and that Hitler the man might perhaps be hiding inside like an appendix, and deliberately so hiding in order not to disturb the mechanism. What an amazing difference there is between Hitler and Mussolini! couldn't help liking– Mussolini. His bodily energy and elasticity are warm, human, and contagious. You have the –homey feeling with Mussolini of being with a human being. With Hitler, you are scared. You know you would never be able to talk to that man; because there is nobody there. He is not a man, but a collective. He is not an individual; he is a whole nation. I take it to be literally true that he has no personal friend. How can you talk intimately with a nation? You can no more explain Hitler by the personal approach than you can explain a great work of art by examining the personality of the artist. The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Thus it would be easier for Mussolini, who is only a man, to find a successor, than for Hitler. With good luck, I should think Mussolini might find someone to take his place, but I don't see how Hitler can. What if Hitler were to marry? He cannot marry. If he married, it would not be Hitler marrying. He would cease to be Hitler. But it is incredible that he should ever do so. I shouldn't wonder if it may be shown that he has sacrificed his sex life entirely to the Cause. This is not an unusual thing, especially for the type of medicine-man leader, although it is much less usual in the type of the chief. Mussolini and Stalin seem to lead entirely normal sex lives. Hitler's real passion, of course is. Germany. You could say that he has a tremendous mother complex, which means that he will be under the domination either of a woman or of an idea.

Idea is always female. Mind is female, because the head, the brain, is creative; hence like a womb, female. The unconscious of a man is always represented by a woman; that of a woman always by a man. How important a role does what we call personal ambition play in the makeup of the three dictators? I should say that it plays a very minor role in Hitler. I don't think Hitler has personal ambition beyond that of the average man. Mussolini has more than average personal ambition, but it is not sufficient to explain his force. He also feels that he coincides with the national need. Hitler does not rule Germany. He is simply the exponent of the trend of things. This makes him uncanny and psychologically fascinating. Mussolini rules Italy to a certain extent, but for the rest he is an instrument of the Italian people. With Stalin it is different. His dominant characteristic is overwhelming personal ambition. He does not identify himself with Russia. He rules Russia like any Czar. Remember, he is a Georgian anyway. But how do you explain Stalin's having taken the course he has? It seems to me that Stalin, far from being uninteresting, is also enigmatic. Here you have a person who spent the greater part of his life as a revolutionist Bolshevik. His cobbler father and pious mother sent him to a theological school. In his early years he became a revolutionary and from then on for the next twenty-five years he did nothing but fight the Czar and the Czar's police. He was put into a dozen jails and broke out of all of them. Now, how do you explain that a man who had fought the Czar's tyranny all his life should suddenly become a kind of Czar himself?

That is not remarkable. It is because you always become the thing you fight the most. What undermined the armed force of Rome? Christianity did. Because when the Romans conquered the Near East, they were conquered by its religion. When you fight a thing you have to get very close to it, and it is likely to infect you. You must know Czarism very well in order to defeat it. Then, when you have driven out the Czar, you become a Czar yourself, just as a wild-animal hunter may become bestial. I know of one fellow who, after many years of big-game hunting in a proper sporting manner, had to be arrested because he took a machine gun to the animals. The man had become as blood-lustful as the panthers and lions he killed. Stalin fought so much against the Czar's bloody oppression that he is now doing exactly the same as the Czar. In my opinion, there is no difference at all now between Stalin and Ivan the Terrible. But what about the fact reported by many, and observed by myself, that the standard of living in the Soviet Union has risen considerably and is still rising from the low point of the famine of 1933? Of course. Stalin can be a good administrator at the same time that he is a Czar. It would be a miracle if anybody could keep so naturally rich a country as Russia from being prosperous. But Stalin is not very original, and it is such bad taste for him to go about turning himself into a Czar so crudely, in front of everybody, without any concealment at all! It is really proletarian! But you still have not explained to me how Stalin, the loyal Communist party man, the underground worker for what was then a highly altruistic ideal, should have changed into a power-grabber. In my opinion the change came about in Stalin during the 1918 revolution. Up to that time he had labored, unselfishly perhaps, for the good of the Cause, and probably had never thought of personal power for himself, for the very good reason that there never appeared to be the shadow of a chance that he could even aspire to anything like personal power.

The question didn't exist for him. But during the revolution Stalin saw for the first time how you acquire power. I am sure he said to himself with astonishment, "But it is so easy!" He must have watched Lenin and the others reach the full rank of complete power, and have said to himself, "So that is how it is done! Well, I can go them one better. All you have to do is to do away with the fellow in front of you." He would certainly have done away with Lenin if Lenin had lived. Nothing could have stopped him, as nothing has stopped him now. Naturally, he wants his country to prosper. The more prosperous and greater his country is, the greater he is. But he cannot devote his full energies to promoting the welfare of his country so long as his personal drive for power is not satisfied. But surely he's got fullest power now. Yes, but he's got to keep it. He is surrounded by a pack of wolves. He must keep forever on the alert. I must say that I think we owe him a debt of gratitude! Why? For the wonderful example he has given the whole world of the axiomatic truth that Communism always leads to dictatorship. But now let us leave this aside and let me tell you what my therapy is. As a physician, I have not only to analyze and diagnose, but to recommend treatment. We have been talking nearly all the while about Hitler and the Germans, because they are so incomparably the most important of the dictator phenomena at the moment. It is for this, then, that I must propose a therapy. It is extremely difficult to deal with this type of phenomenon. It is excessively dangerous. I mean the type of case of a man acting under compulsion.

Now, when I have a patient acting under the command of a higher power, a power within him, such as Hitler's Voice, I dare not tell him to disobey his Voice. He won't do it if I do tell him. He will even act more determinedly than if I did not tell him. All I can do is attempt, by interpreting the Voice, to induce the patient to behave in a way which will be less harmful to himself and to society than if he obeyed the Voice immediately without interpretation. So I say, in this situation, the only way to save Democracy in the West—and by the West I mean America too—is not to try to stop Hitler. You may try to divert him, but to stop him will be impossible without the Great Catastrophe for all. His 'Voice tells him to unite the German people and to lead them toward a better future, a bigger place on the earth, a position of glory and richness. You cannot stop him from trying to do that. You can only hope to influence the direction of his expansion. I say let him go East. Turn his attention away from the West, or rather, encourage him to keep it turned away. –Let him go to Russia. That is the logical cure for Hitler. I don't think Germany will be satisfied with a bit of Africa, big or small. Germany looks at Britain and at France with their magnificent colonial empires, and even at Italy with her Libya and Ethiopia, and thinks of her own size, seventy-eight million Germans as against forty-five million British in the British Isles and forty-two million French and forty-two million Italians and she is bound to think that she ought to have a place in the world not merely as large as that occupied by any one of the other three Western Great Powers, but much larger. How is she going to get that in the West without destroying one or more of the nations which now occupy the West? There is only one field for her to operate in, and that is Russia.

And what will happen to Germany when she tries accounts with Russia?

Ah, that's her own business. Our interest in it is simply that it will save the West. Nobody has ever bitten into Russia without regretting it. It's not very palatable food. It might-take -the Germans a hundred years to finish that meal. Meanwhile we .should be safe, and by we, I mean all of Western civilization. Instinct should tell the Western statesmen not to touch Germany in her present mood. She is much too dangerous. Stalin's instinct was correct when it told him to let the Western nations have a war and destroy one another, while he waited to pick the bones. That would have saved the Soviet Union. I don't believe he ever would have entered the war on the side of Czechoslovakia and France, unless it were at the very end, to profit from the exhaustion of both sides. So I say, studying Germany as I would a patient, and Europe as I would a patient's family and neighbors, let her go into Russia. There is plenty of land there—one sixth of the surface of the earth. It wouldn't matter to Russia if somebody took a bite, and as I said, nobody has ever prospered who did. How to save your democratic U.S.A.? It must, of course, be saved, else we all go under. You must keep away from the craze, avoid the infection. Keep your army and navy large, but save them. If war comes, wait. America must keep big armed forces to help keep the world at peace, or to decide the war if it comes. You are the last resort of Western democracy. But how is the peace of Western Europe going to be preserved by letting Germany "go East," as you put it, since England and France have now formally guaranteed the frontiers of the new rump state of Czechoslovakia? Won't there then be war anyway if Germany attempts to incorporate the rump state in her administrative system? England and France will not honor their new guarantee to Czechoslovakia any more than France honored her previous pledge to Czechoslovakia. No nation - keeps its word.

A nation is a big, blind worm, following what? Fate, perhaps. A nation has no honor; it has no word to keep. That is the reason why, in the old days, they tried to have kings who did possess personal honor and a word. Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand of them together would have the collective intelligence of an alligator. Haven't you noticed that at a dinner party the more people you invite the more stupid the conversation? In a crowd, the qualities which everybody possesses multiply, pile up, and become the dominant characteristics of the whole crowd. Not everybody has virtues, but everybody has the low animal instincts, the basic primitive caveman suggestibility, the suspicions and vicious traits of the savage. The result is that when you get a nation of many millions of people, it is not even human. It is a lizard or a crocodile or a wolf. Its statesmen cannot have a higher morality than the animal like mass morality of the nation, although individual statesmen of the democratic states may attempt to behave a little better. For Hitler, however, more than for any other statesman in the modern world, it would be impossible to expect that he should keep the word of Germany against her interest, in any international bargain, agreement or treaty. Because Hitler is himself the nation. That, incidentally, is why Hitler always has to talk so loud, even in private onversation—because he is speaking with seventy-eight million voices. That's what a nation is: a monster. Everybody ought to fear a nation. It is a horrible thing. How can such a thing have honor or a word? That's why I am for small nations. Small nations mean small catastrophes. Big nations mean big catastrophes. The telephone rang. In the stillness of the study and a windless day without, I could hear a patient cry that a hurricane in his bedroom was about to sweep him of his feet. "Lie down on the floor and you will be safe," advised the doctor. It is the same advice the sage physician now gives to Europe and America, as the high wind of Dictatorship rages at the foundations of Democracy. Carl Jung interview with H.R. Knickerbocker in Cosmopolitan [1938] See: C.G. Jung Speaks; Pages 115-135

Carl Jung and World War II **(2016-11-30 03:30)**

[Carl Jung and World War II]

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings like barracks.

The place was filled with hordes of buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important. E.A. Bennet, Confersations with Jung, Pages 26-27

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Conversations with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Conversations with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Conversations with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Conversations with Jung, Page 26

Carl Jung across the web:

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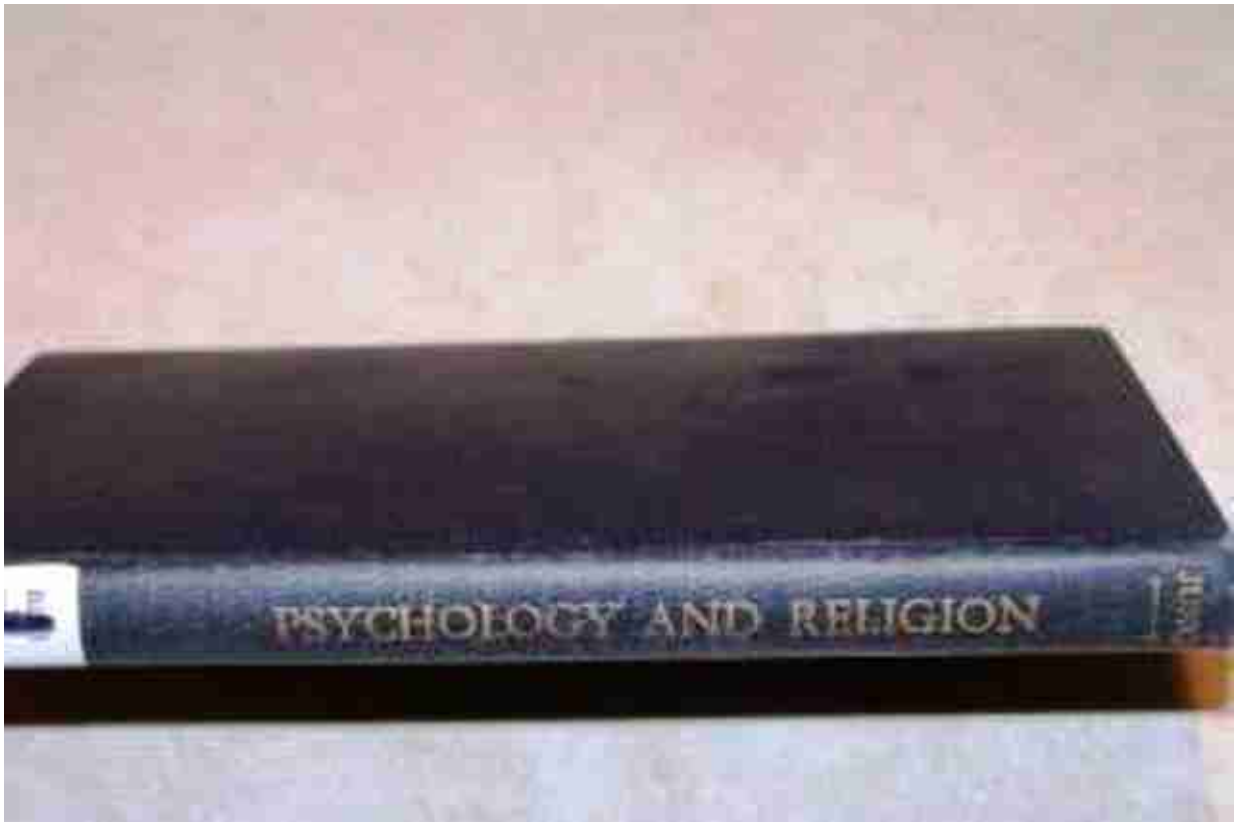
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

1.12 December

An interesting story about the Dean's wife at Yale University during Dr. Jung's Terry Lectures. (2016-12-01 03:30)



At the third [Terry Yale] lecture it was crowded with people standing and sitting everywhere.

'Yet,' he said, 'it was very difficult stuff and probably none of them understood it; but they "got it" – the numinous quality.'

When he went out after the last lecture he found the Dean's wife getting tea with tears streaming down her face.

C.G. thought it must be some domestic trouble.

She apologised and said she was crying.

'Yes, I see,' said C.G., and asked if he should withdraw.

'Oh no,' she answered, 'I didn't understand a word of it, but I feel it.'

'That's it,' remarked C.G., 'she got what was there – like the Mass – didn't understand, but was in it.' E.A. Bennet, Conversations with Jung, Pages 31-36

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Carl Jung: I don’t know whether you will be irritated by this attempt. **(2016-12-02 03:30)**

To J. Wilhelm Hauer

Dear Professor Hauer, February 1936

By the same post I am sending you an offprint of my last year’s Eranos lecture.

This is not intended as a captatio but rather an anticipatio benevolentiae, since a little later I shall send you an essay
in which I have included you as a symptom, this time without mentioning your humanity which I know very well.

We in Switzerland are near enough to Germany and also far away enough to have to come to terms with the spiritual events there
and perhaps we can.

But if we embark on this venture we must look beyond the personal and regard the German Faith Movement, including yourself, as a symptomatic occurrence connected with the hidden history of the German mind.

I don’t know whether you will be irritated by this attempt.

At any rate I have refrained from value judgments and have been content with pure observation of the facts.

I am deeply convinced that historical events cannot be evaluated but at best interpreted.

I know from experience that being interpreted is not the pleasantest of things even when it is done to the best of our knowledge and conscience.

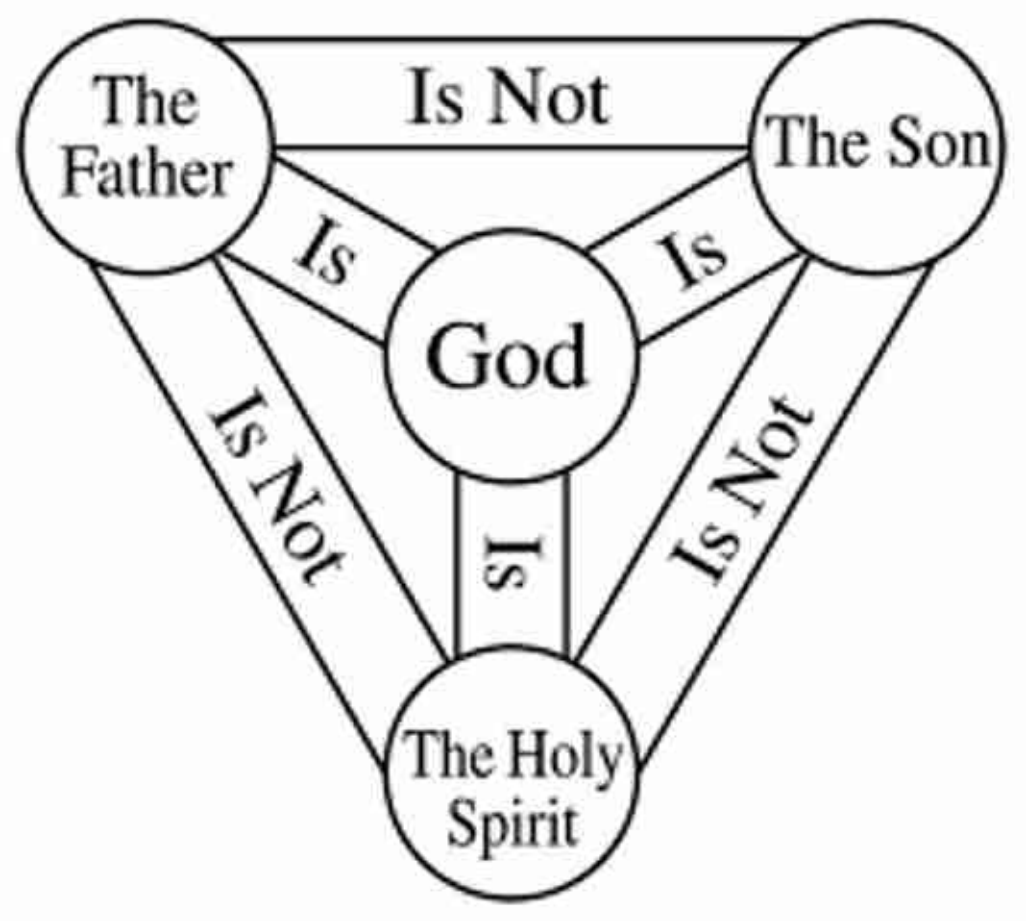
It is precisely then that it very often is not!

Meanwhile, with best regards and wishes,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Page 209

Carl Jung: Christ was illegitimate and born virtually on a dunghill, yet the Son of God. **(2016-12-02 03:30)**



Küsnacht, 3rd June 1946

Talk with C.G.

We must descend if we are to ascend (St. Augustine).

About parables: the parable of the unjust steward – he must save his face, that's the bug.

Parables are marvelous when read psychologically; burying the talent – not using what we have because of laziness or shyness, or lack of knowledge.

Then on to the doctrine of the trinity as mirrored in atomic physics; the atom is invisible, like the invisible things of the psyche, of the unconscious.

He is working on the relationship of atomic physics and the unconscious.

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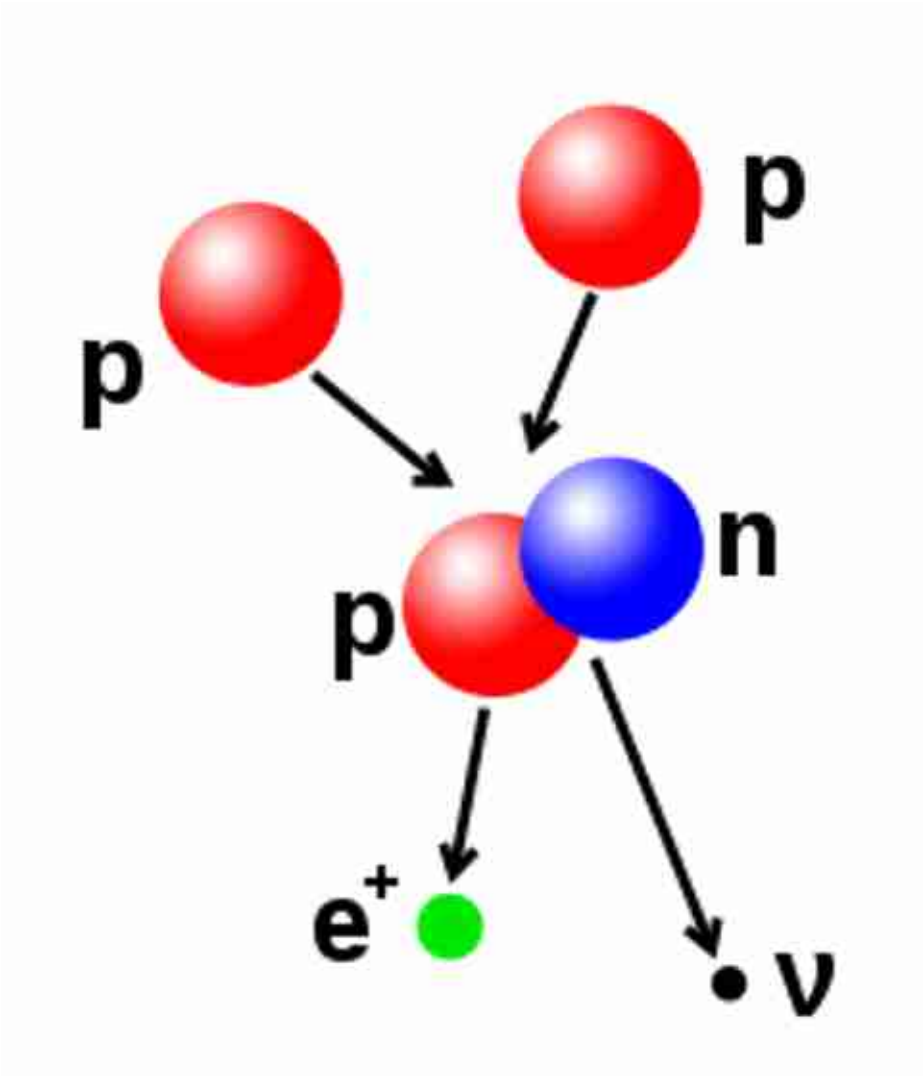

Of the Virgin Birth: God is born in the soul of man.

Christ was illegitimate and born virtually on a dunghill, yet the Son of God.

When you show people the myth it is therapeutic – they see the link with a wider experience, that they are not alone.

His illness was the result of working too hard and having two things, his patients and his writing.

Many tasks worried him because they were unfinished; then working at them he would be interrupted by the claims of patients.

The disorder lasted only about a week; but yesterday he was not well and could not see me.

He told me of a student who asked his professor, 'How do you know there is a God?'

The professor had no answer and came and asked Jung!

This man is a great preacher, yet it's all words, no real knowledge.

C.G. said, 'I would have loved that question – there you have a student who can learn something.' E.A. Bennet, Conversations with C.G. Jung, Page 39

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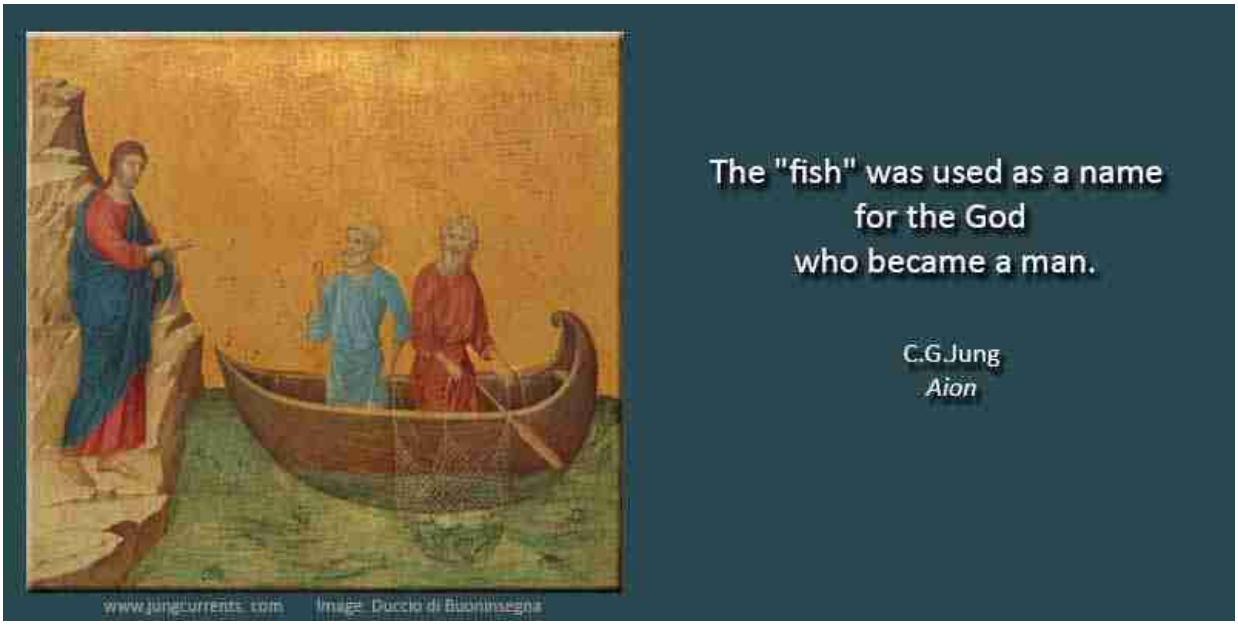
Carl Jung: The fish was the symbol of the unconscious life, like the Christ. **(2016-12-03 03:30)**



Bollingen, 25th July 1949

It was here, on this day, that I first met Victor White.

He was bathing in the lake when I arrived and I also had a bathe, so we met in the water.

After tea we sat at a table in the front garden with C.G. and Mrs. Jung, a grand-daughter of theirs, and Father Victor White.

C.G. and I had a talk for over two hours sitting by the edge of the lake.

White had seen a snake in the water and as we talked we saw the snake twice; it swam along rather beautifully, about a yard long.

I spoke to C.G. of a dream a patient had told me: he had a basin filled with golden-coloured water and in it were some golden fish; he had to drink some of the water.

A fish fell out and he replaced it.

C.G. said it meant that some of the unconscious was within reach and that he could take from it.

The fish was the symbol of the unconscious life, like the Christ.

27th July 1949

I arrived at Bollingen at three o'clock and had a bathe.

The Jung's were there with Father White and their grandchild Sybil.

Lovely bathe.

Sybil had a kettle being boiled on twigs.

Then a chat with C.G.

He spoke of the stages of life, for I had mentioned the importance to the younger generation of having grandparents.

He had not known his; he said his grandmother died in 1864.

He went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up.

Some patients (he cited a case) may even decline to shake hands with the doctor, who has to do with death.

Adolescents have everything ahead of them; their decisions will be taken in the future.

And the obsessional person is reluctant to decide anything.

Nothing must be fixed for that would mean life was getting on, so there is hesitation over any decision, it must be possible to alter it, undo it – it is always reversible.

Through their symptoms they retain an immature attitude and neglect their work, their duties in life.

He mentioned the case of a woman who felt compelled to play incessantly on the piano, and to play a Different tune with each hand; this she did until she fainted and then she would start again.

She came to him pleading for help.

He told her that she did not want to get well, and he would show her this and see how she would then react.

He asked her to carry out an experiment: for one day to do all the things a wife should do – get her husband's breakfast, attend to his clothes and her household duties – just for one day.

She returned still asking for help.

'What about our experiment?' he asked, 'Did you do it?'

'Yes,' she said.

'And did you have any symptoms?'

'No, none at all.'

'Well there it is!' he said.

Her reply was, But it was so boring!'

He also referred to the case of a man with an obsessional neurosis who had lived self-indulgently for years,

drawing on the financial support of a schoolteacher who loved him though he knew his expenses were beyond her means (cited in Modern Man, I think).

He had had a long Freudian analysis.

This man blamed C.G. for moralizing when he told him, 'There is your moral fault', for we all have a moral side.

He went on to speak of Freud and mentioned the importance to him of his dogmas.

After many years without neurosis people can find themselves confronted with problems.

In psychoanalysis they go back to early childhood things and in so doing escape from the real immediate situation.

It's like a river: in the early stages there are the little tributaries, and as it flows on, the channel deepens and the side streams dry up.

But if the river is blocked in its course the water rises and flows back into the old disused channels again.

But they are not the cause of the situation; the cause is the block in the river.

And of course patients love to go back and back for this leads away from their problem, and there are always the endless things of childhood to talk of.

But in this both analyst and patient are blinded to the present problem.

I asked, 'What cures?' and he said, 'You can cure with anything if you believe in it; you can cure neuroses with hypnotism, or with a walking stick, if that is what you believe in.

Freud was kind to people and gave them his interest, that was what cured and that is what always cures
– the human contact.

What you believe in is what cures.'

He talked of absolute knowledge – 'What a term, absolute!'

He meant by it the real truth that we touch on now and then.

We are related to everything – 'to that tree' – for we are all part of nature, and it makes a pattern.

We cling to our consciousness as something big; but beyond it we can get into the stream of nature, the real unconscious.

Perhaps we cannot understand a patient – we are completely stuck; then we may get a hint from an unexpected source, for instance from astrology: 'I don't care whether it's "true" or not, I'm interested only in the fact that it can, and does, give us a hint.'

He mentioned also the I Ching, and an intuitive mediaeval system he had come across recently.

He added that one could test these things only with discrimination; ‘But one can see at times if they work,’ he said, ‘and when they do it’s a help; we must get beyond our heads.’

12th August 1949

To Bollingen again.

After tea we sat in the tower room.

Later I had a talk with C.G. in the study upstairs.

He spoke of unmindful coincidences, that is, coincidences which could not have been anticipated.

He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland.

He added that on two previous occasions he had dreamt of Churchill and each time he had read the following day that Churchill had been in Switzerland at the time, or passing through; once was in 1944, when Churchill had alighted to refuel at Geneva on his way to Greece.

In this context of synchronicity he mentioned the old notion of Correspondence (Swedenborg).

He said the fundamental concept in physics was space, time and causation; when you had these three you had all that was needed.

But there is more, namely that things happen together at a certain time.

He alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone.

It diminishes at a certain rate; space, time and causation do not account for this.

The comparison he gave was as if, say, sixty men sit down to dinner and each has a card with a time on it at which he must rise and go.

One gets up, perhaps at two minutes past four, and another at four minutes past, and so on, irregularly, and seemingly at random.

Gradually the room becomes empty.

So it is with radium, it just ‘fades away’.

Or the ice crystals which form on the window; no one sees two alike.

Each atom knows its place; previously all were water, then there is the ice crystal with its axial pattern, quite perfect, and unpremeditated (by us).

It seems, like radium, to follow laws of which we know nothing, as though there was some ‘absolute knowledge’ in nature. E.A. Bennet, Conversations with C.G. Jung, Pages 43-51

Carl Jung: The secret powers of the sun are in Aries 1. **(2016-12-04 03:30)**

To B. Baur

Dear Dr. Baur, 29 January 1934

Best thanks for your kind information.

So far as the argument of the precession is concerned, this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain effects.

The precession argument says that a person born today in Aries 1, when ostensibly Aries has risen one degree over the Eastern horizon, is not born at this point of time at all but in Pisces 1.

The secret powers of the sun are in Aries 1.

Moon for instance in Cancer 7, Venus, Jupiter in similar positions, are therefore not right astronomically and so cannot be derived from these merely apparent and arbitrarily fixed positions.

Choisnard quite correctly says: "Le belier reste toujours a la 12(partie du zodiaque," etc., obviously meaning that "sun in Aries" is not an astronomical statement
but an indication of time.

It is "springtime" that contains the active forces no matter in which real astronomical zodion the sun is standing.

In a few thousand years, when we say it is Aries time, the sun will be in reality in Capricorn, a deep winter sign, though the spring will not have lost its powers.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

The validity of the results of the I Ching oracle points to the same peculiar fact.

Careful investigation of the unconscious shows that there is a peculiar coincidence with time, which is also the reason why the ancients were able to project the succession of unconsciously perceived inner contents into the outer astronomical determinants of time.

his is the basis for the connection of psychic events with temporal determinants.

So it is not a matter of an indirect connection, as you suppose, but of a direct one.

Conjunctions, oppositions, etc. are not in the least affected by the fact that we arbitrarily designate Pisces 1 as Aries 1.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 138-139

Carl Jung and "Wife," "Emma" – Anthology (2016-12-04 06:53)

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Pages 163-174.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Pages 539-541

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

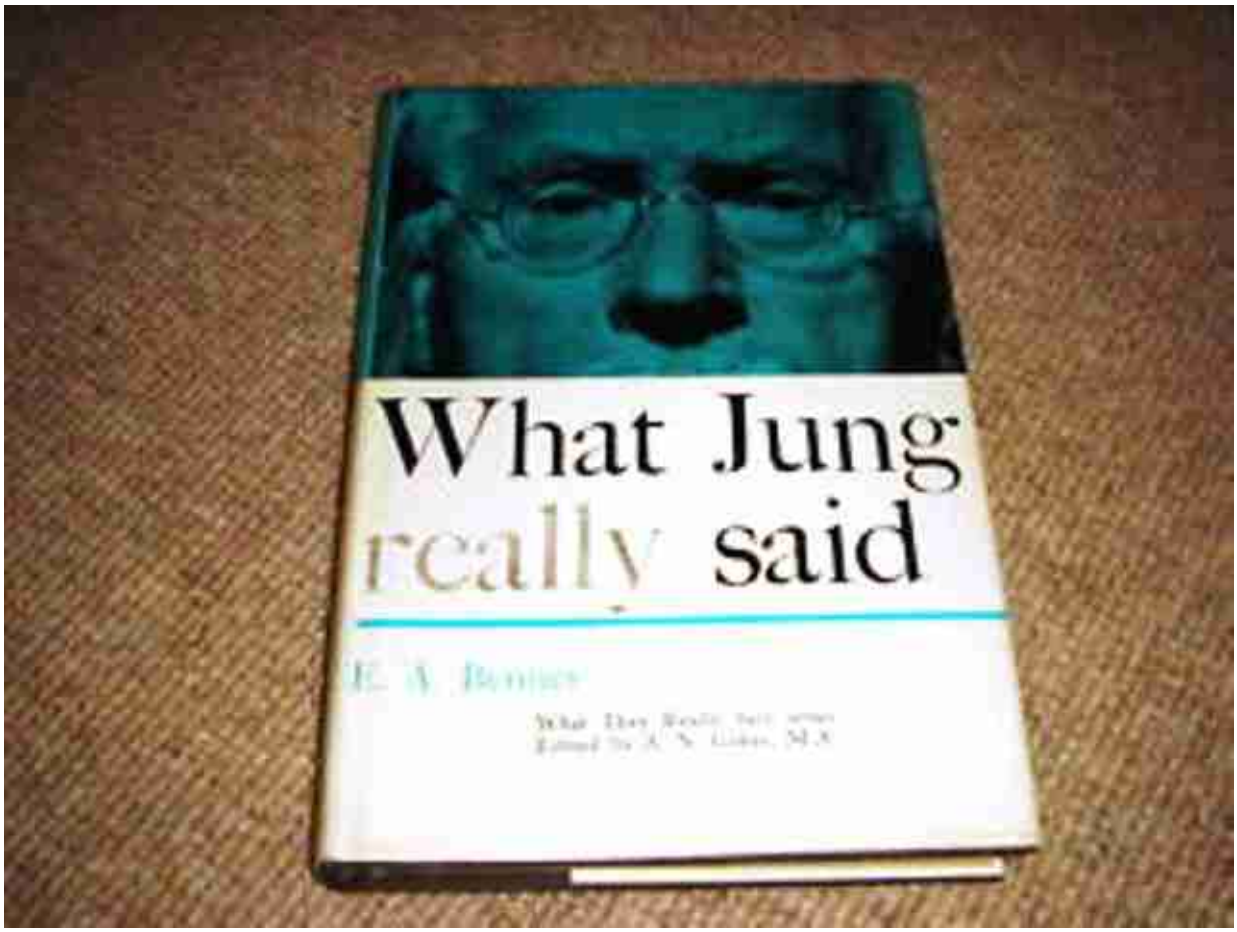
Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often

with the result that the marriage not only survives, but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

Carl Jung: So we wait and the instincts guide us. **(2016-12-05 03:30)**



Bollingen, 12th September 1950

Sitting by the lake, C.G. spoke of the need for knowledge; we have to know a lot, for example about symbols, and the contents of the unconscious.

When people are confronted with strange or overwhelming inner experiences they may wonder if they are mad, or think they are 'different', separate.

But when the significance of the experience is shown to them, and its content understood – for instance parts of a dream, or a picture – their anxiety is relieved and they feel less isolated.

We must know these things and impart the knowledge.

We spoke of the shadow and I said it puzzled some people.

He said it was very simple: in analysis it is the first thing constellated by the unconscious; behind it, further from consciousness, is the anima (or animus) and other collective material.

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted.

But it has to come forward and be assimilated into consciousness, it is essential.

He said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there.

But at times in conversation some topic occurs to him for no apparent reason, and he talks about it and finds it is just the right thing.

For instance the other day he began talking to a woman doctor about his African tour and snakes, and wondered why he was telling her all this; then it turned out to be absolutely relevant for he discovered that she was deeply interested in these things.

So we wait and the instincts guide us.

Commenting on a patient's dream he said that when people become too introverted it can happen that they think too much of the past.

'People do this and don't expect much of the future; they need to develop expectancy –something fresh can happen.'

C.G. looks very well.

After talking to him I had a chat with Toni Wolff on the terrace.

Before I left she got me some lunch.

We lit a fire in the grate and heated some coffee and I carried it to the terrace with some bread and cheese.

The place has a very restful recreative atmosphere.

As I left I passed C.G. and said goodbye.

He was lying on a chaiselongue reading in the place where we had been talking.

I write this now in glorious sunshine sitting on the bank by the side of the road just above the Tower, still, as it were, in the restful unhurried atmosphere of it all.

14th September 1950

We spoke of Korea, and also of Communism.

This, C.G. thought, had arisen because of the failure of the Church.

The Church has had its gestapo – the Inquisition – and its domination; worldly power it always used badly,

kept people down and poor.

Hence the new Roman dogma, the deification of matter, materia.

This is the point, and it is the quaternity, and the feminine principle.

We talked again of the shadow.

He said, 'Yes, it represents everything that is obscure, and it can be personal or collective, we just have to observe it and see.'

He spoke of it as all that was not realised; it could be good or bad.

He spoke also of a multiplicity of women in dreams, a plurality of animas, because man's attitude could be collective in this.

I asked about the origin of his work on types and he said this began entirely by studying Freud and Adler; the one was rather extraverted (Freud) and the other rather introverted (Adler).

At this time he (Jung) abandoned all desire for a career; it was possible for him to do this economically, and he decided to find out what we were really dealing with in the mind.

He came to see Freud and Adler as having entirely different approaches.

15th September 1950

I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.

But the tree can be many things – phallic, or the unconscious.

I asked what a blind person's conception of archetypal ideas would be.

He said he had no experience of this; certainly blind people would need to express the archetypes but it was difficult to know in what form – for example the horse or the ford; it was hard to say how these would be experienced without vision.

We spoke of Kant.

He said he had quoted Kant, who had a notion of the unconscious and of the obscurity of what things were – Ding an sich – we just don't know what things really are in themselves, we have only our impressions of them.

We talked sitting under a canvas roof he had rigged up on the terrace.

16th September 1950

Cold, so we sat in the upper room.

He spoke of his house.

He had on the table the little oil lamp he used when he wrote about the association tests, and always used here – a very soft light.

He would not have electric light installed, or the telephone.

He had built the house like those of mediaeval times with thick stone walls and small windows, so when you are inside you are contained; if you want to see more you can go out.

He spoke with much feeling of all these old things and I wondered about more recent times.

He said we need a certain distance between us and events.

He found it difficult to keep fully in touch with the implications of what was happening now, for instance the atom bomb; hence the need to get apart, get quiet, in this place.

He values the things he has to do here, the necessary things, little jobs; they are not a waste of time.

We get emptied by too much work and these trivial things restore us.

People are too busy to live, but what do they do with their time, the time they save?

It is better to live and be someone and not get absorbed in activity all the time.

I referred to Heraclitus, and he said Heraclitus knew a lot and he had got the notion of enantiodromia from him.

It was important to have a philosophic background and to know the theories of cognition.

He spoke also of Descartes, and of Descartes' dream, which compensated for his one-sided attitude.

This is mentioned in a book he has written on synchronicity.

A physicist in Zürich is writing on this with him, from the physicist's point of view.

They are having difficulty in getting photocopies of some manuscript which is in the British Museum.

He said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him.

He had decided to do no work for a year, except what he wanted.

He told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school.

Now she can read all the mediaeval Latin texts.

He used to wonder how he would ever read all the books he had: 'I didn't know I would have so long, and now I can read.'

He mentioned a doctor who never read anything but medical journals; then he retired, and there was nothing

to live for – life was empty, had come to an end, and he died.

Of archetypes: they are the way instinct shows itself.

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is.

So he himself hesitated to use the word and used 'libido' instead.

We see only the manifestations of energy.

It was rubbish to think sex could be the only drive; those who said that were just ignorant, knew nothing.

He referred to the comfort a patient got from the idea that his illness was because of something in the past, in the parents perhaps.

But he has the illness now.

If a man has a bullet in his leg he may find out who shot the bullet, but he has it in his leg and it is this which must be dealt with.

We cannot help simply by showing him that someone shot at him; we are driven to think of the present problem and to deal with it.

The patient has the neurosis now, the parents haven't got it.

Speaking of astrology, C.G. said he did not concern himself in the least with whether it was true or false.

All that he found of value was that it could give a hint, some indication of things he did not know.

And so it was with graphology.

He spoke of his concepts as purely hypothetical, only hypotheses, and if better ones came along he would accept them.

As to what things really were we just didn't know, we could only try to find out as far as was possible.

He was wearing drill trousers (old) and jack boots, or rather high laced boots, very thick and tough looking, and a wind jacket, plus his green apron.

Just going out to work in his garden I think, but he sat and smoked and talked. E.A. Bennet, Conversations with Jung, Pages 54-65

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

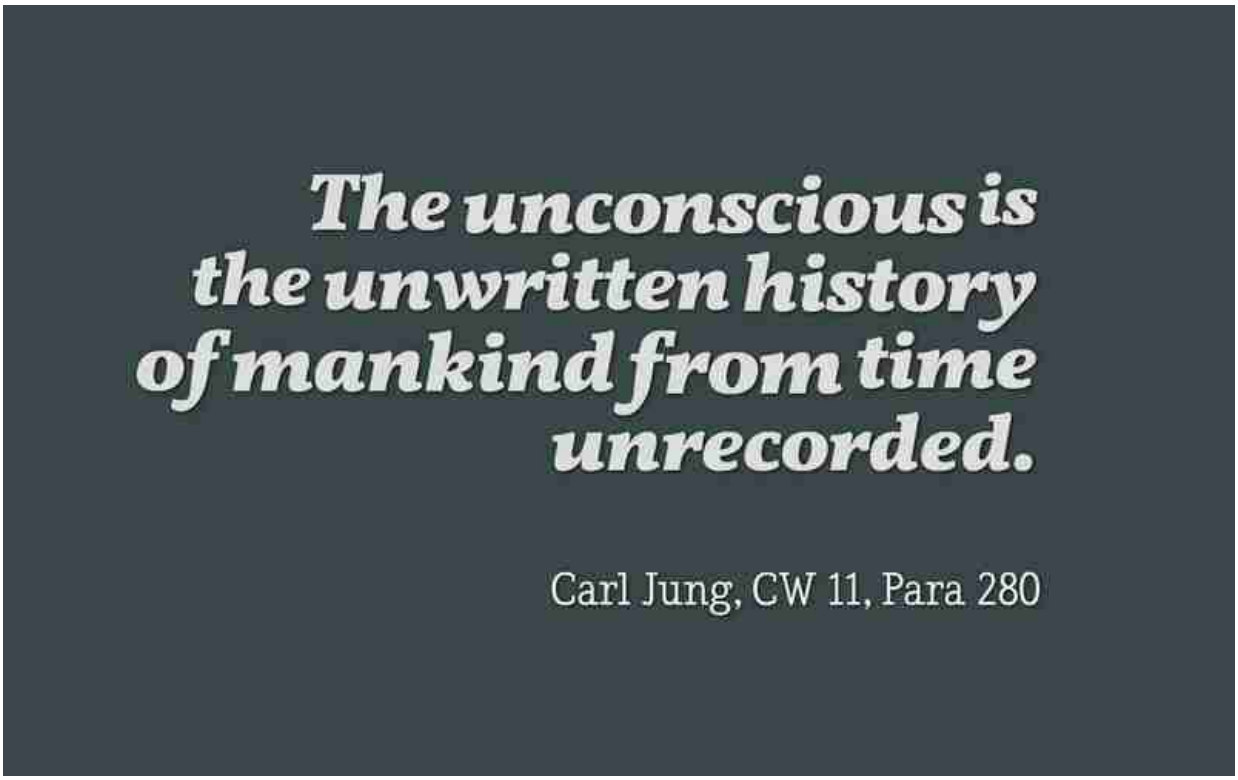
1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

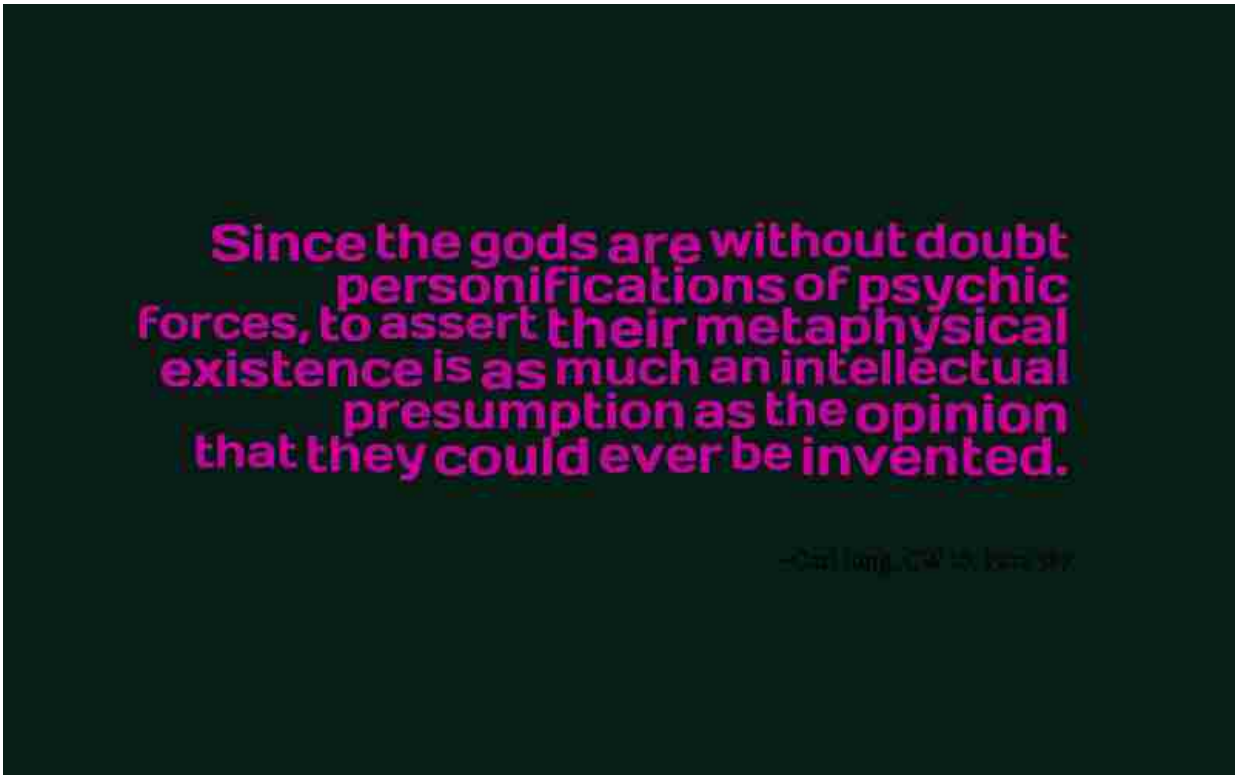
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

Some Carl Jung Quotations **(2016-12-05 16:00)**



The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280


Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.

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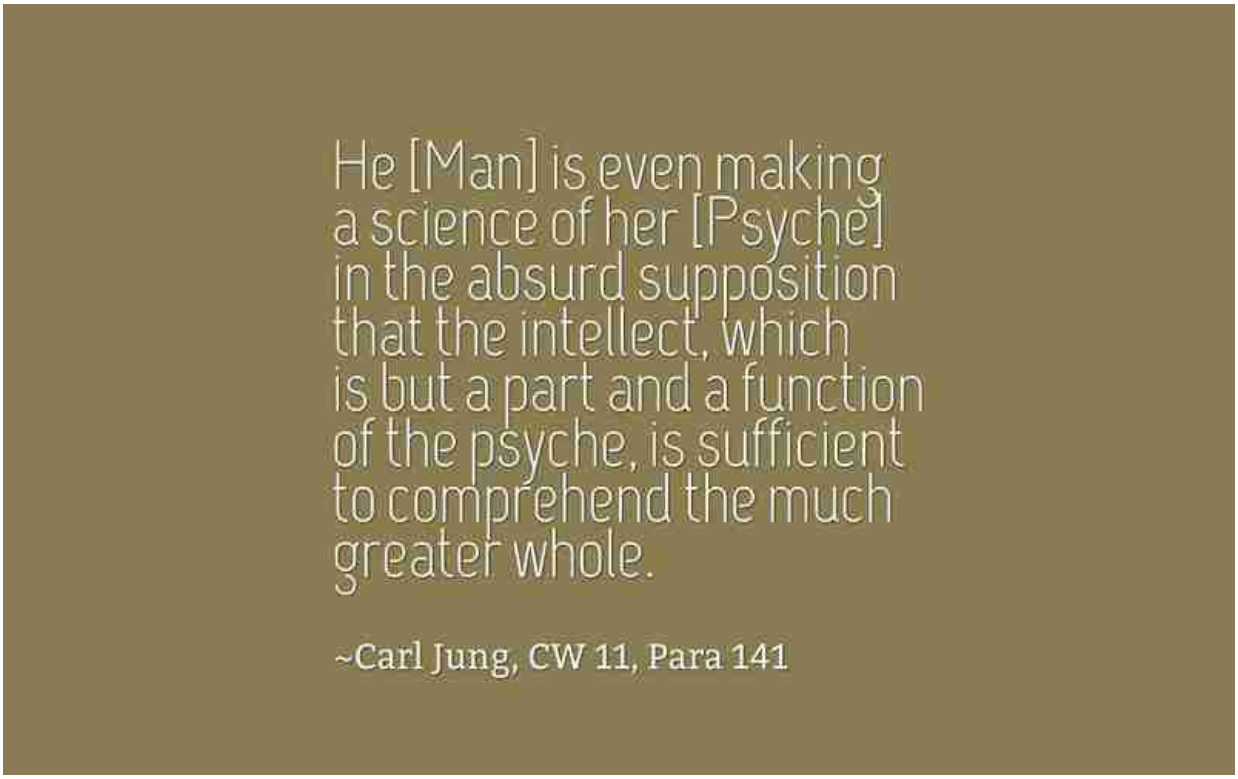
an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387


He [Man] is even making
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that the intellect, which
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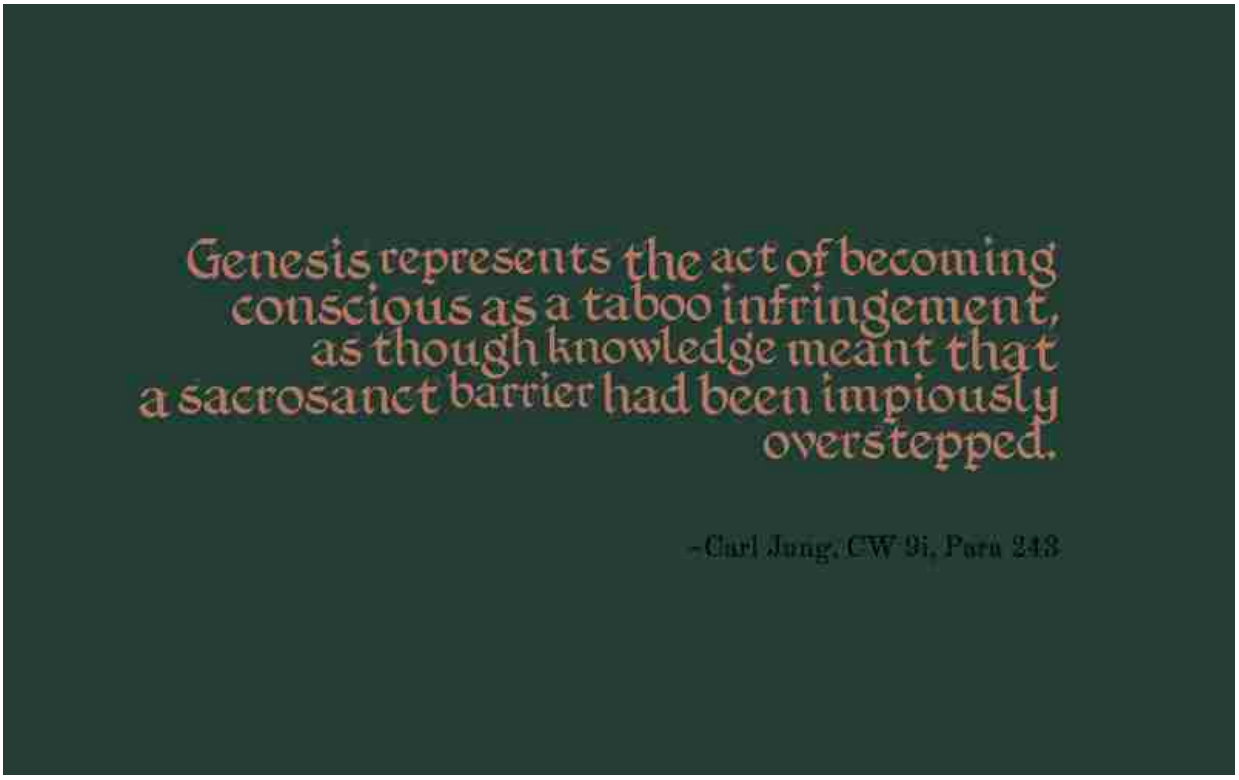
of the psyche, is sufficient
to comprehend the much
greater whole.
~Carl Jung, CW 11, Para 141

He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. Carl Jung, CW 11, Para 141

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. Carl Jung, CW 11, Para 141


Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped.
~Carl Jung, CW 9i, Para 243

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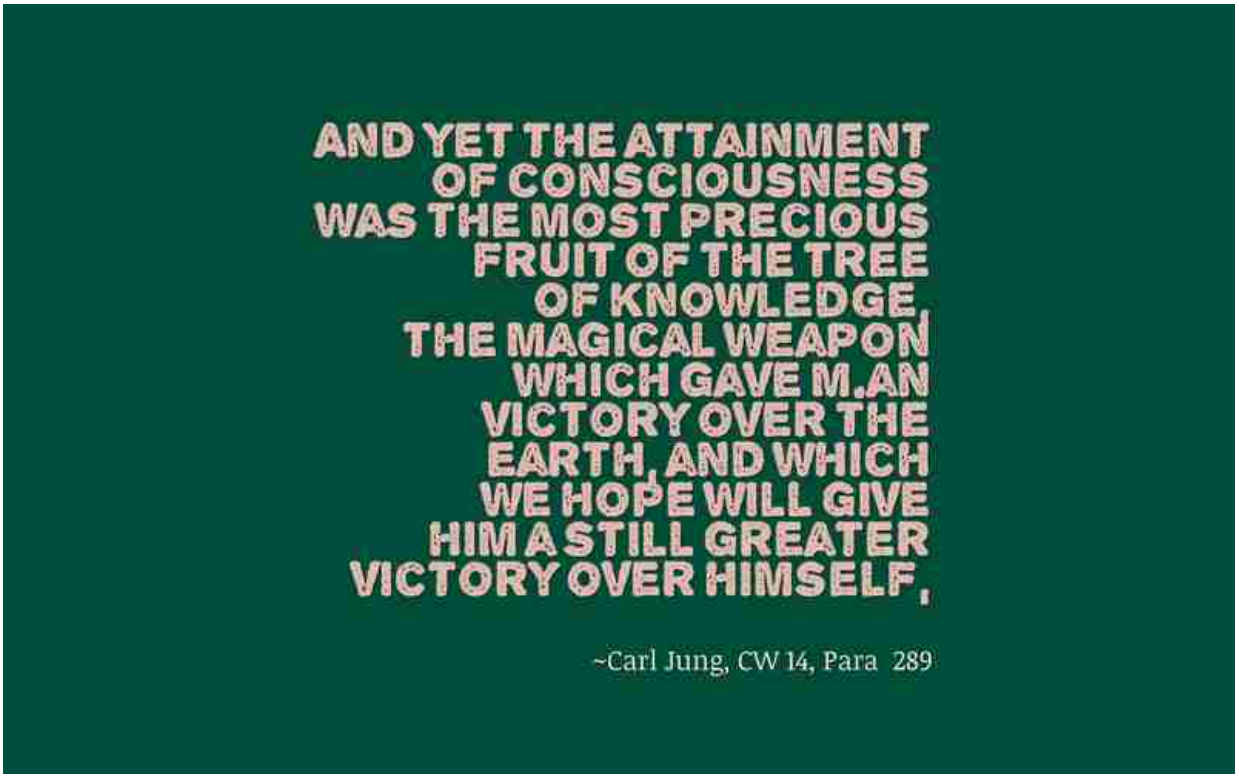
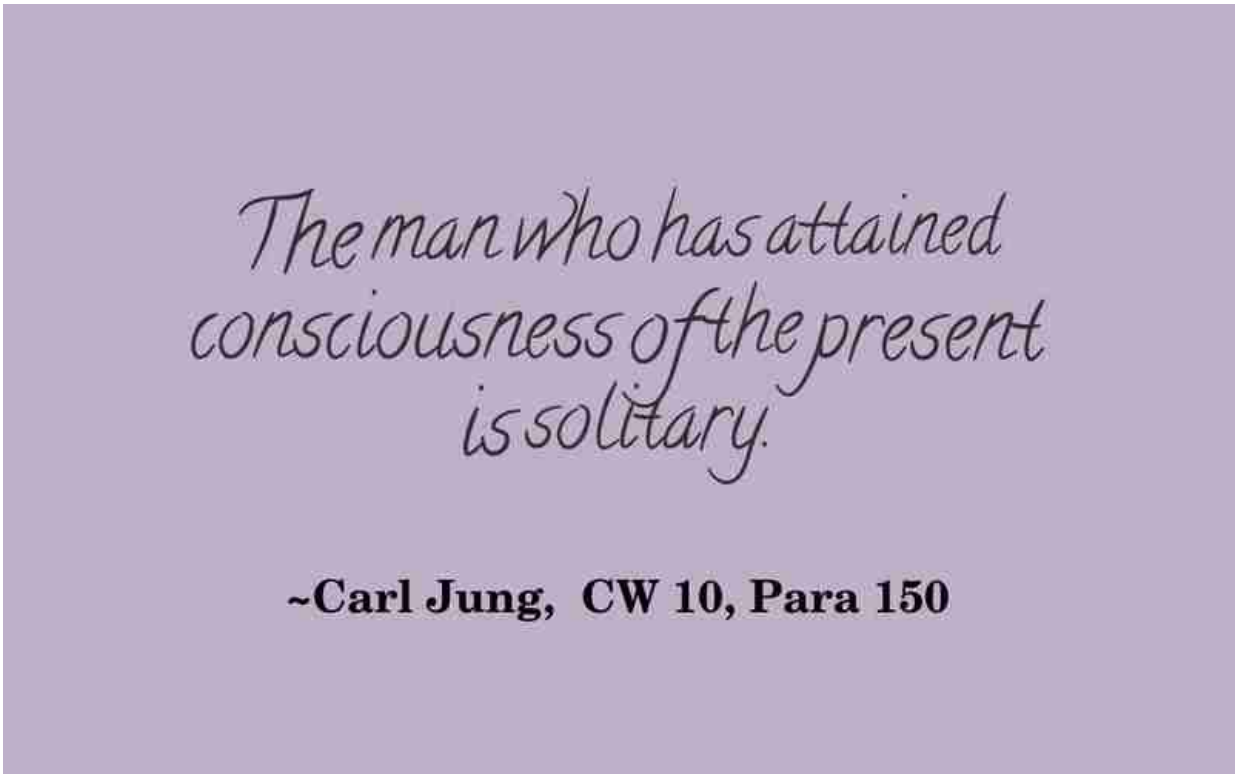
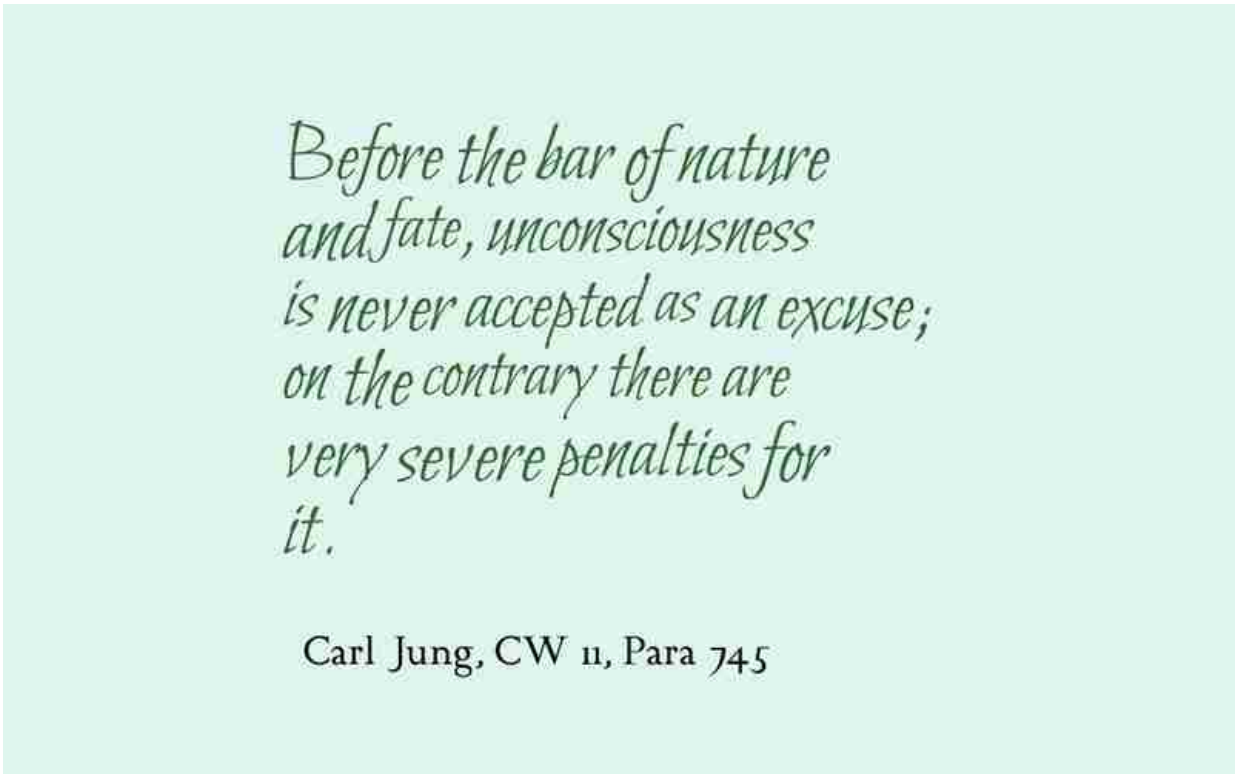

AND YET THE ATTAINMENT OF CONSCIOUSNESS WAS THE MOST PRECIOUS FRUIT OF THE TREE OF KNOWLEDGE, THE MAGICAL WEAPON WHICH GAVE M.AN VICTORY OVER THE EARTH, AND WHICH WE HOPE WILL GIVE HIM A STILL GREATER VICTORY OVER HIMSELF,
~Carl Jung, CW 14, Para 289

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289



The man who has attained consciousness of the present is solitary. Carl Jung, CW 10, Para 150


Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it.
Carl Jung, CW 11, Para 745

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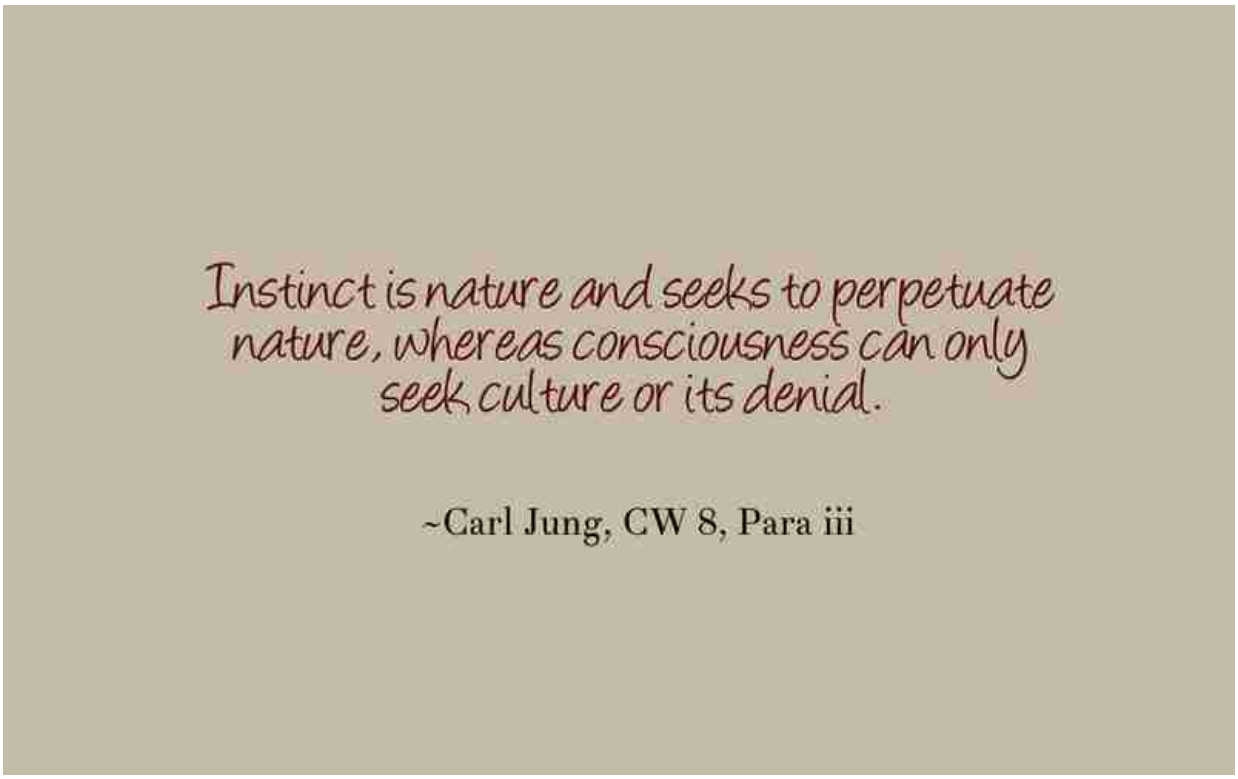
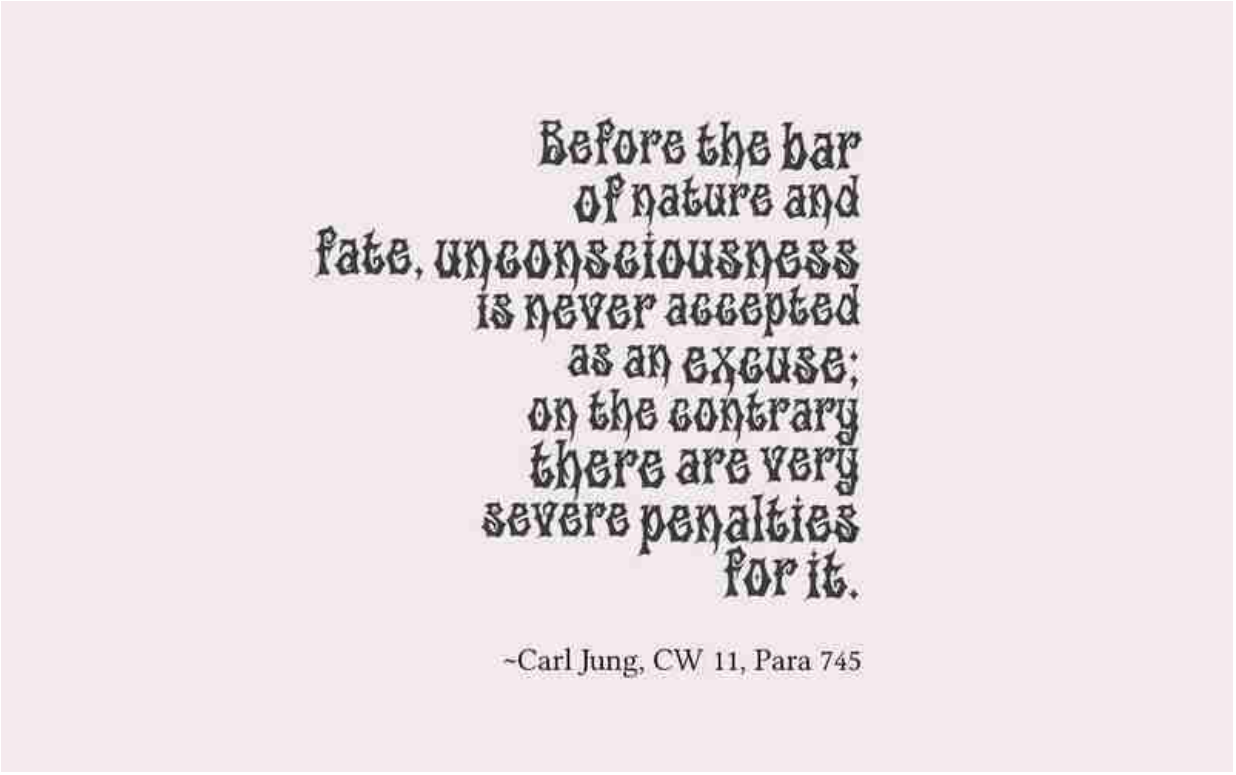

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial.
~Carl Jung, CW 8, Para iii

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750



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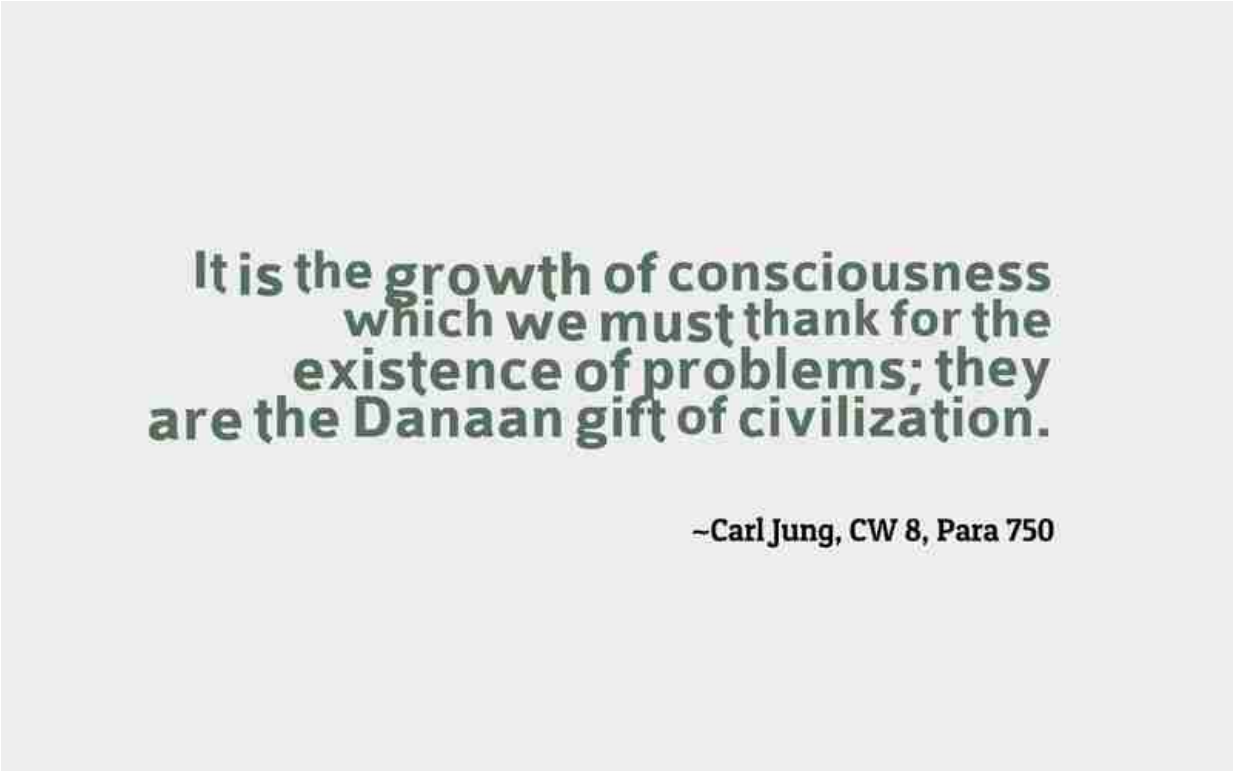
It is the growth of consciousness
which we must thank for the
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are the Danaan gift of civilization.
~Carl Jung, CW 8, Para 750

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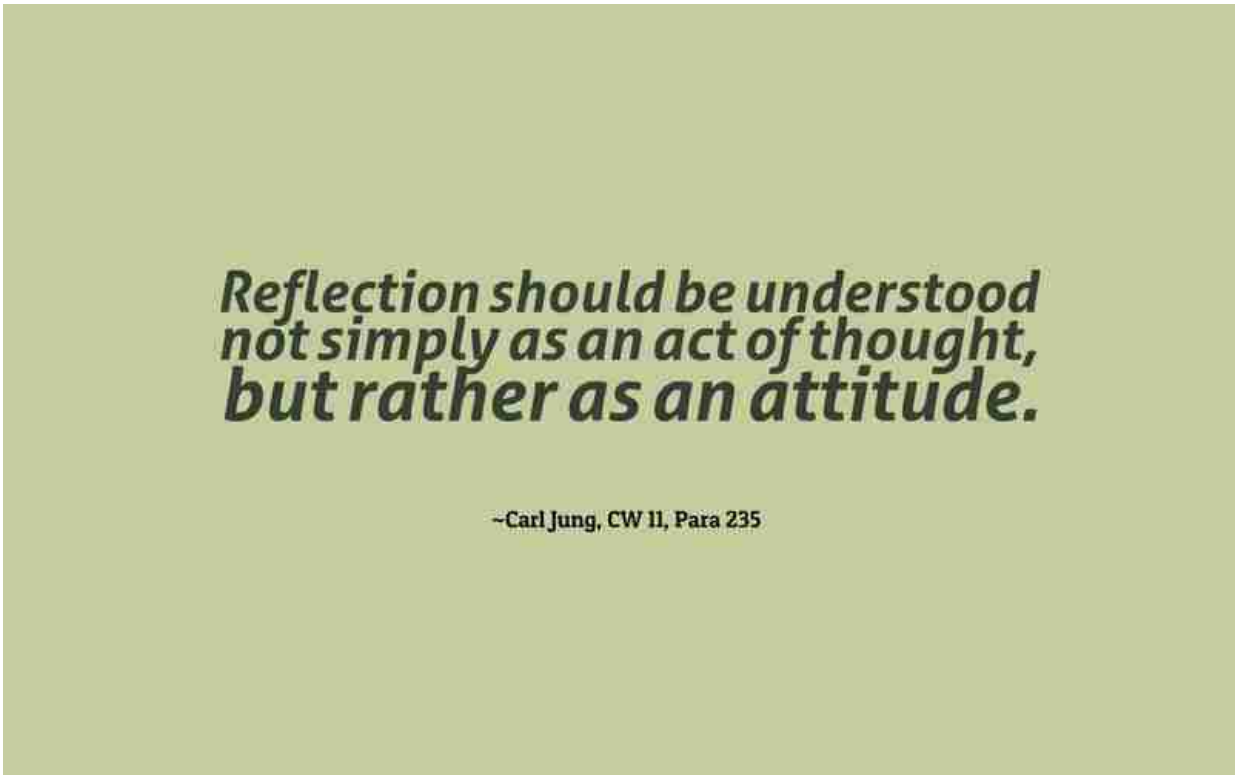
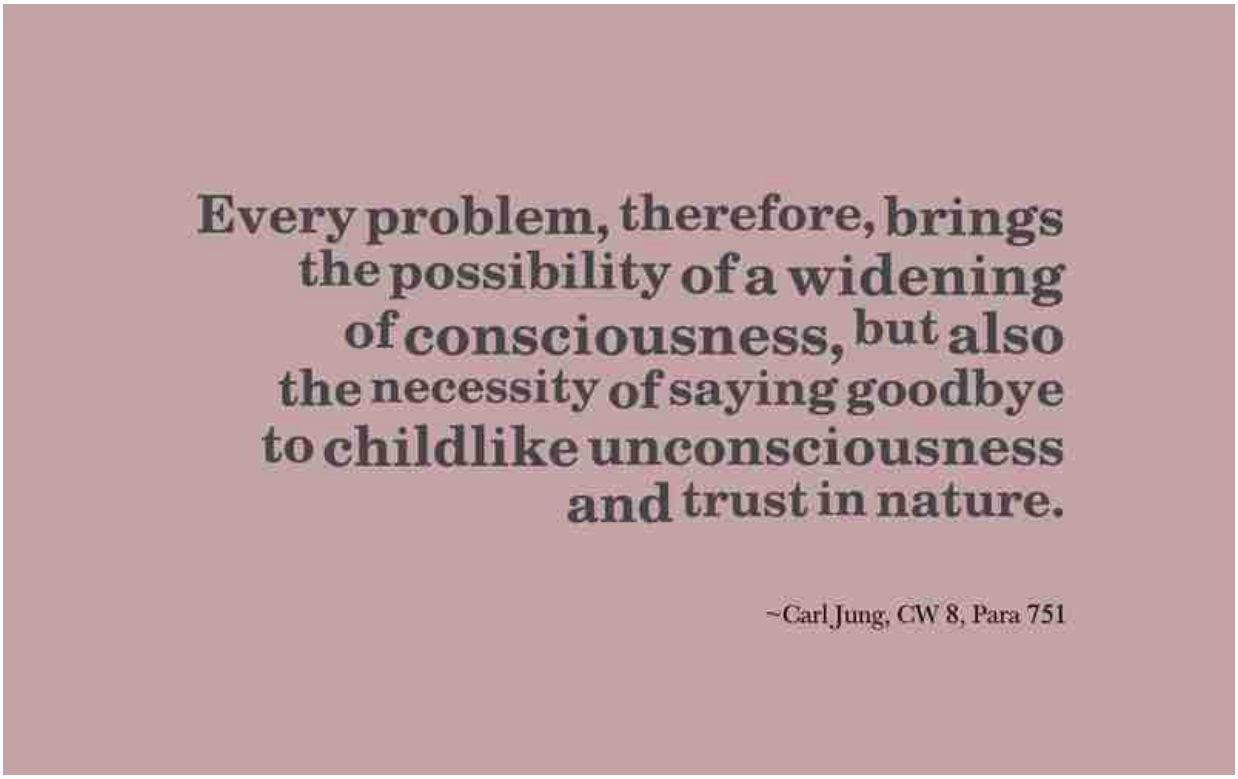


"Reflection" should be understood not simply as an act of thought, but rather as an attitude. Carl Jung, CW 11, Para 235


Every problem, therefore, brings
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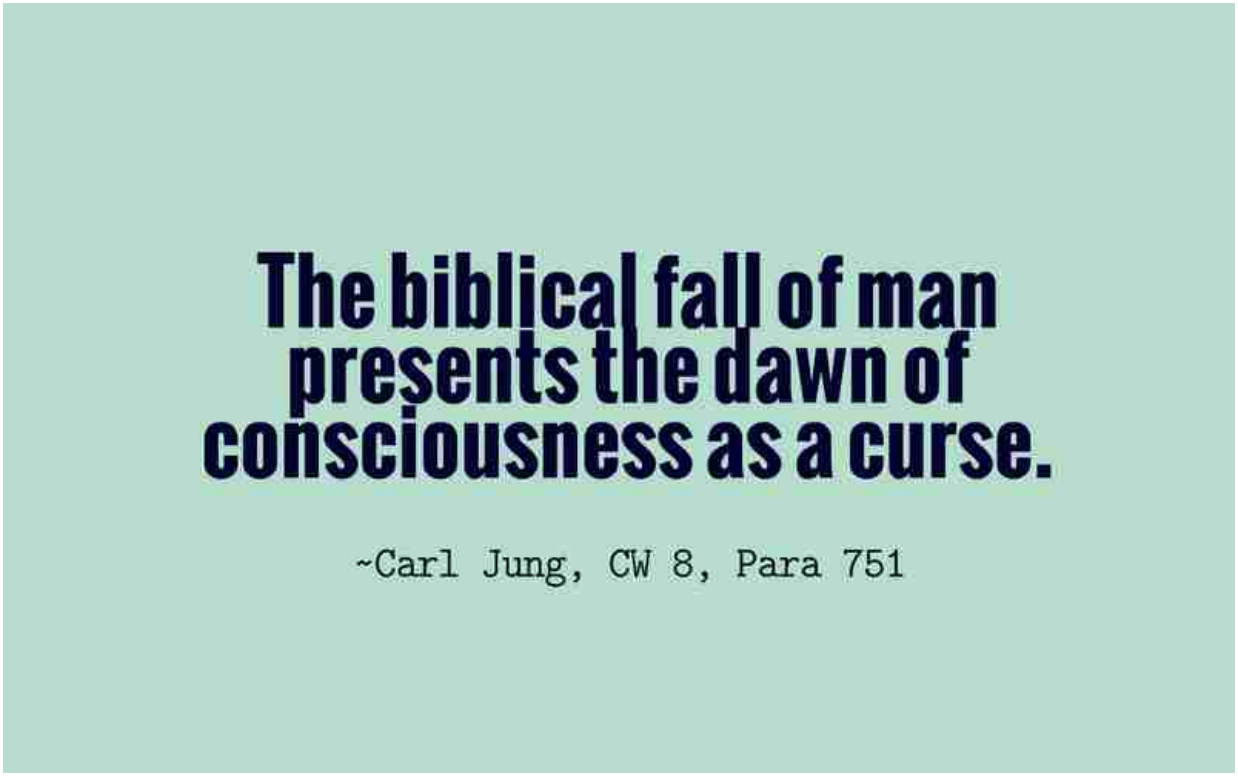
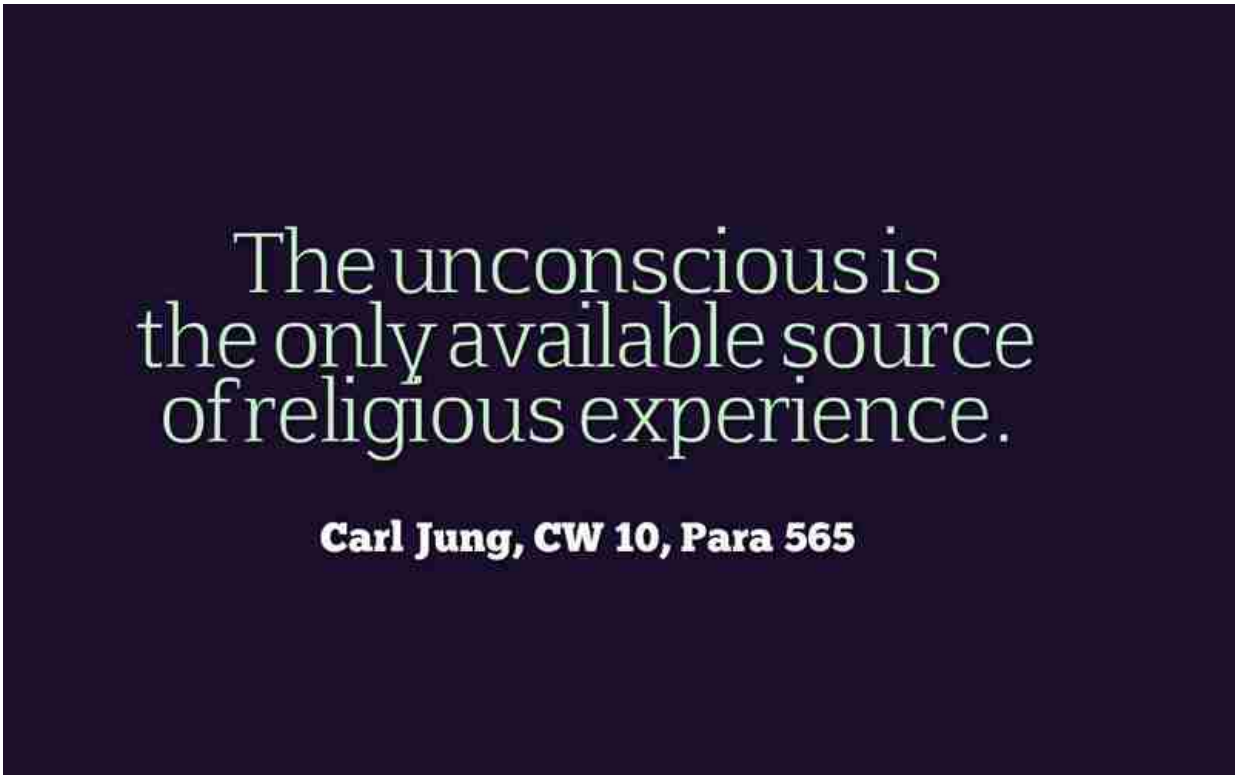
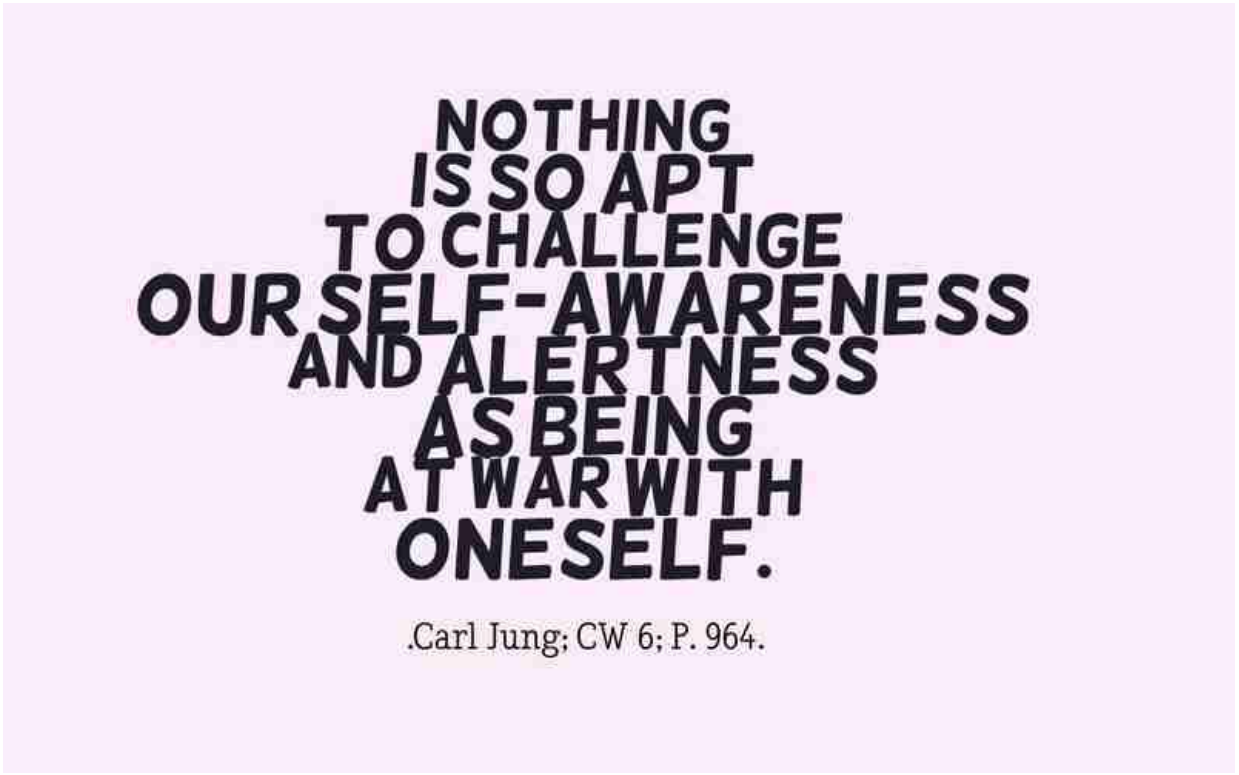


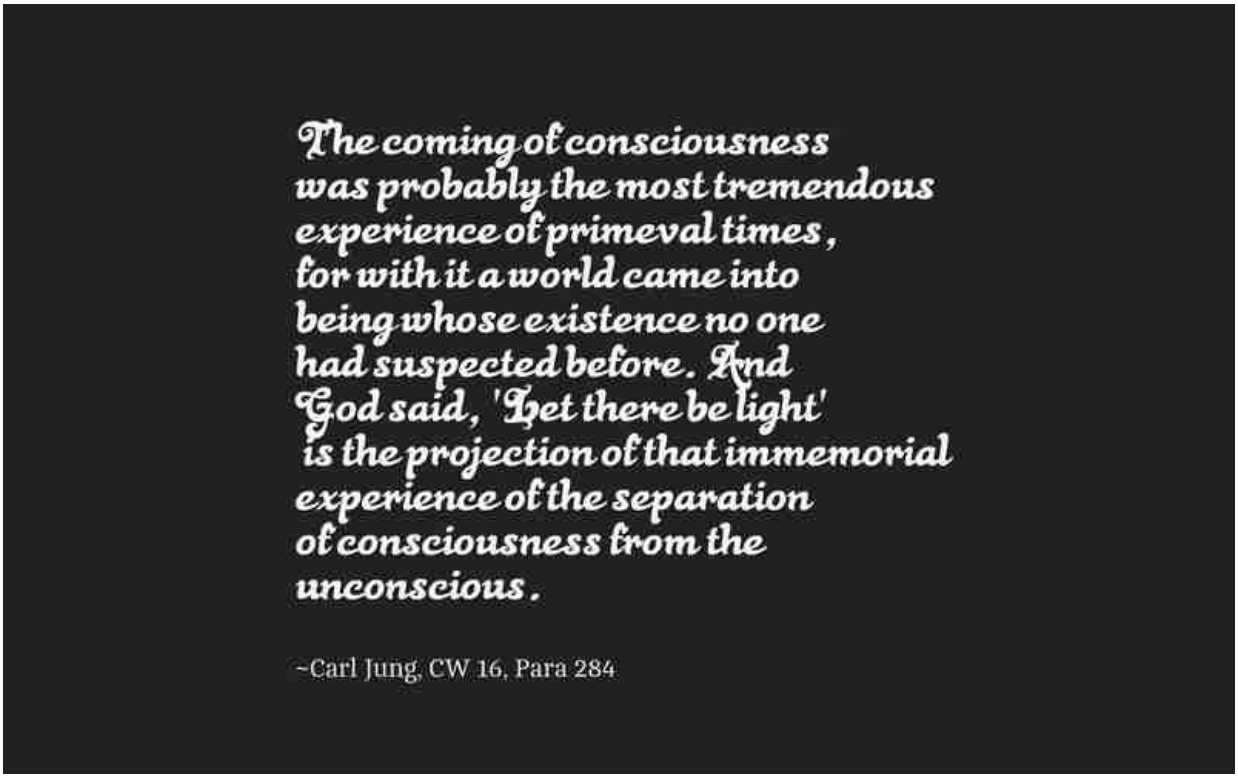
The biblical fall of man presents the dawn of consciousness as a curse. Carl Jung, CW 8, Para 751



The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 565



Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. . Carl Jung; CW 6; P. 964.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experience of primeval times,
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God said, 'Let there be light'
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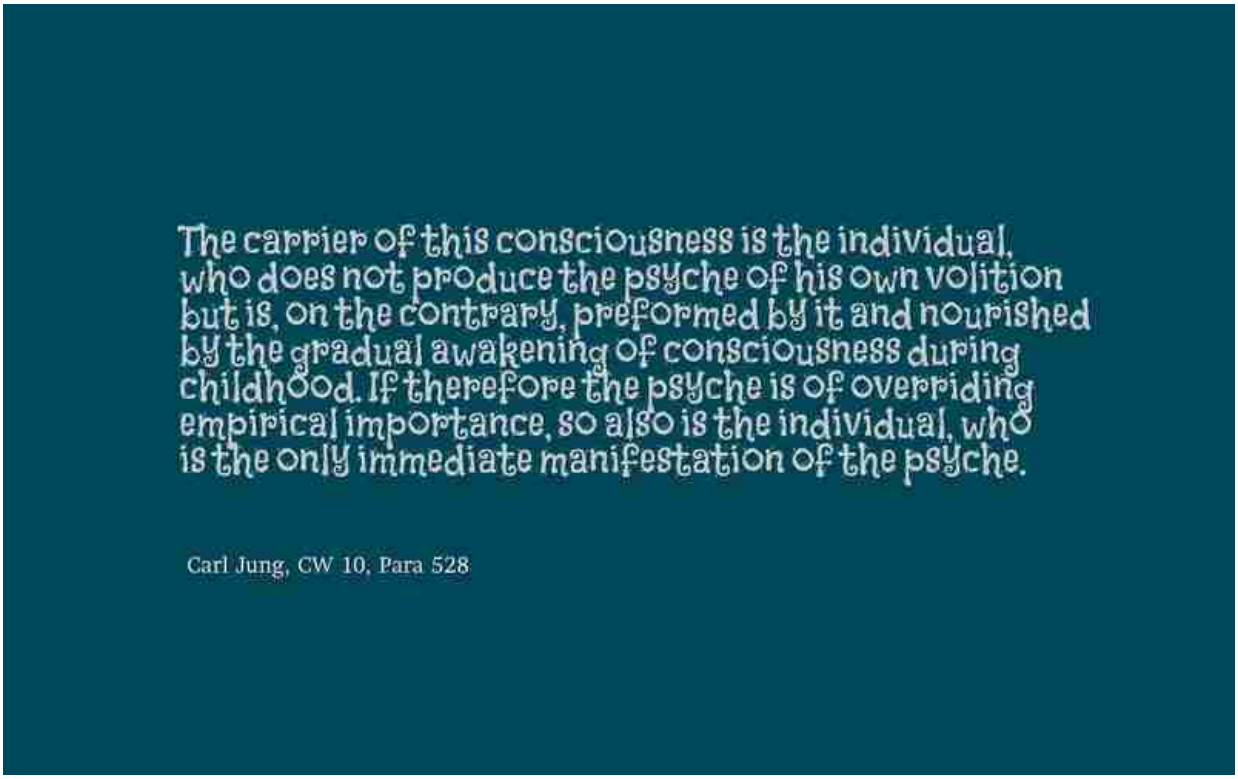
experience of the separation
of consciousness from the
unconscious.
~Carl Jung, CW 16, Para 284

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284


The carrier of this consciousness is the individual,
who does not produce the psyche of his own volition
but is, on the contrary, preformed by it and nourished
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childhood. If therefore the psyche is of overriding
empirical importance, so also is the individual, who
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Carl Jung, CW 10, Para 528

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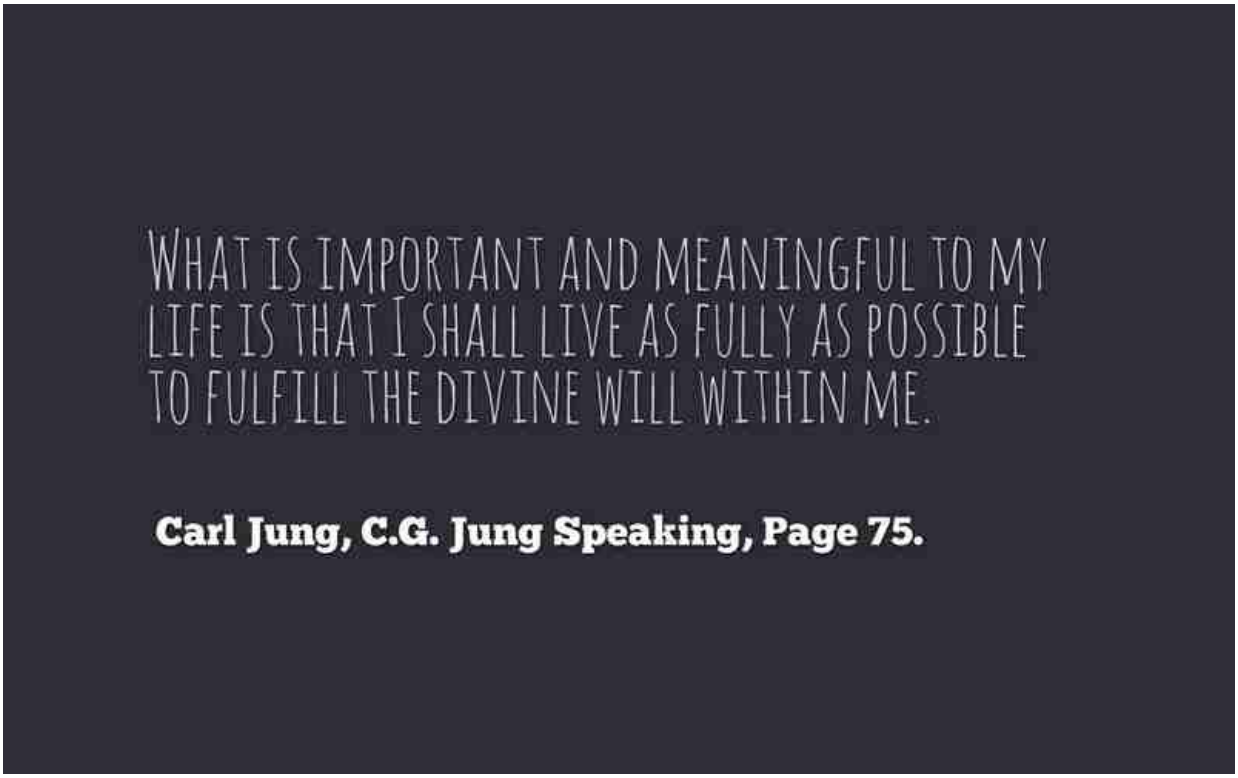
WHAT IS IMPORTANT AND MEANINGFUL TO MY LIFE IS THAT I SHALL LIVE AS FULLY AS POSSIBLE TO FULFILL THE DIVINE WILL WITHIN ME.
Carl Jung, C.G. Jung Speaking, Page 75.

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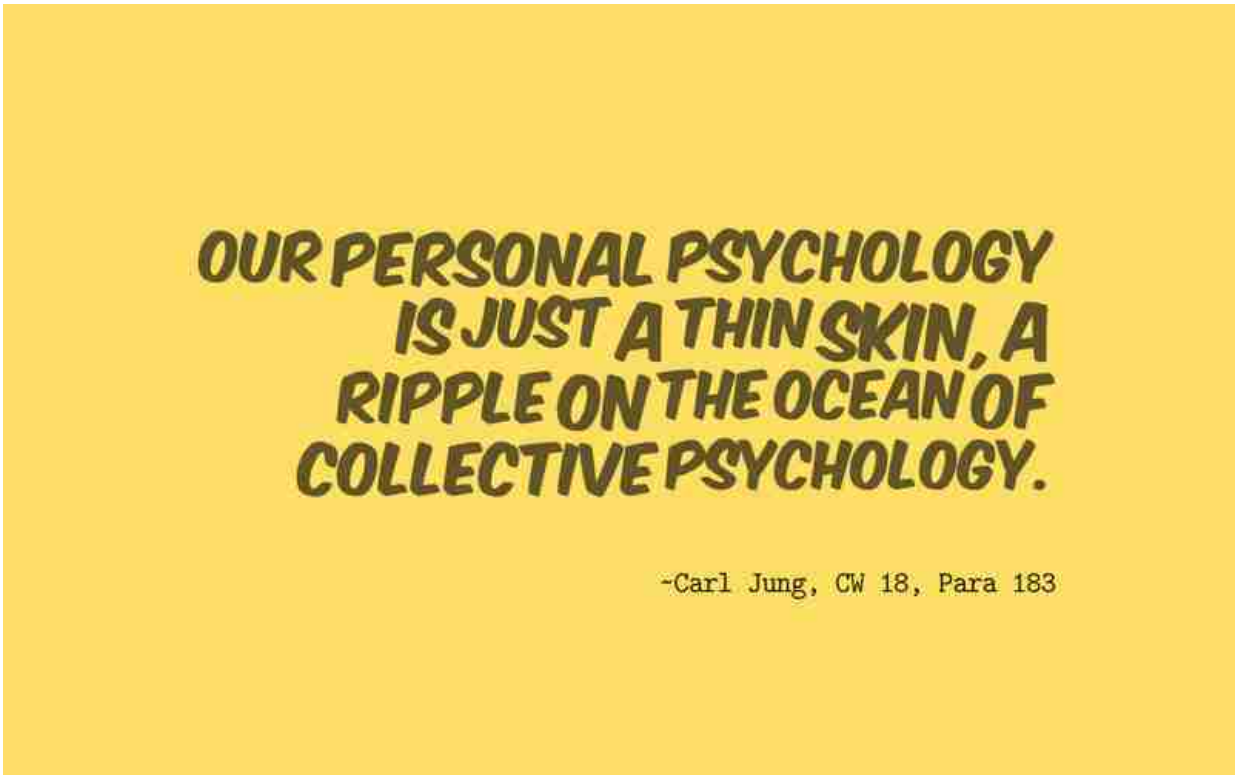
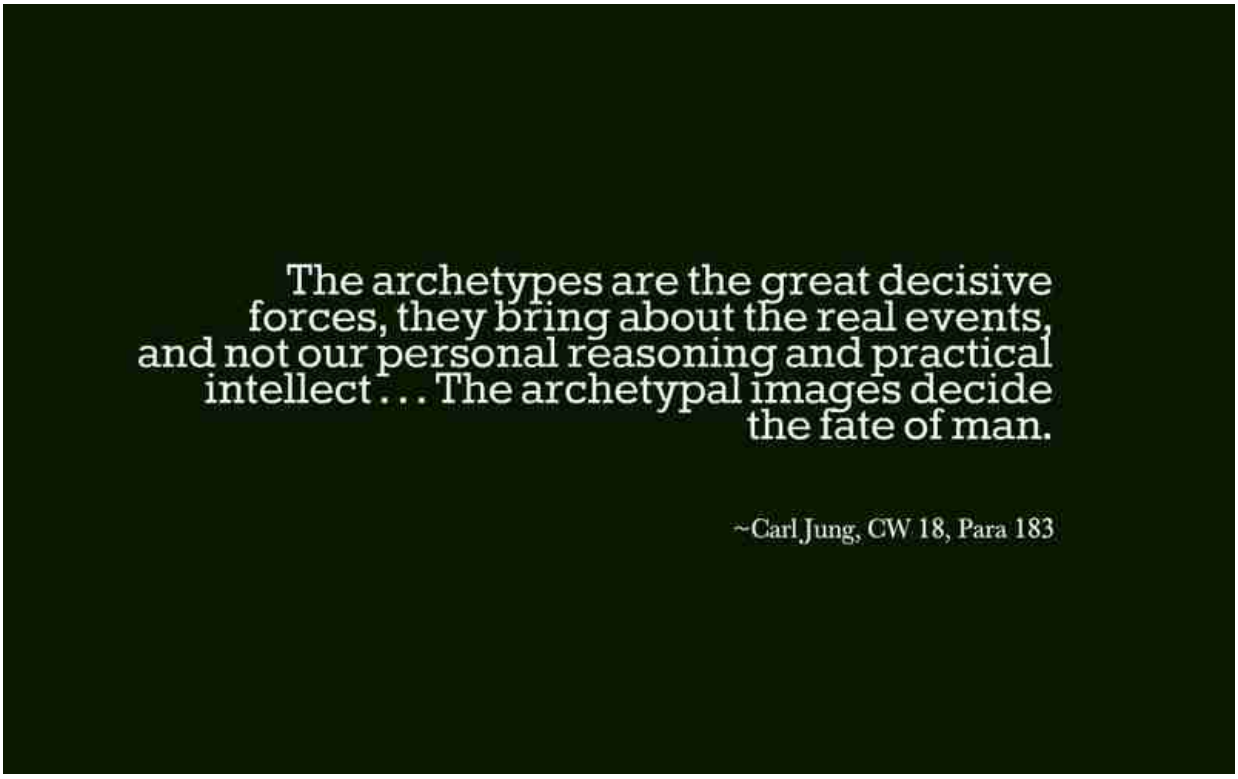


Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. Carl Jung, CW 18, Para 183


The archetypes are the great decisive
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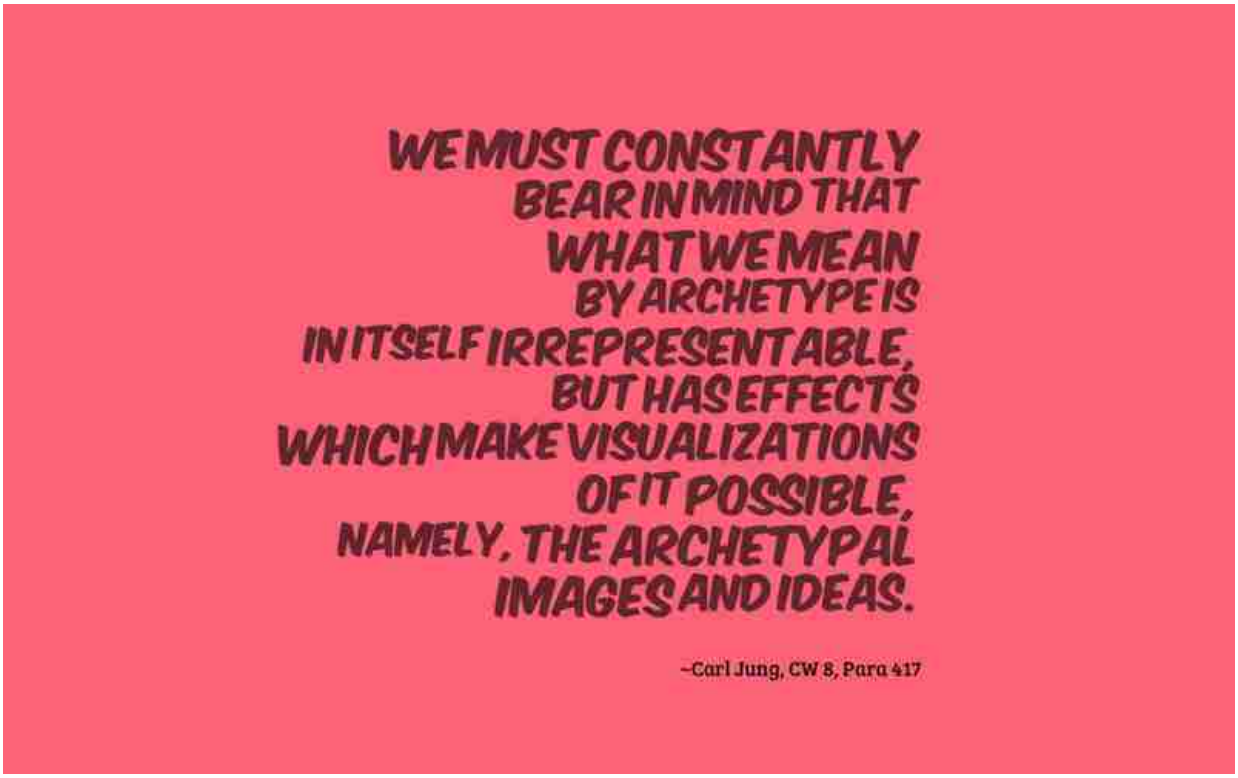
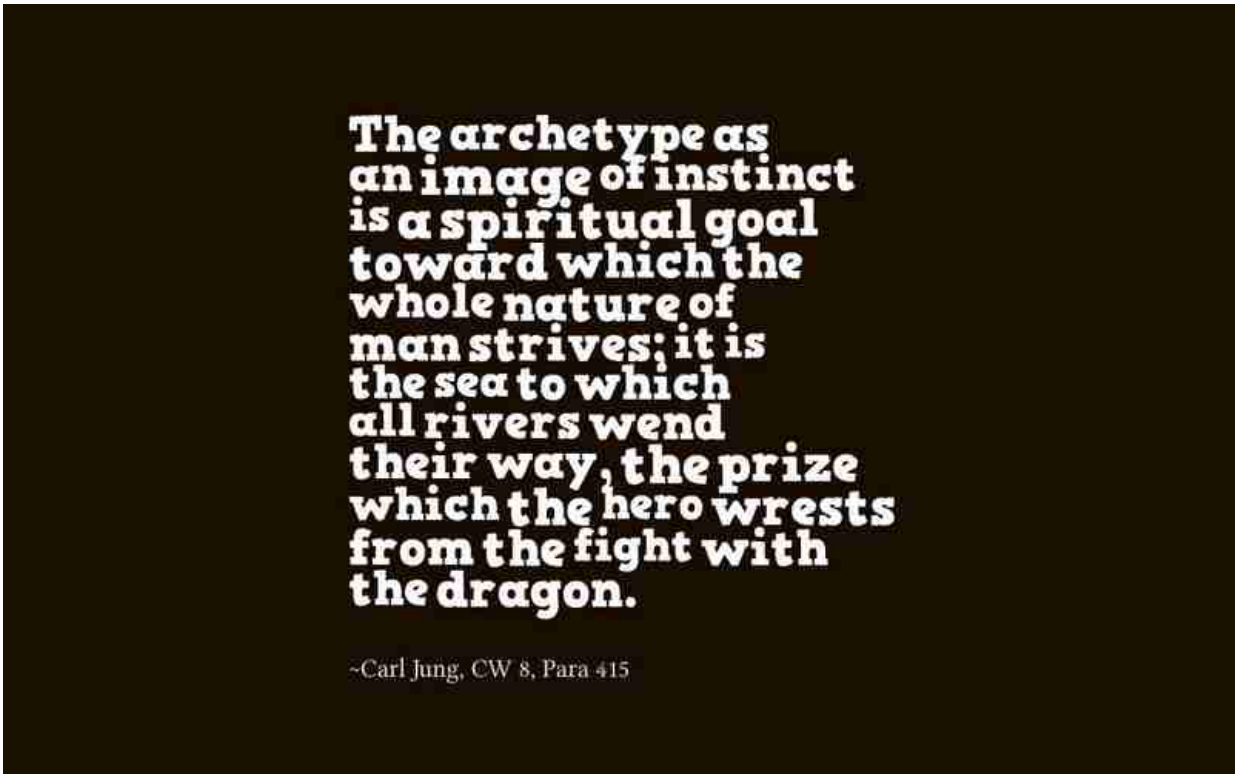
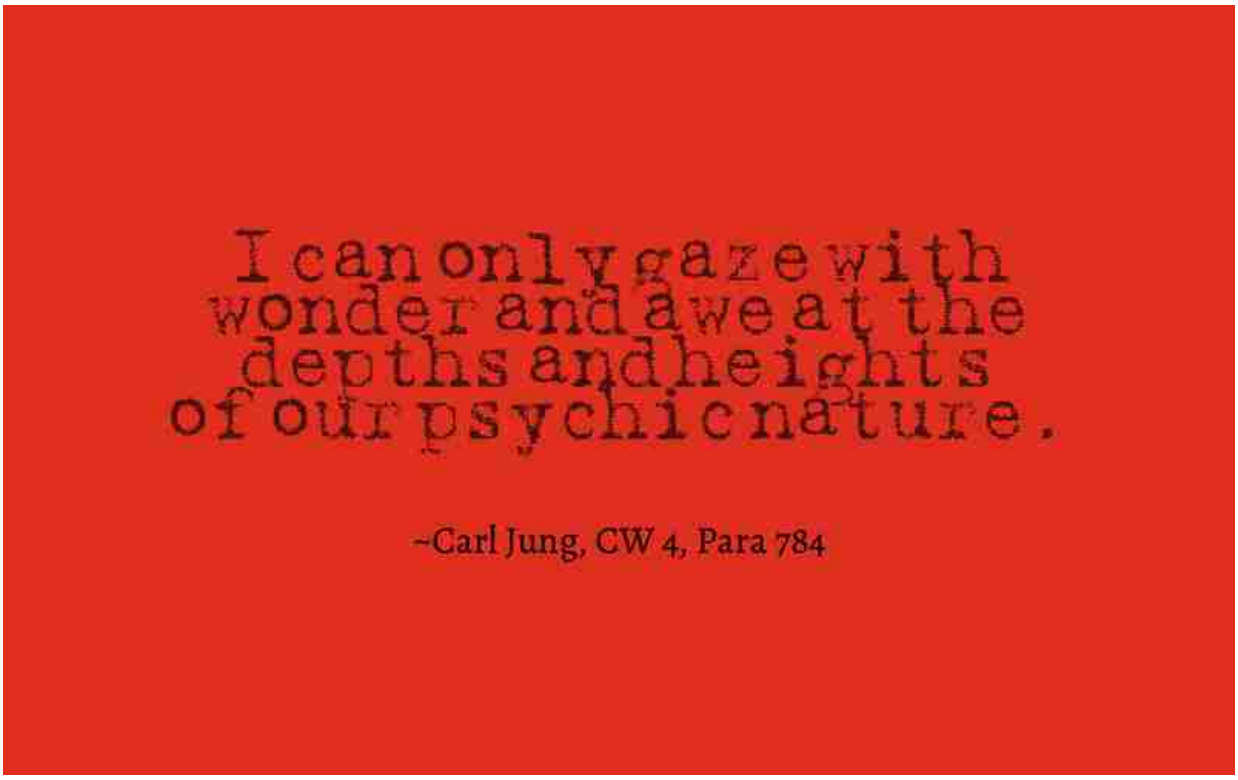


We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. Carl Jung, CW 8, Para 417

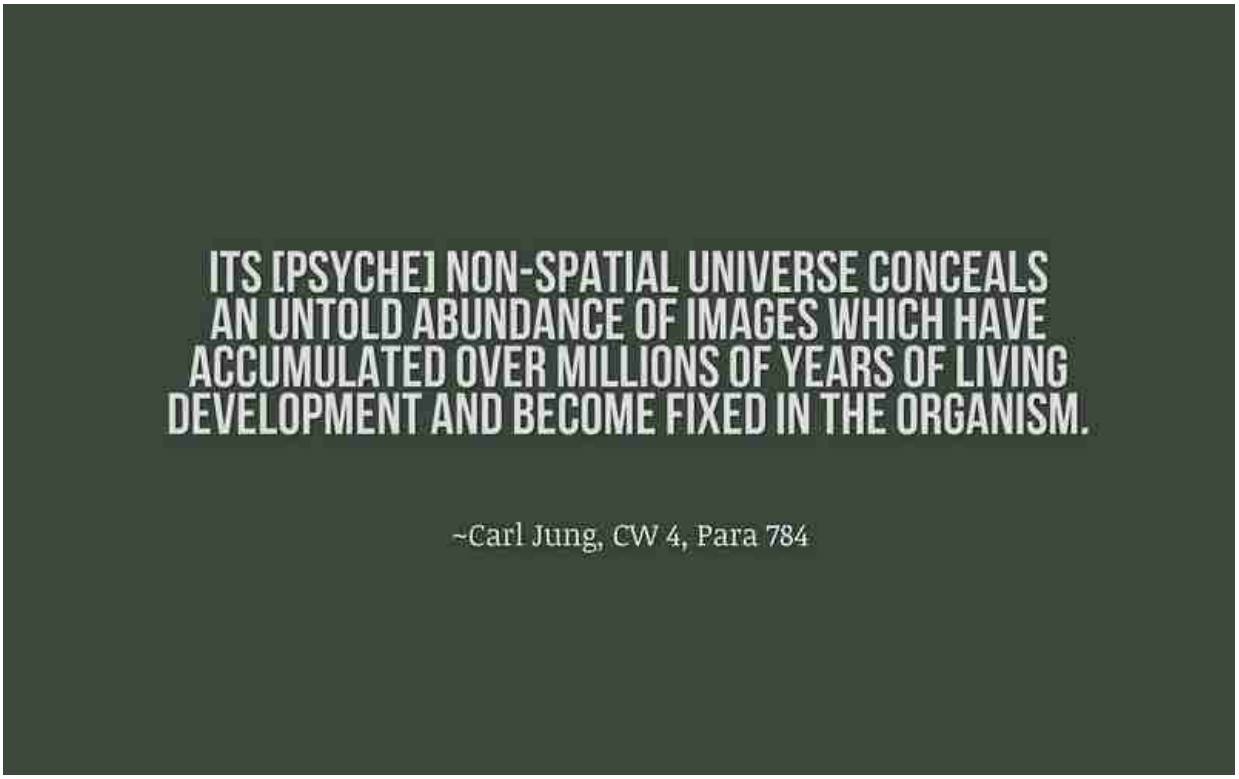


The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea

to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415



I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung, CW 4, Para 784


ITS [PSYCHE] NON-SPATIAL UNIVERSE CONCEALS AN UNTOLD ABUNDANCE OF IMAGES WHICH HAVE ACCUMULATED OVER MILLIONS OF YEARS OF LIVING DEVELOPMENT AND BECOME FIXED IN THE ORGANISM.
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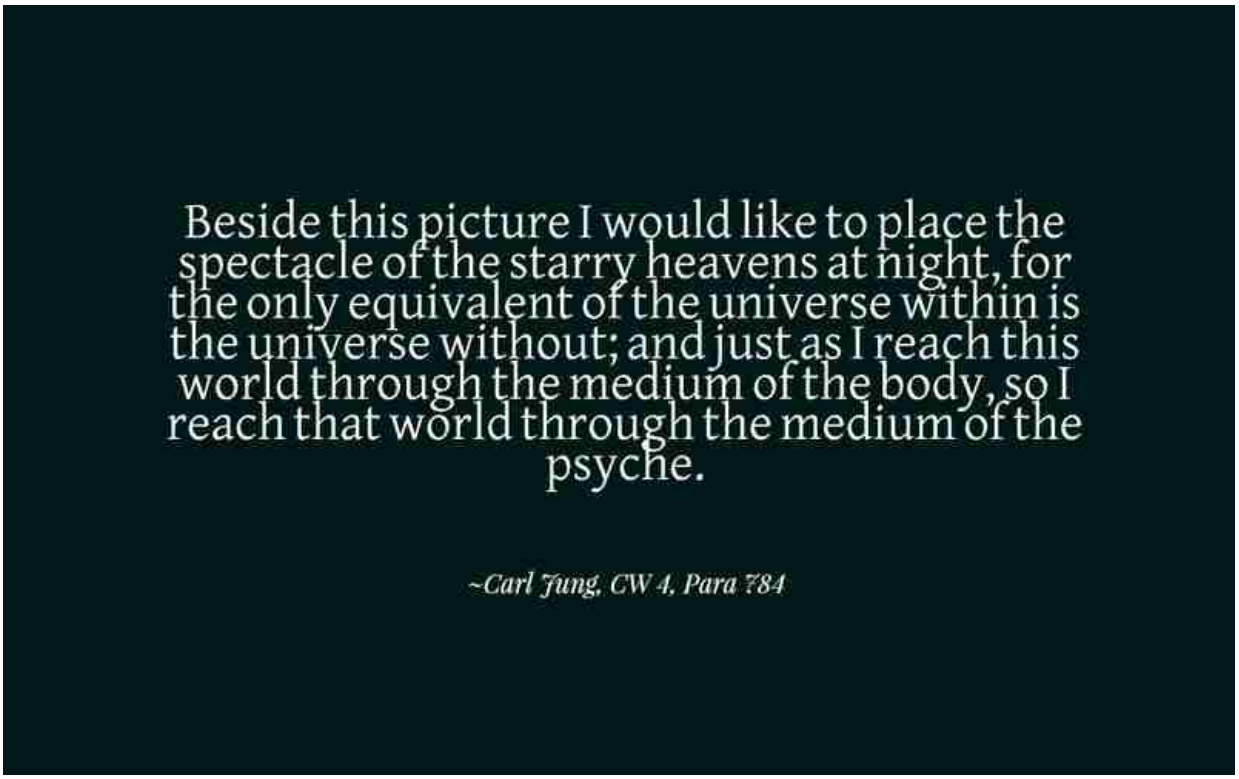
Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche.
~Carl Jung, CW 4, Para 784

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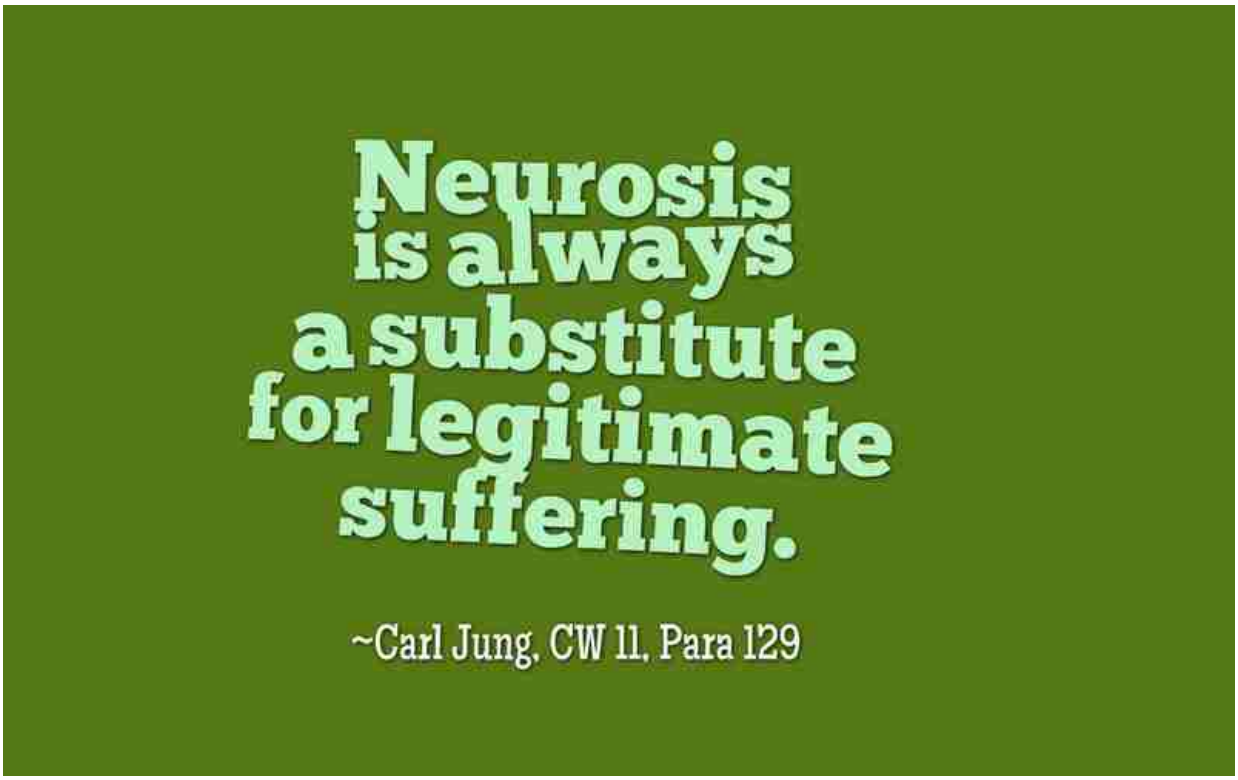
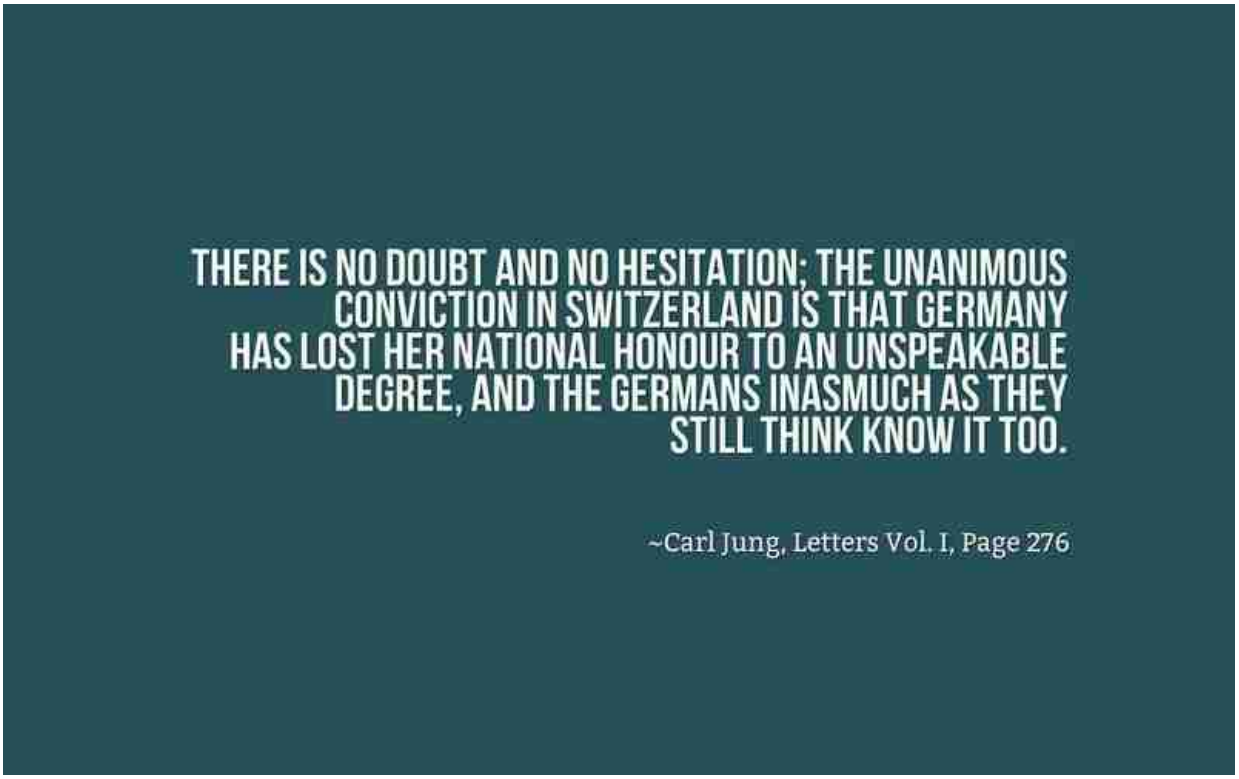
Bingo

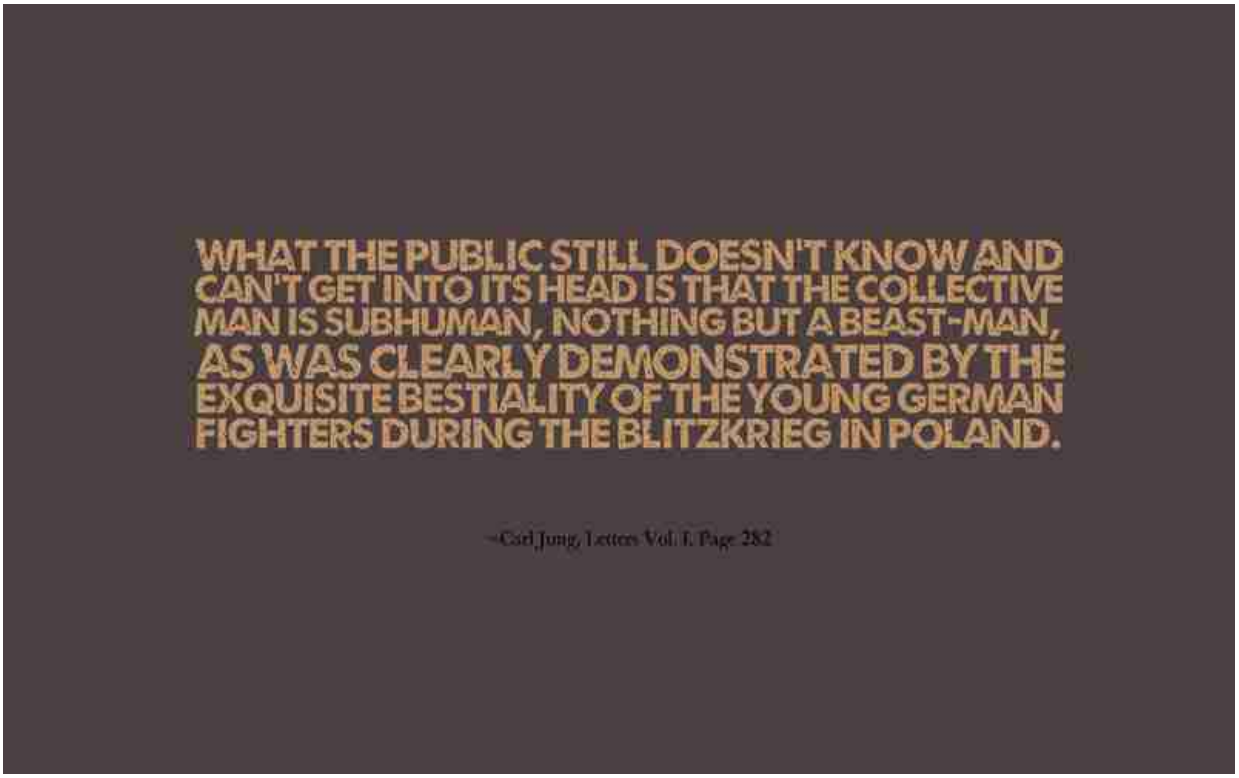
Some Carl Jung Quotations LV **(2016-12-06 03:30)**



Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

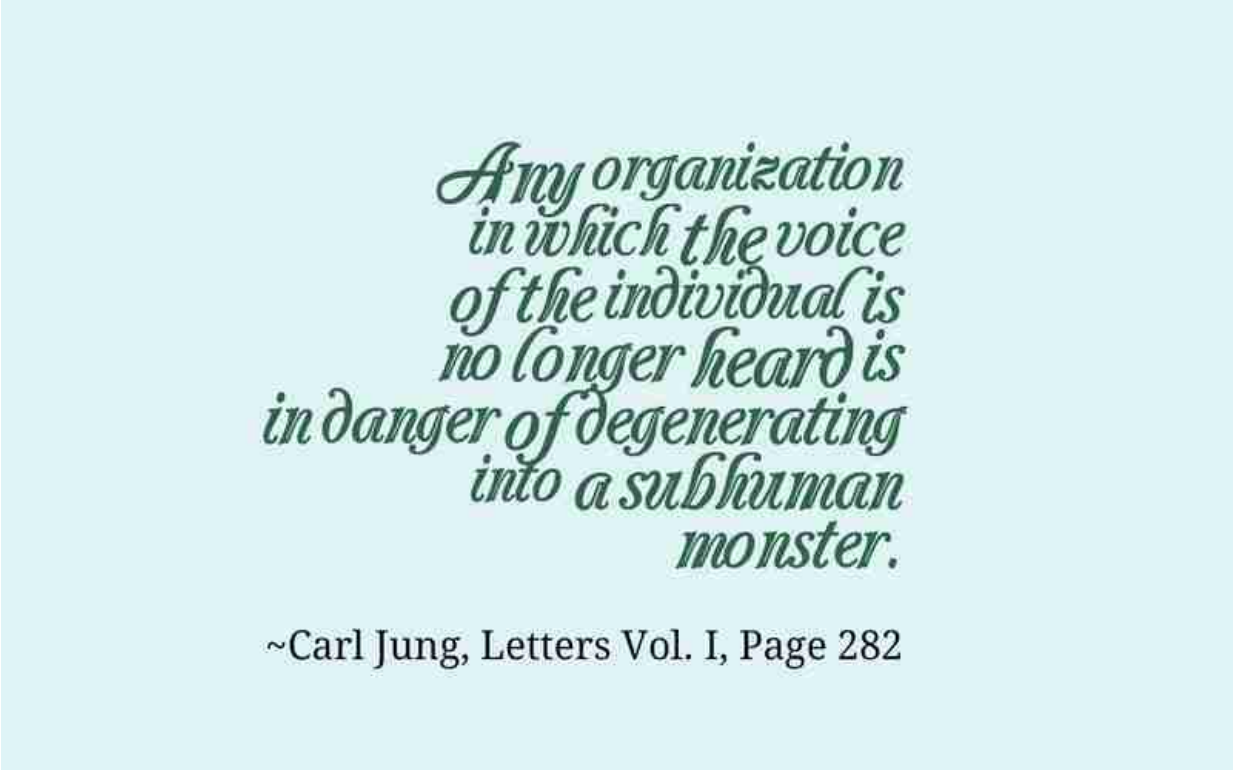

THERE IS NO DOUBT AND NO HESITATION; THE UNANIMOUS CONVICTION IN SWITZERLAND IS THAT GERMANY HAS LOST HER NATIONAL HONOUR TO AN UNSPEAKABLE DEGREE, AND THE GERMANS INASMUCH AS THEY STILL THINK KNOW IT TOO.
~Carl Jung, Letters Vol. I, Page 276

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

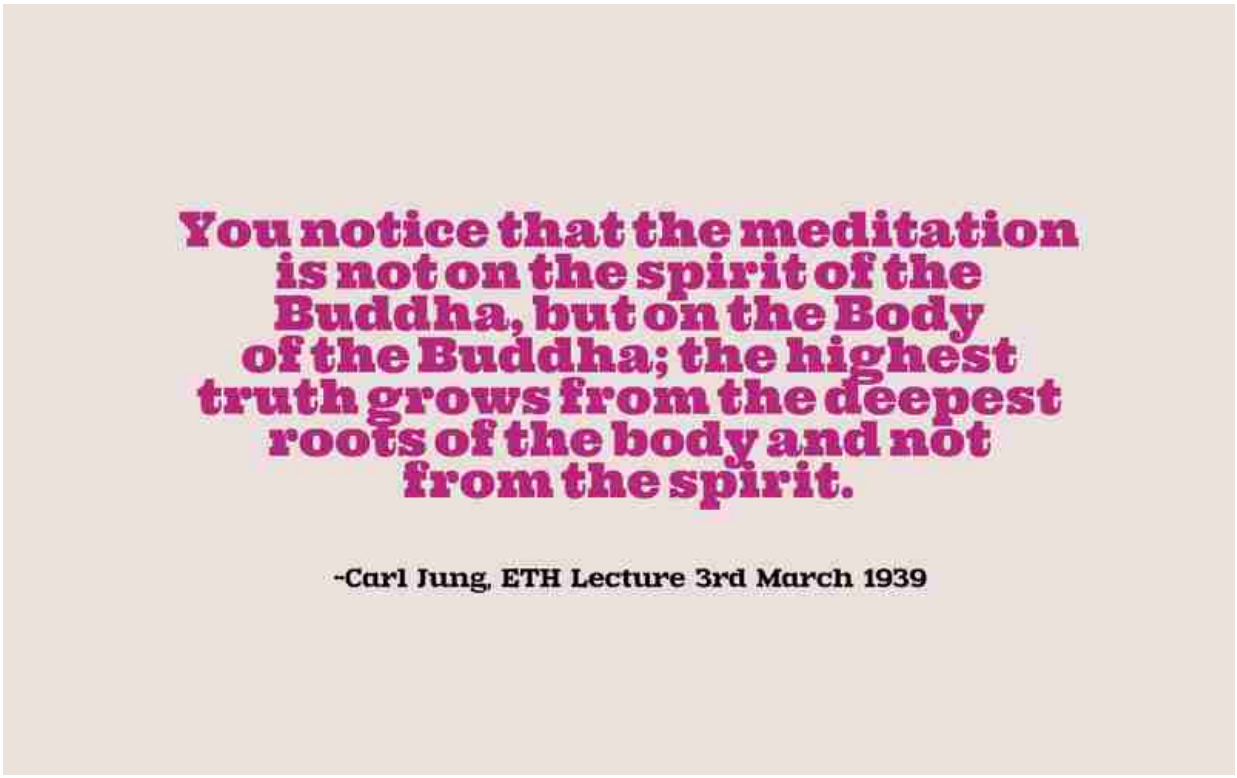

WHAT THE PUBLIC STILL DOESN'T KNOW AND CAN'T GET INTO ITS HEAD IS THAT THE COLLECTIVE MAN IS SUBHUMAN, NOTHING BUT A BEAST-MAN, AS WAS CLEARLY DEMONSTRATED BY THE EXQUISITE BESTIALITY OF THE YOUNG GERMAN FIGHTERS DURING THE BLITZKRIEG IN POLAND.
~Carl Jung, Letters Vol. I, Page 282

What the public still doesn’t know and can’t get into its head is that the collective man is subhuman, nothing but a

beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282



Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster. Carl Jung, Letters Vol. I, Page 282


You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit.
-Carl Jung, ETH Lecture 3rd March 1939

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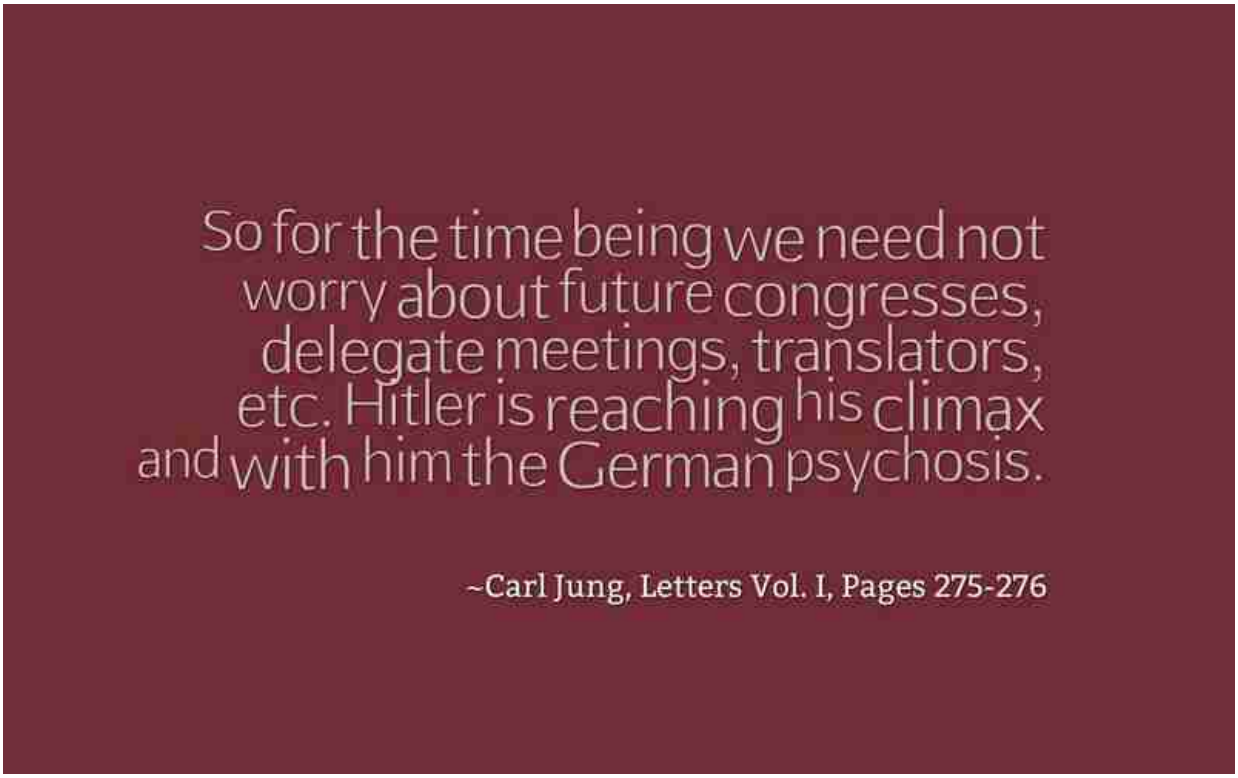
So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.
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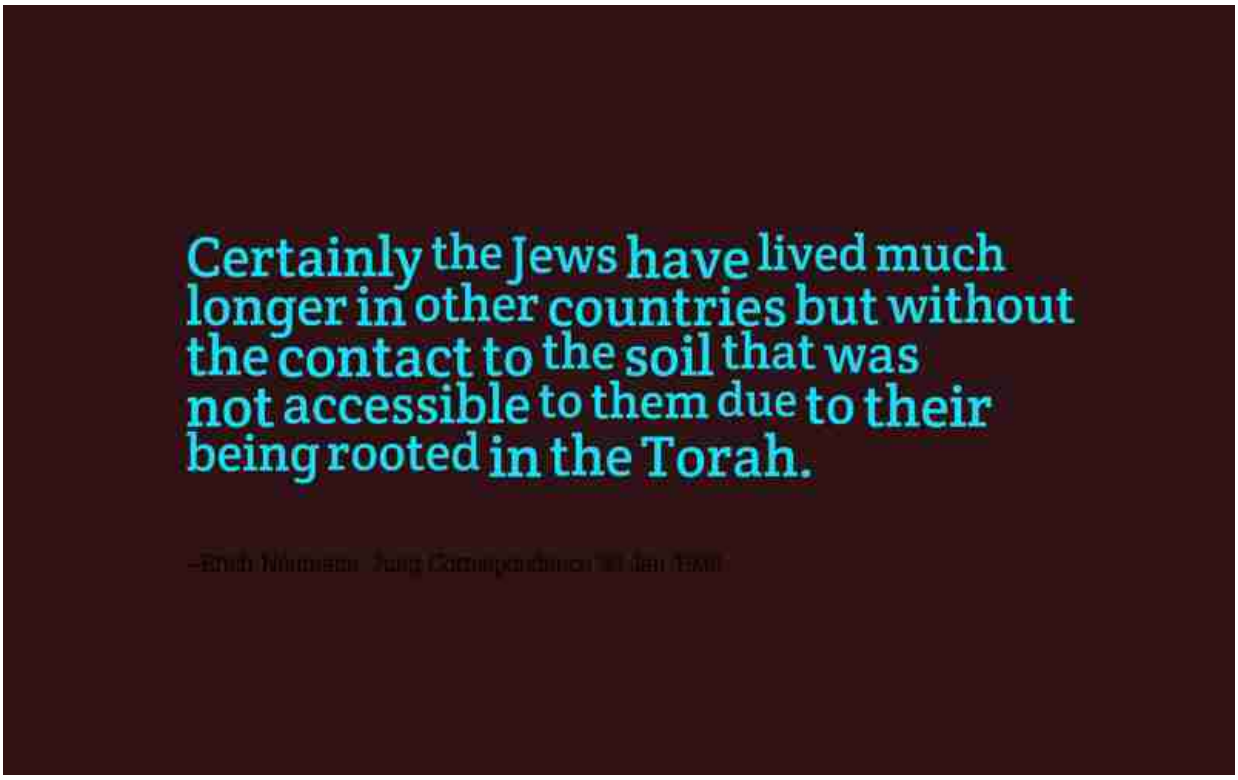
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My analytical work is making great demands of me, problems are mounting up that I am grappling with without resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff.
~Erich Neumann, Jung Correspondence 30 Jan 1936

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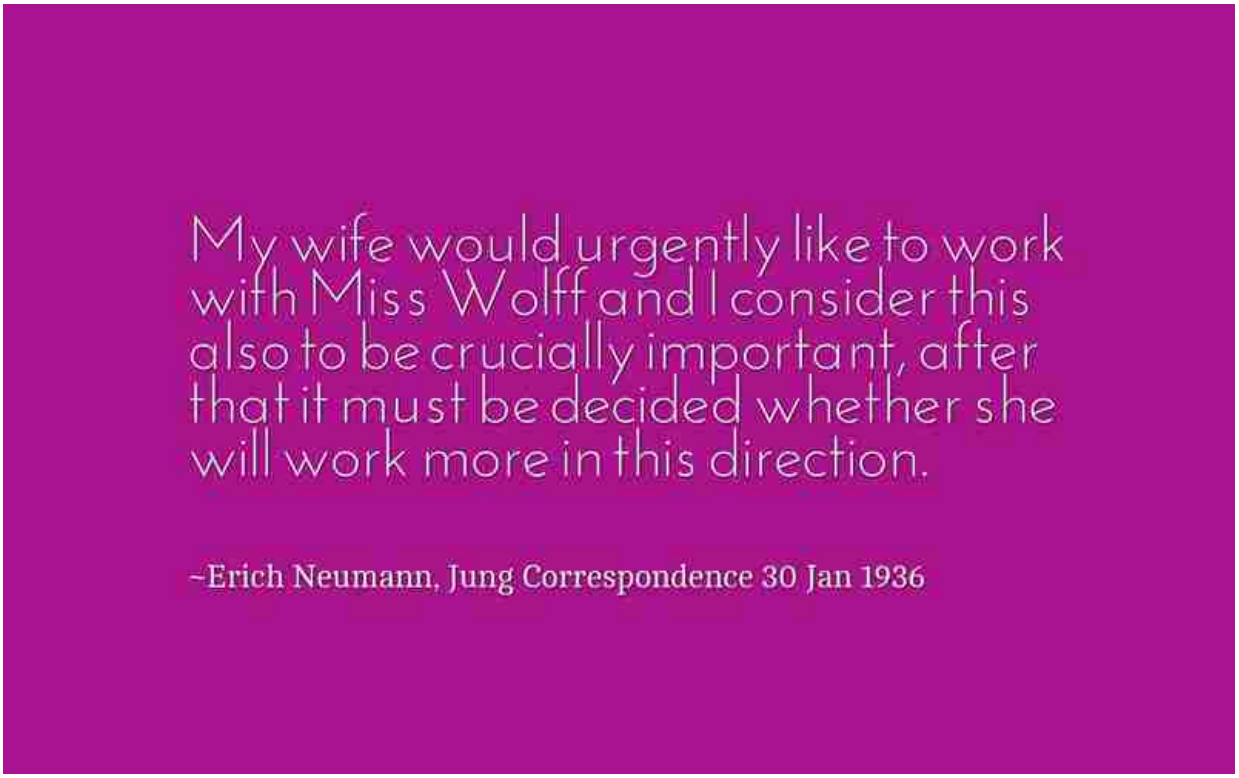
My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction.
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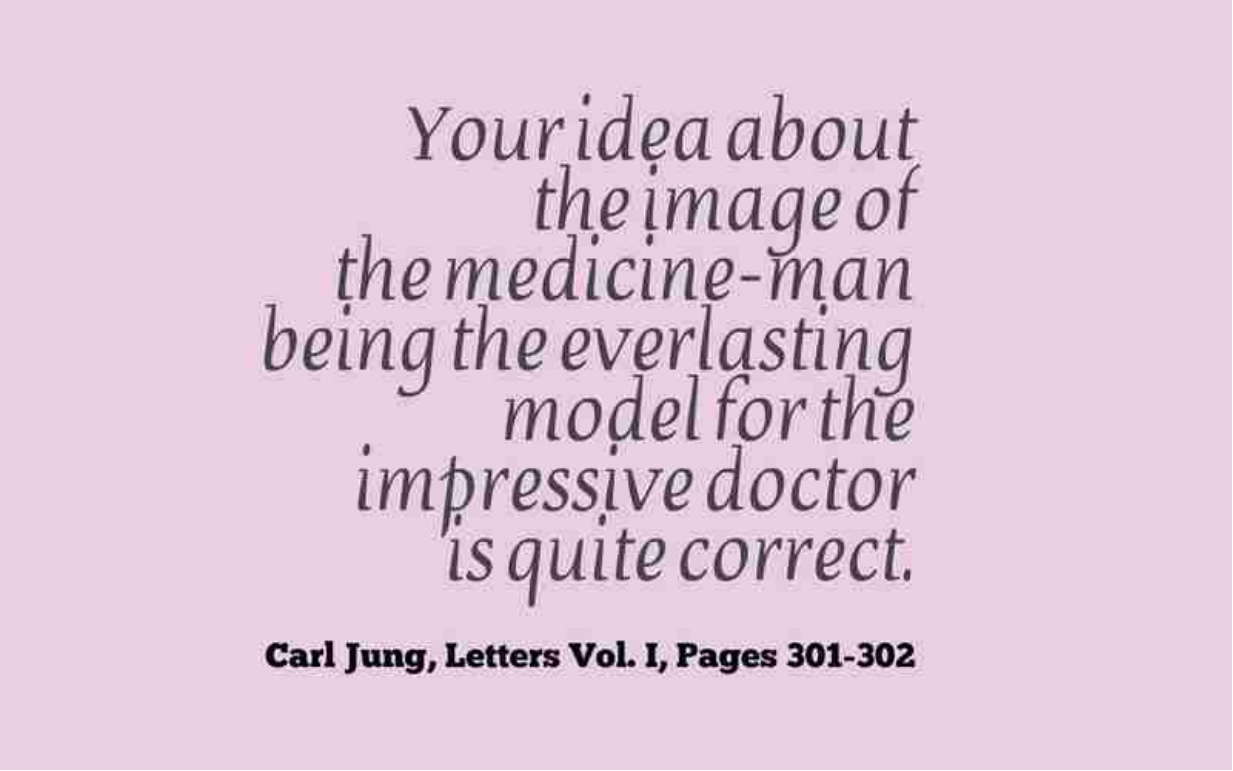
Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.
Carl Jung, Letters Vol. I, Pages 301-302

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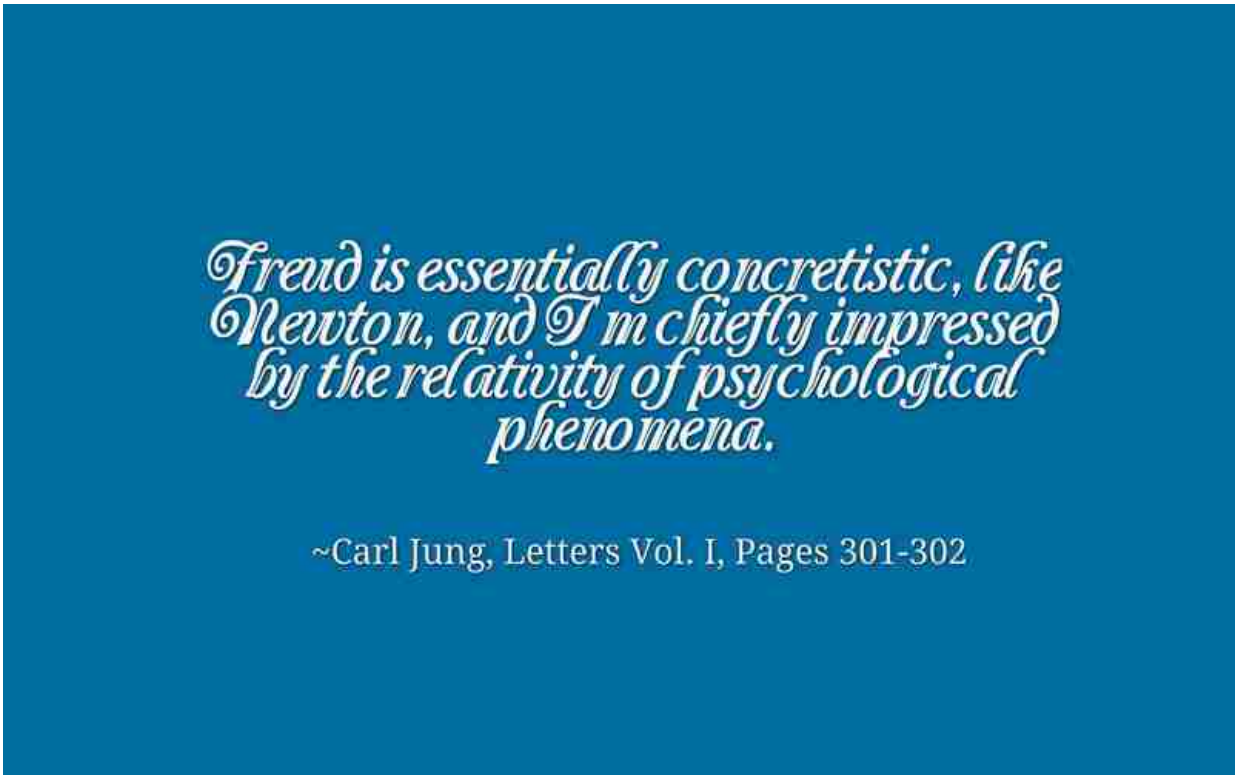
Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena.
~Carl Jung, Letters Vol. I, Pages 301-302

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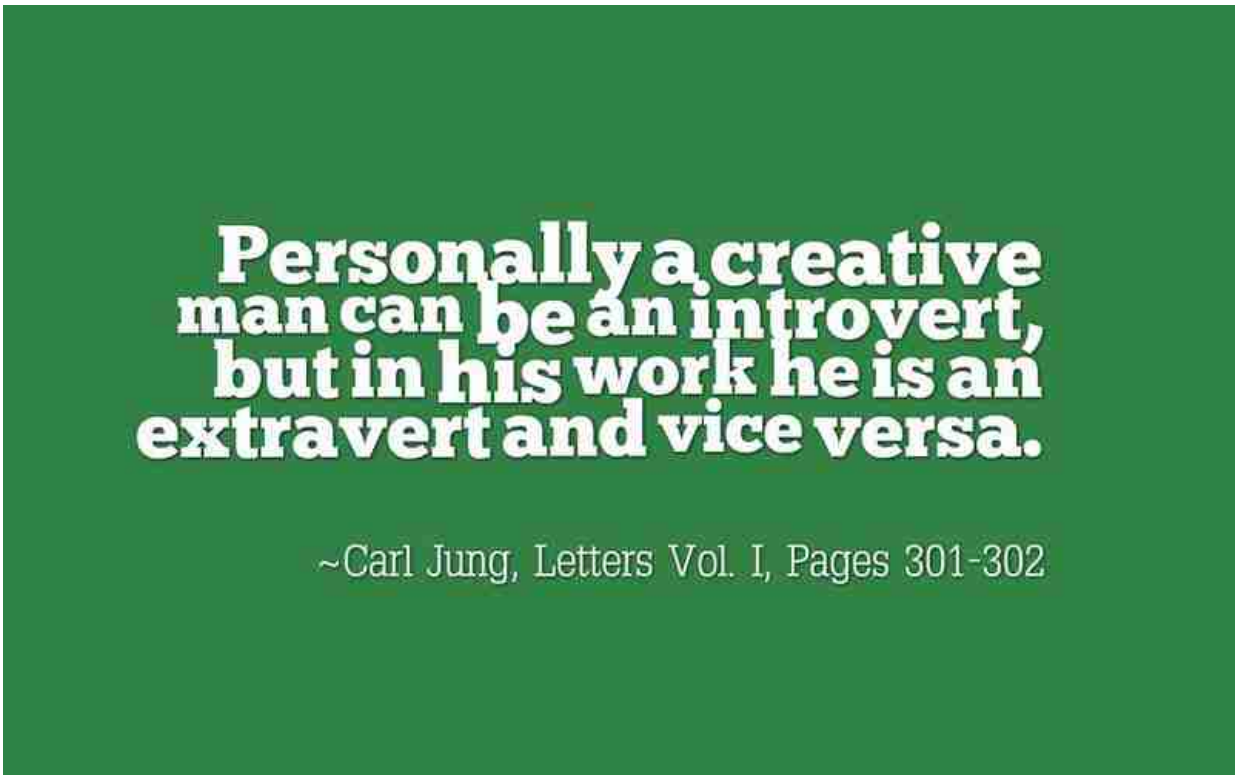
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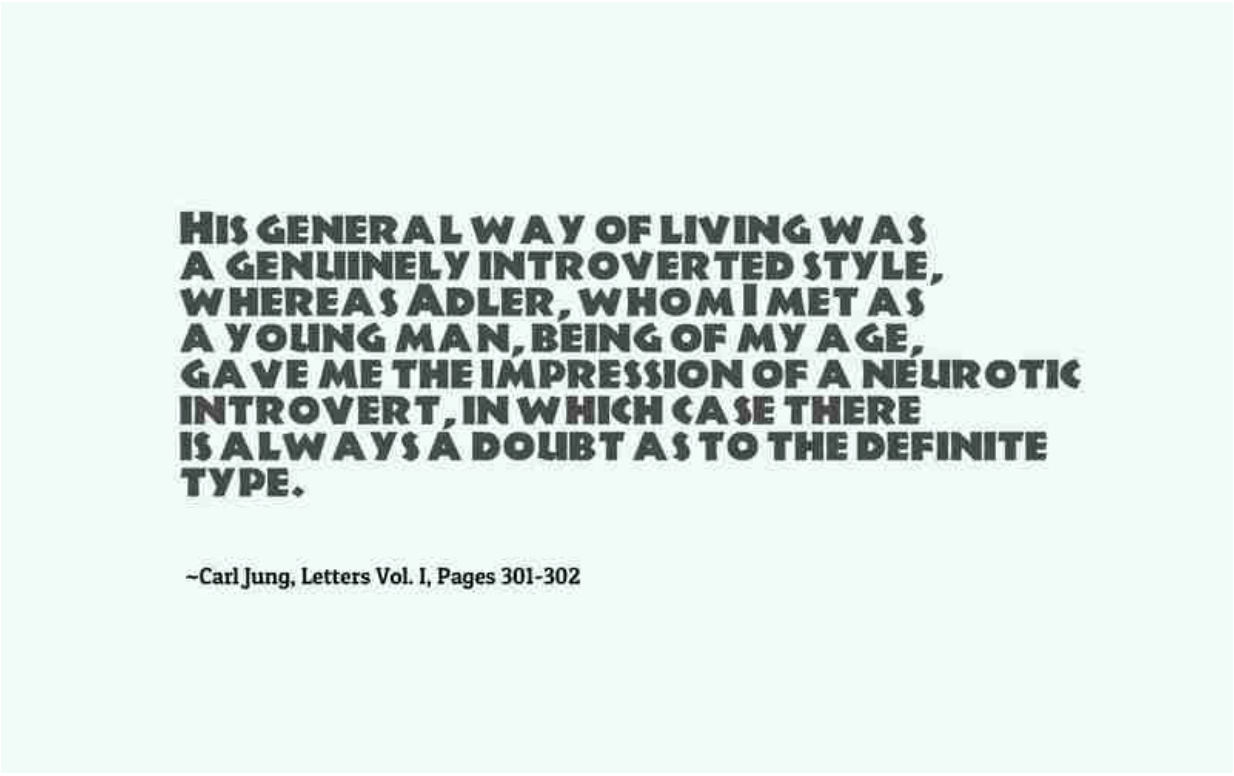
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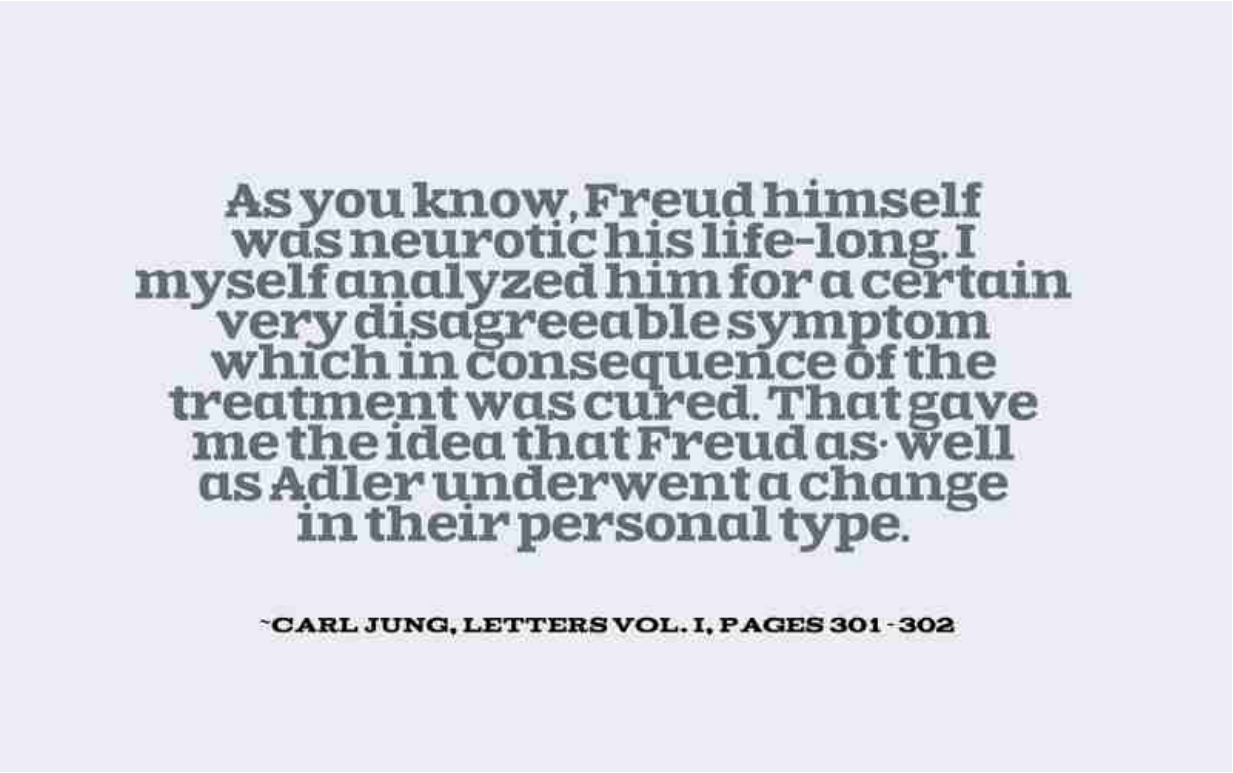
His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302


As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type.
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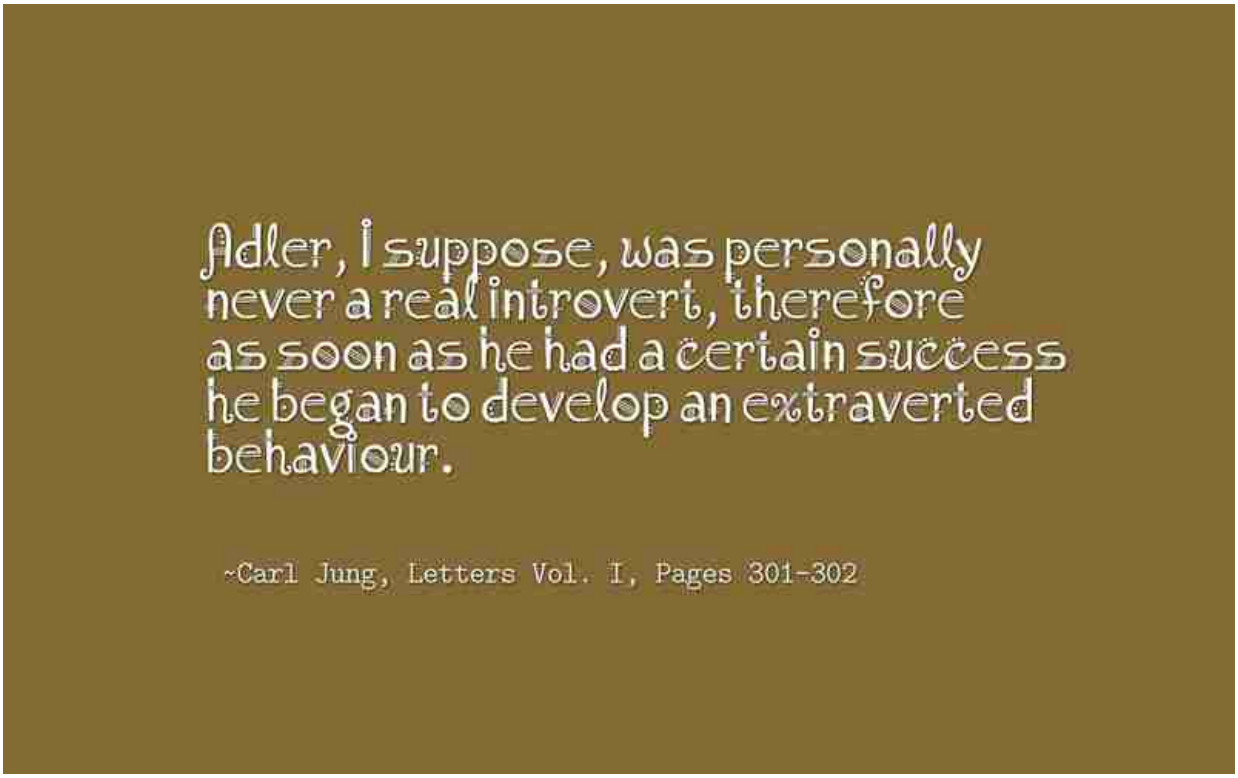
Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.
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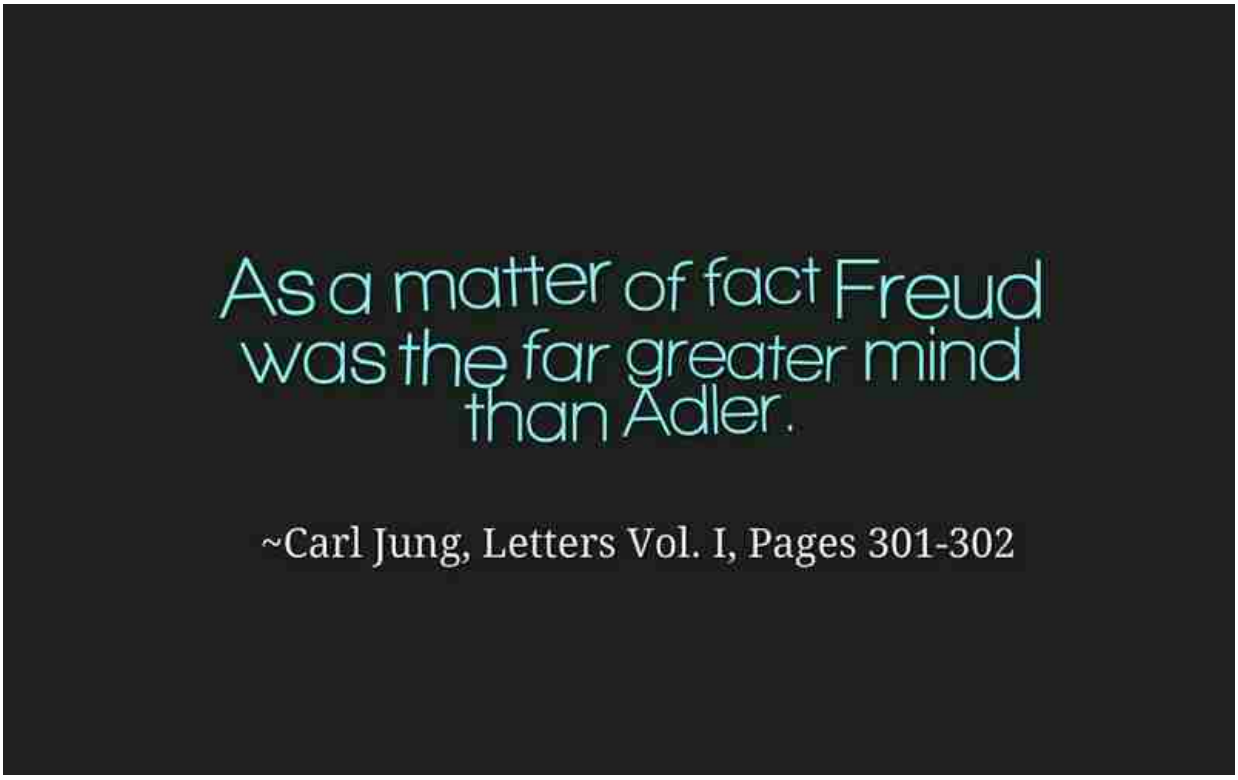
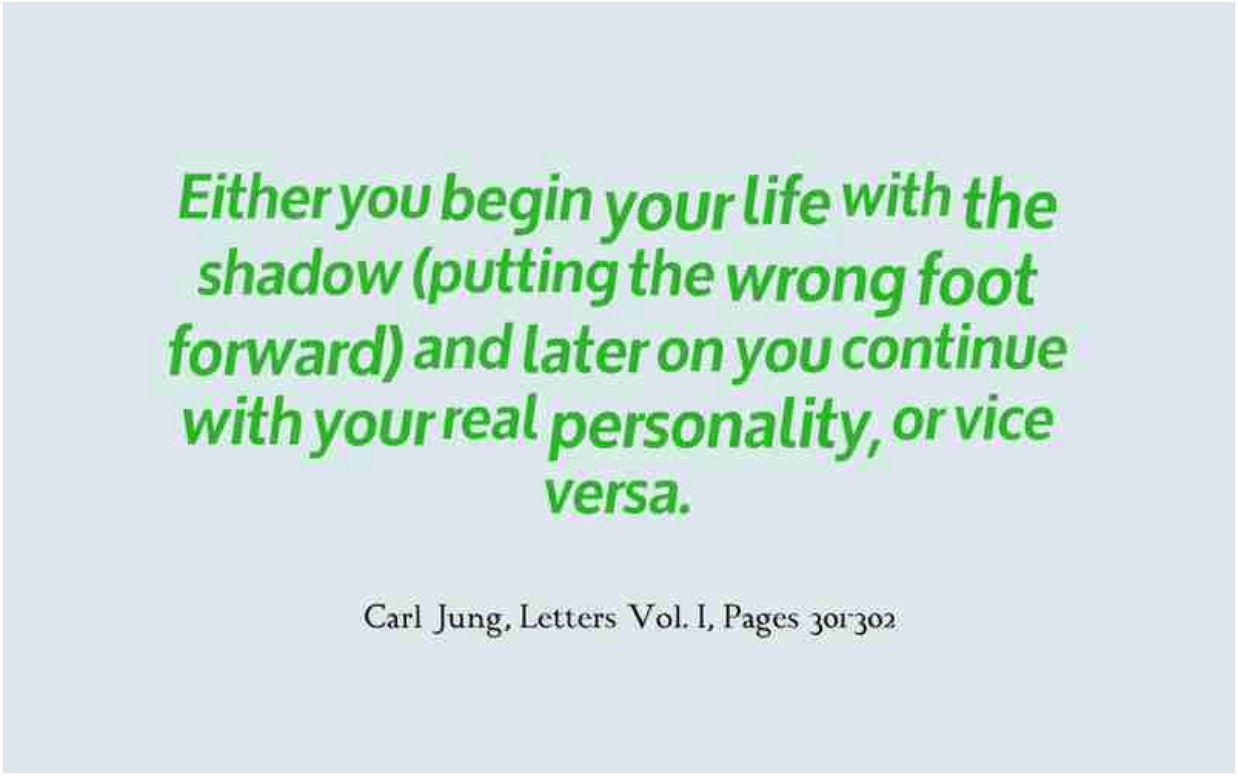


As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302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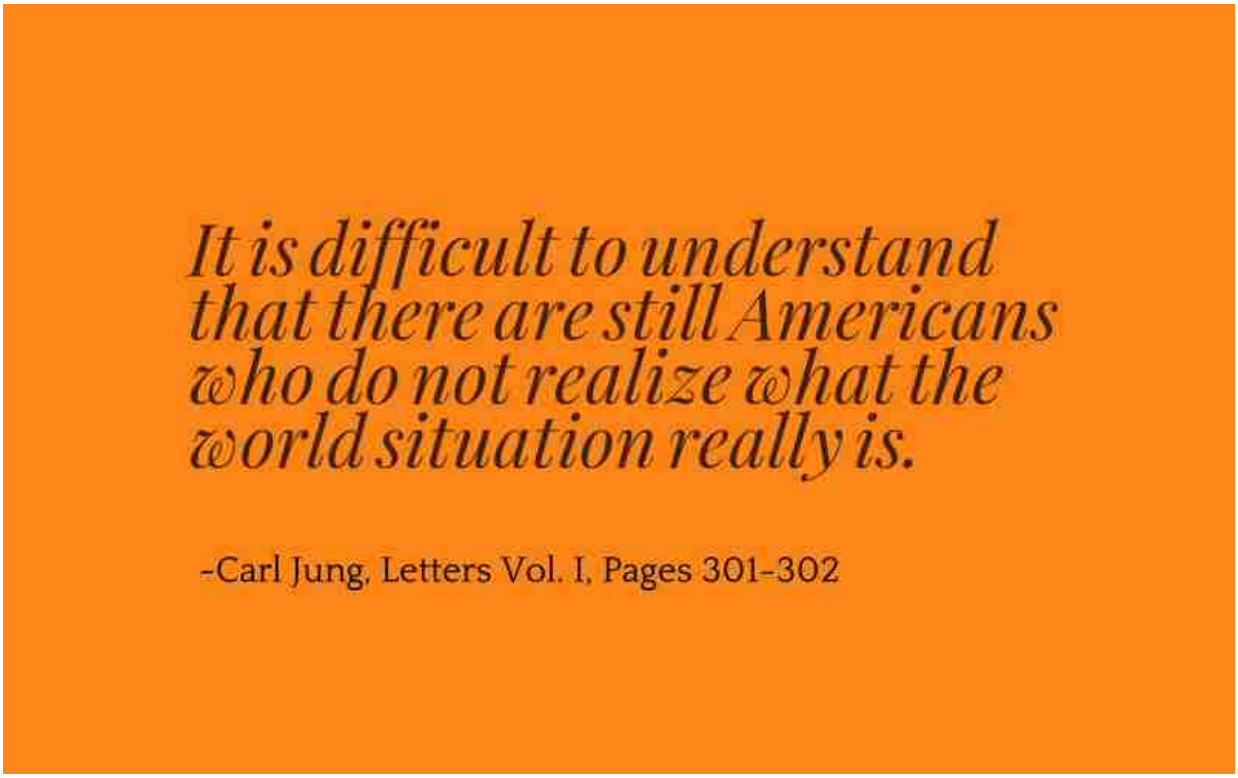
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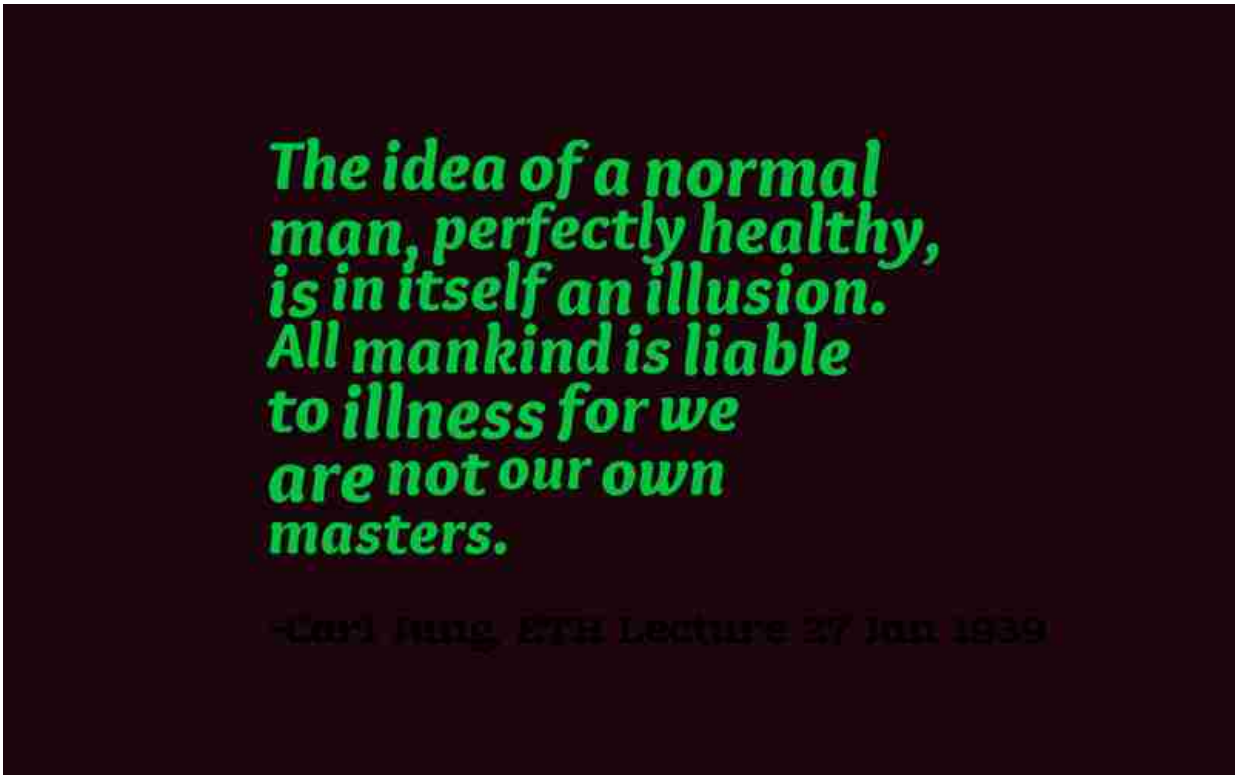
The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters.
-Carl Jung, ETH Lecture 27 Jan 1939

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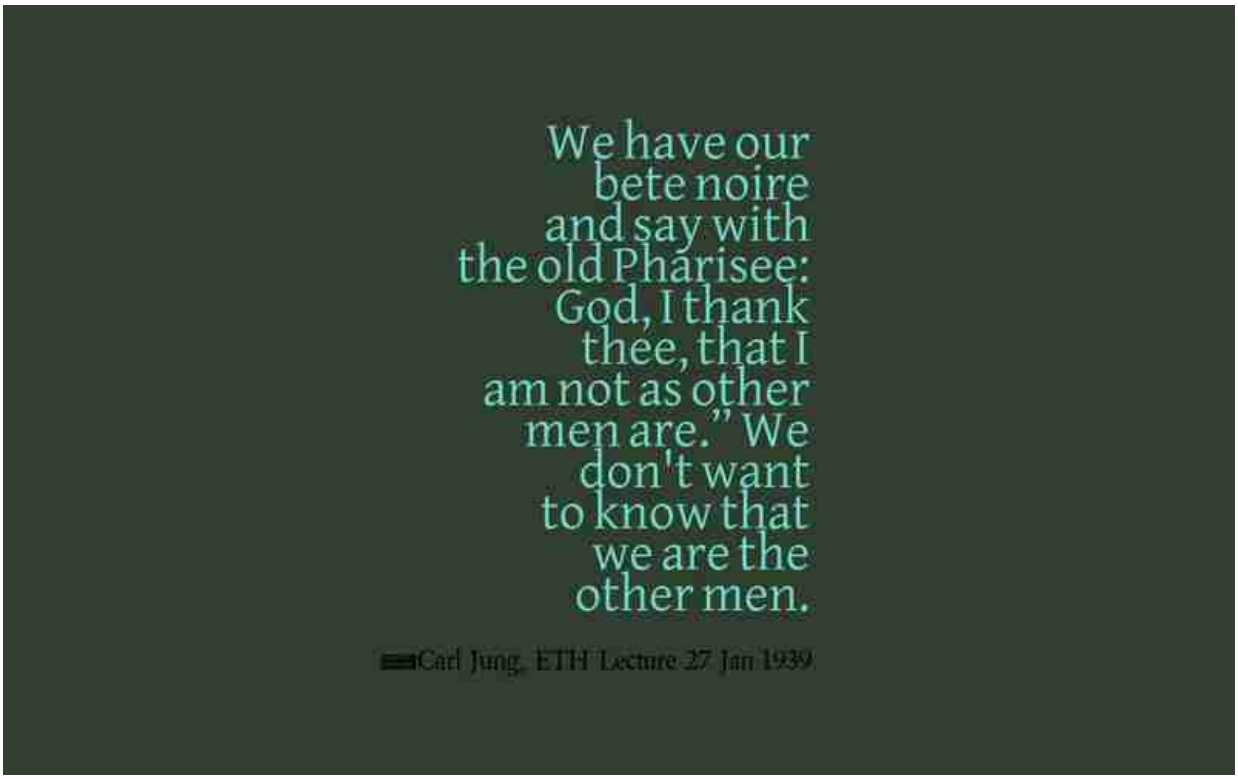
We have our bete noire and say with the old Pharisee: God, I thank thee, that I am not as other men are." We don't want to know that we are the other men.
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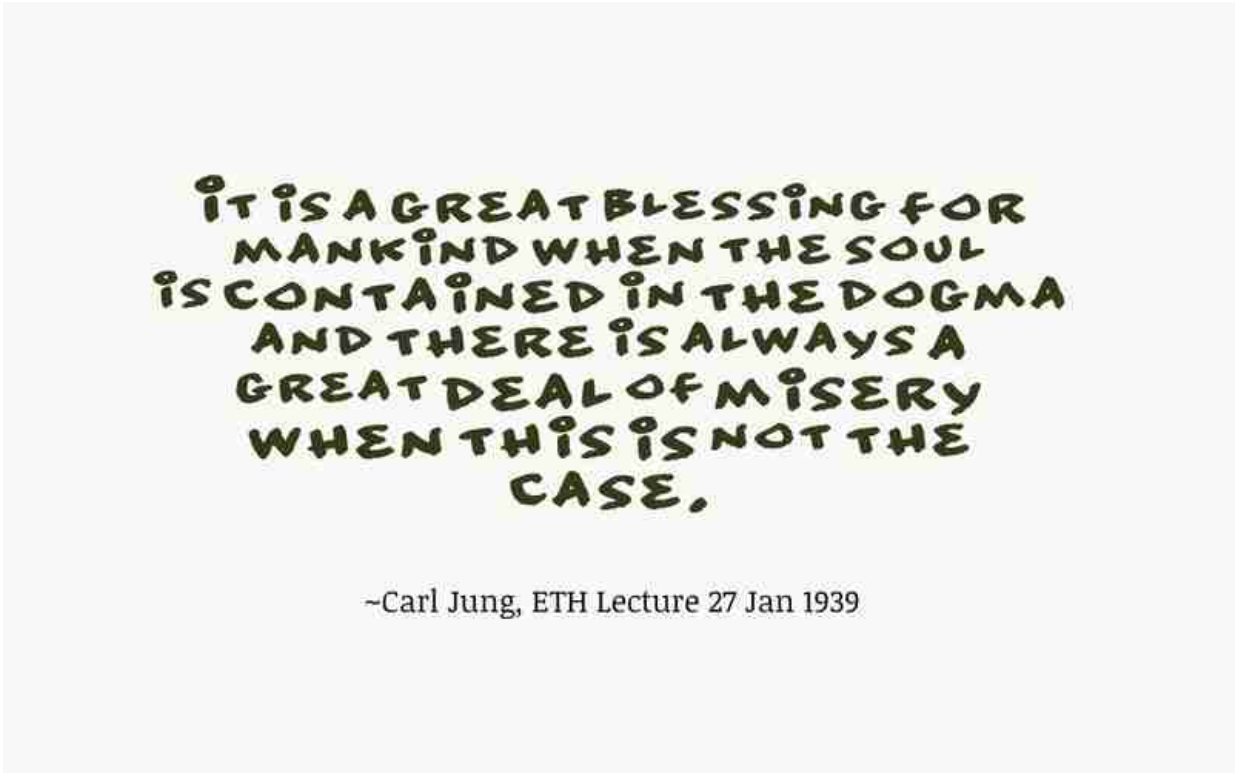
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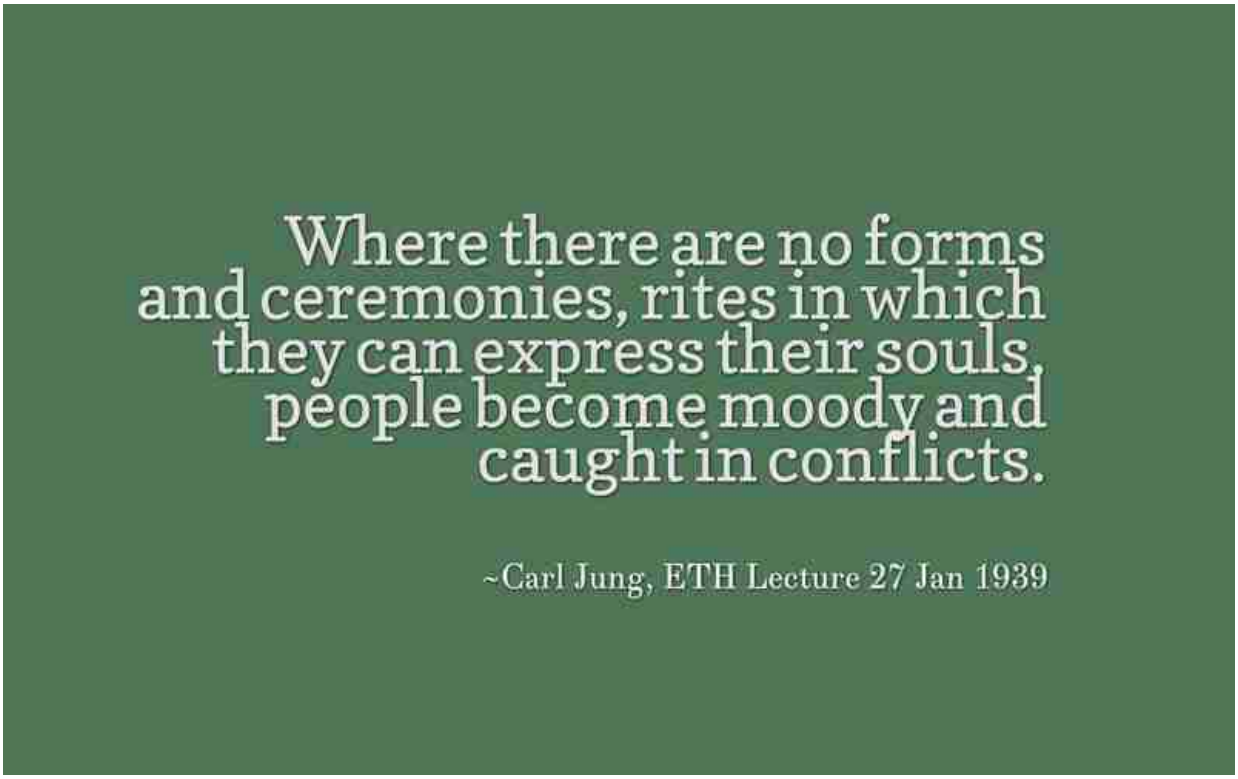
Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts.
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There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world.
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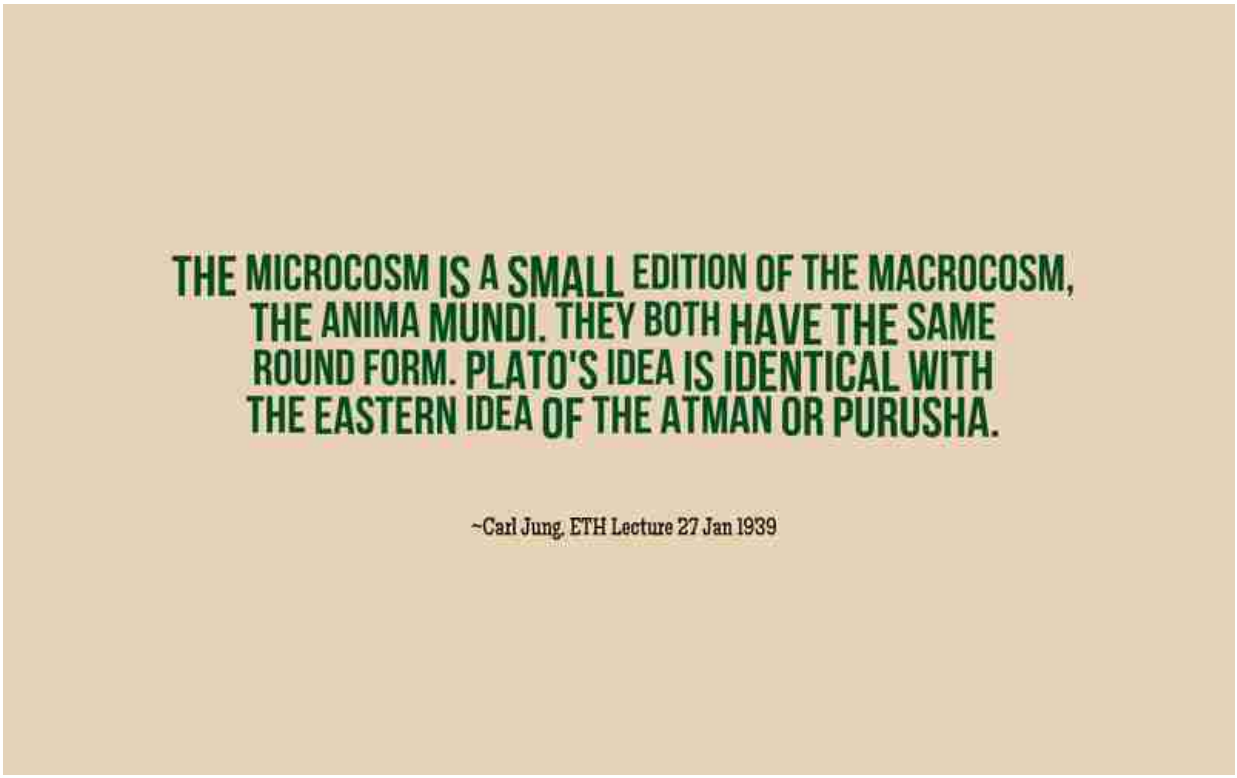
THE MICROCOSM IS A SMALL EDITION OF THE MACROCOSM,
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ROUND FORM. PLATO'S IDEA IS IDENTICAL WITH
THE EASTERN IDEA OF THE ATMAN OR PURUSHA.
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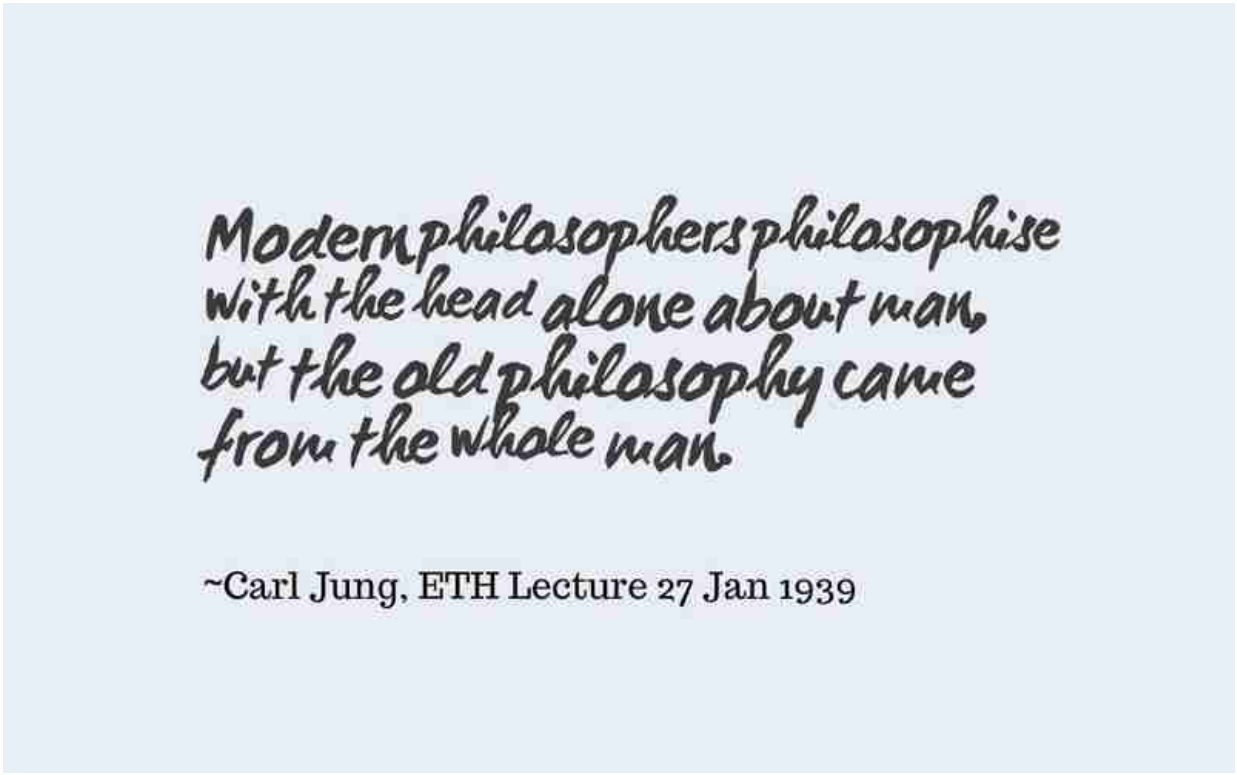
The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939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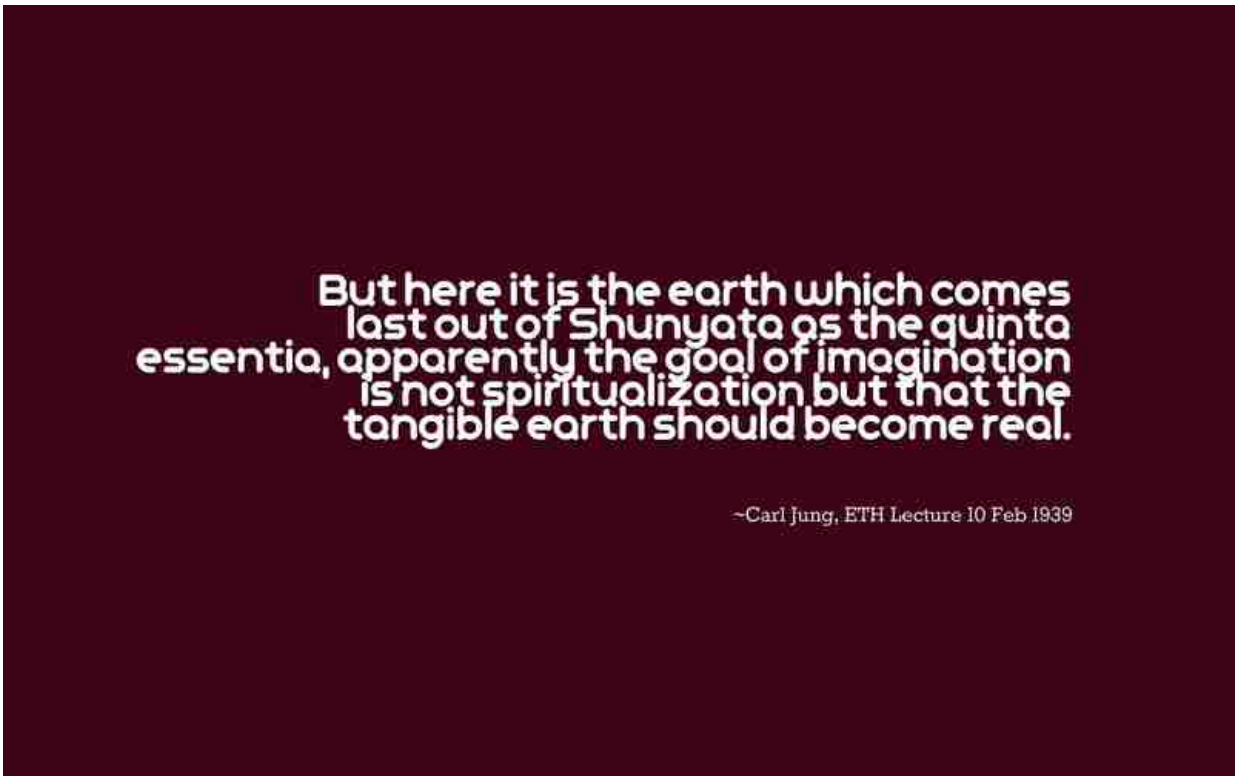
But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real.
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But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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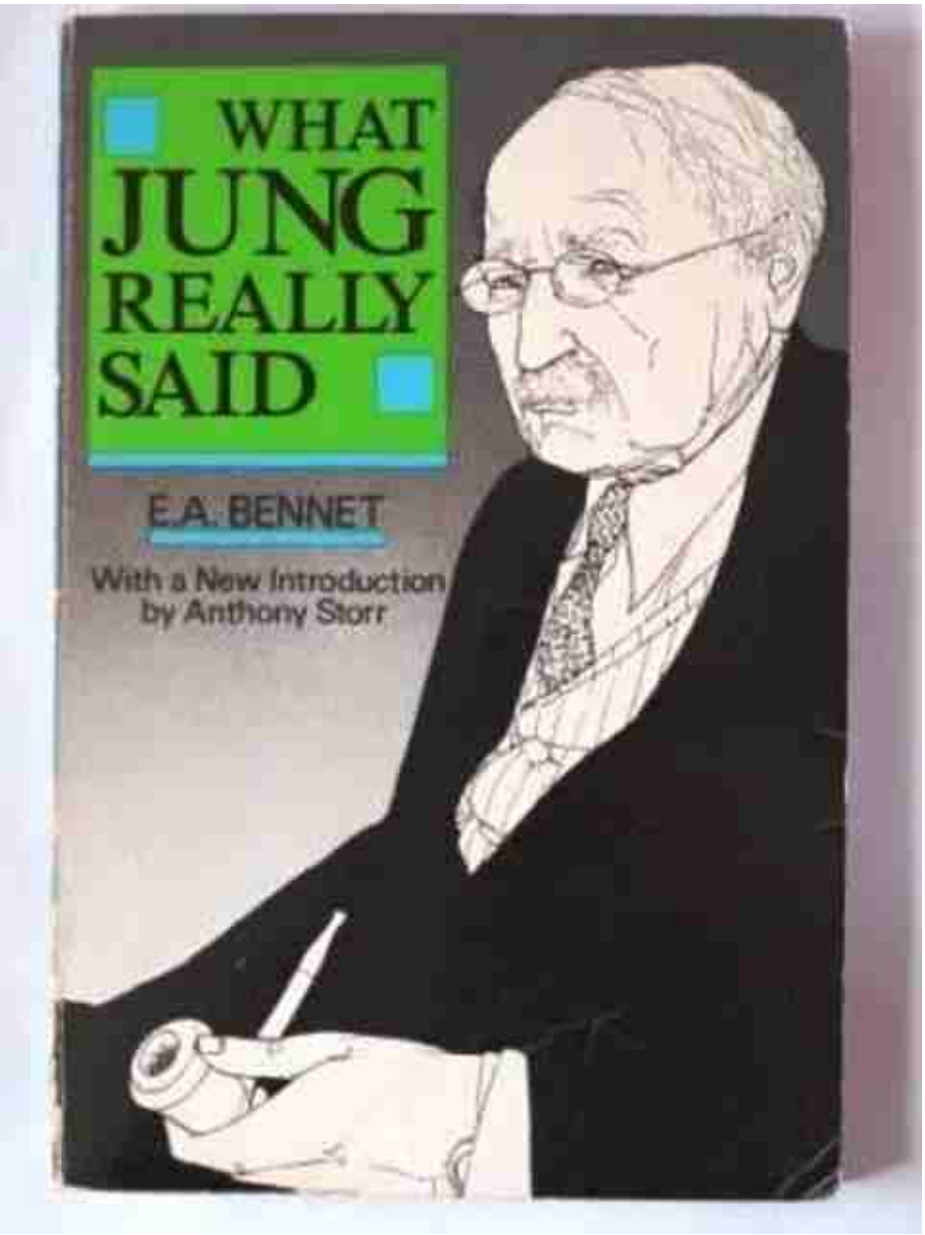
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

E.A. Bennet: He [Jung] told me of the stone he had just carved. **(2016-12-07 03:30)**



Bollingen, 20th June 1951

We sat in the alcove on the terrace under the canvas cover.

As before, C.G. was in country attire, his boots laced with string to just below the knee, drill trousers shoved into them; apron hung round his neck and tucked to one side, and a leather coat with a jumper inside, and an old hat.

He makes an impressive figure.

He told me of the stone he had just carved.

It stands on a pedestal at the side of the house, near the new wall which was being built when I was here last year.

2484

The stone was brought from the quarry on the opposite side of the lake.

A single piece was needed to finish the wall at one corner and the size was carefully measured.

When C.G. saw the stone coming in the boat he realised it was not the right size for the wall.

But then his heart leapt – it was a perfect cube! 'That's the very thing I want!'

He felt it was miraculous.

He had the stone put in place and has carved three faces of it.

On the front is an inscription in Greek characters and a small figure, a homunculus.

The right face, in Latin, commemorates his seventy-fifth birthday expressing gratitude for all life had given; it is as follows:

Hic lapis exilis extat pretio Quoque vilis. Spernitur a stultis Amatur plus ab edoctis.

In Memoriam Natus Di EIL XXV C.G. Jung Ex gratitudine fecit et posuit MCML

The third face is carved in condensed mediaeval Latin – impossible to read unless one knew the abbreviations.

He learned these, he said, in order to read certain mediaeval texts.

Then he talked of types, and especially of the functions.

I asked about the correlation of functions or types and neuroses of different kinds.

He said this would be very difficult, for we get introverted hysterics, and we just can't say why a neurosis is as it is.

Probably there is much in mutation, or in the family pattern of the father or mother; but it seems less probable that it fits in with a special type or function, although this may come into it a bit.

I told him I had been asked to write a brief note about him for the British Medical Journal and he said, 'Whatever you say make it clear that I have no dogma, I'm still open and haven't got things fixed.'

He went on to talk of Freud's insistence on dogma; to him it was absolutely necessary.

C.G. said that Freud did a great work in exposing the working of the mind in repression; but his need to hold to his dogma led him to make everything fit his theories, for instance dreams: if they did not fit in one way then they had to fit in another.

He always treated Freud with respect and called him Professor.

He said Freud had no notion of the anima.

I spoke of archaic ideas and archetypes, and he said certainly Freud had some of these ideas in a partial way,

but he made no use of them.

In 1905 he had written to Freud saying that while repression was valuable it did not explain all the facts; there was also the autonomous psyche, the complex, and this acted on its own apart from repression.

Freud did not like the idea of the autonomous psyche, but the complex was a demonstrable fact and it did act on its own.

22nd June 1951

We spoke of groups, and C.G. said he thought it important in a group of doctors that there should be some lay people also, it keeps a balance.

He went on to talk of interviews.

He regards an interview with a patient as a social occasion; if the person has a neurosis that is something more, but people should be regarded as normal and met socially.

Speaking of intuitive people, he said it was important for them to get down to some task and make it real, 'Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven't, they must do the work.'

I asked about connections between organic disease and neuroses, and he said the links were not clear.

He mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB.

He had often treated people with TB psychologically, and when their breathing improved, became deeper, they got better.

The restriction in breathing affected the apex of the lungs.

Freudians treat the sickness –put the patients on a couch with a rug over them, then they are in the sickness.

He doesn't believe in using a couch, but looks on patients as healthy people interfered with by their neurosis.

Also if you have a dogma then you always know, everything can be explained.

But if you haven't then you must find out, and every person is different.

So psychopathology is difficult and you can't fit people into your preconceived ideas. E.A. Bennet, Conversations with Jung, Pages 69-75

Carl Jung on the "Shadow" – Anthology (2016-12-08 03:30)

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 233-235

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

When you don't acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.

If you get rid of qualities[of the Shadow] you don't like by denying them, you become more and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter. Carl Jung, Dream Analysis, Page 53.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

A man who is possesses by his shadow is always standing in his own light and falling into his own traps. Carl Jung, CW 9.1, Para 222

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Pages 544-546

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Pages 544-546

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one's being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Pages 468-469

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Pages 430-433

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Pages 253-254.

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Pages 163-174

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Pages 163-174

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Pages 116-117.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

"What ye have done to the least of your brethren ye have done unto me." The least of me is my inferior function which represents my shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. "I am the least of my brethren and my own shadow." Carl Jung, Jung-Ostrowski, Page 13.

This man [Jung] did in fact accept the shadow and. . . this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being. Elizabeth Howes, J.E.T., Page 120.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization, and take responsibility for them. Carl Jung, Letters Vol. II, Pages 276-277.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . Carl Jung, CW 9i, Para 222f.

In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, "The Shadow," Aion, CW 9ii, par. 15.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning

in their modesty. Carl Jung, ETH, Page 113.

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Pages 553-554.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, Modern Psychology, Vol. 1, Page 68.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a

narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, Archetypes and the Collective Unconscious, vol. 9, pt. 1 p. 21

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung; CW 11: Psychology and Religion: West and East; Page 14.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Spuk: Irrglaube oder Wahrglaube? ; Foreword by C. G. Jung; In CW 18: P. 10.

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung; The Postwar Psychic Problems of the Germans.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember

that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung; [Definitions," CW 6, par. 813.]

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung; CW 9/2, par. 63.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece." Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8; On the Nature of the Psyche, Page 208.

The shadow is something very evasive. I don't know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

Dr. Jung hypnotizes his mother (2016-12-09 03:30)

Another instance of the same thing was C.G.'s mother.

She remarked to him that hypnosis was a lot of nonsense and he replied, 'Oh no, I'll show you.'

He told her to hold up her arm, and then said, 'Now you can't put it down.'

She said, 'Oh yes I can.' 'Well, put it down then,' said C.G.

'No,' shevanswered, 'I'm not hypnotised but I don't want to put it down.'

Mrs. Jung and C.G.'s sister were there and they laughed.

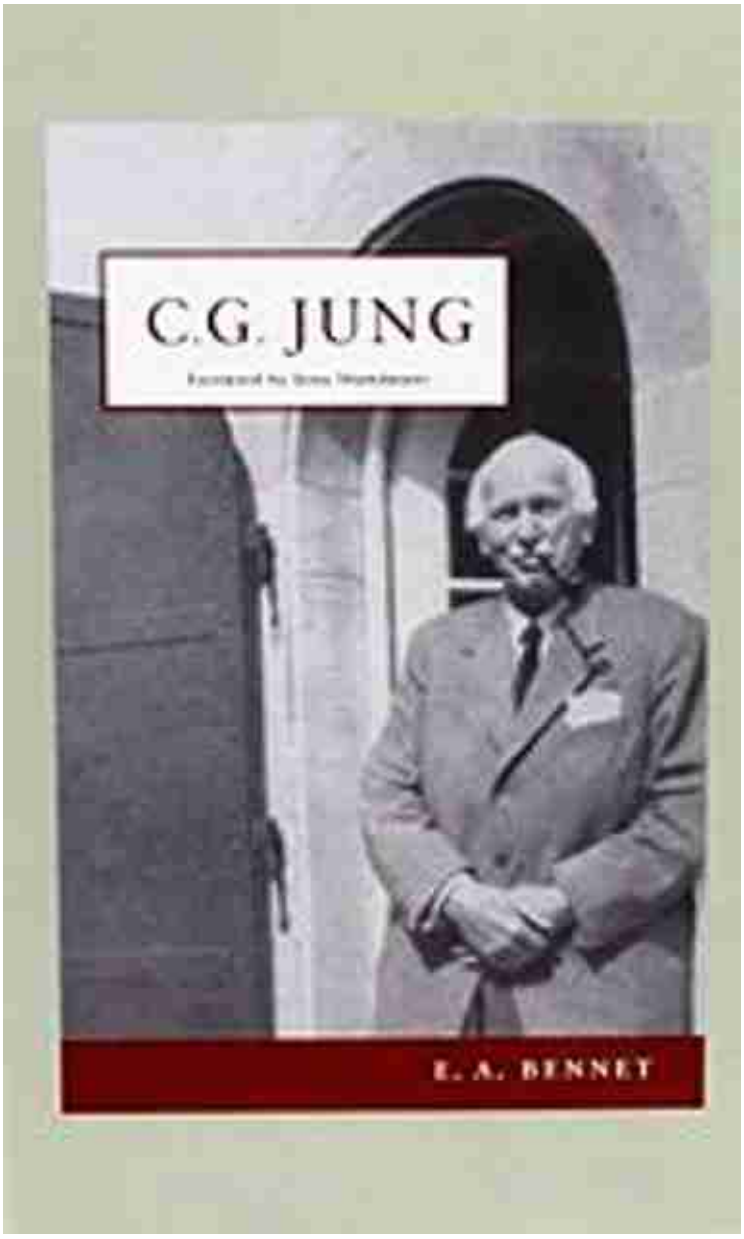
Then he lifted his mother's leg and held it horizontally, and there she sat with her arm up and her leg

stuck out.

She couldn’t move until he told her to do so, and yet she insisted that she was not hypnotised.

E.A. Bennet, Conversations with Jung, Pages 97-98

E.A. Bennet: He [Jung] is working on a manuscript with Marie-Louise von Franz. **(2016-12-10 03:30)**



Küsnacht, 14th January 1952

Breakfast with C.G. and Mrs. Jung, and a walk afterwards with C.G.

2496

He spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans.

You can't make peace with termites, they just go on and on; that's how it is with the Russians and it's best to realise it.

It is constant attrition, and there's no end to it.

He is working on a manuscript with Marie-Louise von Franz.

It is an old manuscript he found in the British Museum and there are copies; one was in Leyden for safety during the War.

She is writing a commentary on it, and it will be published as a companion volume to his own writing.

He told me how, when he built his house here forty-three years ago, there were meadows all round; the road was quiet and about twice the width of the drive up to the house.

His hedge had been at the kerb of the present sidepath and when the road was widened he had to give up part of his garden.

We went along to a little park and sat in a shelter – pretty cold, but sunny.

In the evening, after my lecture and dinner later with friends, I returned to Küsnacht at 10.15. Mrs. Jung let me in and said they were in the library.

There was C.G. in his usual chair by the window under the lamp.

He looked rather older and a bit tired, but he was full of life and, as always, went on to some topic.

He wanted to know how many petitions there were in the Lord's Prayer, because he was writing of this (I think correcting galley proofs of his book on Job).

I said they were really requests or statements rather than petitions, and he agreed that requests was the right word.

'Give us this day our daily bread', not just ordinary bread but the thing we live by.

He preferred Jerome's rendering.

And he spoke of the wonderful language of the English translation of the Bible, and also of the Zürich Bible, an excellent translation.

He showed me the papal pronouncement, which is in all languages as well as in seventeenth century baroque Latin; he said I should get a copy as it is immensely interesting.

It was quite a striking picture – C.G. with grey hair and feet up on a chair discussing the type of Latin, And Mrs. Jung behind, a sad look on her face at times.

15th January 1952

Walk in the morning with C.G. – got onto the unconscious.

At breakfast he had said how valuable patients' pictures were because they gave us knowledge of the unconscious which was not direct.

We can't look at the unconscious directly, it absorbs us.

It's like the legend of Perseus who cut off the Gorgon's head: he could not look at it and could not cut it off unless he did, so he used his shield as a mirror.

Guided by the reflection in a sideways manner, he wielded his diamond-edged sword and smote off Medusa's head.

Primitives, he said, are in the unconscious all the time.

In Africa, with the natives on Mount Elgon, he had to express himself very dramatically to get them to the point of action when he wanted them to do anything.

He spoke of the three principles in science – time, space and causality – and the need for a fourth, namely synchronicity.

It is a principle.

The book he has been writing with a physicist on these things is not yet published.

He mentioned his correspondence, it was 'too much', he would have to give it all his time if he were to attend to it properly.

16th January 1952

Walk after breakfast with C.G. Sunny.

He told me again, but in a different way than formerly, his dream of the mediaeval house, as follows:

I am on the first floor of a house, furnished a bit like my study – a sort of eighteenth century type.

Now I must see what is downstairs.

Beautiful old staircase, and the ground floor is sixteenth century-old, heavy, but beautiful furniture.

I thought, 'This is nice, I didn't know it was here – perhaps there is a cellar.'

And there was. I went down – bare walls, the plaster coming off, and behind were Roman bricks; a stone-flagged floor at the bottom.

In one corner was a stone with a ring in it.

I lifted it and looked down, and below were prehistoric remains – bones, skulls and old pottery.

He had this dream during his visit to Clark University in America with Freud.

He told the dream to Freud who said it must mean he wanted to get rid of someone.

Freud kept pressing this point and then said, 'Well, it must mean you want to get rid of your wife.'

In their discussion Freud disregarded everything in the dream except the bones and skulls, which he related to the death of someone.

He saw the dream only from the point of view of his theory.

Freud was bound up in his theory, it was protective; everything must be reduced to something derogatory, Then you were in a superior position.

So with spirituality – to Freud it was nothing but sexuality.

For him everything could be explained.

He asked Jung to promise: 'Promise me that you will support the dogma of sexuality.

If we have no dogma, then the black flood of occultism will sweep in and swallow us.'

The Freudians are all suffering from folie à deux and reduce everything to something else.

As against this is Jung's notion of the collective unconscious, something bigger and greater existing in its own right.

Sitting in the shelter he told me as he finished recounting the dream of the mediaeval house, 'It was then, at that moment, I got the idea of the collective unconscious.'

He said he had had a dream over and over again, before 1930, of a new wing in his house, a lovely room full of wonderful manuscripts.

He could make nothing of this then, but when he began to study alchemy he found that it had all been fore-shadowed in this recurring dream.

He said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious.

17th January 1952

We talked of dreams and organic disease, and he spoke of a girl with muscular atrophy.

He was consulted and asked for her dreams.

She had two: in one her mother was hanging – had hanged herself – from the candelabra in the centre of the room and was swinging there.

In the second dream a horse had gone mad and was in the house; it rushed along the corridor and jumped

out of the window.

The mother, the source of life, and the horse, the life principle. C.G. felt, therefore, that the outlook was bad.

He said she was not neurotic, she had the disease and the prognosis was grave.

Sure enough, she died.

In the case of a man, an American he was seeing, a similar situation evolved.

This man dreamt of his father dying, and that meant himself – 'I and my Father are one'.

Then one day he complained of his throat – some pain or tightness. C.G. thought it could be his heart.

He examined the man's heart himself and then sent him to a cardiac specialist who said there was nothing wrong. C.G. wasn't satisfied; he said that as he had sent the patient the specialist had probably thought, 'Oh, it's one of those neurotics!'

He sent the patient back for a second consultation telling him that if the specialist found his heart was sound he should get him to state it in writing, and he did so.

On the way home after this consultation, with the letter in his pocket saying that there was nothing wrong with him, the man fell dead.

He had an aortic aneurysm and the specialist had missed it.

Yesterday C.G. spoke of the Oedipus complex, that Freud had misunderstood it.

Oedipus did not know who it was when he killed his father; he was just a man he met.

This whole dogma was built on a misunderstanding.

It had been snowing in the night and the sun was shining this morning when we went for a walk, but it was cold.

C.G. wore his fur cap.

And then the snow came on again.

This afternoon we had five students at the Jung's house.

They came, at their request, to discuss case material with me.

Before the meeting C.G. met them in his library and chatted for a few moments.

Then we gathered for the discussion and Mrs. Jung came in and joined the group.

Shortly after, C.G. came in also.

So I found myself conducting a seminar with, as audience, C.G., his wife, and five students.

C.G. did not remain throughout but left after half an hour having contributed to the discussion about my patient's pictures.

At dinner we talked of it all and of other cases.

Of one patient he said, 'Let him alone and see what the unconscious has to say,' adding, 'Often I've been very glad that I haven't acted as the saviour.'

18th January 1952

Freudian psychology is neurotic psychology.

It is based on patients, and patients like the idea that someone has a theory which explains their troubles.

You never think in somatic disease about its cause only, you have to deal with it in the present.

It's no help just to search for causes and then blame the parents.

Why not have the parents as the patients?

Freud's doctrine of resistance: he said of C.G. when he opposed him, 'That's only resistance.'

But it might be another point of view; if we persist on and on that it is only resistance people get exhausted and may give up their neurosis.

But the neurosis shows fight, it's a good thing.

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated.

I raised the question of projections.

He said, 'Well, they always appear, and we must expect them.

The physician is in the situation and must be prepared to be hurt; if no disease,
He mentioned a patient who could not talk, and he said, 'What's wrong with you?

Why don't you say what you've come to say?'

She asked for a mirror and looked at herself in it, and then added that before seeing him she always looked in the mirror in the waiting room.

She was dissociated and had to do this in order to know where she was.

When people talk continuously in a stream it is because they don't want to come to the point, and he may just let them go on.

Once with such a patient he fell asleep and had a dream while she was talking; the patient did not notice, and

he told her.

She remarked, ‘Oh, really!’ and at once resumed her monologue.

‘It’s amazing,’ said C.G., ‘how auto-erotic some people are.’

The psychology of the Jew is bound up with his intellectual capacities and the other side, his instincts, suffer.

He illustrated this comment with the story of a Rabbi and his pupils.

The Rabbi was teaching, and the pupils agreed with everything he said.

Then he stated, ‘A barking dog never bites,’ and they assented.

Soon after they came to a farm and the dog ran out barking at them.

At once the Rabbi gathered up his skirts and, with his students, ran into a wood. ‘But,’ they said, ‘you told us a barking dog never bites, why did you run away?’

‘Well,’ he replied, ‘it’s quite true, but the dog might not know it.’

‘So if you have a theory you must disregard everything else!’ added C.G.

At breakfast he spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes.

One author wrote to him saying it could not be proved, it was all nonsense; and he had replied, ‘But I have always known this.’

He went on, ‘It’s like “bringing owls to Athens”, what is the sense in telling me it can’t be proved?

Of course it can’t!

What I want to know is why it works, for it is amazing how useful it can be.

Like the I Ching, it’s all nonsense if you like; but then it can be absolutely relevant – how is that?

Naturally we can’t always prove things.

But there may be some other sort of truth; and it may be true on a basis we don’t know of.

So if we are reasonable we say we don’t know how it works; but it can certainly give astonishing insight into character.’

Doctors pay no attention to the mind, to he soul.

Nor does the Church – we have all got to be miserable sinners and get rid of ourselves and accept a dogma which will save us.

He spoke of psychology as a branch of natural science or medicine.

The physician for internal diseases must learn and know what happens when food goes into the stomach.

Likewise with the mind, it was precisely the same.

Hence his question at the eminar yesterday when discussing my patient's pictures:

'What would you expect the unconscious to be doing in these pictures, having heard the case history of dissociation?'

The answer: to produce a compensation, and that is what we find in the first picture and in the others.

There is bound to be a reaction.

We get patients to draw pictures in order to release something, to let us see what is going on, what the unconscious is doing. E.A. Bennet, Conversations with Jung, Pages 77-93

Carl Jung on "Numbers" – Anthology (2016-12-11 03:30)

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Pages 327-329.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Pages 327-329.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Pages 325-327.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

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Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

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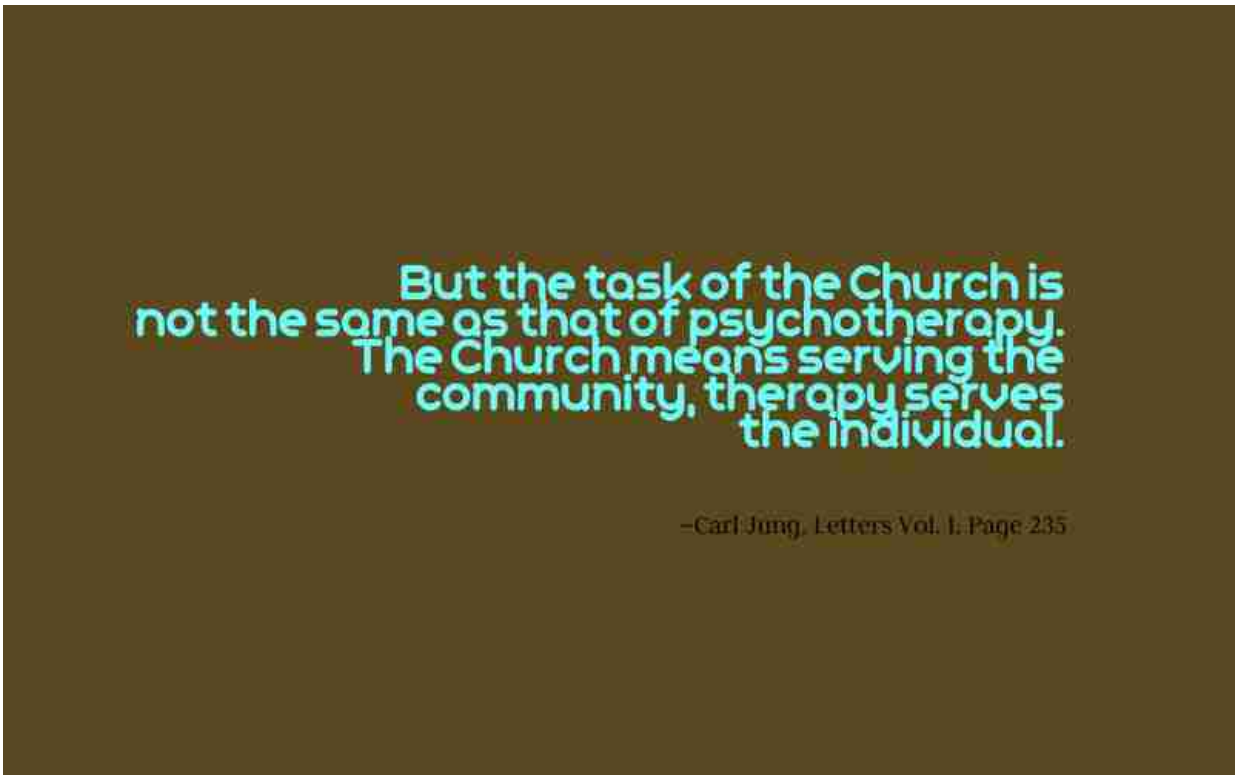
A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself.
Carl Jung, CW 8, ¶356, note 24.

... number and synchronicity... were... always brought into connection with one another,... both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

Some Carl Jung Quotations LVI (2016-12-12 03:30)


But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual.
–Carl Jung, Letters Vol. I, Page 235

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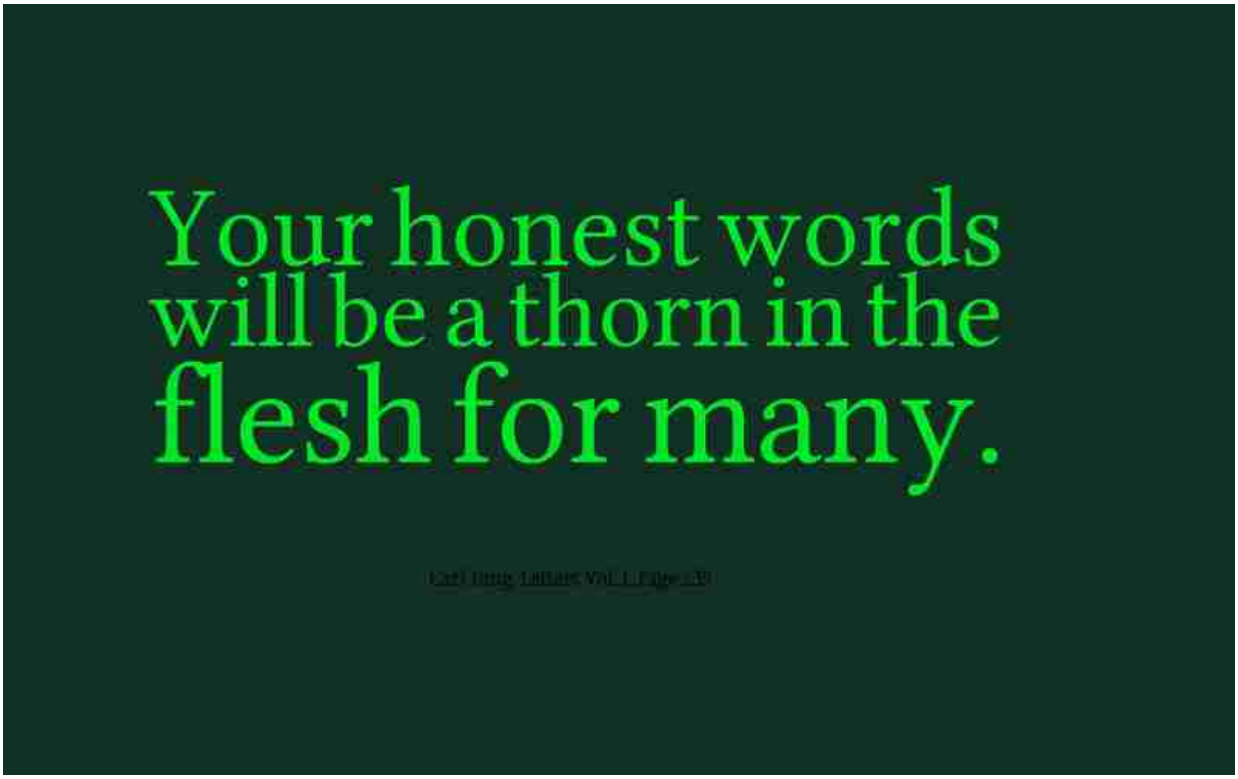
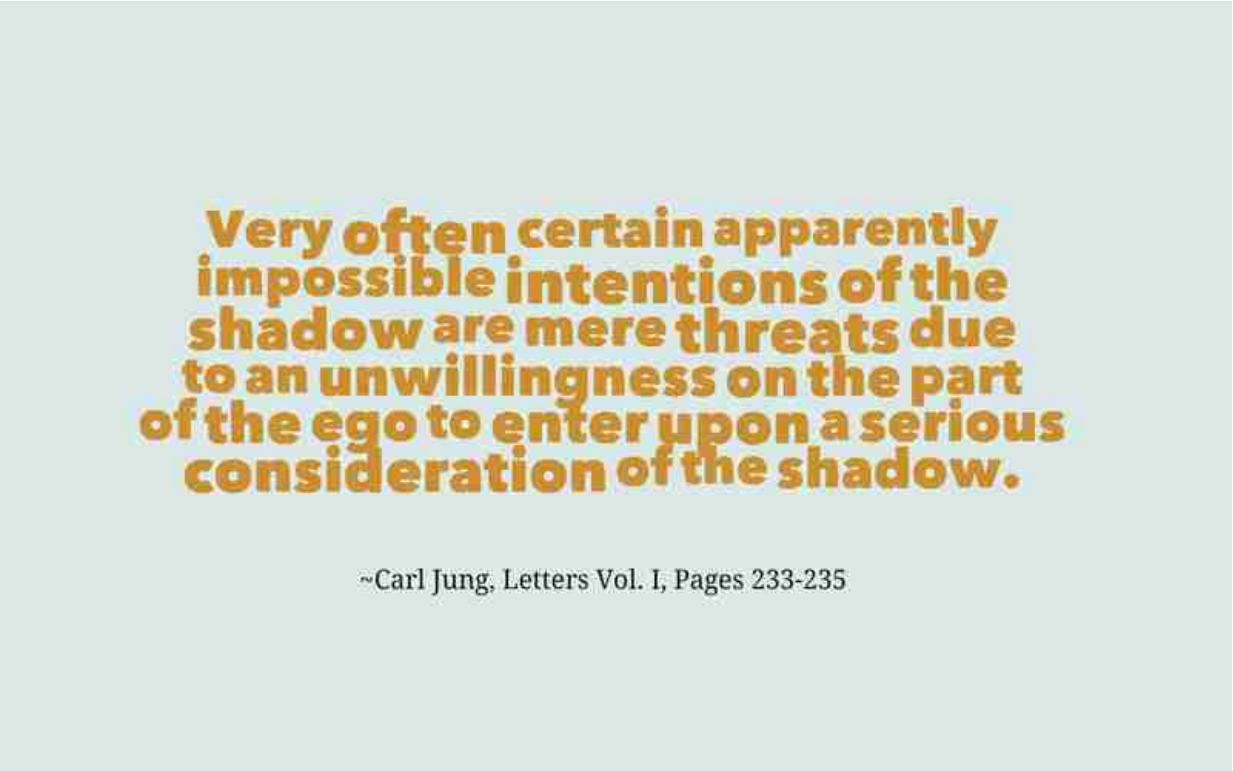


Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235


Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow.
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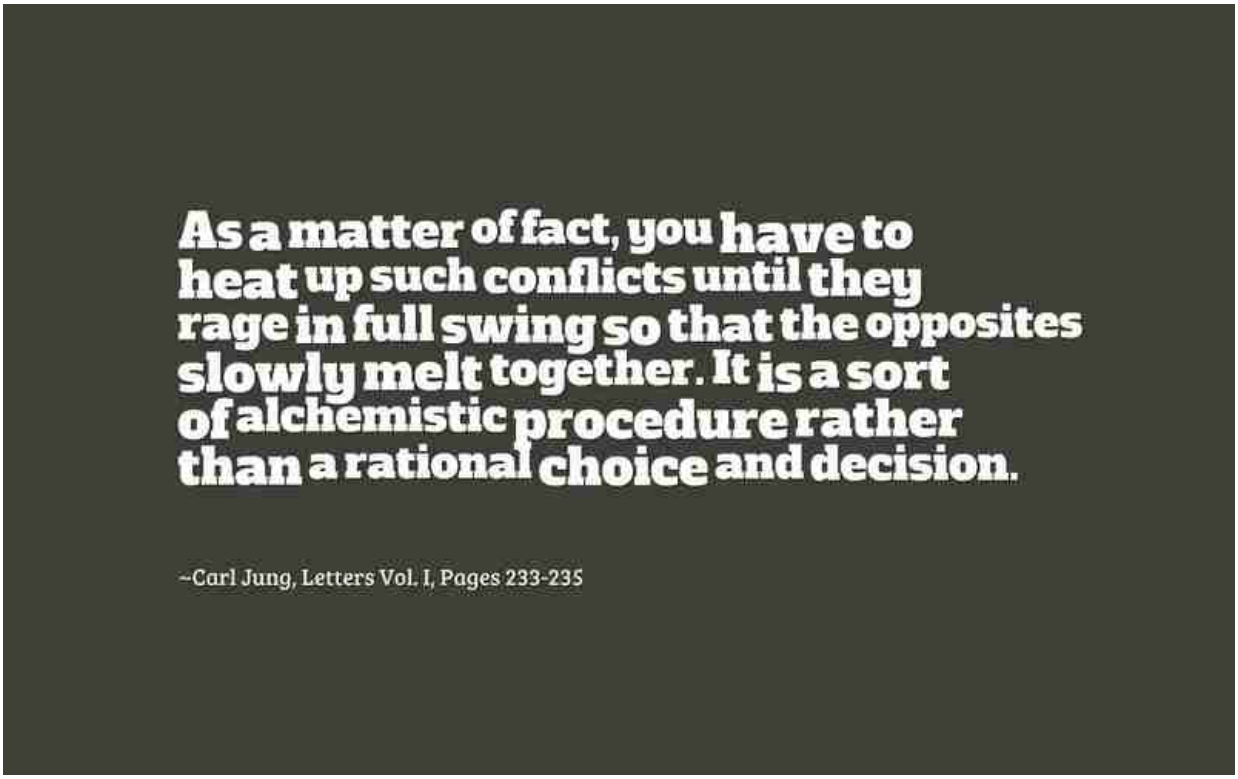
As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision.
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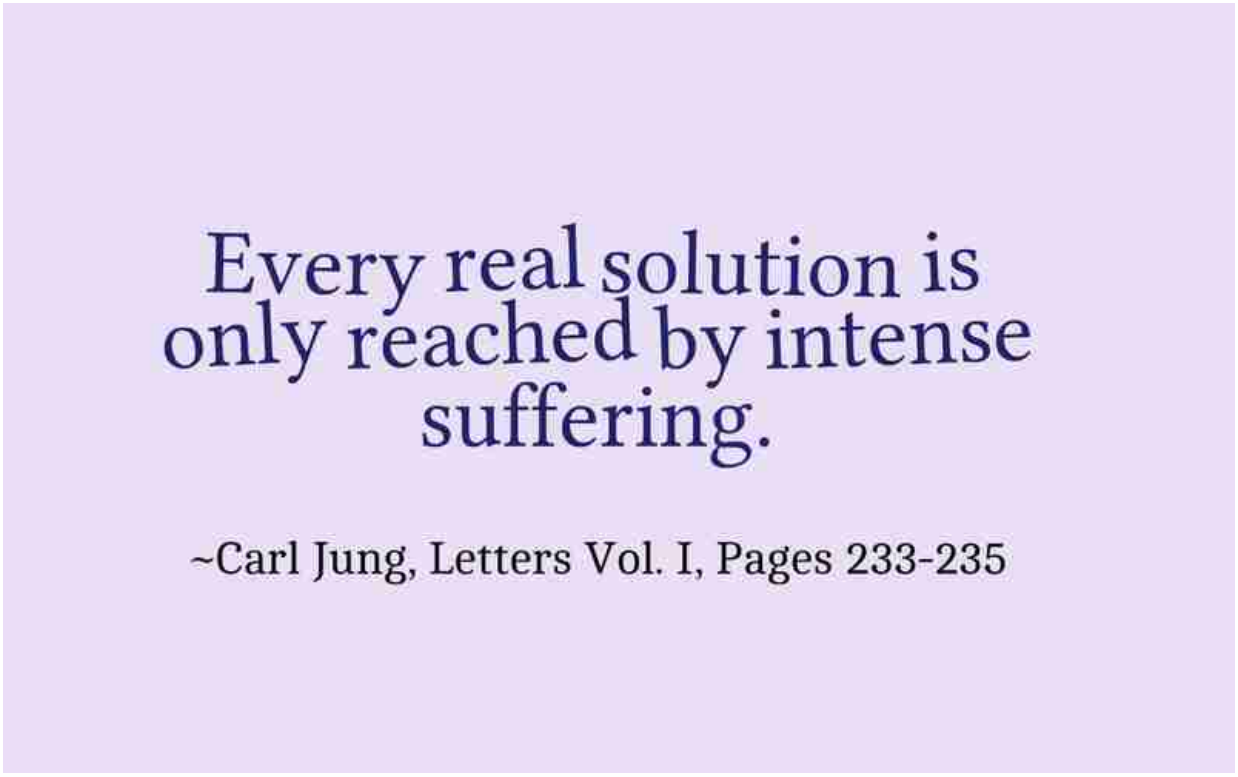

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Pages 233-235

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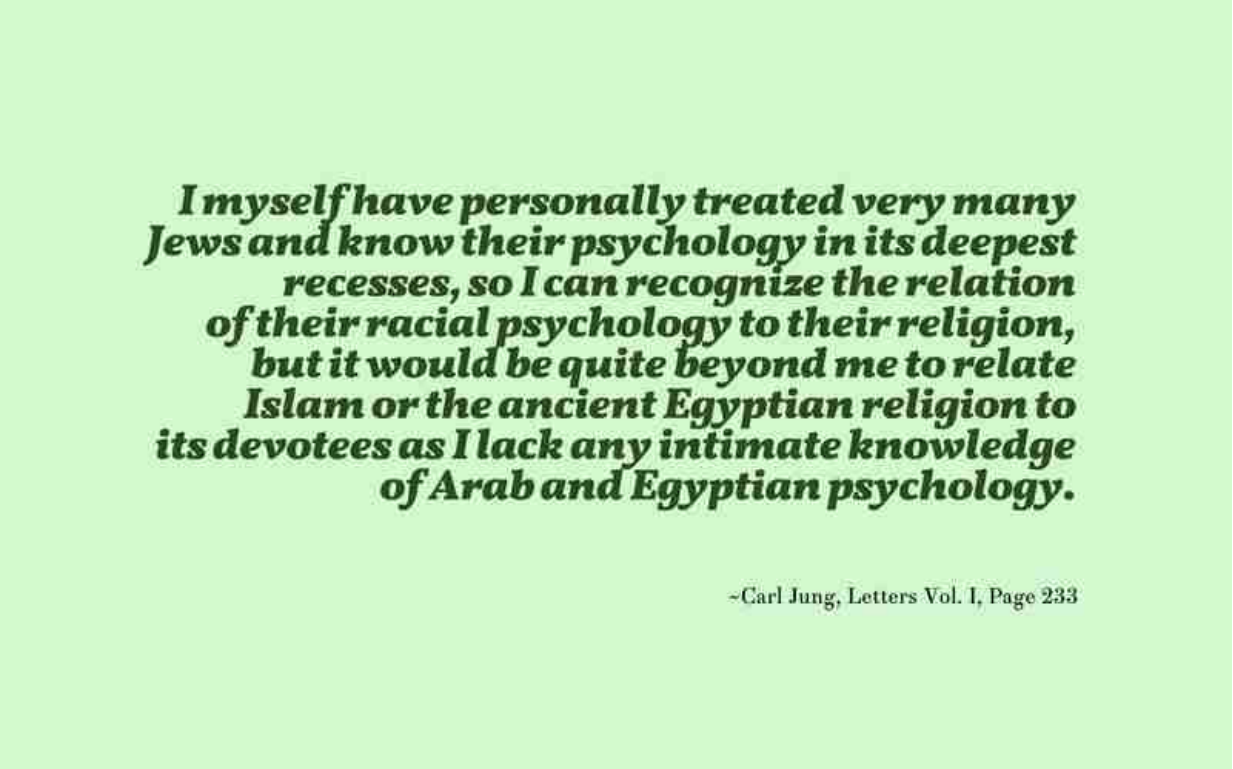
I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology.
~Carl Jung, Letters Vol. I, Page 233

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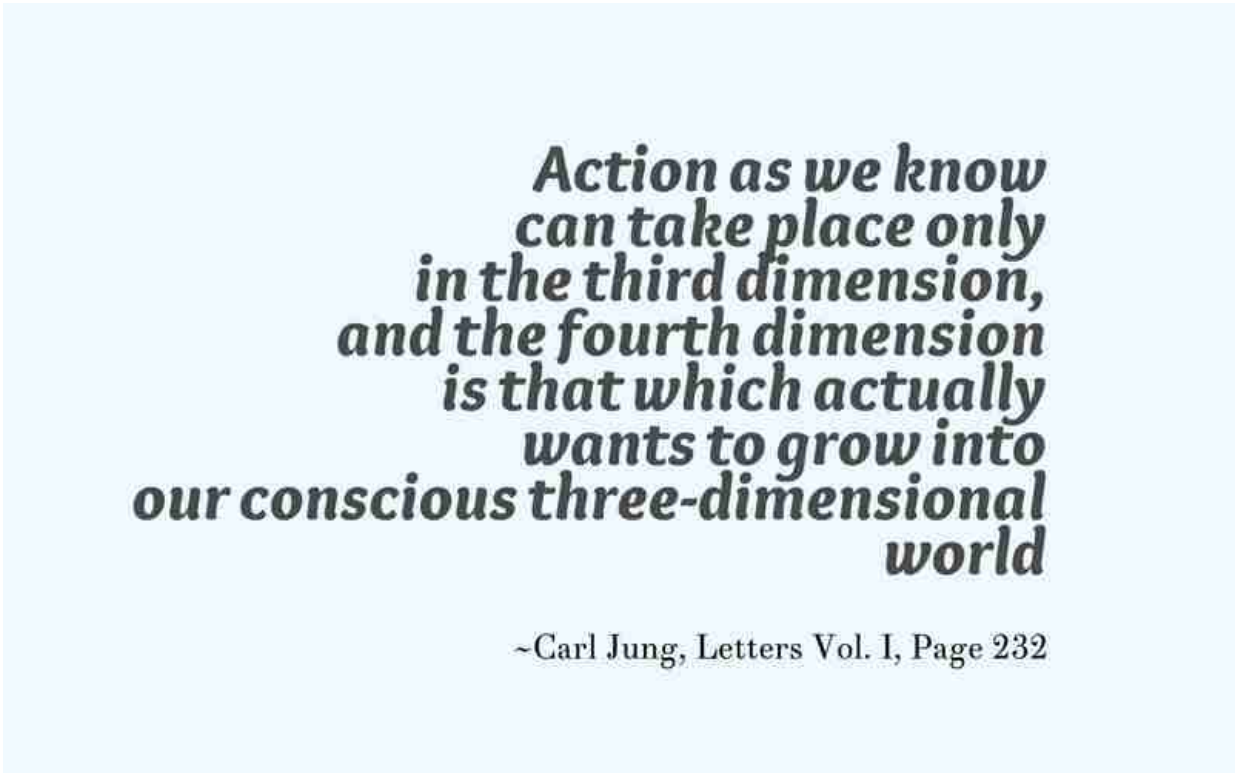
Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232



Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him.
~Carl Jung, Letters Vol. I, Pages 231-232

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It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory.
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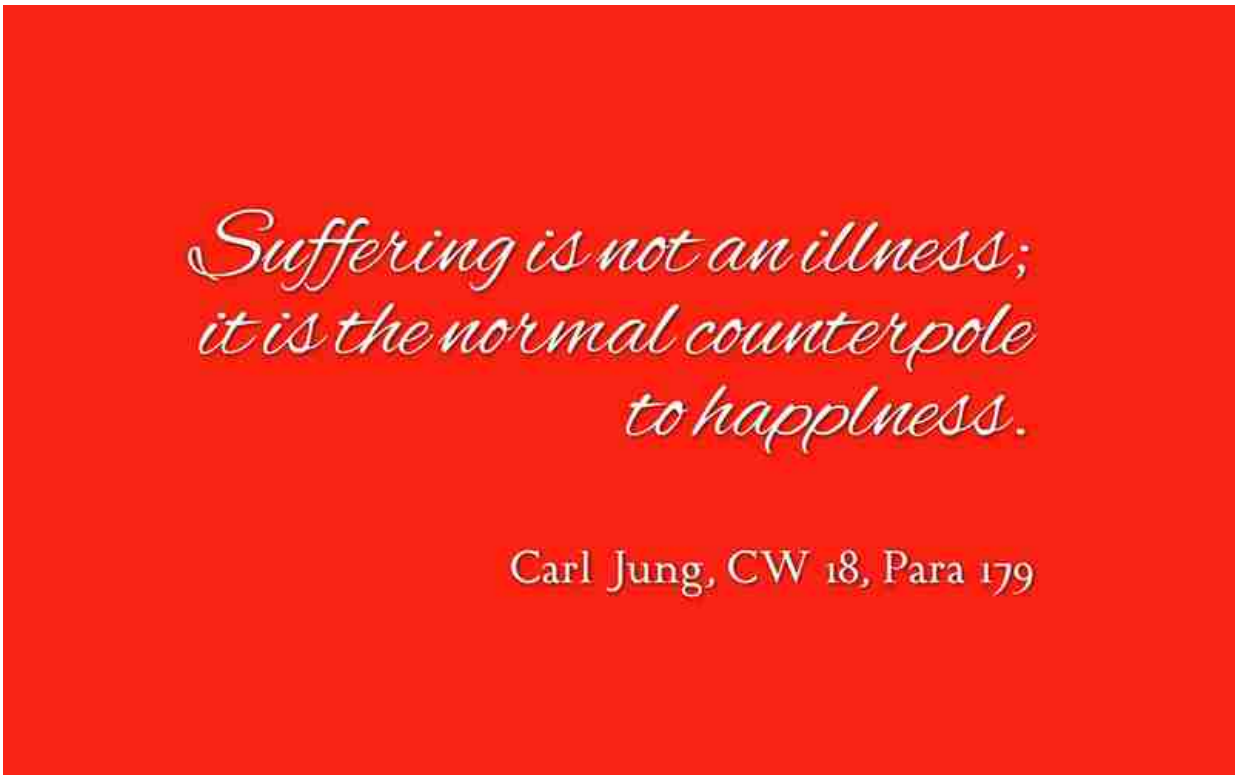
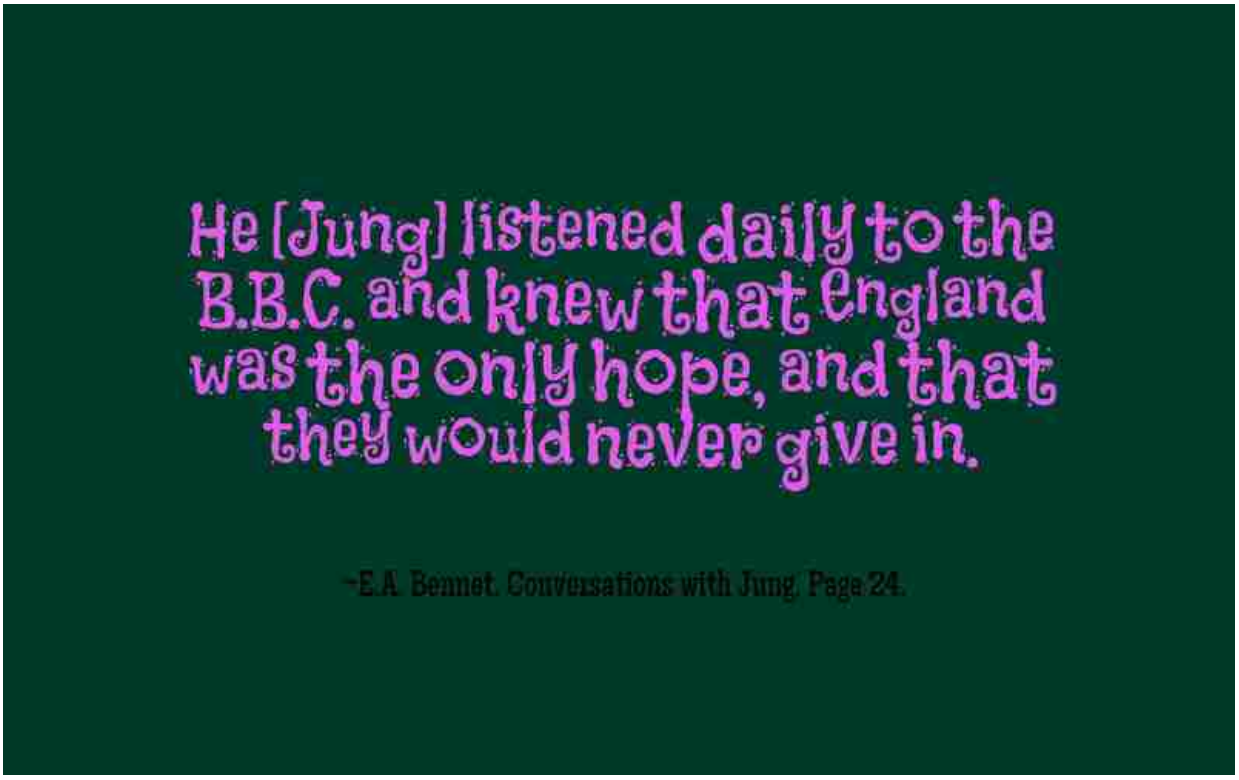


Suffering is not an illness; it is the normal counterpole to happlness. Carl Jung, CW 18, Para 179


He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in.
–E.A. Bennet, Conversations with Jung, Page 24.

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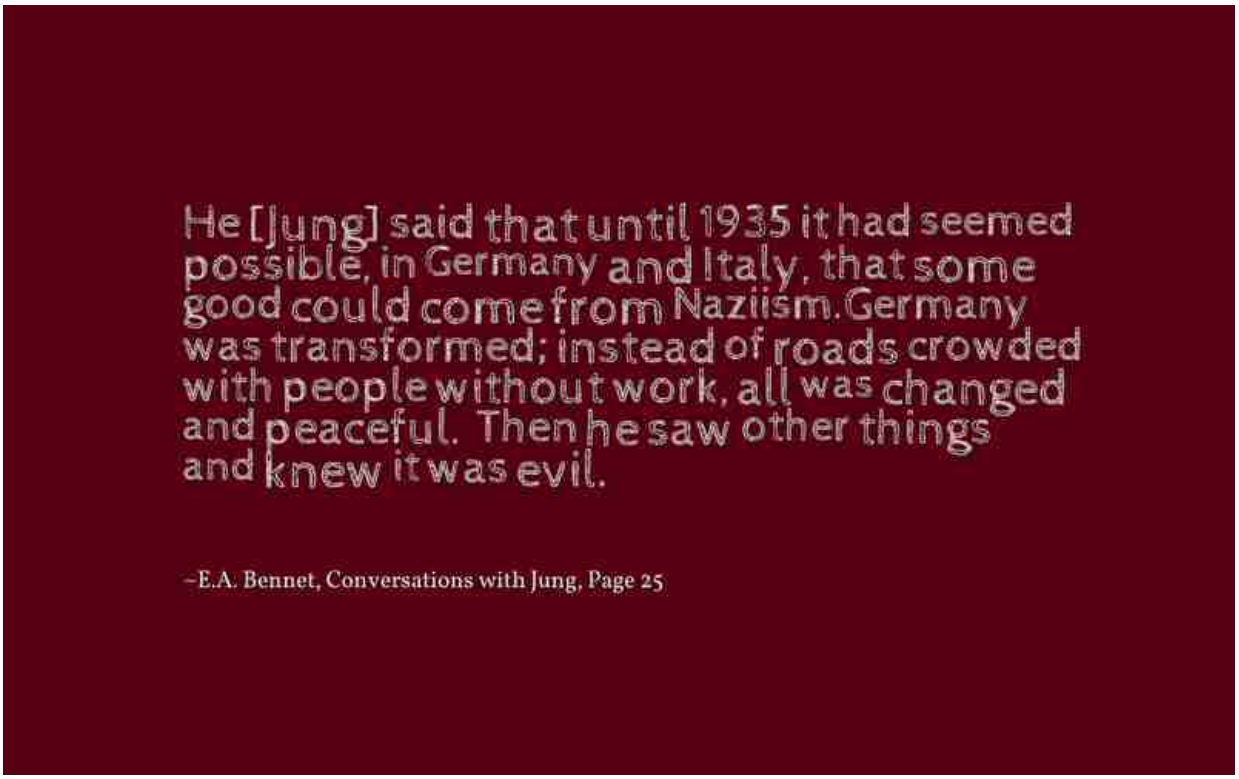
He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil.
–E.A. Bennet, Conversations with Jung, Page 25

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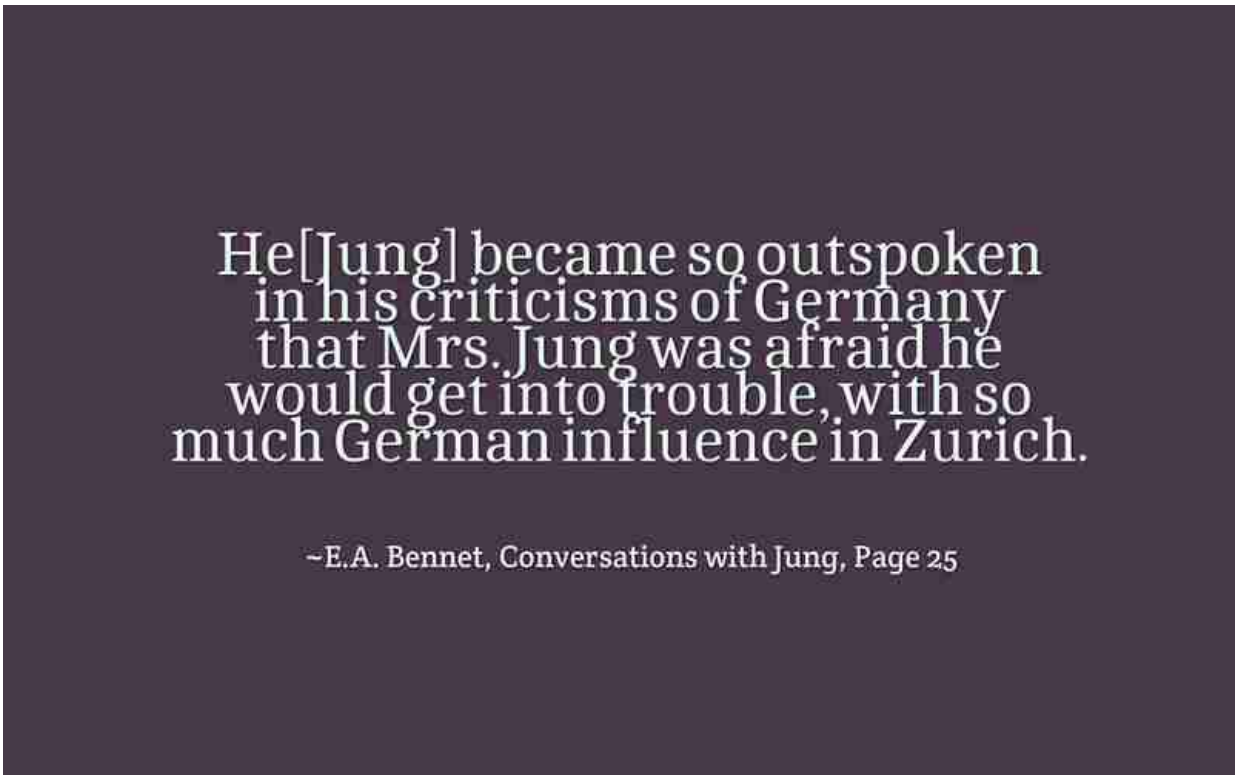
He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zurich.
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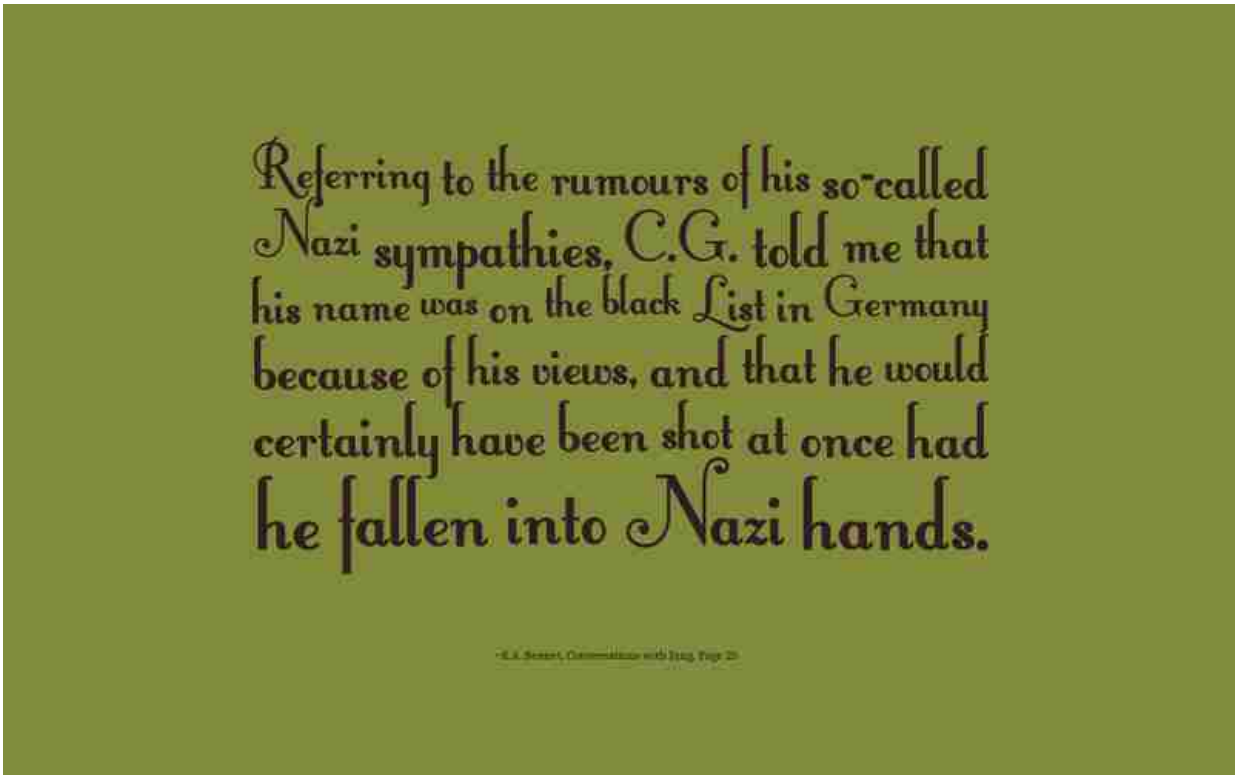
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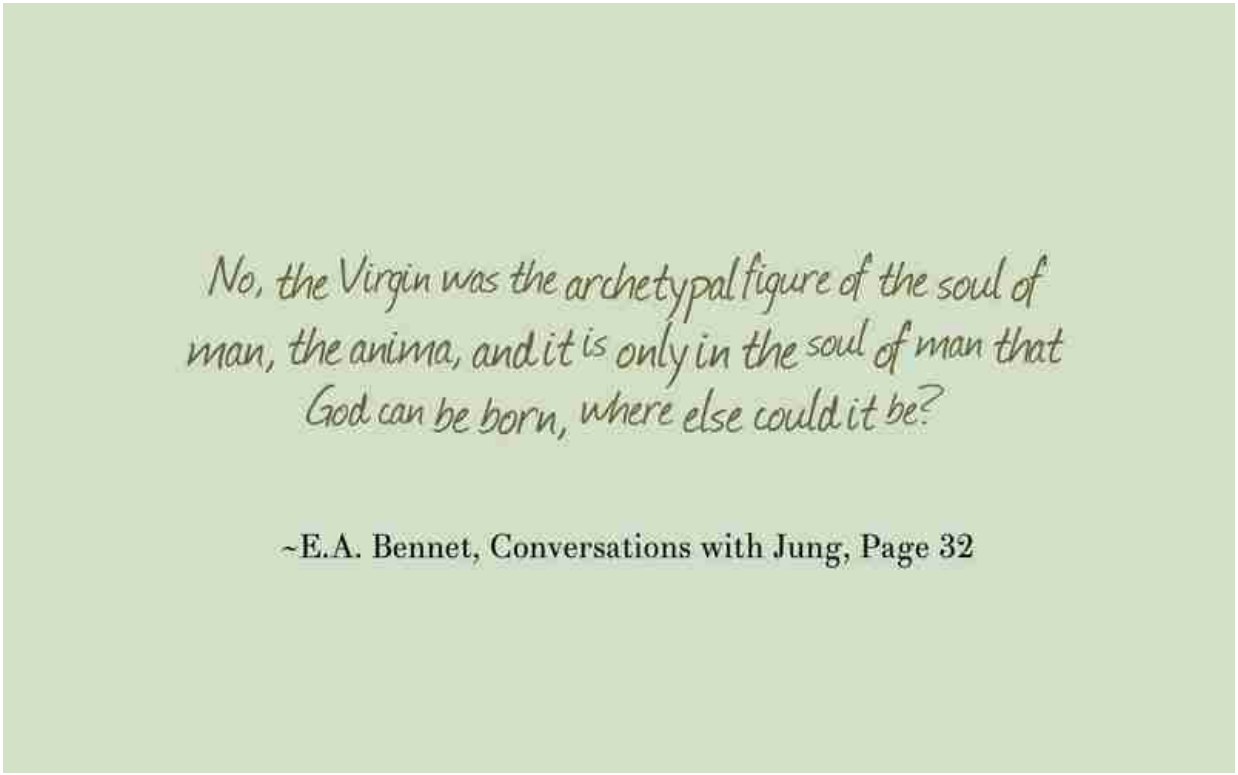
Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective

dream, and very important. E.A. Bennet, Conversations with Jung, Page 27


No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be?
~E.A. Bennet, Conversations with Jung, Page 32

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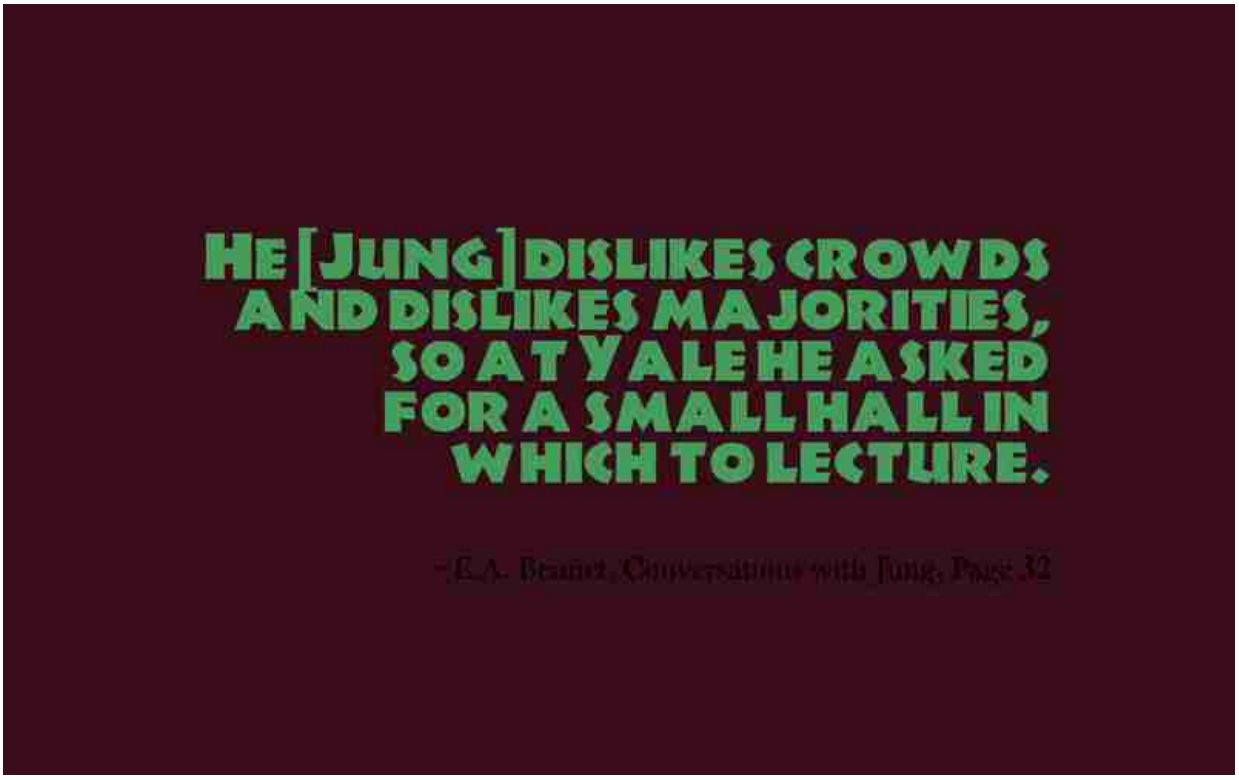
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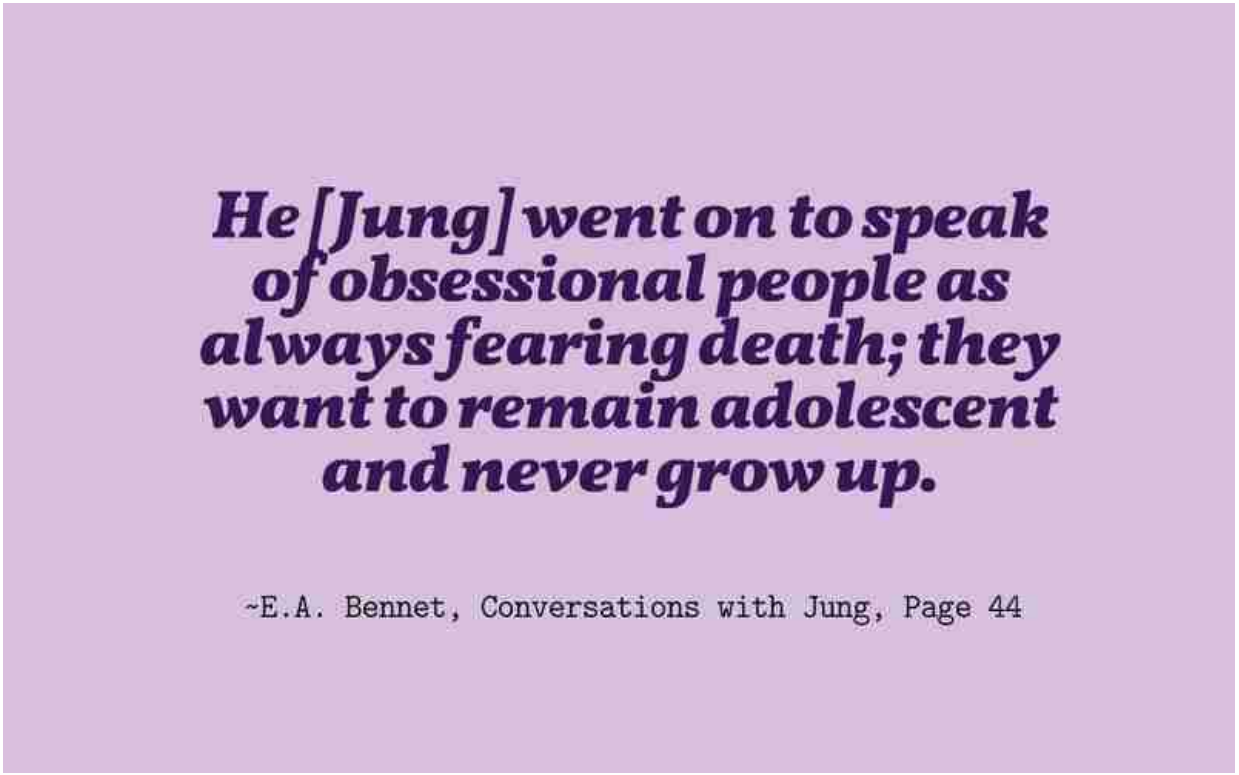
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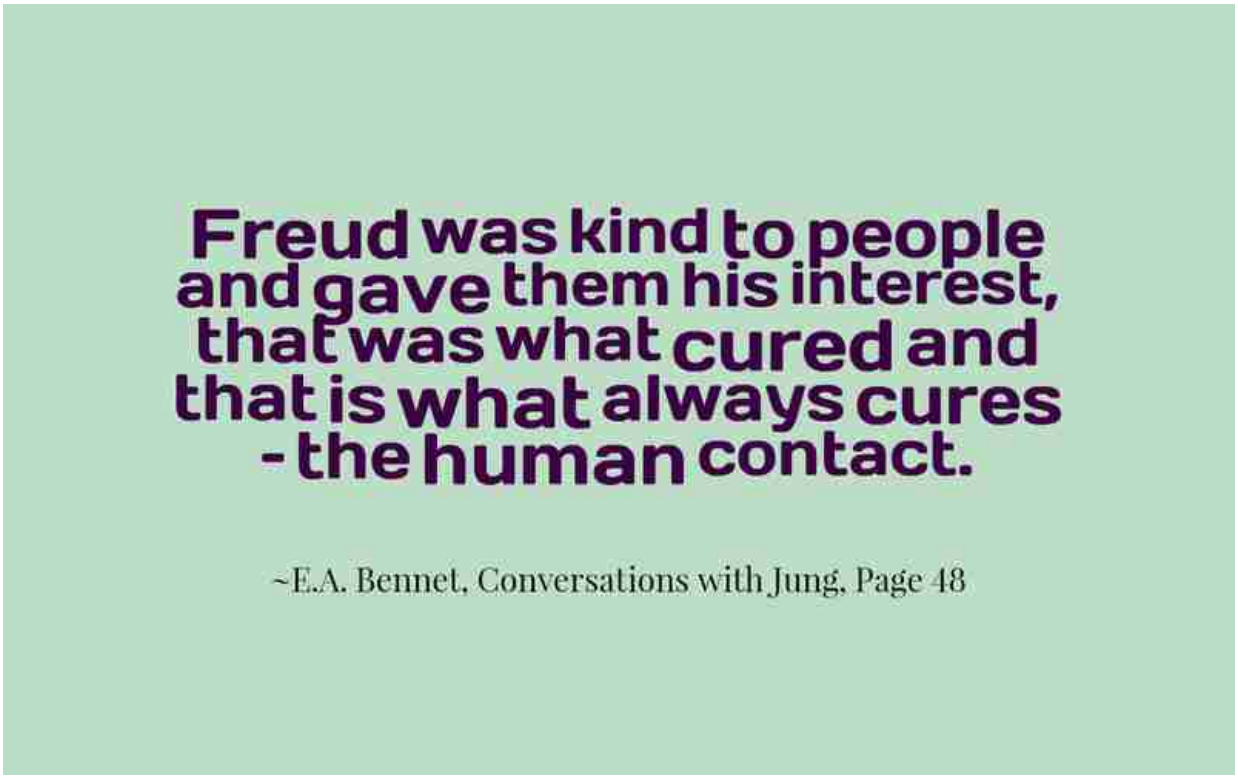
Freud was kind to people and gave them his interest, that was what cured and that is what always cures - the human contact.
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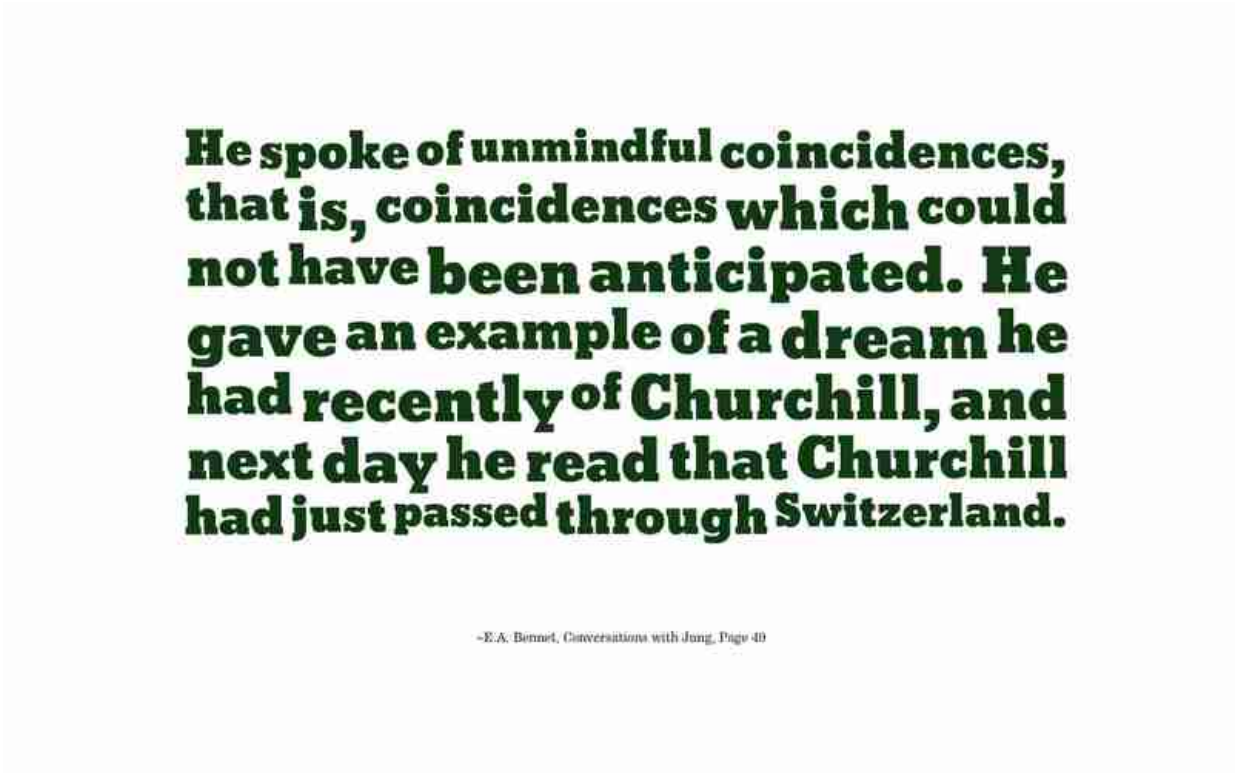
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~E.A. Bennet, Conversations with Jung, Page 49

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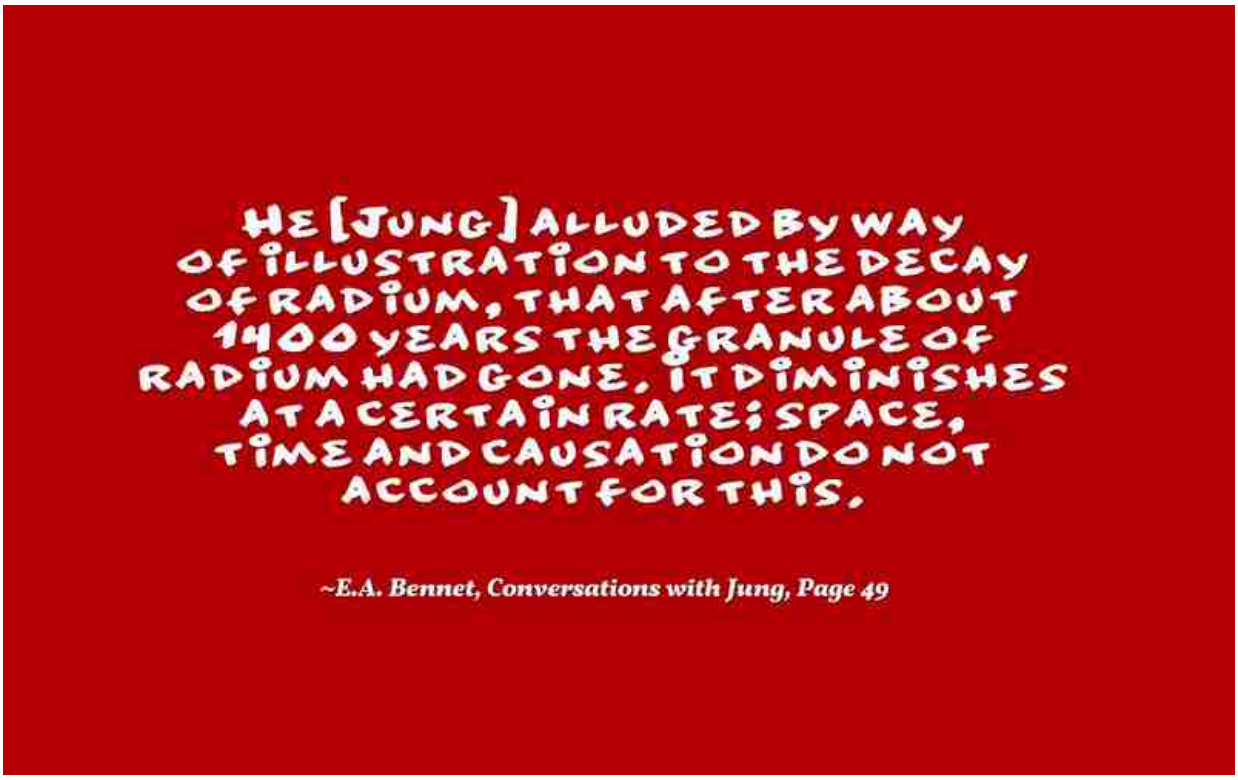
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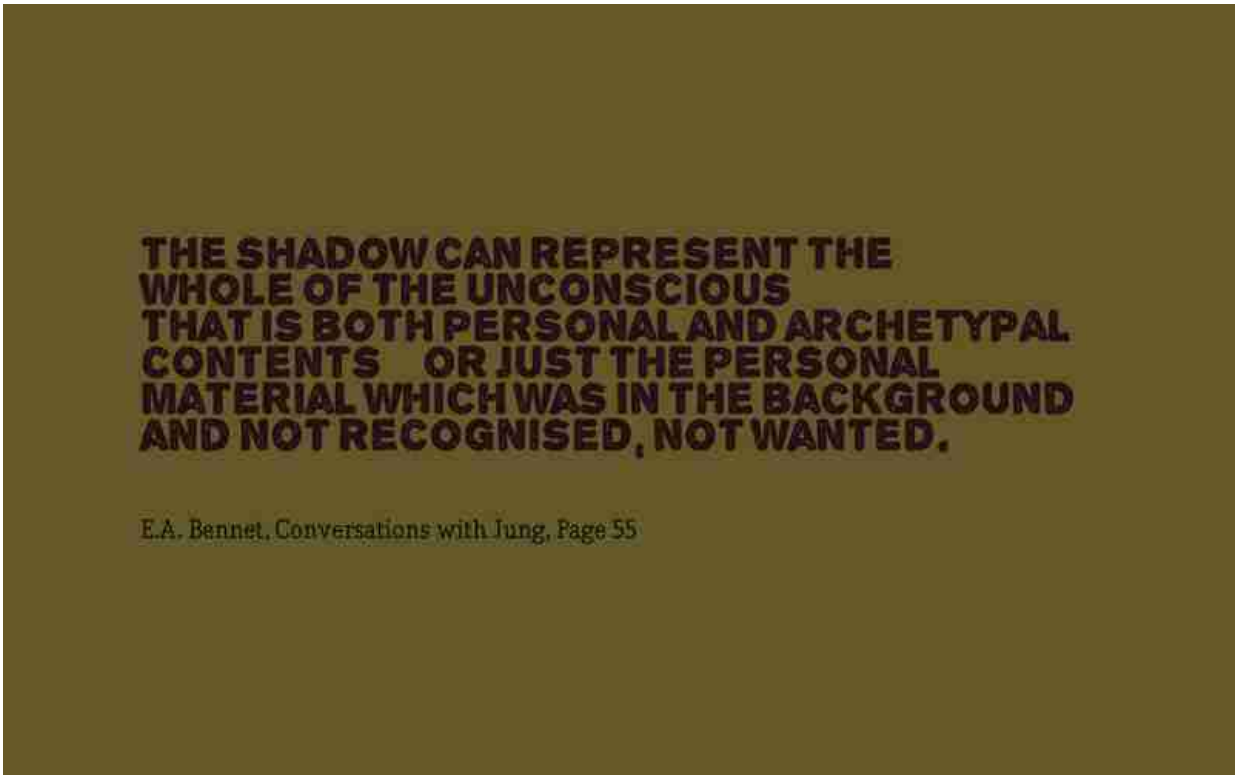
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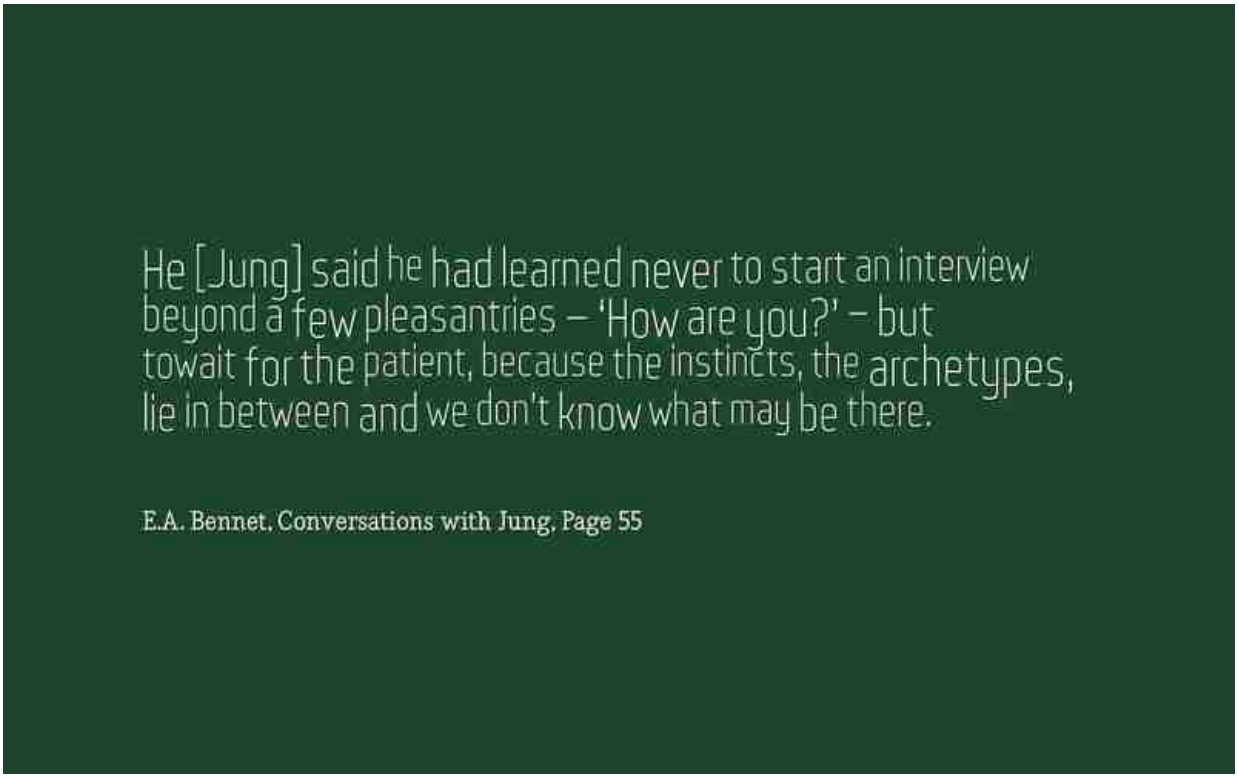
The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55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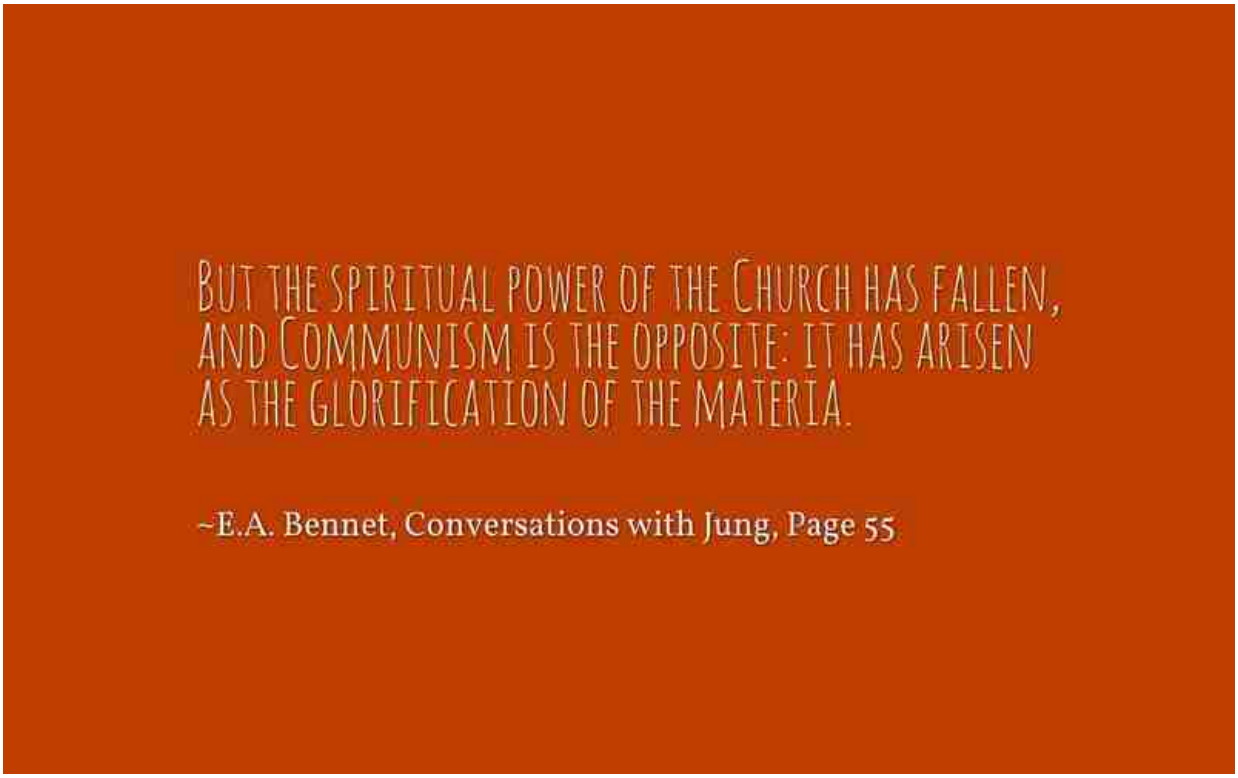
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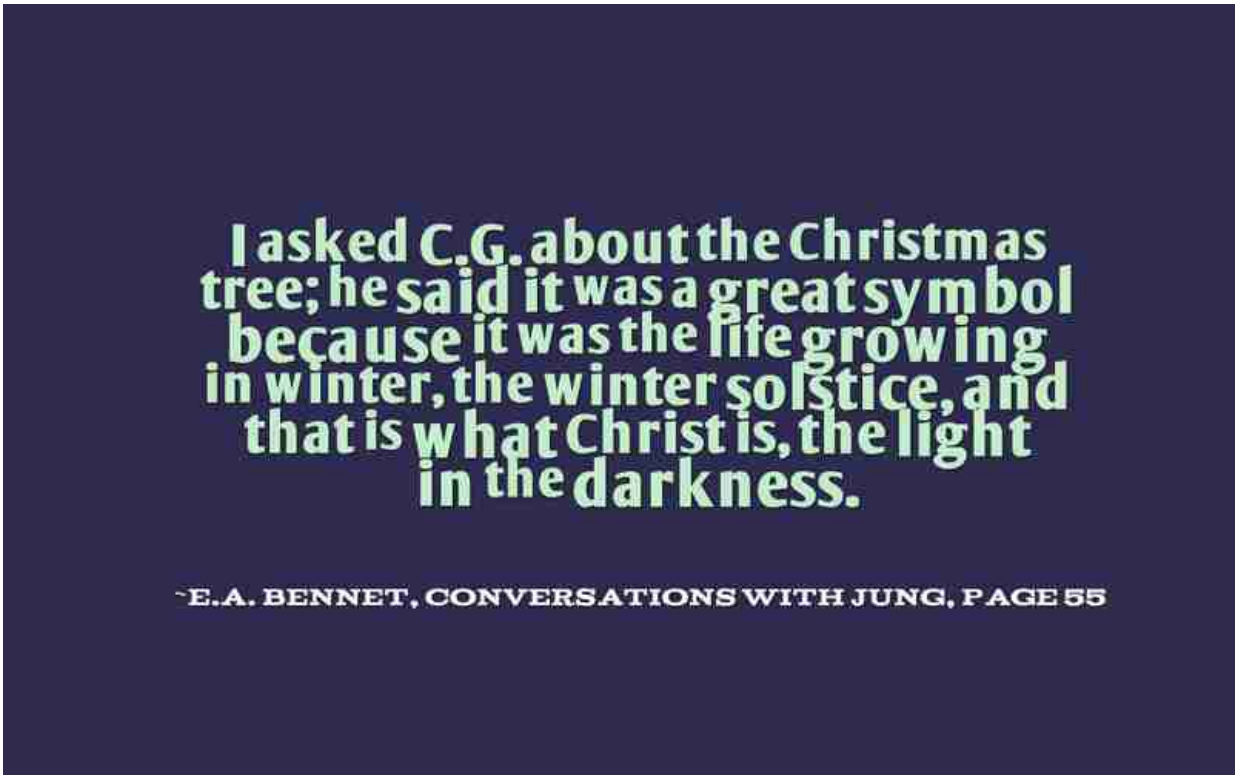
But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Conversations with Jung, Page 57


I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.
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I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness. E.A. Bennet, Conversations with Jung, Page 59

Carl Jung on "Archetypes" - Anthology (2016-12-13 03:30)

Carl Jung on “Archetypes” – Anthology

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.
The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Carl Jung on "The Birth of a Saviour." **(2016-12-14 02:30)**

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development.

It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists.

From this discredited and rejected region comes the new afflux of energy, the renewal of life.

But what is this discredited and rejected source of vitality?

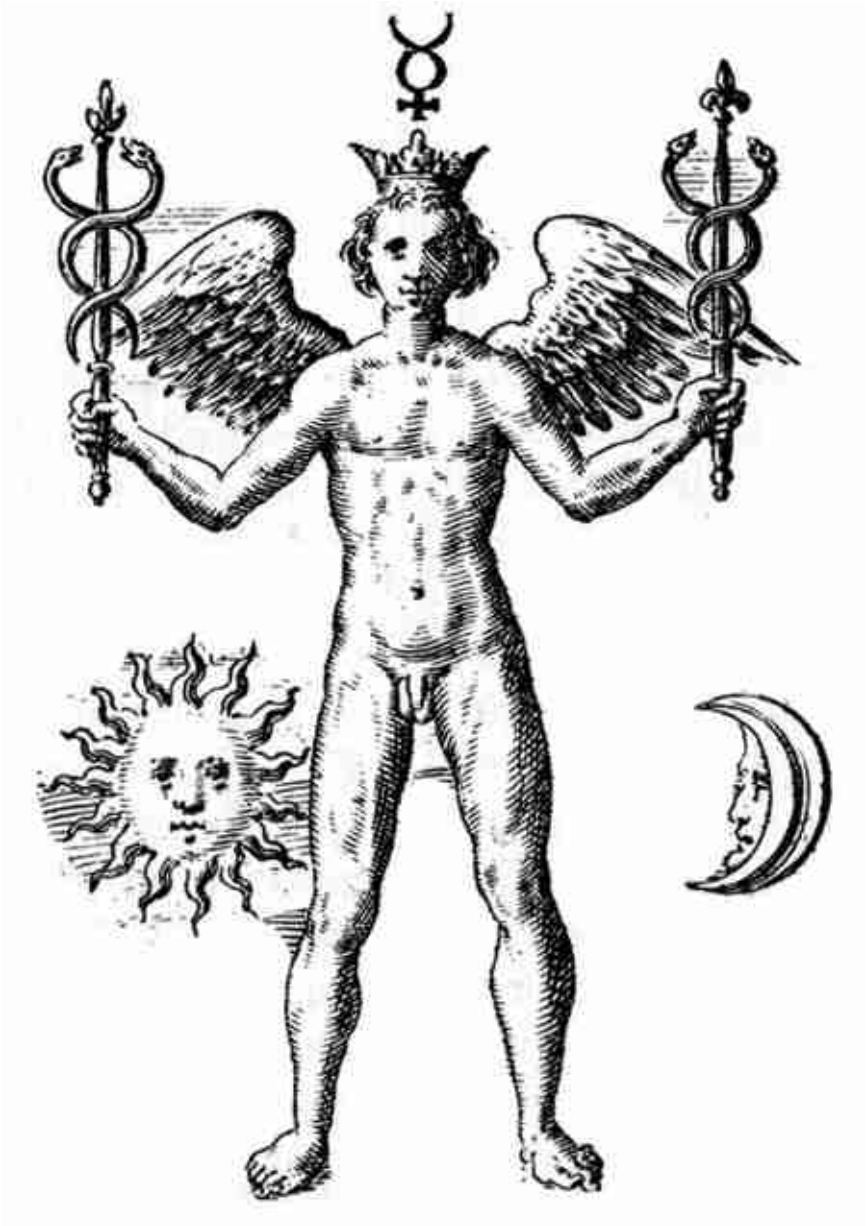
It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned.

The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values.

What he once despised now becomes the supreme principle, and what was once truth now becomes error.

This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

Carl Jung: It was the impish Mercury. **(2016-12-14 03:30)**



Bollingen, 14th September 1959

2526

Talk after breakfast with C.G.

He spoke of Aquarius and the significance of Khrushchev's visit to America.

He thinks that Khrushchev is getting uneasy because of China; Russia with two hundred million people is hemmed in between the West and, in the East, China with six hundred million people; and China won't always do what he wants.

He sees China as a danger.

He was very interested about the Russians hitting the moon and read every detail in the English papers we had brought with us.

He mentioned later a reference in a Swiss paper to the fact that there was no proof that they had hit the moon – it could have
been a device that the messages ceased at that time.

He had not thought it possible that the course of the missile could be followed.

15th September 1959

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud.

He said Jones had always been simply a follower of Freud; he had not added any original ideas.

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together.

As Freud and Ferenczi were dead, C.G. was the only person who could have given him accurate information, and he could easily have done so.

Jones was not there, and there were a number of errors in his book.

At supper, speaking of his granddaughter's wedding, which was followed by a feast and a wedding cake, he said, 'You see,
there are always traces of the old things!'

The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life.

16th September 1959

C.G. said he liked to finish his coffee at breakfast slowly – I then come to life with no hurry.

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'.

It is an old alchemical saying.

I asked him again about the carving of the face of Mercury on the stone at the side of the Tower.

He said, ‘I got terribly stuck when I was working on synchronicity, in the part about statistics.

Then I saw that face in the stone and put my papers away and got my tools and carved it.

It was the impish Mercury.’

He went on, ‘The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.’

18th September 1959

I asked C.G. how Freud had come to think of him as anti-Semitic.

He told me that he had always talked freely to Freud as to a friend; Freud despised his Jewish associates in Vienna, and he himself had found those in Freud’s circle unattractive when he first went to Vienna.

There were very few Jews in Switzerland then and no antiSemitism; he had never been anti-Semitic.

What he felt about Freud was that he had taken just one of the instincts or drives and tried to explain everything
in those terms.

He suggested later that the concept of sex was too narrow; there were many other urges, for example nutrition was very important.

His own notion of libido was of mental energy.

He wanted Freud to widen his concept to explain facts better.

The concept (not the theory) was a wide notion: energy was obvious in many ways other than sex, so the concept of energy was, as in physics, a wider one than Freud had conceived.

Typology is a description of specific manifestations of energy.

Bergson used the term élan vital, but again he was too specific; what is élan?

It is simply energy and so, said C.G., why not call it that?

Bergson used the term as a specific instance of mental energy; but the term energy is not absolutely precise, we don’t know what energy is, it is an abstract concept.

His own concept of mental energy is not a theory.

Energy is irreversible and goes in one direction, and the goal of energy is no energy – that is entropy.

The aim of an oak tree is to be an oak tree; it can only grow from below to above, in one direction.

19th September 1959

We left Bollingen and went on to stay at the Hotel Bad at Schmerikon.

23rd September 1959

C.G. and Ruth came for dinner at the Hotel Bad.

He said that he remembered Seif, and that he had been at Munich when Freud fainted. (Seif himself had told me that.)

I asked if it were true, as Ernest Jones had said, that Seif 'joined' Jung.

C.G. said that never happened at all, Seif had joined forces with Adler. (I had met Seif at an Adlerian meeting in London.)

26th September 1959

Talk in the afternoon after tea at Bollingen, sitting in the courtyard.

I asked about the effect of Christianity upon non-Christians in Europe, for example the Jews; he had mentioned in Aion how the Christian tradition affected people inevitably.

He said that amongst the Jews there was, as it were, a parallel effect, for in the Cabbala there were similar matters mentioned and the Jews, in a way, were in the Christian tradition.

But of course Christianity was not widespread; there were pockets of Christians.

St. Paul's teacher, Gamaliel, was a noted Cabbalist.

He said also that for the first thousand years of Christianity (or more) it was quite harmonious and where the 'pockets' or groups were Christianity was fully accepted.

Then about 1100 or so came many schisms.

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a
horizontal fish, they went in opposite directions.

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar.
The pre-Christian time was Aries.

I asked about the picture which is the frontispiece in Aion and he said this meant the Aion, the era.

This was the Mithraic god, and we know of similar pictures; the god was represented in the temples of Mithras.

The snake is endless time.

In a postcard from Arles another picture of Aion was shown together with the signs of the Zodiac; the head of Aion was missing.

He said we had practically no written historical records of Mithraism.

I asked about the future of psychology.

This he could not foresee – it was conceivable that advances would be made in the field of biochemistry and physiology.

It was also possible that our hard-won knowledge of psychology and the psyche and kindred things would be buried for five hundred years.

C.G. had been reading a review in a theological journal from, I think, Czechoslovakia, which criticised him.

But, he went on, the theologians seem incapable of seeing what he means, and yet it is quite simple.

They resent his intrusion into theology as if it were their private preserve, an area where they alone had special knowledge.

Yet we have no such absolute knowledge.

They want something to be 'true', just as people deride mythology saying it is not 'true'.

He is not interested in the establishment of absolute truth but in observing facts.

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one.

But discussing whether the myth is 'true' or not is a waste of time.

He would not regard the myth as the dream of a people.

Often a myth contained some factual knowledge which 'hit' something, and so it went on, was expressed afresh; such things are important because they are factual.

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered.

He said he is constantly criticised for saying things which are 'anti-Christian' or 'anti-theological', such as all the nonsense about the privatio boni.

I asked about split libido and he referred to the inevitable polarity of the energic force, its dual nature.

So far as introversion or extraversion went they were simple variations, different expressions of energy.

But the energy moves in one direction; that is its nature – it does something, or you see something is done.

I asked him about the symbol of the house and in particular the mediaeval house of his dream.

'Well,' he said, 'in a dream we see the house as our husk, and we are just in it.'

Thus with the mediaeval house dream he was just there, in this beautiful eighteenth century house, as he stood on the first floor.

It was as if it was where he lived, and presumably his family were about somewhere but they were not evident.

When he reflected about it later the house had some association in his mind with his uncle's very old house in Basel which was built in the old moat of the town and had two cellars; the lower one was very dark and like a cave.

In the dream he wondered what was below and went down the steps; near the bottom it was of Roman construction, very old, and in this room were stone slabs for a floor just as there are at Bollingen.

There was a ring in one of the stones and this he lifted and went down more steps.

The light came in when he lifted this slab.

Below he saw bones and skulls and old pottery, all very ancient.

The important thing for him was the stratification, the layers of different ages.

This was how he eventually came to the notion of the collective unconscious.

Houses, he said, often came in his dreams.

Thus before he took up the study of alchemy he had a dream of a house with two wings quite new to him – he did not know they were there.

He looked on this dream as indicating something in his own psychology he did not know about, and the repetition of the dream meant it was being forced to his attention.

In his father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology.

In his mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in.

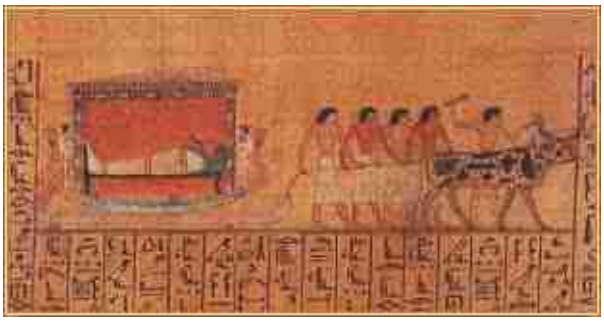
And there were wonderful old books in the library, most lovely manuscripts and old volumes.

He associated these also with his uncle's old house in Basel from which he got many books – one a lovely lexicon which he has at Bollingen.

This dream was a forerunner of his interest in alchemy.

He has often dreamt of houses with additional rooms and this has meant there were many things he had still to
find out and that they were there, in 'his house'. E.A. Bennet, Conversations with Jung, Pages 295-308

Carl Jung on the "Cult of the Dead." **(2016-12-15 02:30)**



The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends.

That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead.

If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body.

Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence.

We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it.

Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

Carl Jung on Death and the Realm of the Mothers **(2016-12-15 02:30)**

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night.

This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights.

Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers.

His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night.

This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away.

Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest.

If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time.

If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights.
And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter.

The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

E.A. Bennet: C.G. told me that his name was on the black List in Germany because of his views, (2016-12-15 03:30)

Küsnacht, 29th March 1946

Arriving from Geneva yesterday I was met by car at the station in Zürich and reached the Seestrasse just before one o'clock.

With C.G. and Mrs. Jung were their daughter and son-in-law, Marianne and Walther Niehus, and two children, a girl of about sixteen and a boy of six – also C.G.'s secretary, Miss Schmid.

We sat down to a lovely lunch – fish mayonnaise followed by beef, then biscuits, and afterwards coffee on the verandah.

Later I had a long talk with C.G. till tea-time, and left about five.

He looks very fit, is most alert, and appears in excellent health though he says his heart is a bit weak – he can't do hills and must go slowly upstairs.

He spoke of the sense of isolation in Switzerland in 1940.

They were expecting a German invasion, and one day his brother-in-law at Schaffhausen sent a message warning him that the Germans might come that night.

He took his wife and daughter and his daughter-in-law (who was eight months pregnant) to a refugium in east Switzerland by car.

The general plan was that in the event of invasion the Swiss would evacuate the flat ground near Zürich, and fight in the hills where they would blow up the railway tunnels, the Gotthard and others.

This was a big factor, a trump card – Switzerland would be useless to the Germans without communications To Italy.

He listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in.

He said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazism.

Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful.

Then he saw other things and knew it was evil.

He began to speak against it – as at the Oxford Congress for instance – and did so increasingly.

He showed me an American article which had been falsely translated, misquoting him on the subject: his phrase 'looking with amazed eyes' (at the trend of events in Europe) had been transcribed as 'looking with admiring eyes'.

He said it had been answered.

He became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich.

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.

He said that at the Oxford Congress he had asked Göring if he thought there would be a war, and Göring replied, 'Well, if there is there will be a round table conference later.'

C.G. added that this would never have happened had Germany won.

Of Russia – he said Stalin was clever and no fool.

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings like barracks.

The place was filled with hordes of buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important.

Various chat.

I told him of the Stalingrad sword incident and of Chamberlain forgetting his umbrella at Godesburgh.

C.G. was most interested in the former, and said of the latter that when people leave without an object that belongs to them it means that they are unconscious of something – as patients forget their notebook or bag etc.; it is not simply an indication that they don't want to go, or want to come back.

He has had a long correspondence with Father Victor White of Blackfriars, Oxford, and is very impressed by him and his learning.

They publish a magazine, Blackfriars.

Both he and Mrs. Jung told me that he was publishing all his papers about Germany and the Nazis; the book is already in print and will be translated. E.A. Bennett, Conversations with Jung, Pages 23-27

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

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Carl Jung, It would all be so much simpler if... **(2016-12-16 02:30)**

It would all be so much simpler if only we could deny the existence of the psyche.

But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it.

The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars.

It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.

If it occupies no space, it has no body.

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But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it.

The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars.

It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.

If it occupies no space, it has no body.

Bodies die, but can something invisible and incorporeal disappear?

What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us.

Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

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Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

Carl Jung to Alan Watts on the "Wheel of Life" **(2016-12-16 03:30)**

To Alan W. Watts

Dear Sir, 21 December 1936

I’m sorry to be so late in thanking you for kindly sending me the "Wheel of Life."

I have seen it already.

As you rightly point out, it is not exactly what I meant by mandalas, although figuratively it is a mandala.

There are as you certainly know two kinds: the one I would call a mandala proper, namely for purposes of magic and worship,
generally yoga practices.

And the other, the cosmic, geographical, "scientific" mandala.

The "Wheel of Life" belongs to the latter category.

It is a close parallel to our Western cosmological, geographical, and physiological representations, of which you find plenty of examples
in alchemistic philosophy and in the early mystical texts (f.i. Hildegard von Bingen).

The Trinity is very frequently the centre.

Such mandalas are usually based upon even numbers.

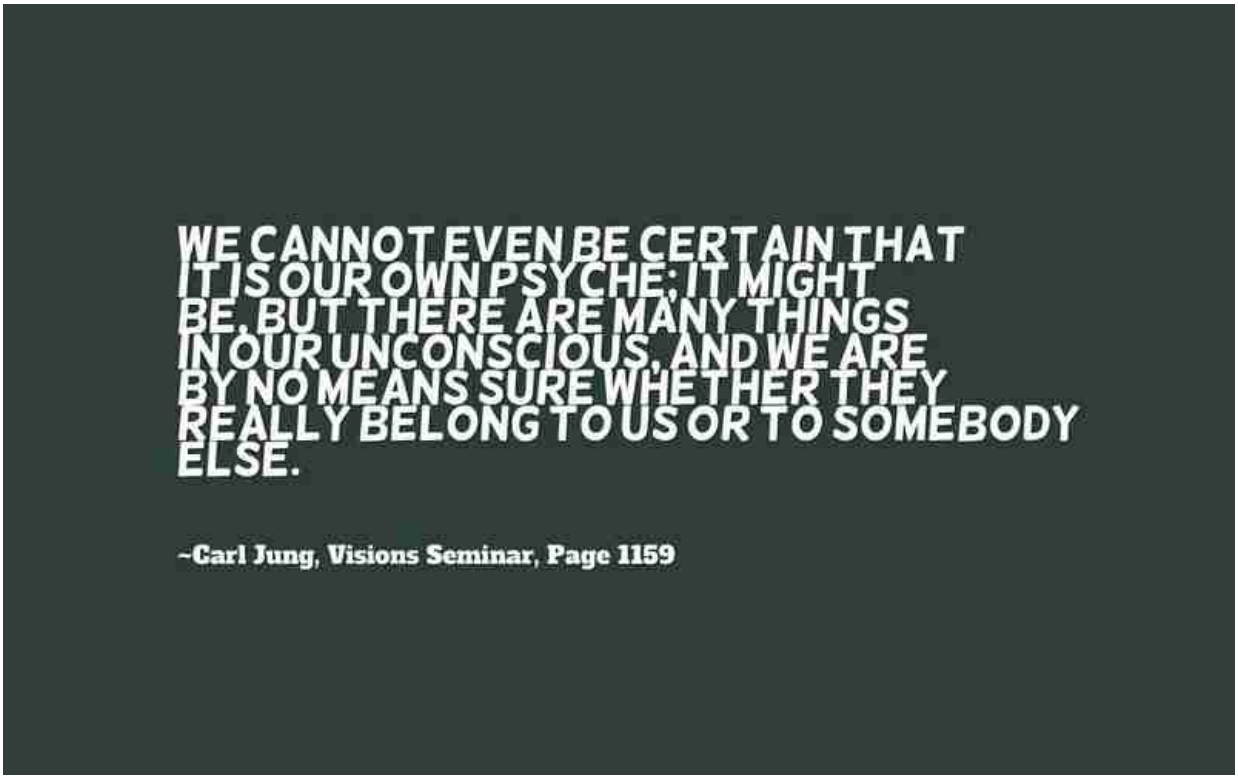
That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3) .

I'm most indebted to you for mentioning the literature concerning the "Wheel."

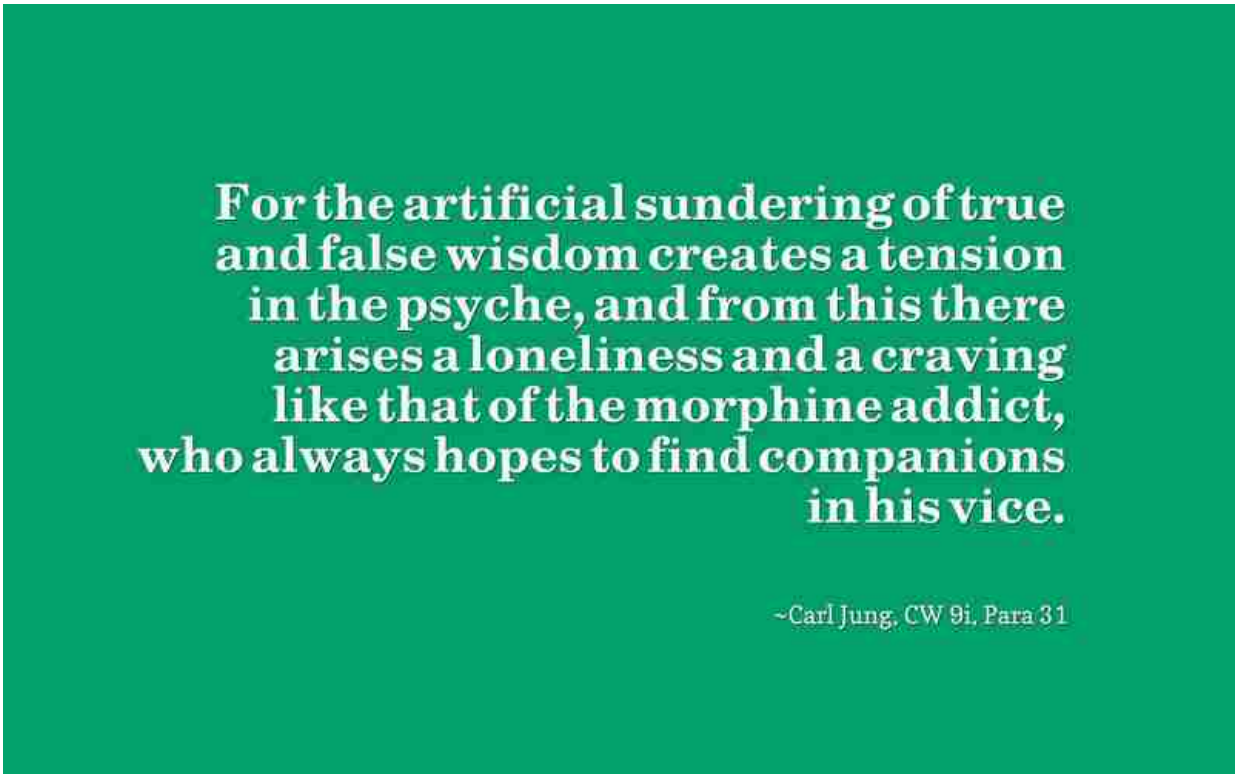
Yours truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages 222-223

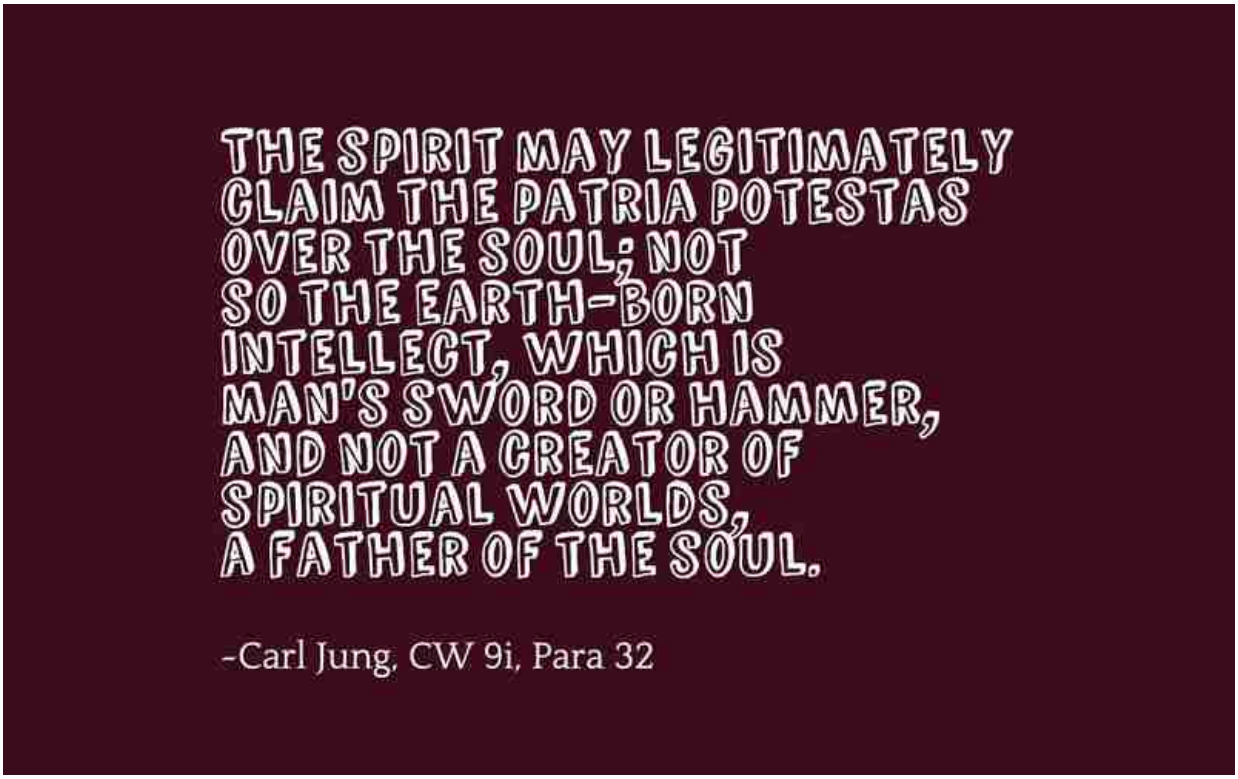
Some Carl Jung Quotations **(2016-12-17 02:30)**


WE CANNOT EVEN BE CERTAIN THAT IT IS OUR OWN PSYCHE; IT MIGHT BE, BUT THERE ARE MANY THINGS IN OUR UNCONSCIOUS, AND WE ARE BY NO MEANS SURE WHETHER THEY REALLY BELONG TO US OR TO SOMEBODY ELSE.
~Carl Jung, Visions Seminar, Page 1159

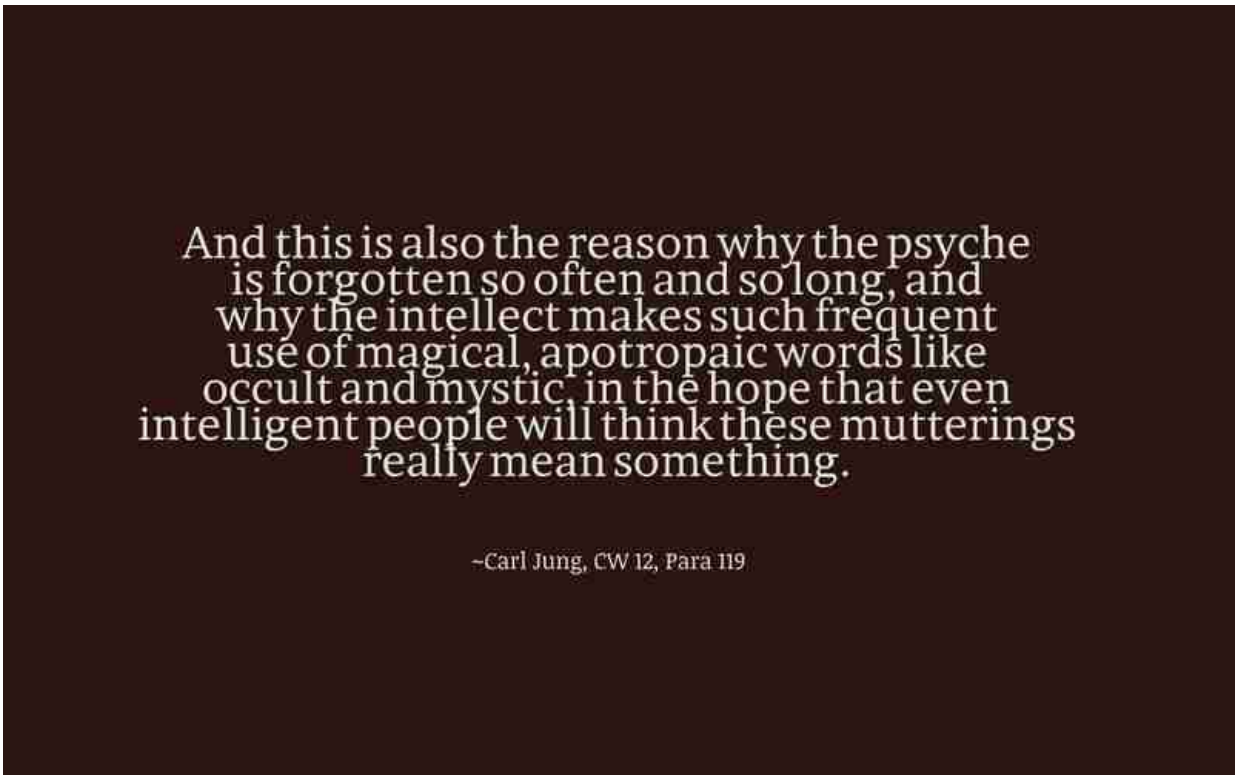
We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Page 1159


For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice.
~Carl Jung, CW 9i, Para 31

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

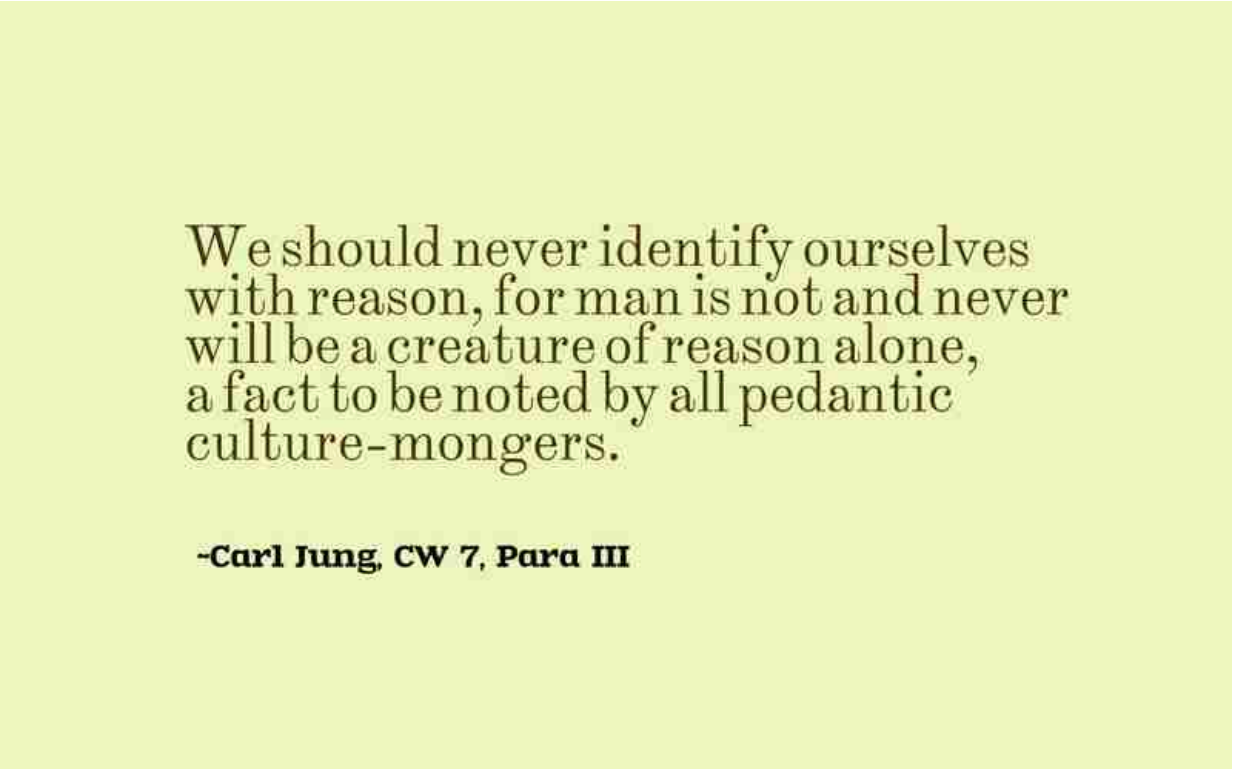

THE SPIRIT MAY LEGITIMATELY CLAIM THE PATRIA POTESTAS OVER THE SOUL; NOT SO THE EARTH-BORN INTELLECT, WHICH IS MAN'S SWORD OR HAMMER, AND NOT A CREATOR OF SPIRITUAL WORLDS, A FATHER OF THE SOUL.
-Carl Jung, CW 9i, Para 32

The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32


And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like occult and mystic, in the hope that even intelligent people will think these mutterings really mean something.
~Carl Jung, CW 12, Para 119

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will

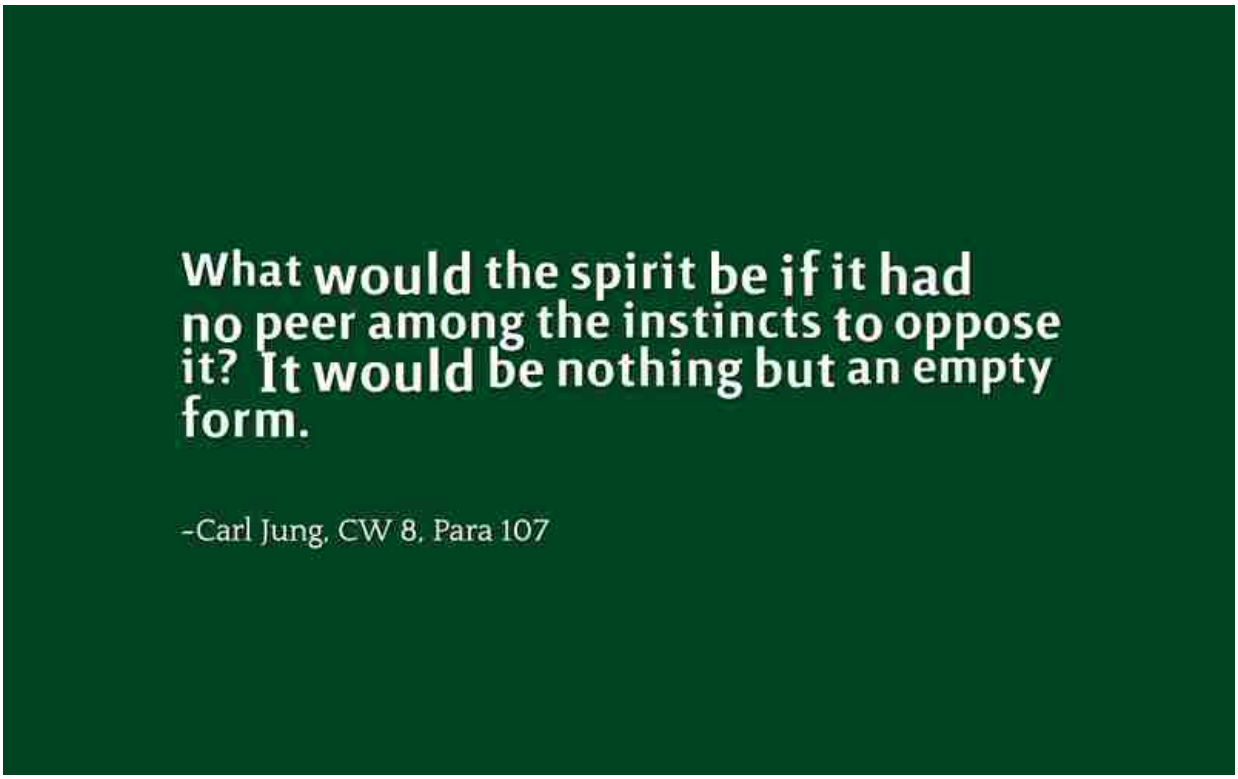
think these mutterings really mean something. Carl Jung, CW 12, Para 119


We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers.
-Carl Jung, CW 7, Para III

We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. Carl Jung, CW 7, Para III

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart.
~Carl Jung, CW 11, Para 935

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935


What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form.
-Carl Jung, CW 8, Para 107

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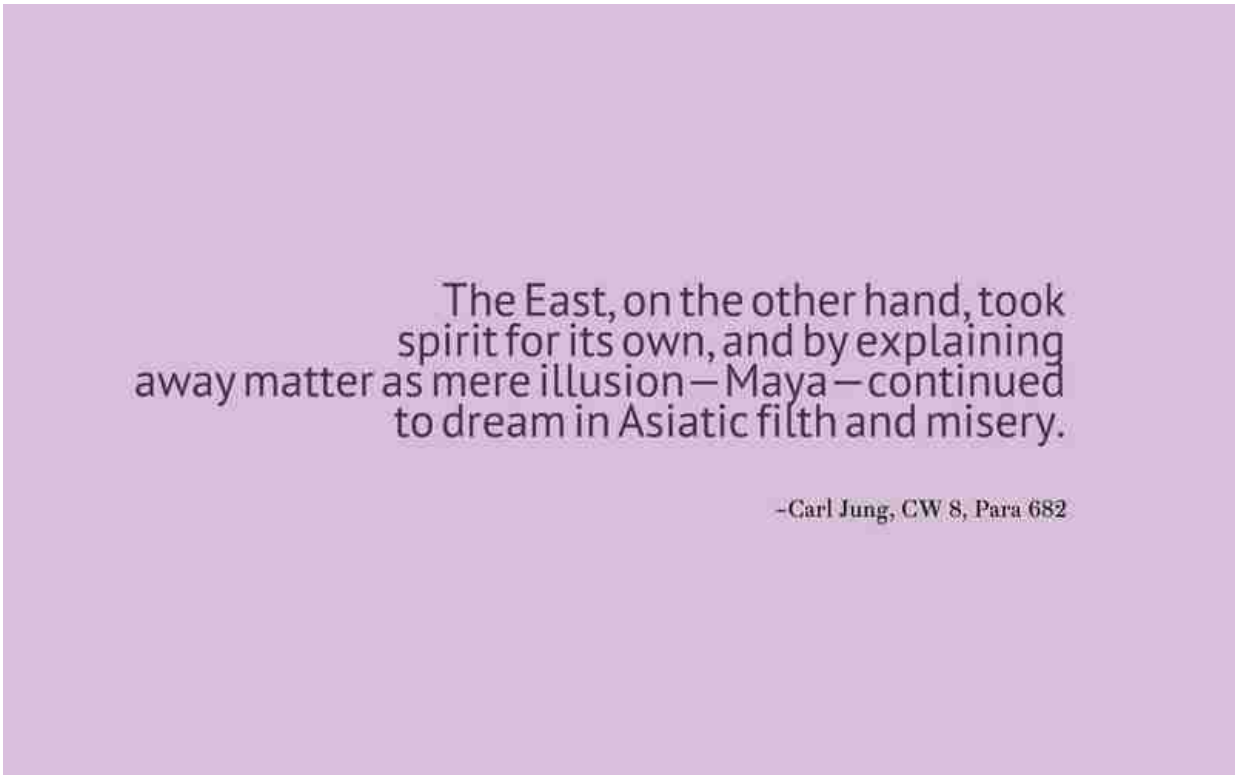
The East, on the other hand, took
spirit for its own, and by explaining
away matter as mere illusion—Maya—continued
to dream in Asiatic filth and misery.
~Carl Jung, CW 8, Para 682

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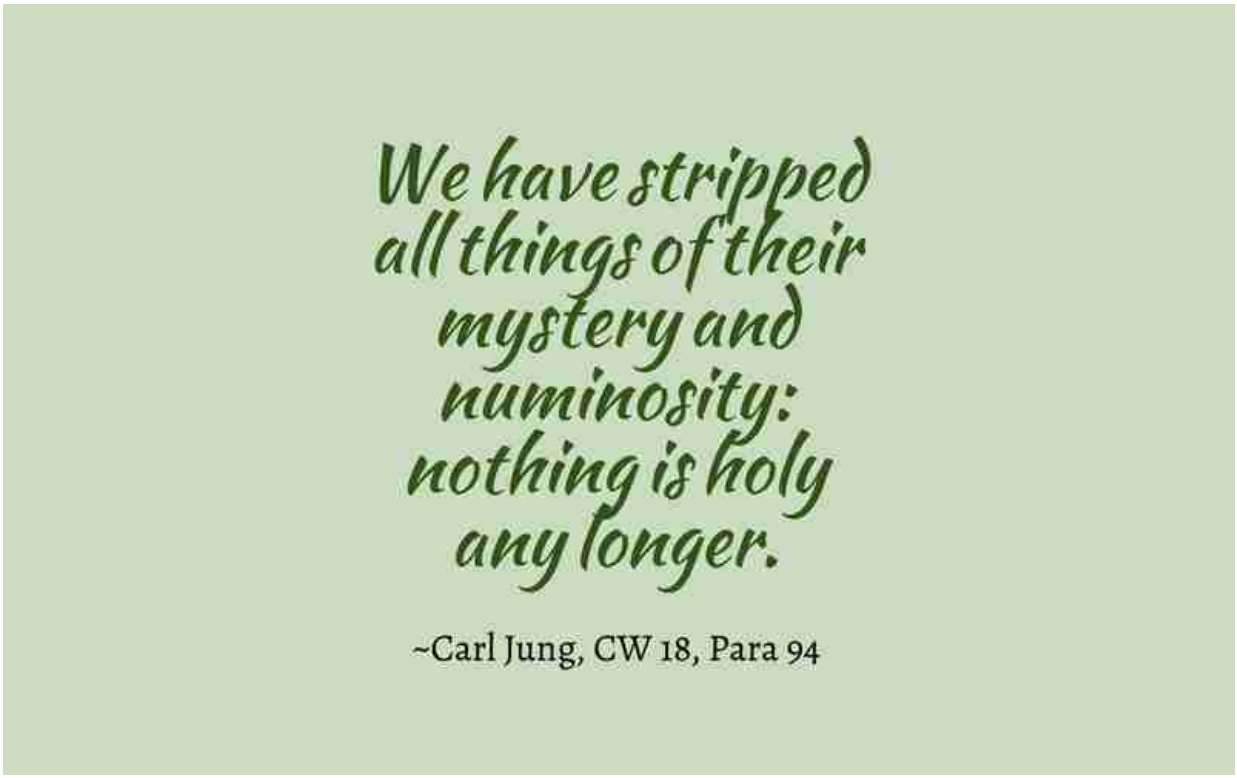
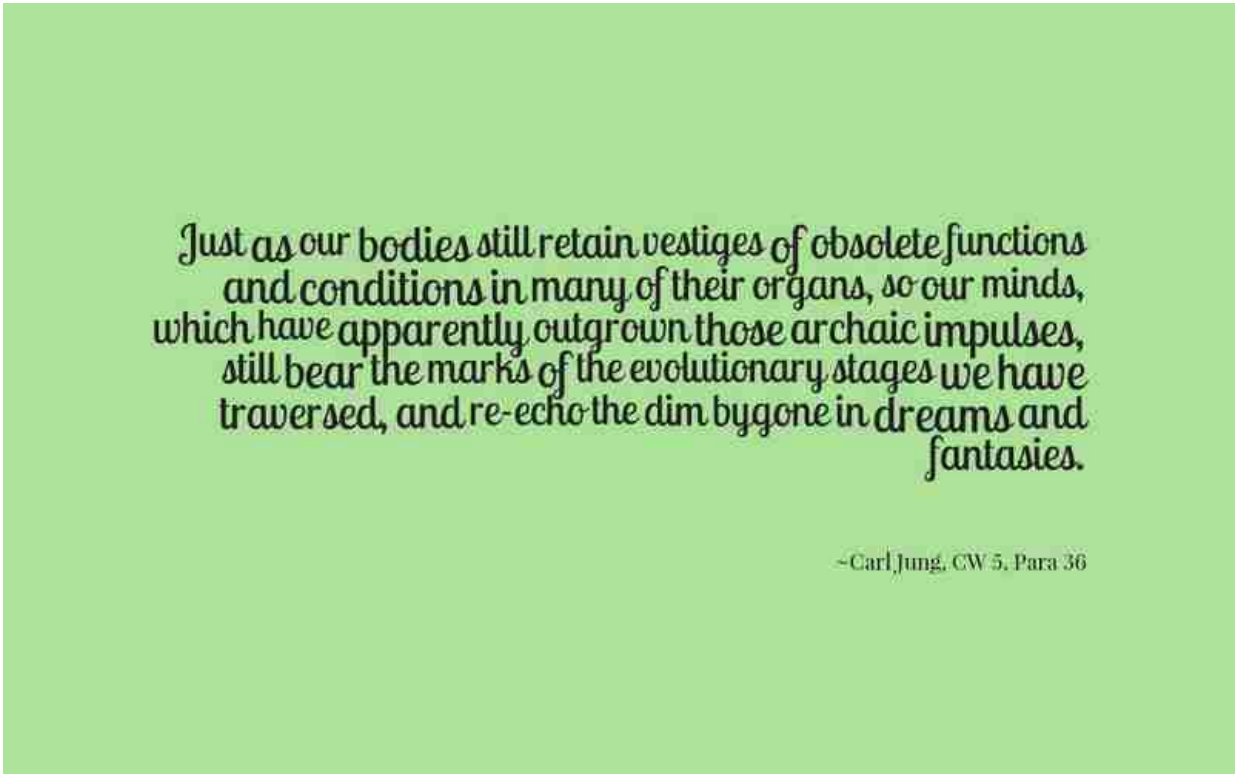


We have stripped all things of their mystery and numinosity: nothing is holy any longer. Carl Jung, CW 18, Para 94


Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies.
~Carl Jung, CW 5, Para 36

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands.
~Carl Jung, CW 14, Para 489

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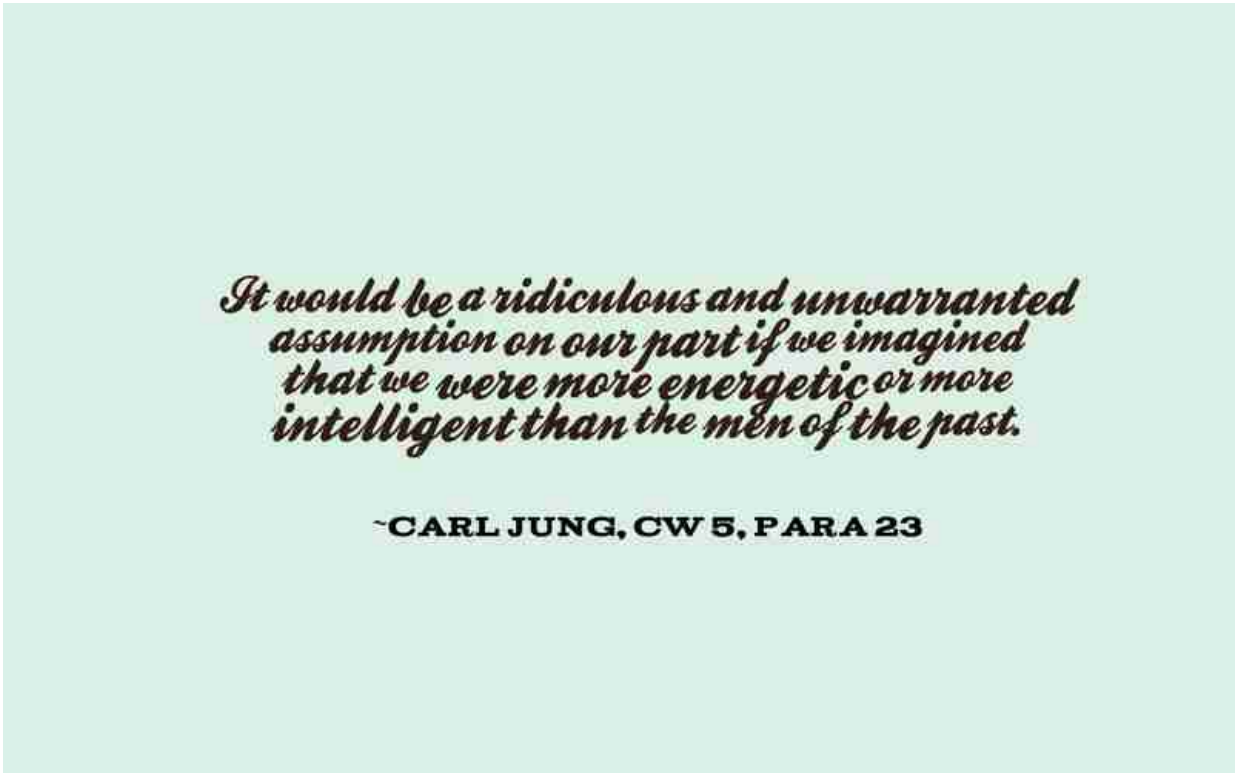
It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past.
~CARL JUNG, CW 5, PARA 23

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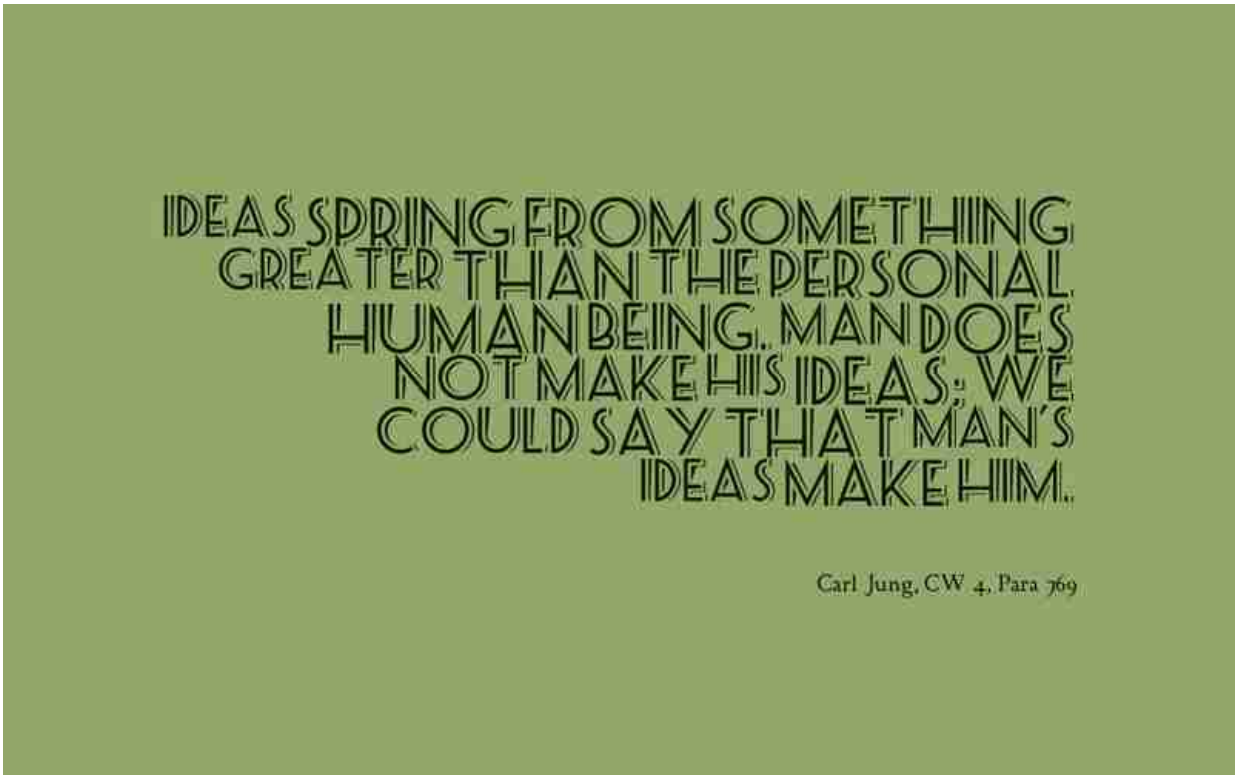
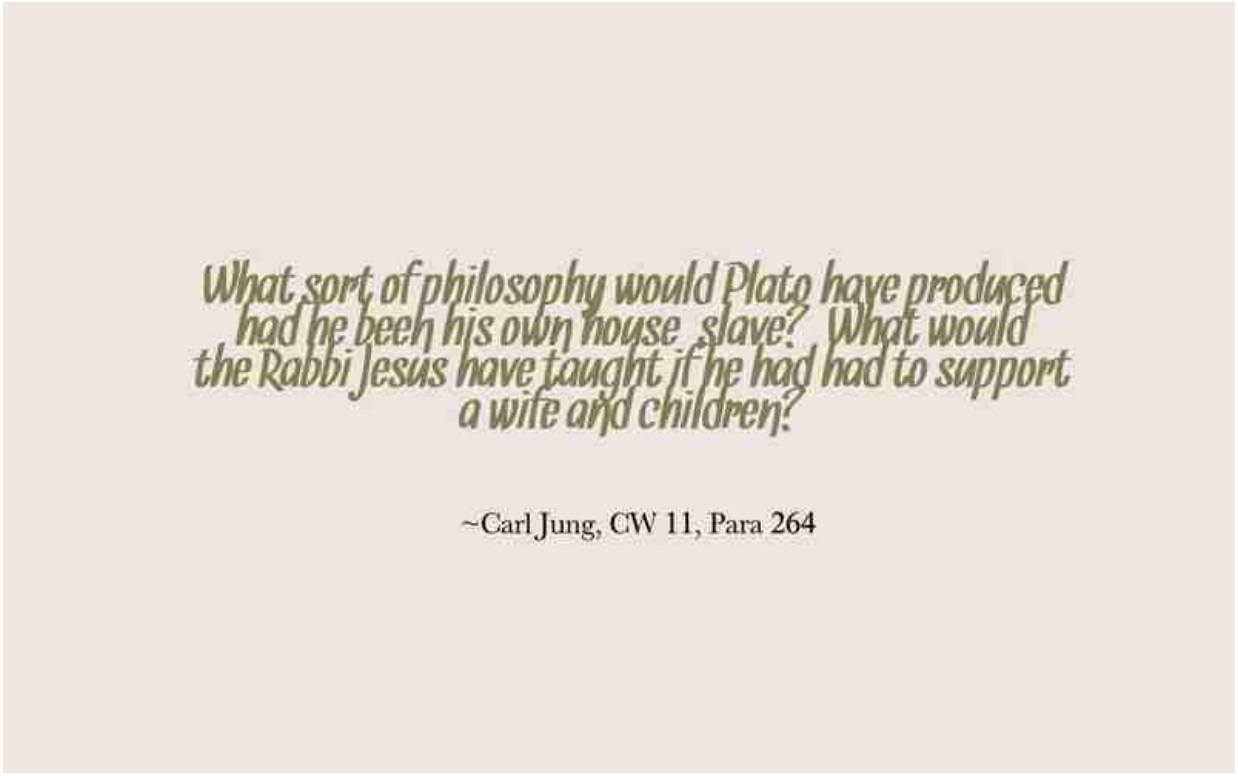
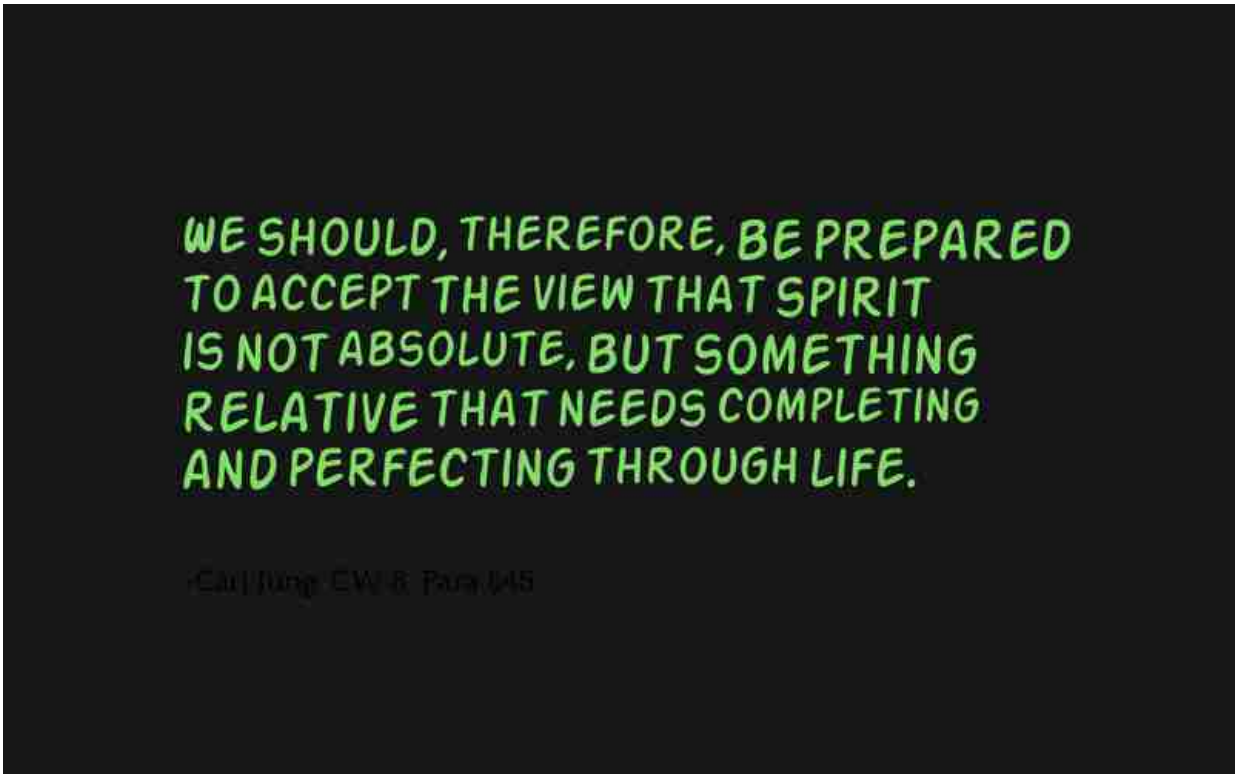

IDEAS SPRING FROM SOMETHING GREATER THAN THE PERSONAL HUMAN BEING. MAN DOES NOT MAKE HIS IDEAS; WE COULD SAY THAT MAN'S IDEAS MAKE HIM..
Carl Jung, CW 4, Para 769

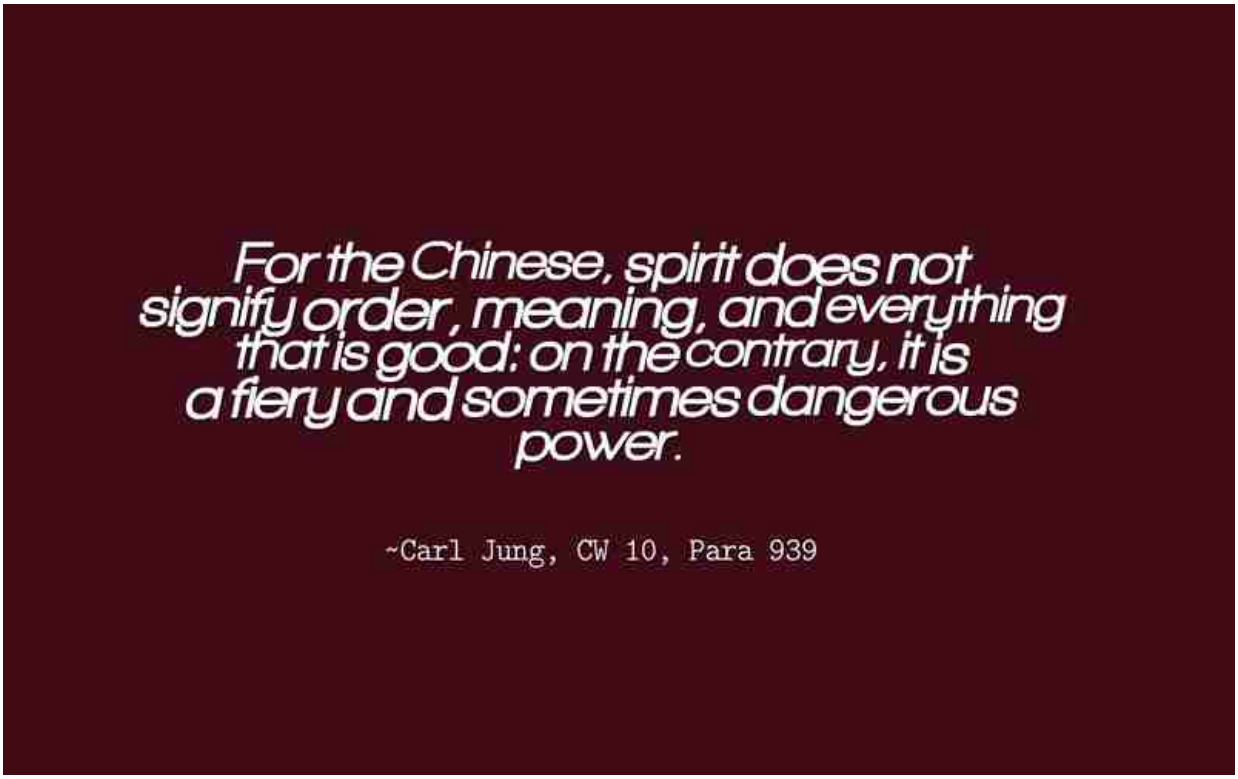
Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him. Carl Jung, CW 4, Para 769


What sort of philosophy would Plato have produced had he been his own house slave? What would the Rabbi Jesus have taught if he had had to support a wife and children?
~Carl Jung, CW 11, Para 264

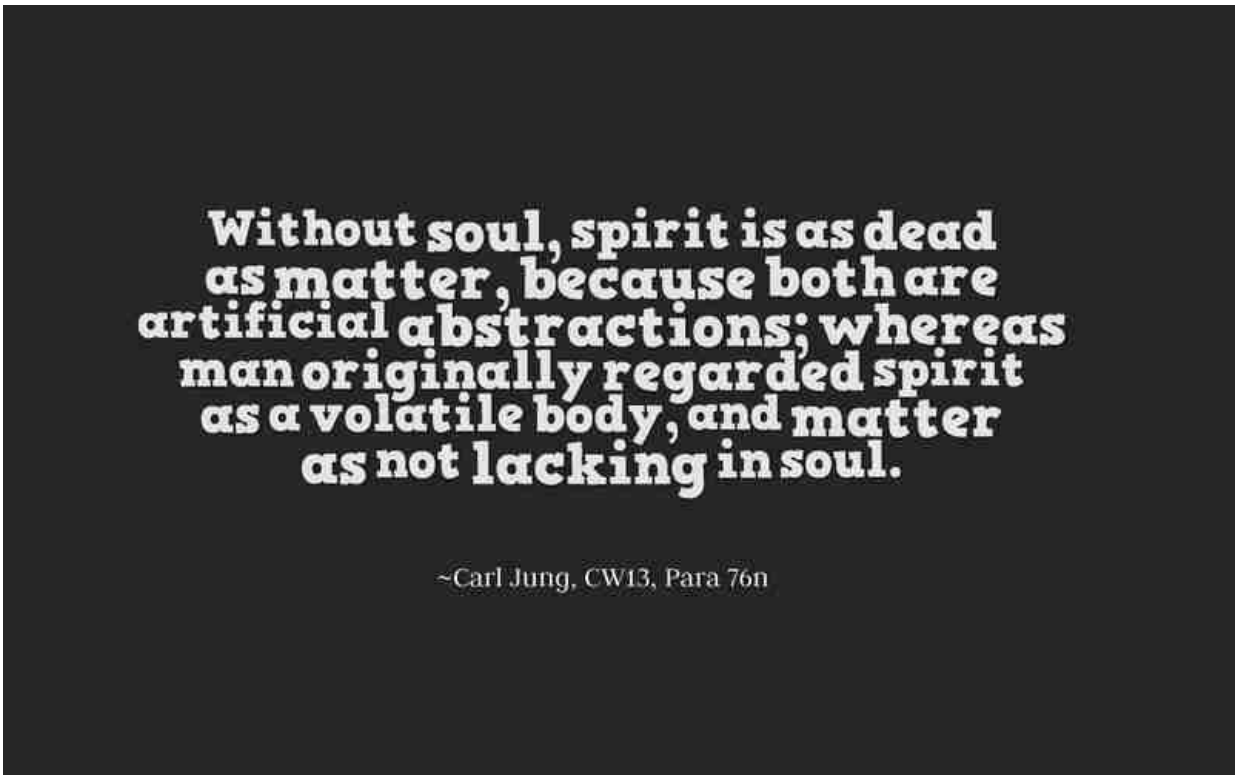
What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? Carl Jung, CW 11, Para 264


WE SHOULD, THEREFORE, BE PREPARED
TO ACCEPT THE VIEW THAT SPIRIT
IS NOT ABSOLUTE, BUT SOMETHING
RELATIVE THAT NEEDS COMPLETING
AND PERFECTING THROUGH LIFE.

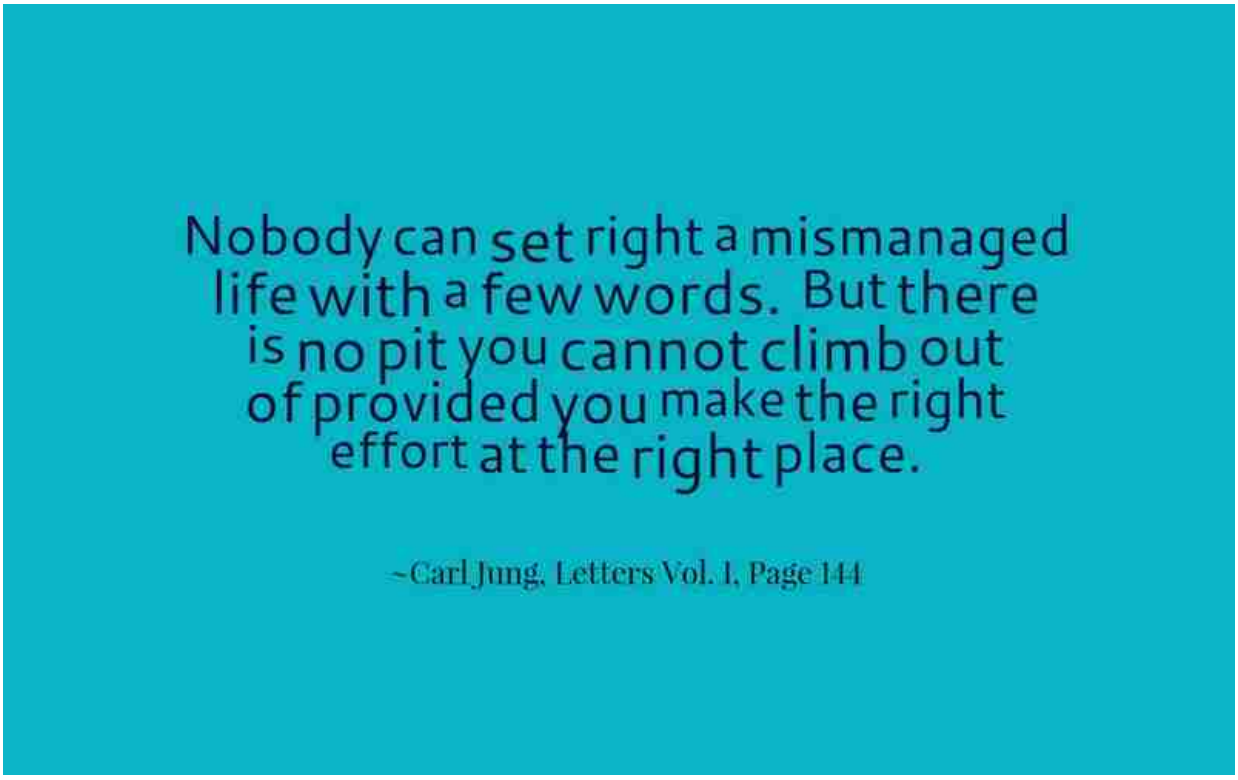
We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645


For the Chinese, spirit does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power.
~Carl Jung, CW 10, Para 939

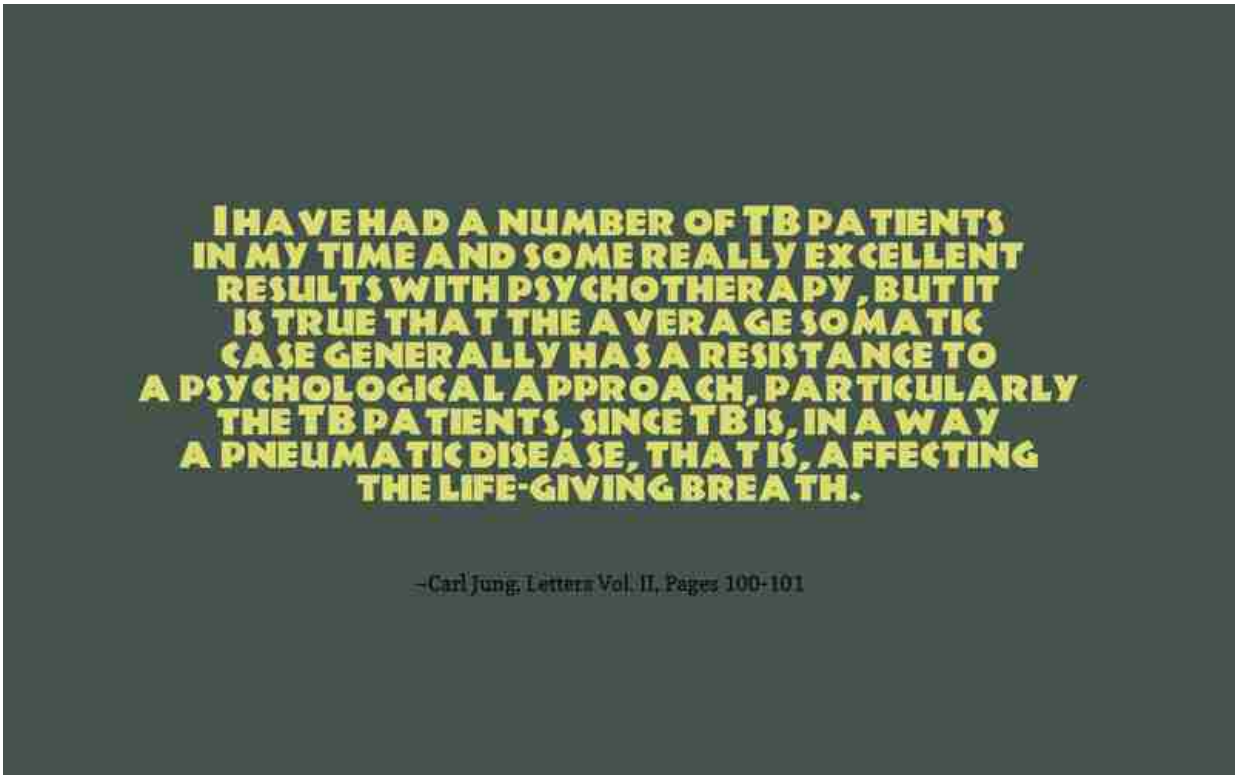
For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939


Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul.
~Carl Jung, CW13, Para 76n

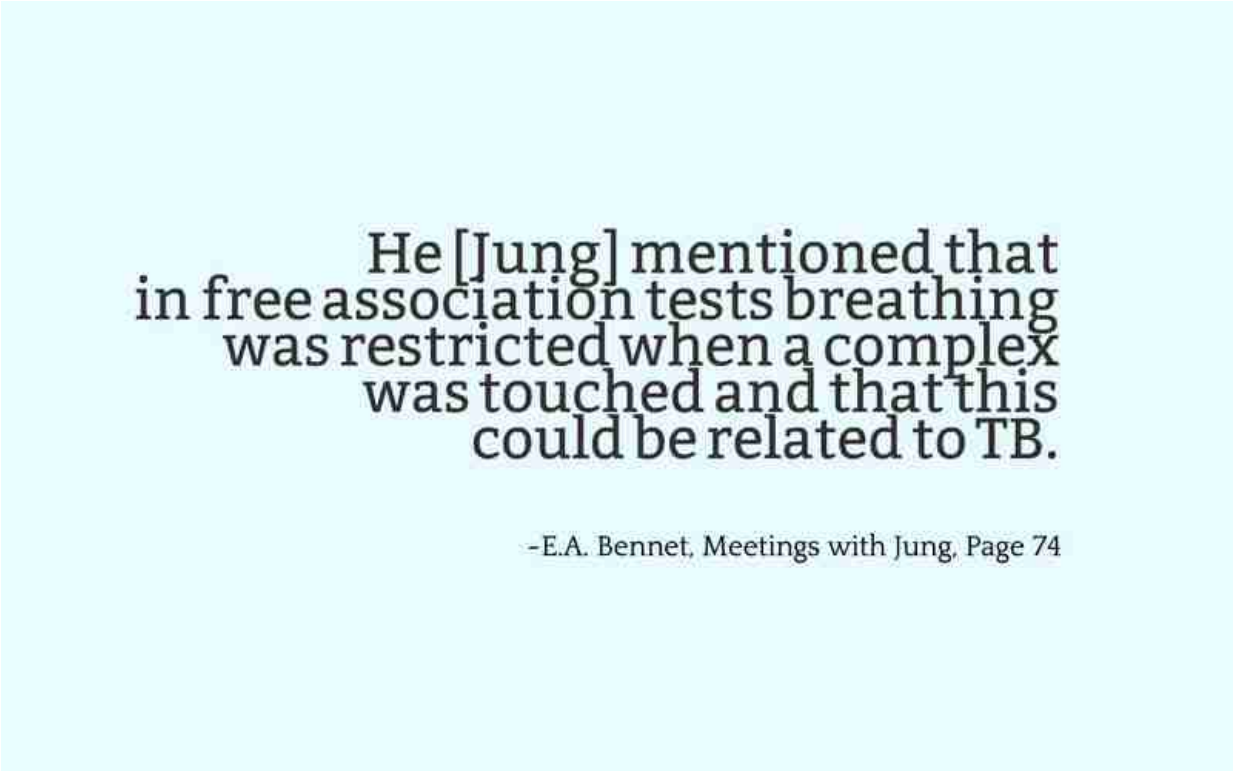
Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n


Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place.
~Carl Jung, Letters Vol. I, Page 144

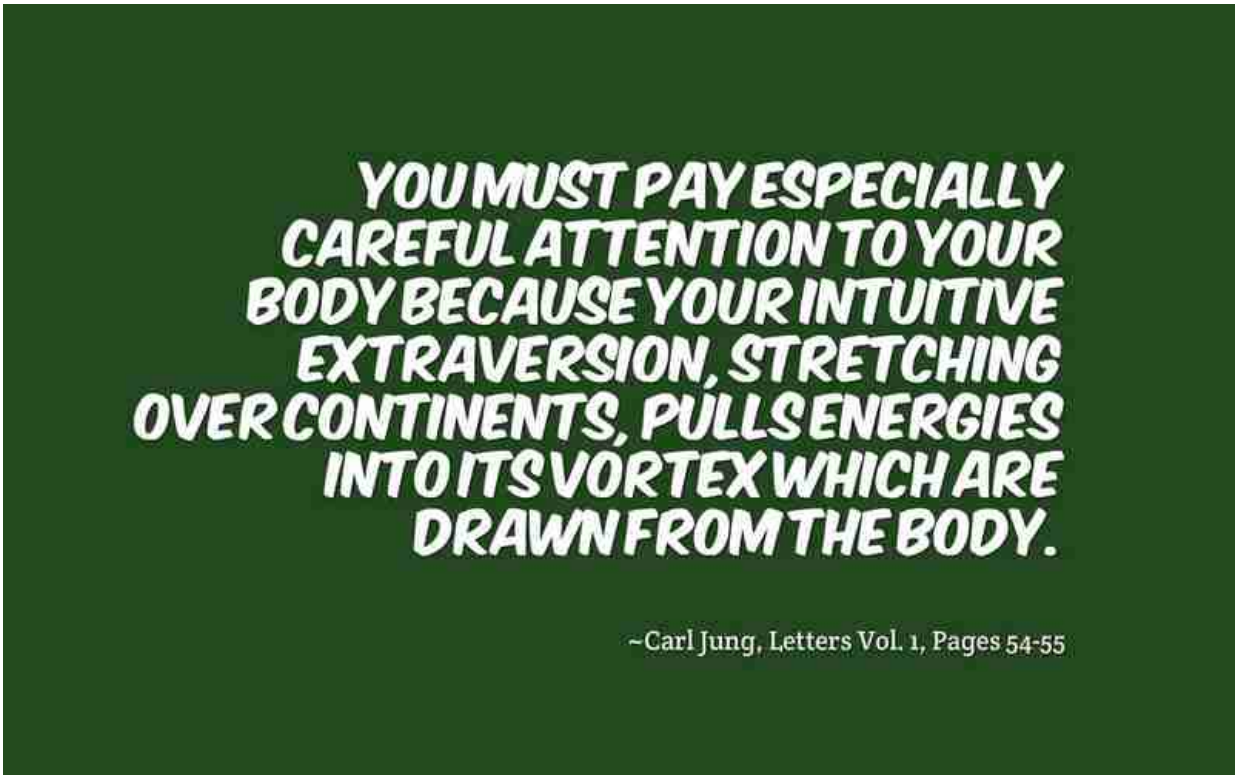
Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144


I HAVE HAD A NUMBER OF TB PATIENTS IN MY TIME AND SOME REALLY EXCELLENT RESULTS WITH PSYCHOTHERAPY, BUT IT IS TRUE THAT THE AVERAGE SOMATIC CASE GENERALLY HAS A RESISTANCE TO A PSYCHOLOGICAL APPROACH, PARTICULARLY THE TB PATIENTS, SINCE TB IS, IN A WAY A PNEUMATIC DISEASE, THAT IS, AFFECTING THE LIFE-GIVING BREATH.
~Carl Jung, Letters Vol. II, Pages 100-101

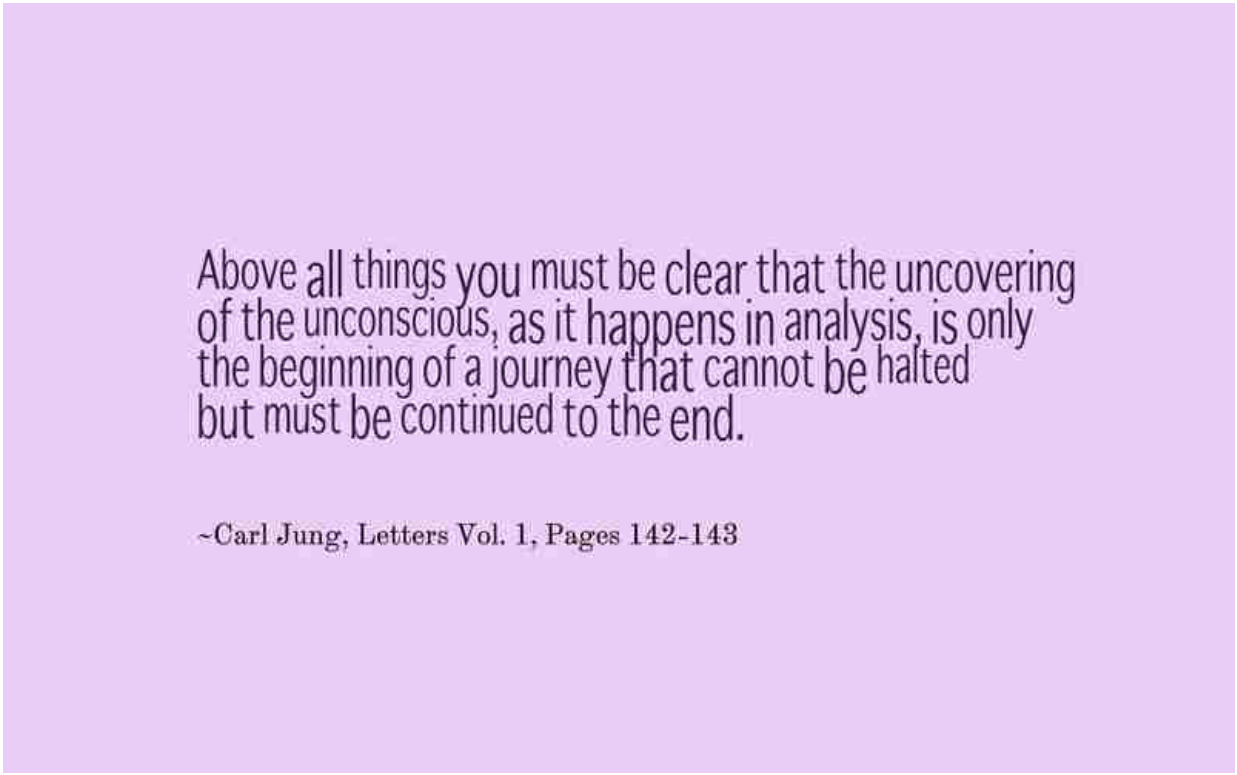
I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101


He [Jung] mentioned that
in free association tests breathing
was restricted when a complex
was touched and that this
could be related to TB.
-E.A. Bennet, Meetings with Jung, Page 74

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74


YOU MUST PAY ESPECIALLY CAREFUL ATTENTION TO YOUR BODY BECAUSE YOUR INTUITIVE EXTRAVERSION, STRETCHING OVER CONTINENTS, PULLS ENERGIES INTO ITS VORTEX WHICH ARE DRAWN FROM THE BODY.
~Carl Jung, Letters Vol. 1, Pages 54-55

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55


Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end.
~Carl Jung, Letters Vol. 1, Pages 142-143

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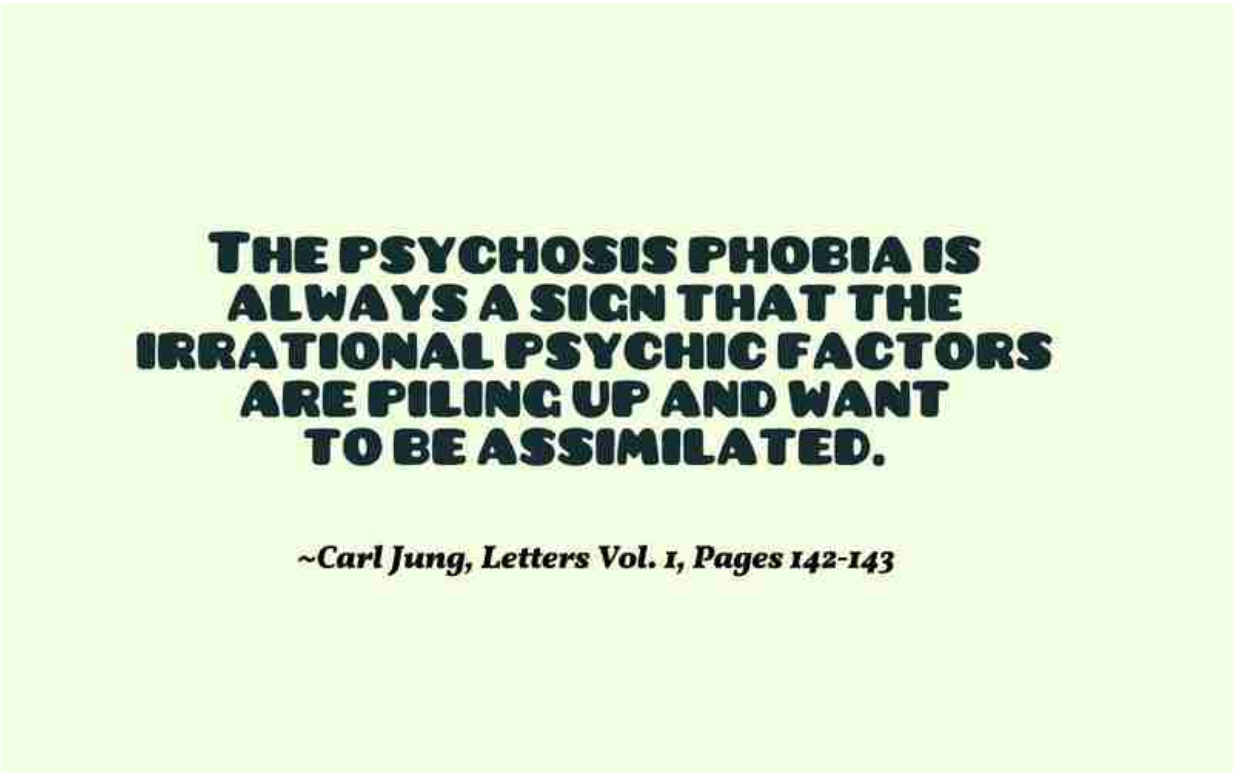
142-143


THE PSYCHOSIS PHOBIA IS ALWAYS A SIGN THAT THE IRRATIONAL PSYCHIC FACTORS ARE PILING UP AND WANT TO BE ASSIMILATED.
~Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

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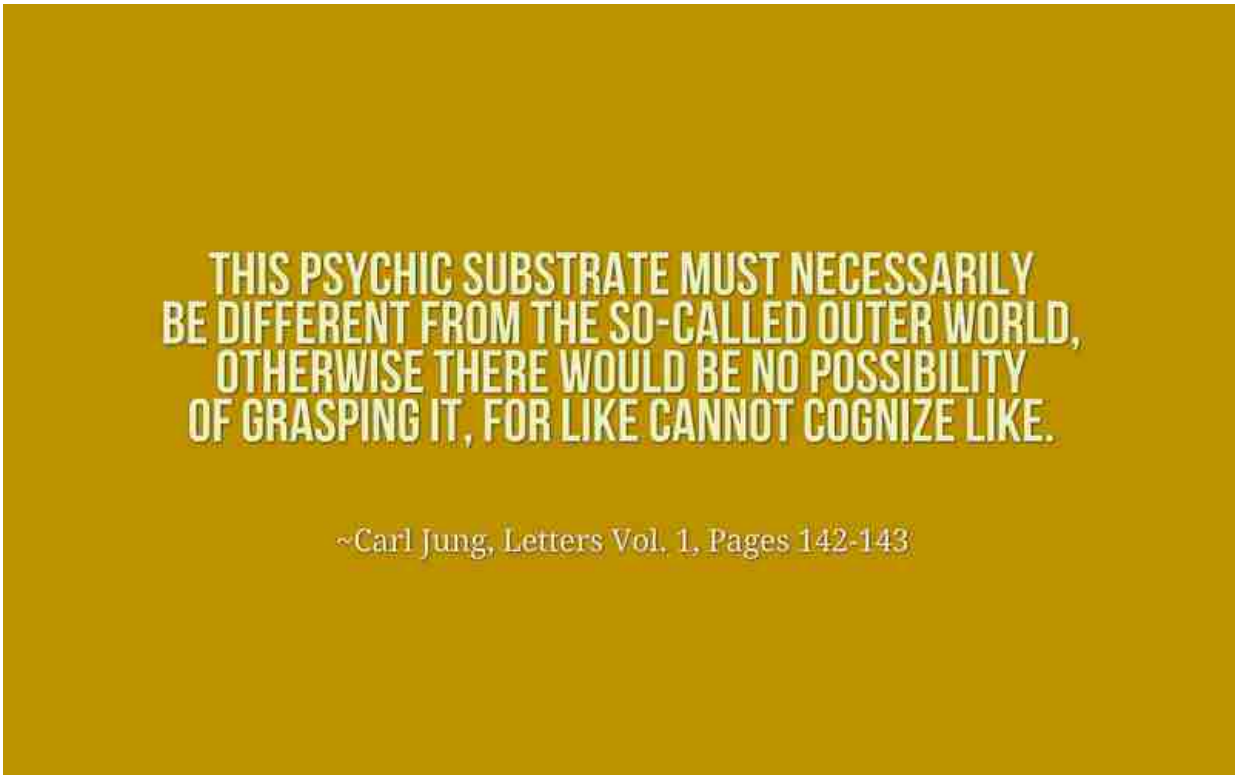
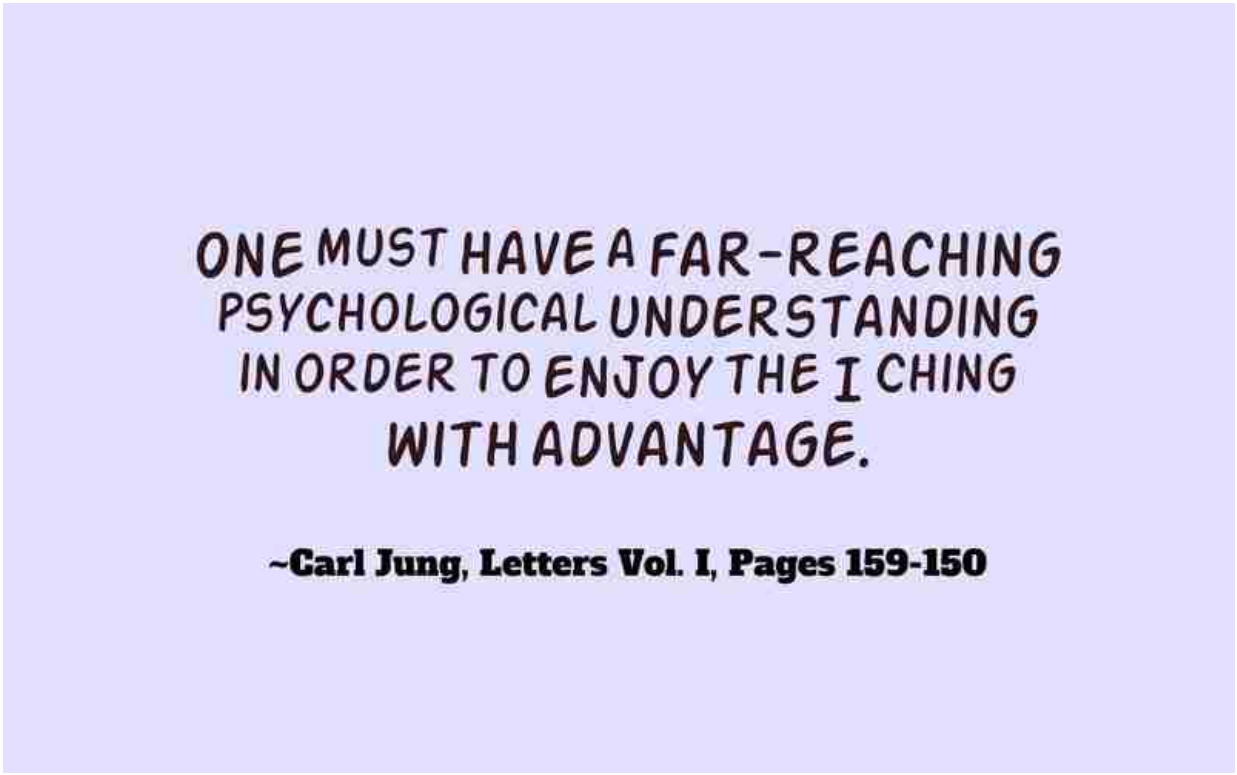
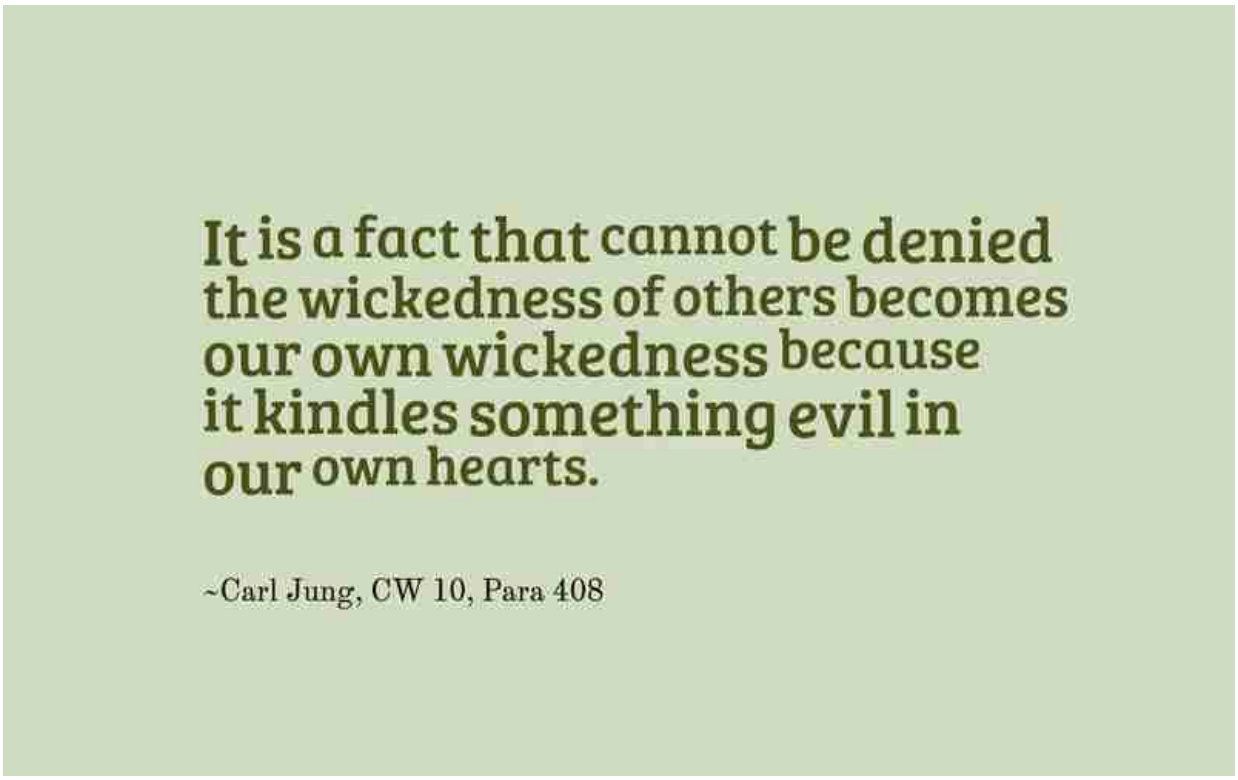

THIS PSYCHIC SUBSTRATE MUST NECESSARILY
BE DIFFERENT FROM THE SO-CALLED OUTER WORLD,
OTHERWISE THERE WOULD BE NO POSSIBILITY
OF GRASPING IT, FOR LIKE CANNOT COGNIZE LIKE.
~Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143


ONE MUST HAVE A FAR-REACHING
PSYCHOLOGICAL UNDERSTANDING
IN ORDER TO ENJOY THE I CHING
WITH ADVANTAGE.
~Carl Jung, Letters Vol. I, Pages 159-150

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150


It is a fact that cannot be denied
the wickedness of others becomes
our own wickedness because
it kindles something evil in
our own hearts.
~Carl Jung, CW 10, Para 408

It is a fact that cannot be denied the wickedness of others becomes our ownwickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

Bingo

2556

Carl Jung on "Immortality" **(2016-12-17 02:30)**

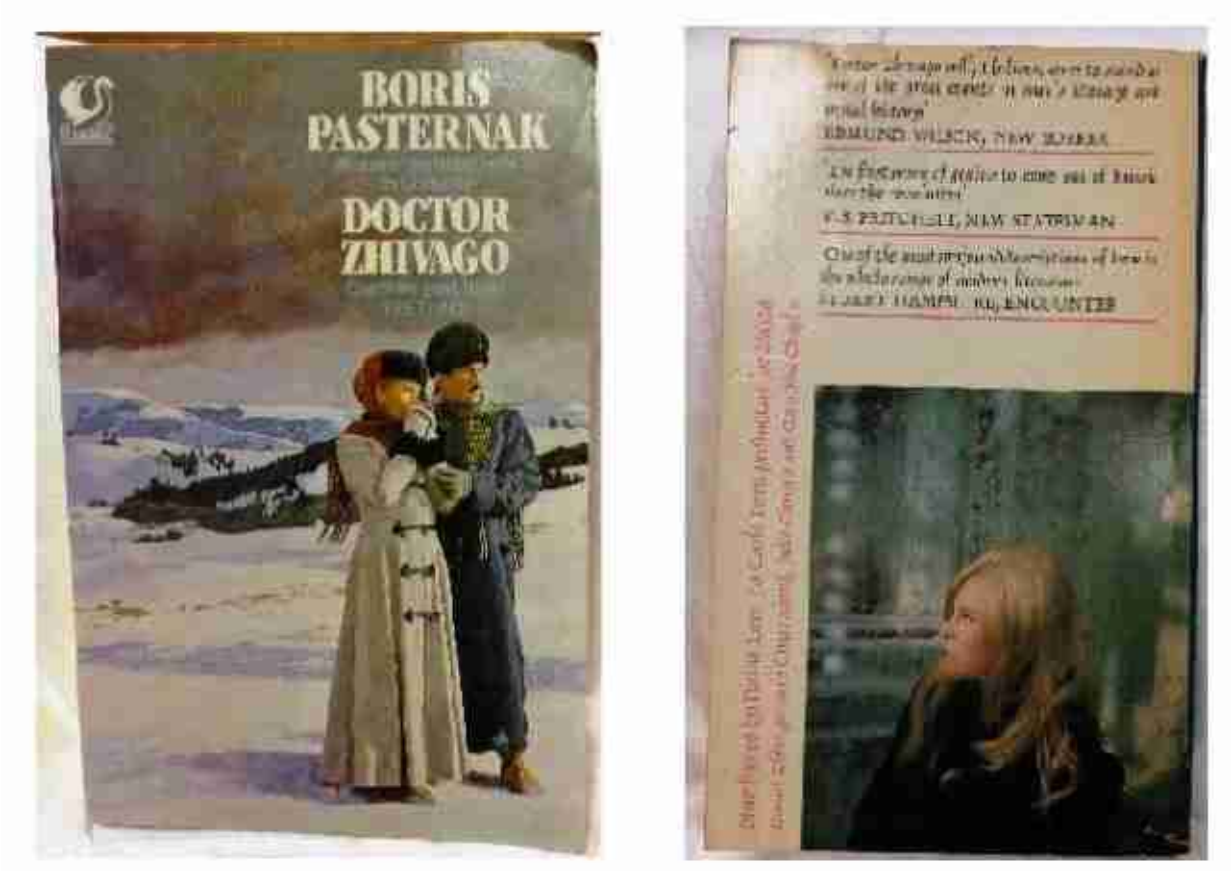
Our life is indeed the same as it ever was.

At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living.

But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring.

This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect.
The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

E.A. Bennet: C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. **(2016-12-17 03:30)**



Küsnacht, 20th March 1959

Arrived at the Hauptbahnhof at 2.20 p.m. and was met by Ruth Bailey and Müller [Jung's chauffeur] and so to Küsnacht.

Tea on the verandah.

C.G. is in good form and looking very fit.

He was interested at seeing the dredger arriving, apparently to dredge by the Strandbad.

After tea he went to see a patient and I visited Barbara Hannah.

Back at the Seestrasse C.G., Ruth and I strolled in the garden before dinner and had a look at two magnolia trees, one of which was planted last year.

Then we went on through the garden to the lake.

I asked about a cross which is nailed to the summer house and he said it was from a churchyard (I wonder where).

We had a pleasant chat at dinner.

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C.G. was glad he had finished work for the term and had only one or two people to see.

I reminded him of the man we had met in St. Gallen who told us of the river in flood and his (C.G.'s) remark, 'These extraverts are quite useful!', and he laughed heartily.

Later we went upstairs to the study.

He arranged – 'as usual' he said – the chair for me under the lamp by his writing table, and he sat by the window reading the evening paper and smoking a cigar; he gave me one.

On his writing table is an object I have seen before, sent to him by the Indian Psychiatric Society; it is a carved wooden lotus which opens.

They also sent him, years ago, a dhoti of cotton which he once put on with much difficulty and amusement.

There is also a metal statue of Buddha on the table.

Another feature in the main study is the large Swiss stove of green tiles; this one is quite an architectural feature as it is fitted at an angle.

These stoves are easily lit and use little fuel, usually wood.

Behind where I sit are the books on alchemy – a remarkable collection.

When C.G. had finished with the newspaper he played patience on a board on his knee, sitting with his feet up on another chair.

We sit quite silently, a very peaceful scene.

He likes to be quiet in the evenings and let his mind unbend, uncoil.

21st March 1959

After breakfast C.G. and I sat in the garden in the sun and he read my Introduction and part of Chapter 2.

He made a few comments as he read.

His father was Lutheran, but of the Basel Reformed Church.

There were variations between Geneva (Calvin) and Zürich (Zwingli) – the latter was very rational; wooden vessels were used at communion and there were no ornaments, whereas at Basel they were more ritualistic, or more old fashioned.

Coming to my notes about his childhood dream of the underground chamber he said what a tremendous impression it had made upon him.

A red carpet led to the dais, just a strip, and on it was a large golden throne.

He said that the object which stood upon it, which he took to be a tree trunk, was about four times his height

– twelve or fifteen feet – and he corrected my manuscript in pencil accordingly.

It had an eye like a demonic god, and his terror at this apparition intensified when his mother's voice called from outside, 'Just look at him, he's the man-eater!'

He told me that he had been writing an autobiography of the first twenty-five years of his life but he was hesitant to publish it because it could so easily be misunderstood, and this could disturb many people who depended upon him.

He said it was only two years ago, while he was working on this autobiography, that he suddenly linked the three early episodes of his dream of the cave, the priest and funerals.

He often saw funerals for the churchyard was near their house; only at these services did the men appear with polished shoes,
black clothes and tall hats.

In his mind he linked the dream of the cave with a tomb – like Jesus in the tomb – and with the priest; he thought the priest
was a woman.

Throughout the years these experiences had been 'islands of consciousness' and now he saw the connection between them for the first time.

As a small child he was taught to pray that Jesus would look after, keep safe, this chicken (himself) and put his wings over him.

There was some link between the idea of a chicken and a little cake, and God would not eat the cake.

But the devil would eat any amount of cakes like this.

All these reflections of his were a secret for he thought his parents would not know these things nor understand them; so this separated them from him.

He associated his mother's words in the dream of the cave – 'That is the maneater' – with the priest, and it was absolutely terrifying.

Then, much later, in the dream in Basel he saw that he must accept the strange idea of God treating the Church with disrespect.

What would a scientist think of such ideas?

For him they were impressive and a source of development.

In the afternoon we drove to Bollingen, C.G., Ruth and I.

It took half an hour.

The Tower looked its best in the warm sunshine and we walked around.

C.G. took me to see his carving of Attis at the end of the path near the boat house.

The carving, in stone, was a small pillar and had on it Tô ATTEI – to Attis.

It was set in the midst of anemones, small wild ones, and C.G. said this was the flower of Attis.

He spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter.

On the wall of the Tower he had made a new carving of a woman kneeling; he said she was the mother of Attis.

While we were there C.G. spent much of the time sitting beside a little stream which comes from two springs and runs down to the lake.

He had a tool which he said was used by shepherds – a small spade, part of which stood up to make a crook; he had it fixed to a polo stick with a thong at the end.

The stick was long and he sat by the stream and cleared the channel with the spade so that the water flowed freely.

I asked why he did this and he said he found it was relaxing and let his mind work; he liked to be beside the flowing water which suggested the flow of life and ideas.

Ruth said he often did this when, as now, the water in the lake is low.

After the snows melt the lake rises and the little streams are usually covered.

When he is reflecting in this way C.G. likes to be silent and alone.

He never finds it irksome to be alone.

22nd March 1959

We went for a drive to see the grounds which are being prepared for the coming exhibition; it will be held on either side of the lake and connected by a cable railway which is now being constructed.

C.G. wanted to see this and we walked round.

He is very interested in such a thing; also in old buildings and houses.

From the site of the exhibition we drove down the Sihl Valley and had coffee with Müller joining us.

Then we returned over the Albis Pass.

C.G. took great pleasure in the natural surroundings, the trees, the little lake Türler, and in the various views of Zürich.

When we got back we walked round the garden and he looked at every plant and flower.

I asked whether he had met James Joyce, and he had done so.

He remarked that his writing in Ulysses was brilliant at times; he mentioned particularly the detailed description of a piece of paper floating down the river to the sea which he had quoted in his paper on Ulysses.

After tea C.G. and I sat in the front garden just behind the wall.

I asked some questions about the origin and development of his theory of types.

Later he talked of kinship libido, the natural bond between people, the link they need to prevent isolation, to be aware of belonging with others of like interest and awareness.

23rd March 1959

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima.

'You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere.'

In the library in the evening he said to Ruth, 'If you want to know what the anima is you must read that book!'

In Dr. Zhivago the anima is absolutely typical, and he (Pasternak) did not know what she was.

Before dinner C.G., Ruth and I went for a walk to the little park by the Strandbad pier.

He had just seen a French professor who was very concerned about the real truth of the life of Jesus of Nazareth, the historical Jesus; this man knew all the various versions and was in doubt about the truth.

C.G. told him, and repeated to us, an experience he and members of the British Association had when he was in India.

They were near Darjeeling, and went up Signal Hill, a well-known place, to watch the sunset.

They had the good fortune to get an absolutely clear view of Kanchenjunga which is rare, for the high mountain is usually in
cloud.

On Signal Hill is a mound of stones; they are reddish in colour being painted with red oxide of lead, and the Mohammedans pour ghee over them.

The red represents blood.

There are also many very tall bamboos – 'as high as the electric standards,' he said, pointing to one in the road.

These trees were hung all over with little flags printed with a horse (a special horse which he described but I could not get the details) for this had been a sacred place for many many centuries, since long before Mohammed.

It was a marvellous spectacle with the valley in shadow and then the bluish-purple, and out of it all the brilliant fiery setting of
the sun.

Everyone gazed spellbound at this striking scene, and one of the members of the British Association muttered ‘Phew!’ – an involuntary exclamation of awe. C.G. said to him, ‘What is it that you do?

You are uttering quite spontaneously the exclamation of awe which has been uttered for countless centuries, and you
don’t know it!’

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’

And Jung did know it, and recited it.

It was a most impressive and highly unscientific spectacle, he said.

He repeated the passage from Goethe to us as we sat in the little shed by the pier where, as often before, we had sat after a similar stroll.

‘But,’ C.G. went on to tell us, ‘here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth
gives the story and the experience meaning.

That is what myths are.’

He spoke of the stupidity of an Anglican parson who had visited him and talked of ‘trying to get Truth’, as if
he could get it in a form he would be able to understand and that it would not be truth otherwise.

In the evening when we were sitting in the library he asked Ruth to show me the pictures in an Italian paper of flying saucers.

He had got this paper from an Italian who had taken a photograph of a flying saucer in 1952; he had been thrown out of his photographic club because it was assumed to be a false picture, but recently it has been accepted.

C.G. knows a lady in southern Switzerland who is the secretary of an organization which records observations of UFOs, and she sends him reports about them.

One was a photograph, which he showed me, of a typical UFO; he had written on the back that it had been taken by an eighteen-year-old girl, the daughter of a parson in California.

She had, so he wrote, put her camera in the fork of a tree for a time exposure, and later came to terminate it.

When the negative was developed there was the flying saucer.

Apparently she had not seen it.

24th March 1959

In the morning we drove to a high point above Küsnacht and sat in the sun and had coffee.

On our return C.G. and I sat in the front garden.

I asked about Ernest Jones's remark that on an early visit to Freud he (C.G.) had demonstrated poltergeist phenomena.

He said this was utter nonsense; he knew the statement had been made by Freud.

The basis of it was this: at the close of their first talk, which lasted thirteen hours, he felt disappointed because the
discussion had been restricted by Freud's insistence on explaining everything only in terms of sexuality.

C.G. had been thrilled to meet and talk with him and at the end of the conversation he was still full of unresolved expectations.

Suddenly there was a loud cracking in the bookcase above Freud's head, a formidable crash as if the wood were expanding and the whole thing coming down. Freud looked up startled, and C.G. said, 'What do you make of that?'

He knew at once that it was an extracorporeal expression of a psychic situation and that it would happen again, though he did not know why.

But he told Freud, 'It will happen again,' and at once it did.

Freud was aghast though he would not say so; he tried to dismiss it as nothing.

But it was a real crash and C.G. told him at the time that it was significant.

They examined the bookcase and there was nothing to see.

C.G. had had experience of similar incidents – extra-corporeal effects, he called them – and added that these parapsychological things are exteriorised affects and happen like complexes – that is they are projected.

The crash affected Freud very much but he never sought to explain it.

'If I had never asked Why? in the word association tests,' said C.G., 'I would never have discovered the complexes.

But Freud brushed these things aside.

There is now an Institute for Parapsychology at Freibourg and the Director comes to consult me.'

A similar incident had happened with Eugen Bleuler and when C.G. mentioned parapsychological phenomena to him he said it was all nonsense; but twenty years later he became a spiritualist and had many experiences of this kind.

C.G. described the crash in the bookcase as a synchronistic event, as acausal.

It could not be explained; but it happened, of that there was no doubt.

It gave him an odd feeling: 'Now look out! – there might be a split between us.'

We went on to talk of dreams and I mentioned my idea of making dreams and clinical material central in what I would write; he thought this quite a good plan.

Speaking of dreams he said we must always ask 'Whose dream?'

It was always an individual matter, we cannot generalise; we develop guidelines but not laws.

For Freud all dreams were wish fulfilments, and he looked on the dream as a means of preserving sleep.

C.G. thought that more often than not they failed to keep us asleep.

He talked for a while about Laufe, his early home above the Rhine Falls.

Then at tea-time Mrs. Niehus came.

She asked about my book.

I told her C.G. had mentioned that he had already written much of his autobiography (I remember him talking of the difficulties of writing about his life a year or two ago and perhaps this put the idea into his mind).

She said Mrs. Jaffé wanted to publish what he had written.

I gave her my Introduction to read.

She said my approach was quite different from Mrs. Jaffé's and pressed me to continue.

She said mine was more masculine, and the fact that another biography was in preparation should not prevent me from going on with it. C.G. had read it earlier and he also thought it good and on the right lines. E.A. Bennet, Conversations with Jung, Pages 272-290

Carl Jung: The empathetic type suffers a similar fate. **(2016-12-18 02:30)**

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form.

This image has the magical significance of a defence against the chaotic flux of experience.

The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed.

He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula.

He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized.

The empathetic type suffers a similar fate.

Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself.

He becomes the object, he identifies with it and in this way gets outside himself.

By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

Carl Jung: This leads to a restoration or apocatastasis of the lives of her ancestors, (2016-12-18 02:30)

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche.

We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter.

This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter.

The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.

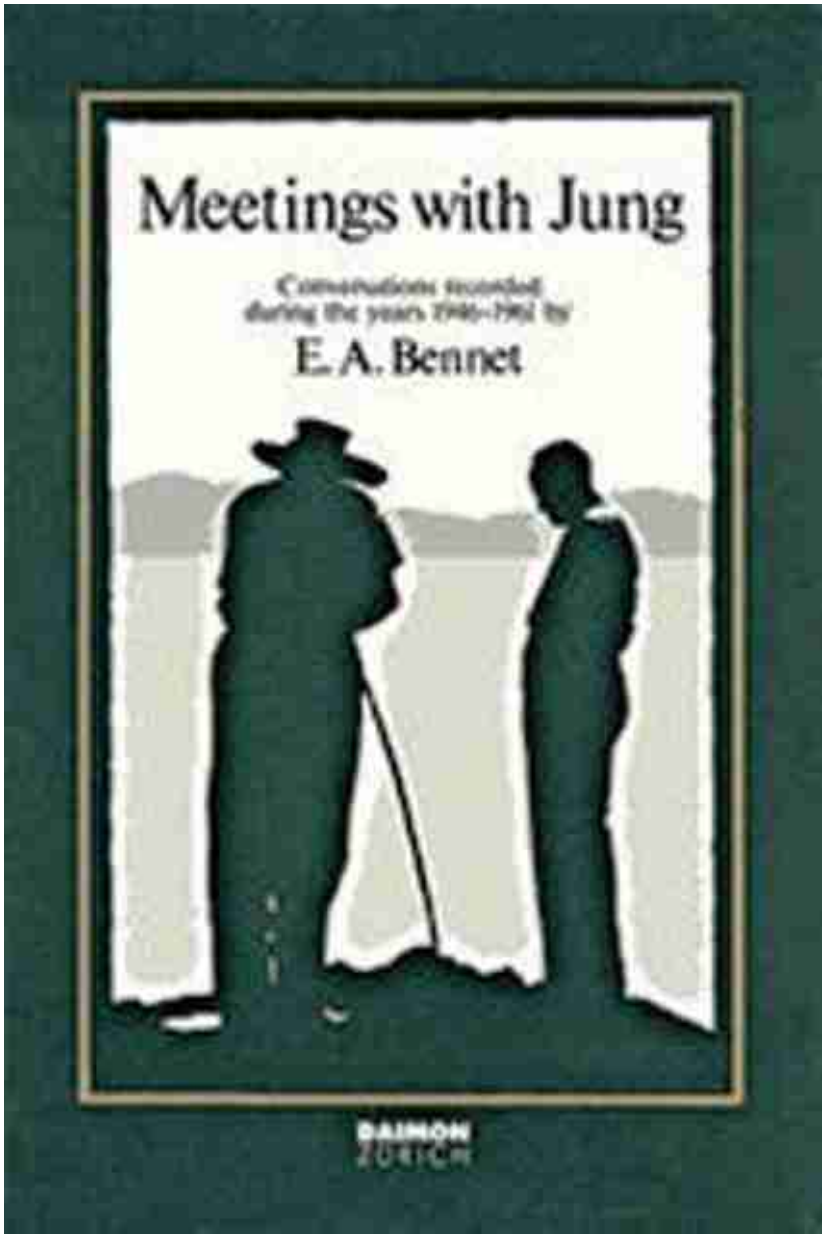
The individual's life is elevated into a type, indeed it becomes the archetype of woman's fate in general.

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future.

An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her.

At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

Carl Jung: We must get in touch with the man of the ages, not be over impressed by the present, not be rushed. (2016-12-18 03:30)



Küsnacht, 29th August 1956

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Arrived in Zürich.

30th August 1956

At breakfast C.G. spoke of the difficulties implicit in the idea of anyone writing his biography; he said it would require a full understanding of his thought, and no one understood it completely.

Freud's life, he said, could be clearly described because his thought was simply laid out.

But with him it was more complex, for unless the development of his thought were xentral to his biography it would be no more than a series of incidents, like writing the life of Kant without knowing his work.

To illustrate his meaning he mentioned a momentous dream he had had in 1913.

The experience had an important influence upon his life which resulted from the efforts he made to understand the dream; yet were it related quite simply few people would comprehend the significance it had at that point in his career.

The dream:

He was climbing a steep mountain path, twisting to the top, and on the right the valley was in shadow for it was still night; ahead the sun was behind the peak and rising, but still hidden.

In front of him was a primitive man (the man of all the ages – brown-skinned and hairy); he was following this man and each was armed for hunting, probably chamois.

Then the sun rose, and on the summit of the mountain Siegfried appeared in shining armour with a shield and spear; he was wearing something like skis and glided down over the rocks.

The skis were of bones – the bones of all the dead.

Then the primitive man indicated to him that they must shoot Siegfried with their rifles, and they lay in wait for him and killed him.

The primitive man (the shadow) was the leader; he went to collect the spoil.

But C.G. was filled with remorse and rushed down the mountain into a ravine and up the other side – he had to get away from the awful crime.

It was raining and everything was wet; but while this washed away all traces of the crime it made no difference to the sense of guilt which oppressed his conscience.

He awoke and wanted to sleep again but he knew he must try to understand the dream.

For a while his remorse for murdering Siegfried – the hero – obliterated everything else, overwhelming him to the extent that he felt impelled to take his revolver from the drawer and shoot himself, 'commit suicide'; the dream and the impulse were terribly vivid and he might have done it but for the fact that his thoughts about the dream began to take shape:the hero, doing the very heroic act, was killed by the primitive man.

That is, the dream was pointing to the primitive man, who was immoral or undeveloped in our eyes, as the leader, the one to be followed.

For him, this meant that he must follow not the here and now of consciousness, the accepted achievements, but the man of the ages who represented the collective unconscious, the archetypes.

This dream was a big turning point in C.G.'s life – a far more significant dream than that of the mediaeval house, he said.

For it showed that he must follow a certain line and disregard popular ideas.

It was like the old Austrian saying of never doing today what can be done tomorrow; that is, time is not the important thing.

American boys carve on their desks 'Do it now', and this appeals to people today; but to do this, and to say 'Where there's a will there's a way' isn't everything.

We must get in touch with the man of the ages, not be over impressed by the present, not be rushed.

In the dream the primitive man behaved naturally, as a primitive man would do – seeing someone approaching with sword and shield, he just fired and killed him.

So C.G. knew from the dream, when he came to comprehend it, that he must follow the deep hidden, discarded primitive man, and forsake his academic scientific career, the heroic role of doing things here and now and 'getting on' ('This world's empty glory' E.A.B.).

He mentioned that Freud discovered the first archetype, the incest problem.

But he had regarded it only from the personal point of view, just as he took religion as simply a personal matter.

As such it could be disregarded.

He added that Freud never acquired any idea of the deeper unconscious although he spoke of 'archaic memories'.

C.G. said that in the Oedipus complex lies a great deal of importance; it is the separation of the child and the parents, and the attitude of the child to the parents.

I asked if this wasn't the problem in neurosis – the conflict of the personal and the collective; the desire just to be apart, and the difficulty in adapting to the whole, taking one's place in the group.

It can show itself in many forms of phobias (claustrophobia etc.) where the underlying fear is of being alone and so faced with the central problem of adjustment.

But this varies in different ages; in the first half of life it is personal adjustment to life around us, and in the second half the adjustment is to the bigger spiritual life which goes on and on.

He mentioned Bollingen, that the great thing about it for him is that it is so near to Nature.

They cook on the open fire there, and he does most of the cooking and cuts the firewood – only wood is

used.

Speaking of the fire, he said, ‘We haven’t yet mastered the natural forces so you have to know how to use it.’

We strolled round the garden (at Küsnacht) and he pointed out all the trees which had been killed by frost.

There had been warm weather in January, and the very severe frost in March burst a lot of the stems of the laurel, wisteria and other trees, because the sap had risen and it froze.

The bamboos also had to be cut down but they have shot up again and there is a very fine grove of delicate trees some ten or twelve feet high.

A feature of the house is that it was built originally with only one door.

C.G. said this was because ‘We Swiss live in the centre of Europe and lots of things may happen.’

In previous days, at the time of his army service, he had his rifle and thirty rounds of ammunition in the house (all Swiss soldiers have) so that he could defend himself.

The lower windows are protected by grilles of steel or bars.

The garden room was built later – it has a door to the garden and another into the house; the latter is an iron door and is always closed at night.

C.G. has a doze after lunch and so has Miss Bailey.

I sit in the garden, and today it is beautifully sunny.

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples.

Also he spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle.

This vision could be reproduced – and was reproduced – by the stimulation of the same area.

He said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols.

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own.

It was always a problem for mathematicians – had numbers been invented or discovered?

This cropped up in talking about what religion was; was it with Origen, relegare: to connect, link back, or with Cicero, relegere: to gather up again, to recollect – that is, something that is there already?

The latter is C.G.’s idea for in thinking of religion we must think of all religions, for instance Buddhism, which is

a religion without
a god.

But theologians say they are concerned only with Christianity!

This is like a doctor saying he is only concerned with viruses and is not interested, for example, in malaria.

So in religion we must avoid specialisation, concentrating on one thing only and leaving out the rest because it does not suit us.

Then we passed on to talk of numbers and their individual qualities.

One was nothing, because you could only think of one if you had a lot of ones; but also it could be Everything, like One (and the Many), that is the totality of God.

Two was the opposites – good and evil – and was left out by those who did not hold with opposites, such as those who accept the idea of the privatio boni.

Three was the dynamic number; it was male.

I said, 'For example, one, two three – go!' and he said, 'Yes, that's it, it's leading somewhere.'

Four is female, complete; it is an end, final.

Five is four plus one, but the one is in the centre, it is the quintessence of the four.

Six is the double three (there was more to this).

Seven, the divine number, six plus one; the seven branched candlesticks (more also to this).

Eight – the double four.

Nine is the double four plus the central one, the quintessence again.

C.G. thinks of numbers as things existing in themselves which are discovered, not just invented.

31st August 1956

Talk with C.G. after breakfast about theologians – he found them 'terribly superficial'.

They don't mind talking, and a lot of their thought was 'just firing blank ammunition'.

But when it comes to real firing – taking things seriously and seeing what they really are, they close up.

He mentioned the story of the trumpeter of Schaffhausen.

In the eighteen-forties there was fighting in Switzerland among the cantons; the Schaffhausen regiment went to take part and
the trumpeter went with them.

In a week he reappeared in Schaffhausen and everyone asked, ‘Why aren’t you at the war?’

‘Oh,’ he said, ‘they aim at you there!’ – so he had come home.

Theologians are often like that.

Then he went on to talk of the Pope’s dogma about the Assumption of the Virgin Mary, and said it had great opposition in the Church because it is laid down that there can be no dogma unless it is founded upon Apostolic teaching, and there was no reference to the ascension of the Virgin until the sixth century.

But the Pope overrode that.

Several popes had attempted it before; one had done so a hundred years ago but he did not succeed in pushing it through.

The whole point of the dogma is to counteract the material; yet the woman is mater (that is, material) and God is manifest in creation, in matter.

There was tremendous opposition to the dogma, principally in northern countries; but the southern countries pressed for it.

The Virgin, therefore, is 99.9999 percent God – but not quite.

What will happen next?

Then I asked if it meant another Christ and he said, ‘Oh no, there can be only one Son of God.’

Laurens van der Post came for lunch and talked of his African adventures.

C.G. spoke also of participation mystique – that everything is known.

The primitive acts in that way; nothing is hidden nor can anything be hidden, it all comes out. C.G. is very keen on this idea, hence the title of his book Modern Man in Search of a Soul.

In the evening after dinner C.G. spoke of his first visit to Freud in Vienna.

While staying there he had a dream:

He was in the ghetto in Prague and it was narrow, twisted and low ceilinged, with staircases hanging down.

He thought, ‘How in hell can people live in such a place?’

That was the dream.

He went on to speak of how from the time of their first meetings he had noted the narrowness of Freud’s standpoint, his
limited perspective and concentration on tiny details.

He mentioned that to some degree it was because of Freud’s mother-complex that he was so concerned with sexual things – incest, sleeping with the mother and so on – as if they were something new. C.G., having been

brought up in the country, knew all these things but they did not interest him.

The old ghetto in Prague, he said, was a famous one. E.A. Bennet, Conversations with Jung, Pages 149-163

Carl Jung: the whole art lies in extracting wisdom from stupidity. **(2016-12-19 02:30)**

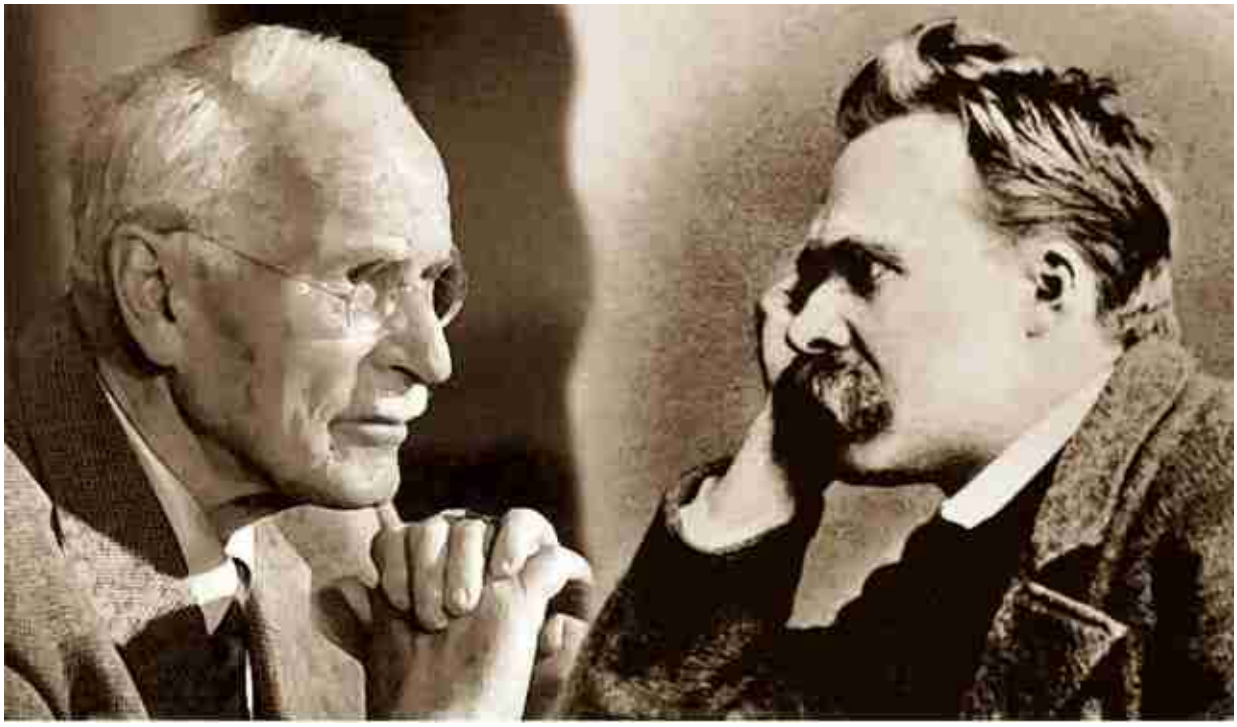
The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears.

The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity.

Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

A few Quotations from Dr. Jung's Zarathustra Seminars (2016-12-19 03:30)



1. Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

2. Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

3. Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

4. Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

5. You cannot be redeemed without having undergone the transformation in the initiation process. Carl Jung, Zarathustra Seminar, Page 502.

6. The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

7. You [the Self] should not storm at me. If you kill me, where are your feet?" That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.
8. You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

9. You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

10. And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

11. You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

12. So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

13. It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

14. If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

15. But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

16. You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

17. Life inevitably leads down into reality. Carl Jung, Zarathustra Seminar, Page 508
18. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508

19. It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

20. It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

21. Every light, every fire comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

22. There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot chose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

23. The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

24. I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

Carl Jung "The Way to God" - Anthology **(2016-12-20 03:30)**

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body.

The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems.

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing.

The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The very absurdity and impossibility of [religious] statements . . . [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum."* (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.)

An improbable opinion has to submit sooner or later to correction.

But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved.

The same, only on a gigantic scale, is true of historical changes of attitude.

A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history.

In this respect our age is afflicted with a blindness that has no parallel.

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism.

We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious.

We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and
within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation.

Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God.

They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102
The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image."

Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental X to which it points.

The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.

But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes afTect only the images and concepts, or the
Unspeakable itself. Carl Jung, CW 11, Para 555

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God

is an archetype, I mean by that the "type" in the psyche.

The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul.

That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts.

They cannot be explained away and killed with irony.

In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc.

It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations.

It is not for psychology, as a science, to demand a hypostatization of the God-image.

But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence.

The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines.

And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education.

which has always depreciated this idea as "mystical."

Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

The materialistic error was probably unavoidable at first.

Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed.

The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality.

These arguments are not new.

Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods.

But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect.

What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

They believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb.

That is no less absurd than the assumption that a non-real psyche is responsible for it.

God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions.

But the really unknown part, which produces symbols, is still virtually unexplored.

We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it.

Man's greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised.

"It's only psychological" too often means: it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church.

No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages.

Our whole science, everything that passes through our head, has inevitably gone through this history.

It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body.

The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial.

The age of rational enlightenment has eradicated nothing.

Even our method of rational enlightenment is Christian.

The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present.

We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky.

This attitude was necessary, but I am convinced it is not true.

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history.

Moreover, how it began is as clear as daylight.

I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of
the Christian Church also have their predecessors.

But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity.

It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.

The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism.

These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity.

The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged.

His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.

Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious.

That is why, today, nobody believes in either.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.

This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all.

Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest bloodbath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal.

The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

The pagan religions met this danger by giving drunken ecstasy a place within their cult.

Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat."

For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades.

Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place.

It was accepted as a means of escape from the brutality and unconsciousness of the ancient world.

As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. . . . We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up.

The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element.

The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well.

It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents.

Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity.

This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

It would be hard to say what the essential difference is between this state and the soul of an animal.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-
like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church.

But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago.

I can, of course, get the patient to recognize with his reason that I am not the father.

But by that very act I become the reasonable father and remain despite everything the father.

Not only nature, but the patient too, abhors a vacuum.

He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future.

His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another.

He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more
burdensome because he has so little love for it.

He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness.

Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply.

There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of
Christianity. Carl Jung, CW 12, Para 13

Christian education has done all that is humanly possible; but it has not been enough.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God."

No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious symbols are phenomena of life, plain facts and not intellectual opinions.

If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature.

Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm.

One wall after another fell.

And the work of destruction was not too difficult once the authority of the Church had been shattered.

We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about.

With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers.

Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred
denominations is yet a sure sign that the restlessness continues.

The Protestant is cast out into a state of defencelessness that might well make the natural man shudder.

His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe.

We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East.
Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning.

It is a development that has an inner consistency.

Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost.

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.

A man does not sink down to beggary only to pose afterwards as an Indian potentate.

It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all.

We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage.

We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean.

That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone.

In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery.

It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate.

I would not lay the blame either on Protestantism or on the Renaissance.

But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire.

Life has become quickened and intensified.

Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth.

A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth.

Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun.

He became the ruling spirit of the next two thousand years.

Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end.

It is true that he said, "I am come not to bring peace but a sword."

But that which brings division ultimately creates union.

Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it.

And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with
one's own ideas and regards them as sacred because they can be traced back a couple of thousand years.

This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

The primitive mentality does not invent myths, it experiences them.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical
processes.

Such allegories would be an idle amusement for an unscientific intellect.

Myths, on the contrary, have a vital meaning.

Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage,
like a man who has lost his soul.

A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe.

But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have."

And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a

thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind.

He has pistis and peace.

Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously.

People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened.

It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace.

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves.

It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The world is not a garden of God the Father, it is also a place of horror.

Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more
surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand.

So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard.

The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.)

Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis.

Either I } {now a thing, and then I know it—I don't need to believe it. Carl Jung, Face to Face Interview Para 51

What is needed are a few illuminating truths, but not articles of faith.

Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the
grade.

Understanding is never the handmaiden of faith —on the contrary, faith completes understanding.

To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand.

Dogmas fail on deaf ears, because nothing in our known world responds to such assertions.

But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them, but developed them dogmatically.

The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings."

The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered.

In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances.

But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious

that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God.

"De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine.

God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender.

And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt.

Wherever belief reigns, doubt lurks in the background.

But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge.

People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking.

Belief has already conquered the summit which thinking tries to win by toilsome climbing.

The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation.

It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion.

Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt.

That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

A Christian of today no longer ought to cling obstinately to a one-sided credo, but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche.

Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint.

Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else.

It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles
rest.

Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable.

One can only assert it, and for this reason there can be no reconciliation between the divergent assertions.

Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

The physical world and the perceptual world are two very different things.

Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality.

Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right.

The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is
not merely a human truth but the truth directly inspired and revealed by God.

Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God.

But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so
on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine.

Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as
an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision?

The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three?

How can three be one?

Can a mother be a virgin?

And so on.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense.

The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox
comes anywhere near to comprehending the fullness of life.

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy.

They have stiffened into mere objects of belief.

So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian
neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols.

This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them.

That people should succumb to these eternal images is entirely normal, in fact it is what these images are for.

They are meant to attract, to convince, to fascinate, and to overpower.

They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities.

This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience.

They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images.

The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion.

Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme.

They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma.

Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul.

Why this fear of psychology?

Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber."

Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many
conversions as the experience of good. Carl Jung, CW 12, Para 19

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy.

I felt it was too much in line with the consensus omnium, with the archetype, for that.

It was only when I realized this that I was able to establish any relationship with the dogma at all.

As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position.

A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere,
by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied.

But this gives him a significance which is not without justification.

The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man.

No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

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For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation.

Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility.

It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth.

Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation.

Ever and again there are human beings who understand what it means that God is their father.

The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary.

I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity.

It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest
detail.

At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype.

It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual.

My own conjecture is that Christ was such a personality.

The life of Christ is just what it had to be if it is the life of a god and a man at the same time.

It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality.

Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect.

What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for
them with the father?

He assures his disciples that he will always be with them, nay more, that he himself abides within them.

Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete.

He cannot overcome the conflict on his own resources; after all, he didn't invent it.

He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it
wills.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul.

The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union.

And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect.

This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten.

He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man.

Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man.

This involves man in a new responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour.

By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him,
incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass.

If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion.

The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and
genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds.

The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act.

The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time.

It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

I wish everybody could be freed from the burden of their sins by the Church.

But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him.

The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure."

But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind.

Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act.

I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it.

The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature.
Carl Jung, CW 10, Para 136

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality.

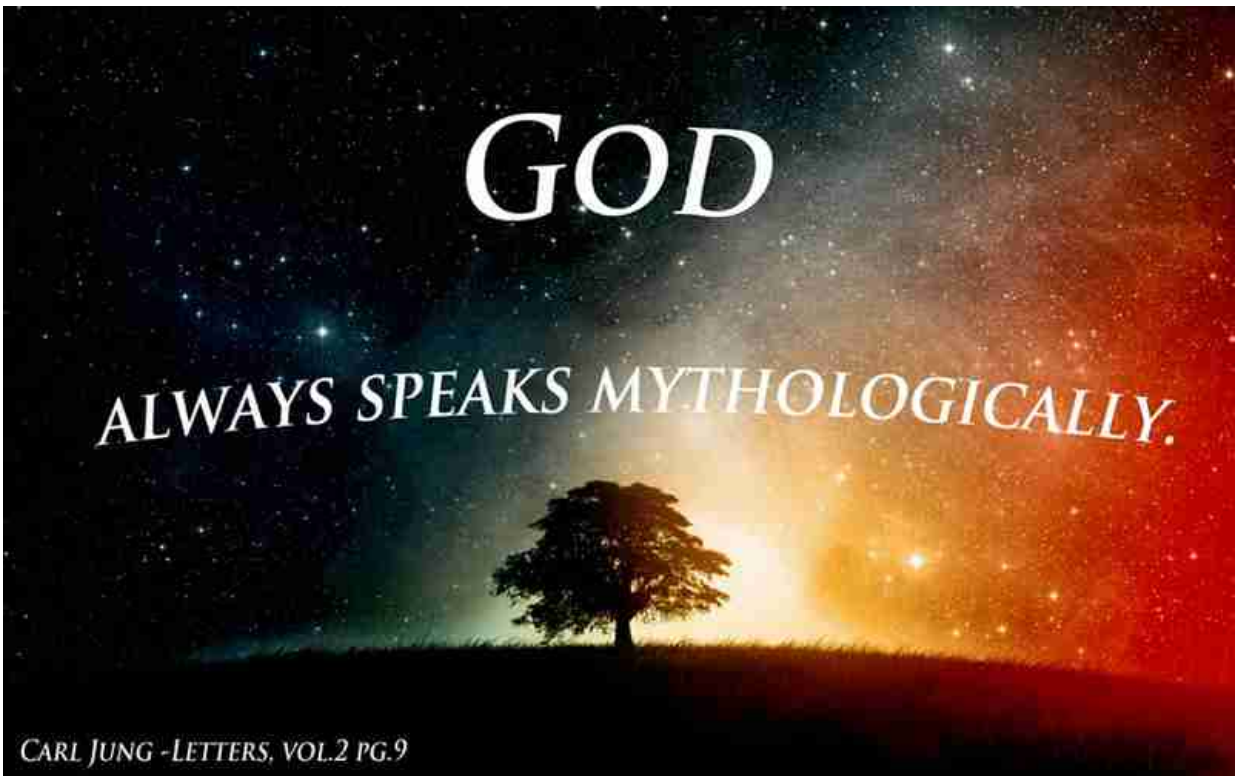
This is the cross he has to bear, and he himself is a cross.

The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross.

But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

[Source: C.G. Jung: Psychological Reflections A New Anthology of His Writings 1905-1961, Pages 336-369

Carl Jung on "God" - Anthology **(2016-12-20 03:30)**



[Carl Jung on “God” in The Red Book aka Liber Novus – Anthology]

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know

that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown

opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the

serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible,

an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's,

Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him... Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,..." Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of drag-

ons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would ’st pray enter into thy chamber ..."
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant,

meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl

Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The sun… is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

God of God […] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously... As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The psychic fact "God" is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse. Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythologically. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man's gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life. Corpus Hermeticum I, Poimandres, 21.

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie

Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even

above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

matter. Carl Jung, ETH Lectures, Page 189.
There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even

know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books.” Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology

and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing

other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god's animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it's not the whole planet. Marie-Louise Von Franz, "Jung".

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, "Jung" Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

“God must be born in man forever. . . the creator sees himself through the eyes of man’s consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.
The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.
I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants … but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

...for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder

so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and

God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own anti-thetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages

254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.
The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self]...might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the

Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or over-valued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he

had no great pain . . ." The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. “On Creative Achievement” (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God’s “unconsciousness” throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes

conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom

the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate

of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Pages 271-272

His [God's] moral quality depends upon individuals. That is why He incarnates.
Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's
prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the

Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

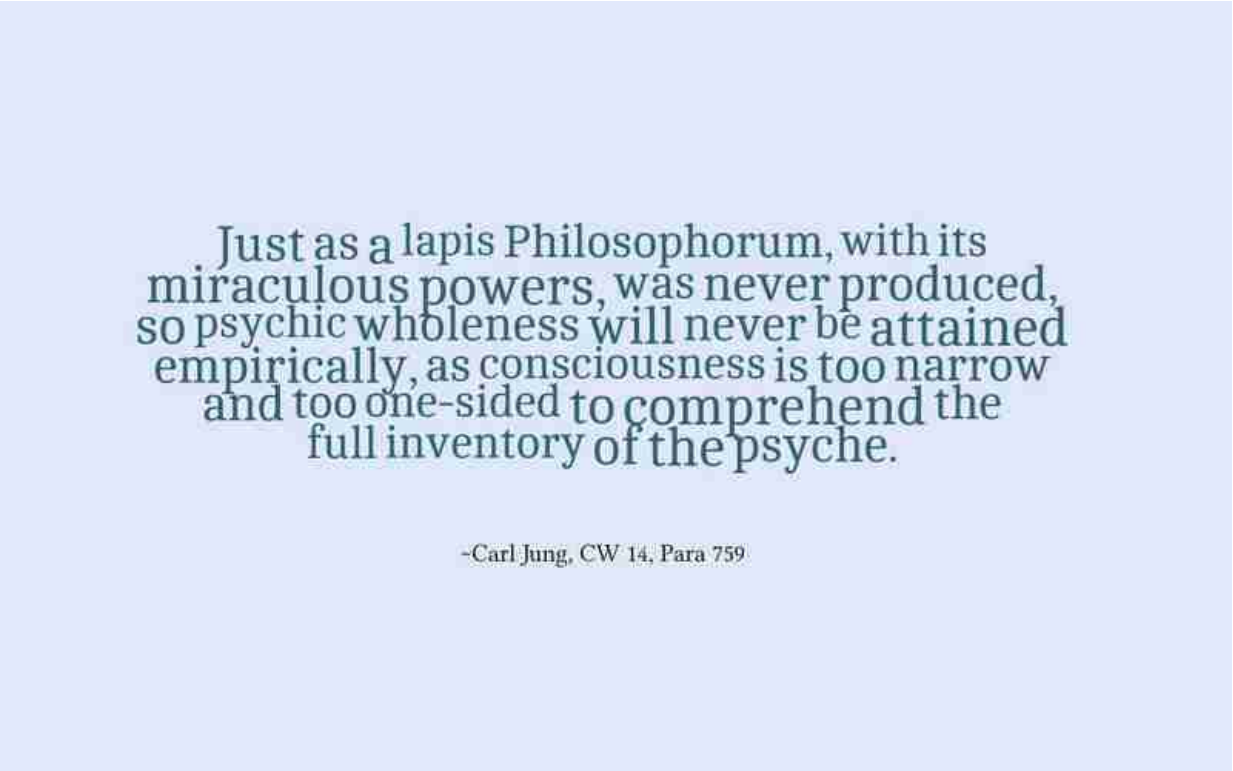
Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Some Carl Jung Quotations LVIII **(2016-12-20 03:30)**


Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche.
~Carl Jung, CW 14, Para 759

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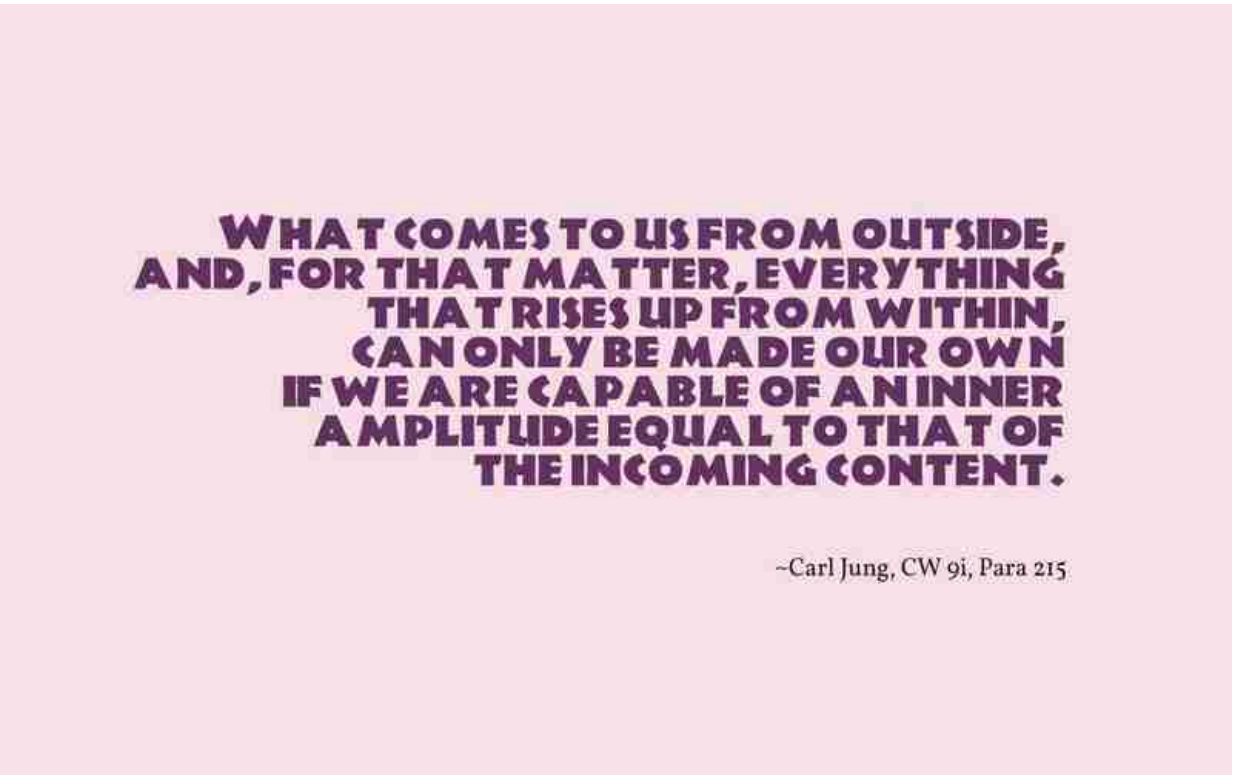
WHAT COMES TO US FROM OUTSIDE, AND, FOR THAT MATTER, EVERYTHING THAT RISES UP FROM WITHIN, CAN ONLY BE MADE OUR OWN IF WE ARE CAPABLE OF AN INNER AMPLITUDE EQUAL TO THAT OF THE INCOMING CONTENT.
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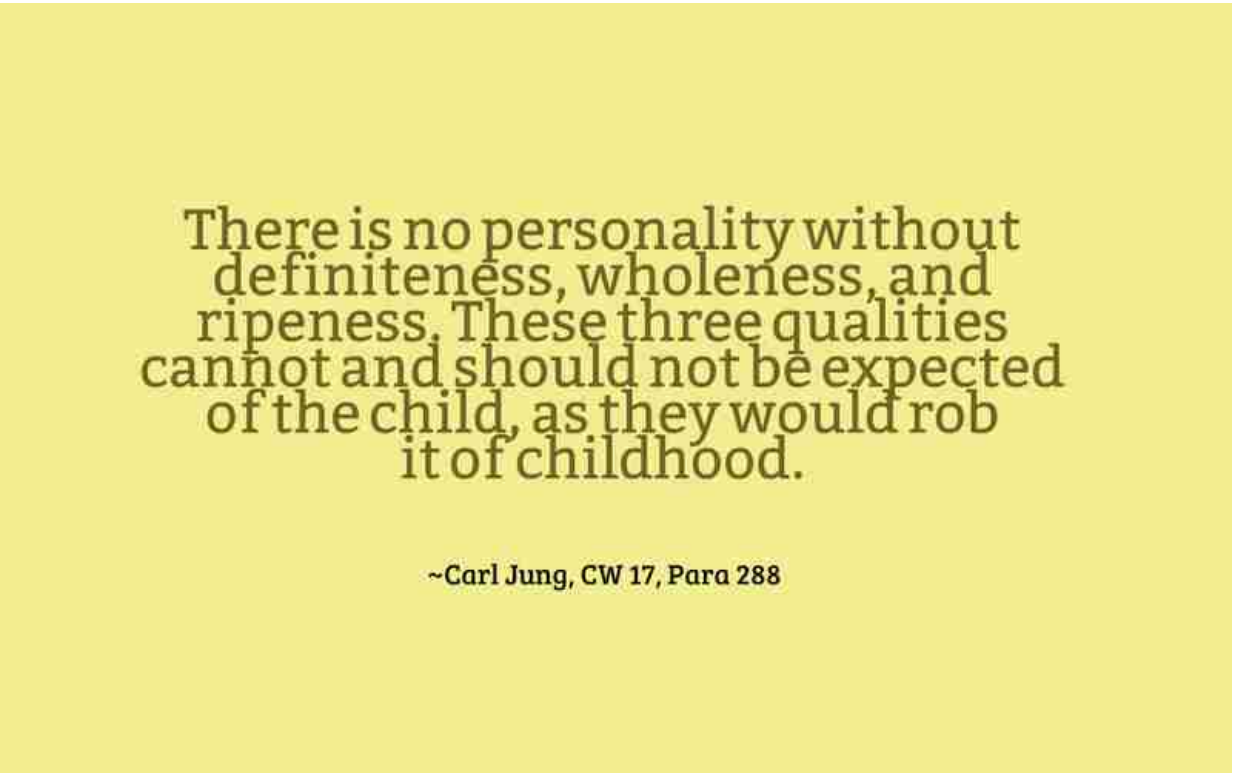
There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood.
~Carl Jung, CW 17, Para 288

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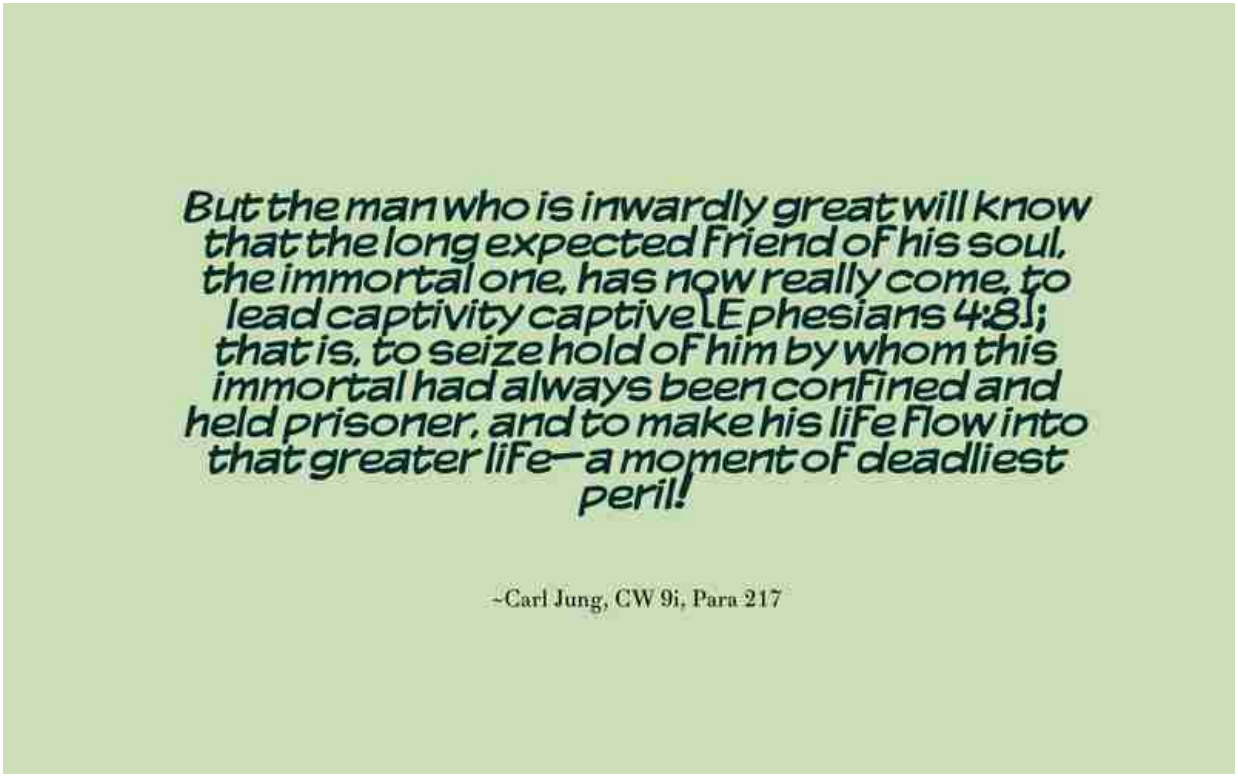
But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, to lead captivity captive [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril!
~Carl Jung, CW 9i, Para 217

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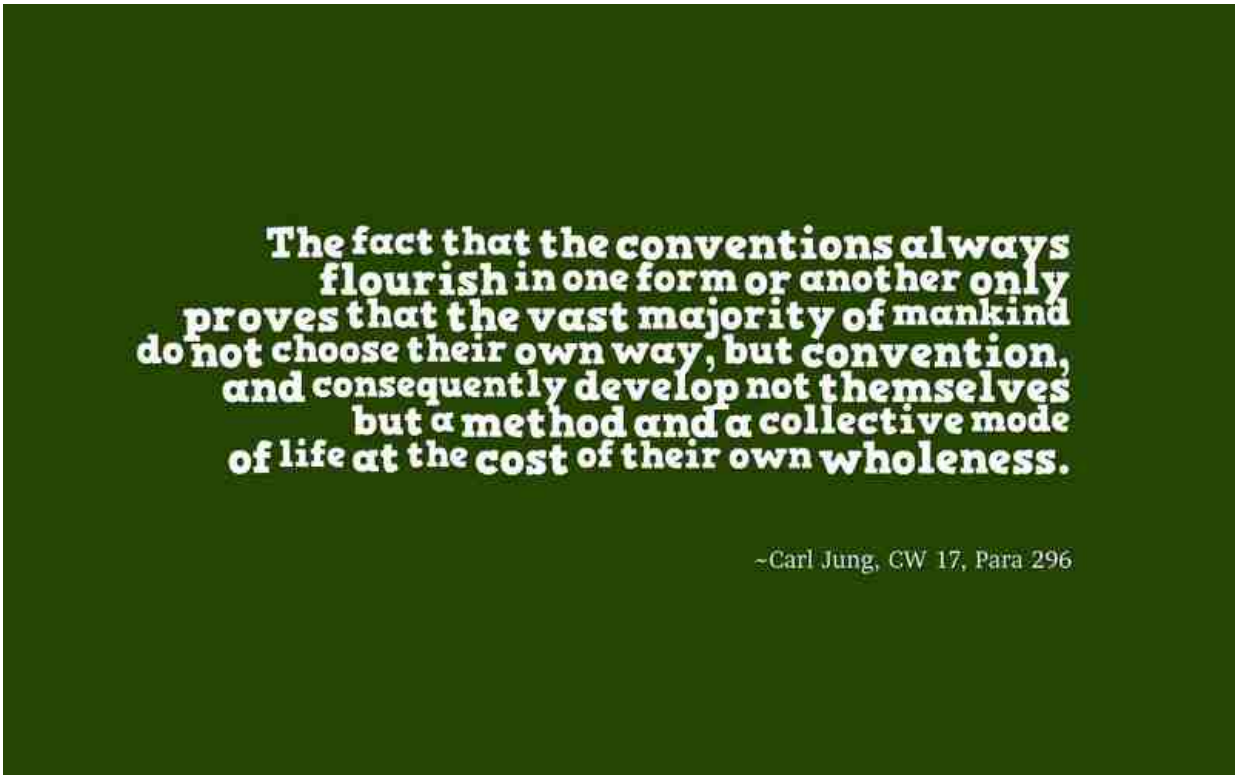
The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness.
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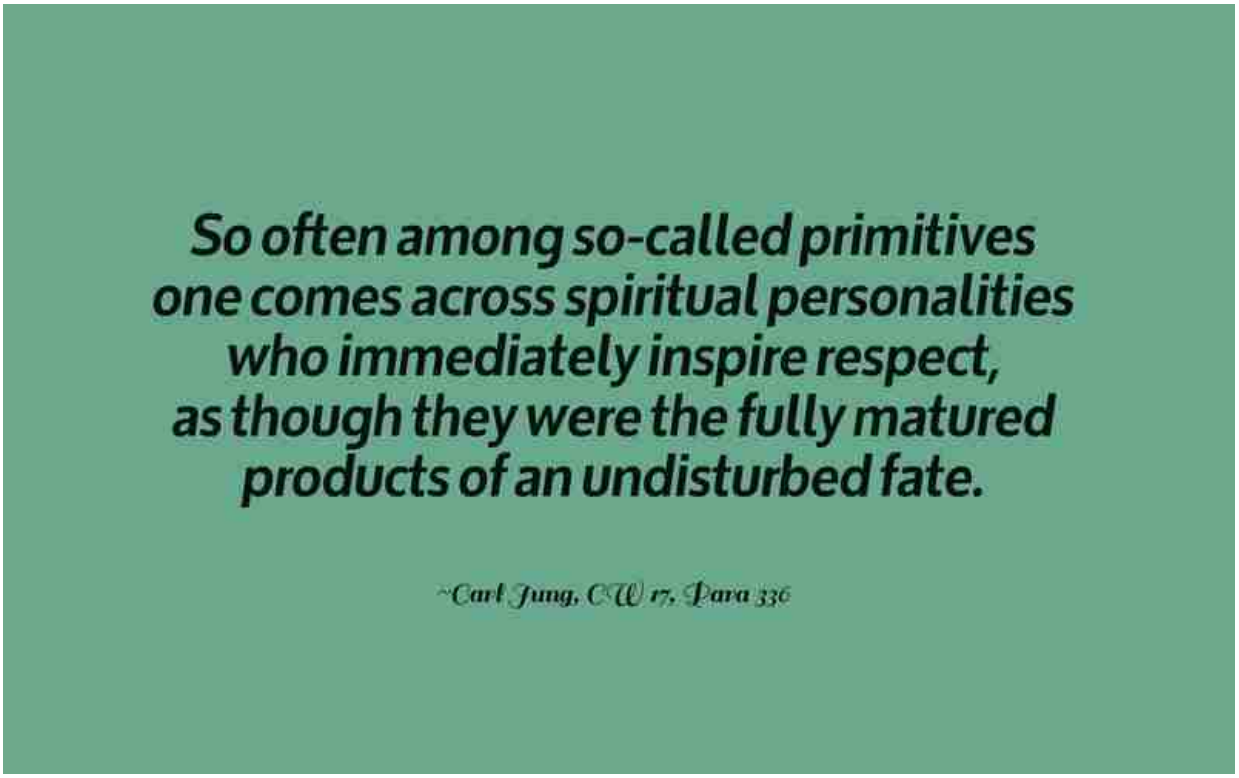
So often among so-called primitives one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate.
~Carl Jung, CW 17, Para 336

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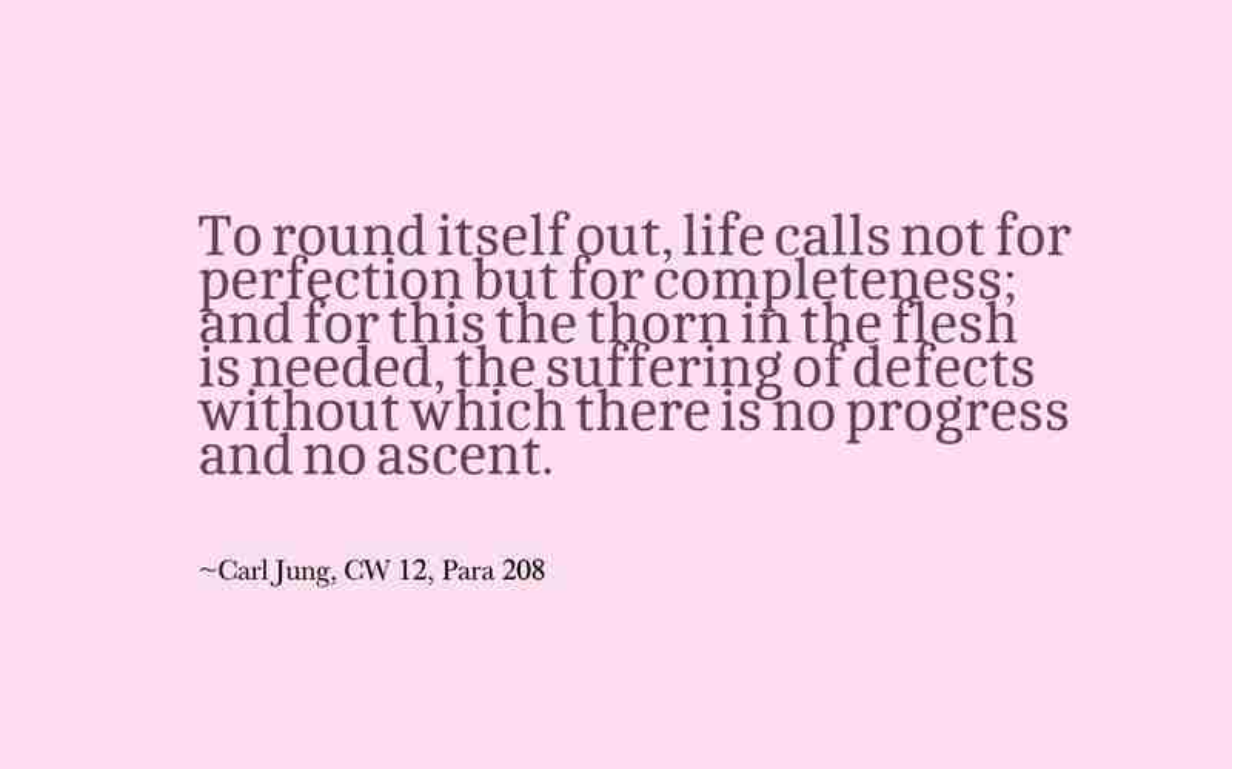
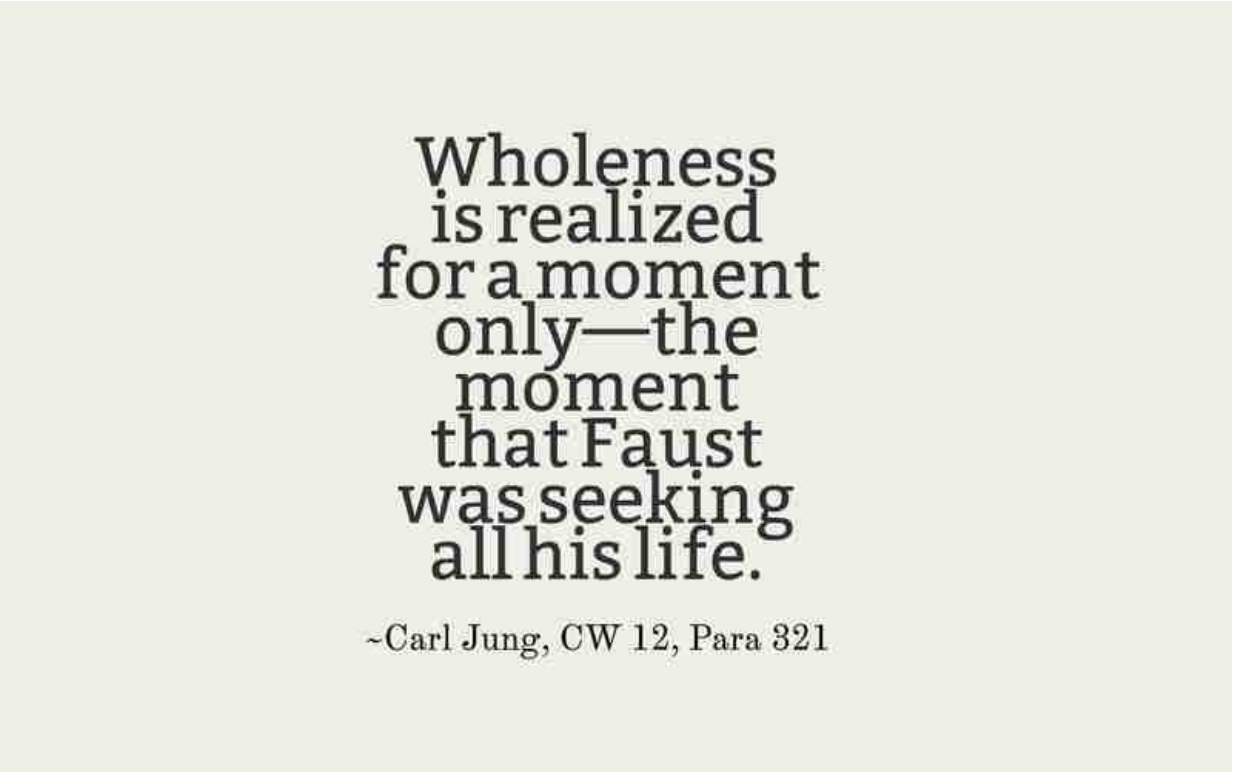
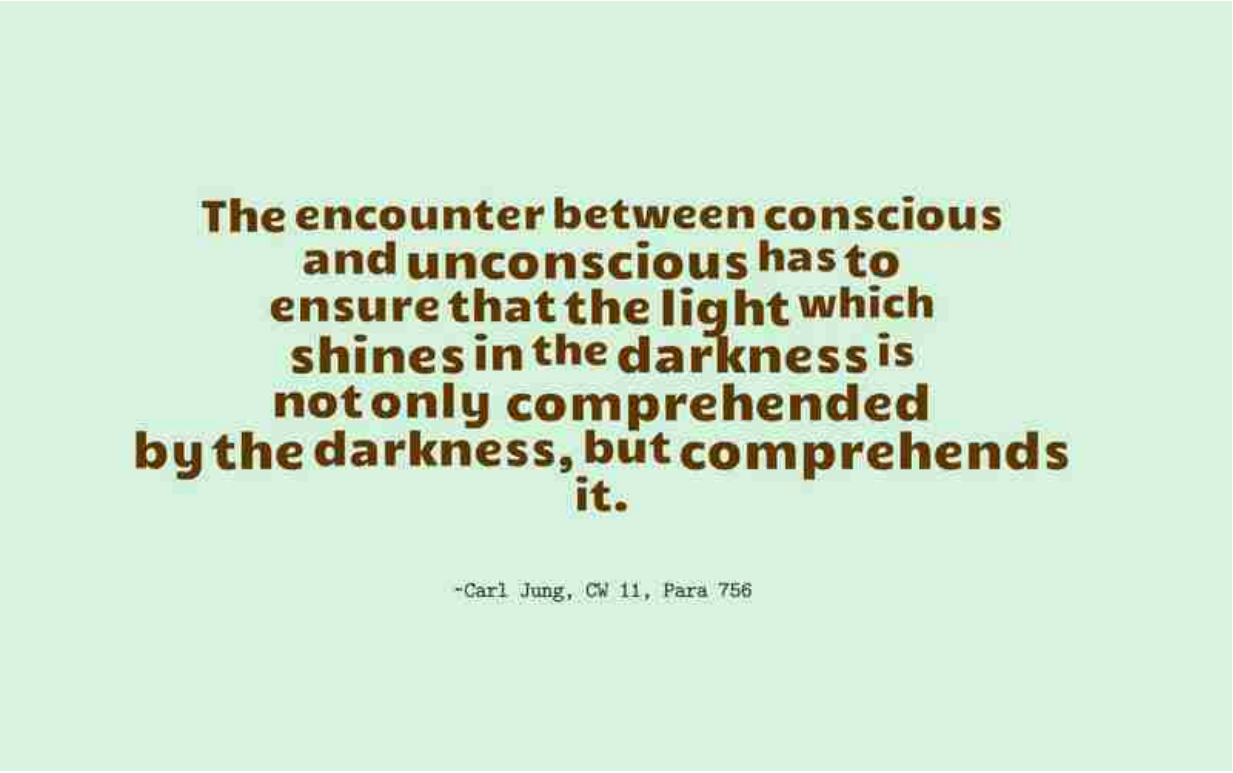

To round itself out, life calls not for perfection but for completeness; and for this the thorn in the flesh is needed, the suffering of defects without which there is no progress and no ascent.
~Carl Jung, CW 12, Para 208

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208



Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321


The encounter between conscious
and unconscious has to
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-Carl Jung, CW 11, Para 756

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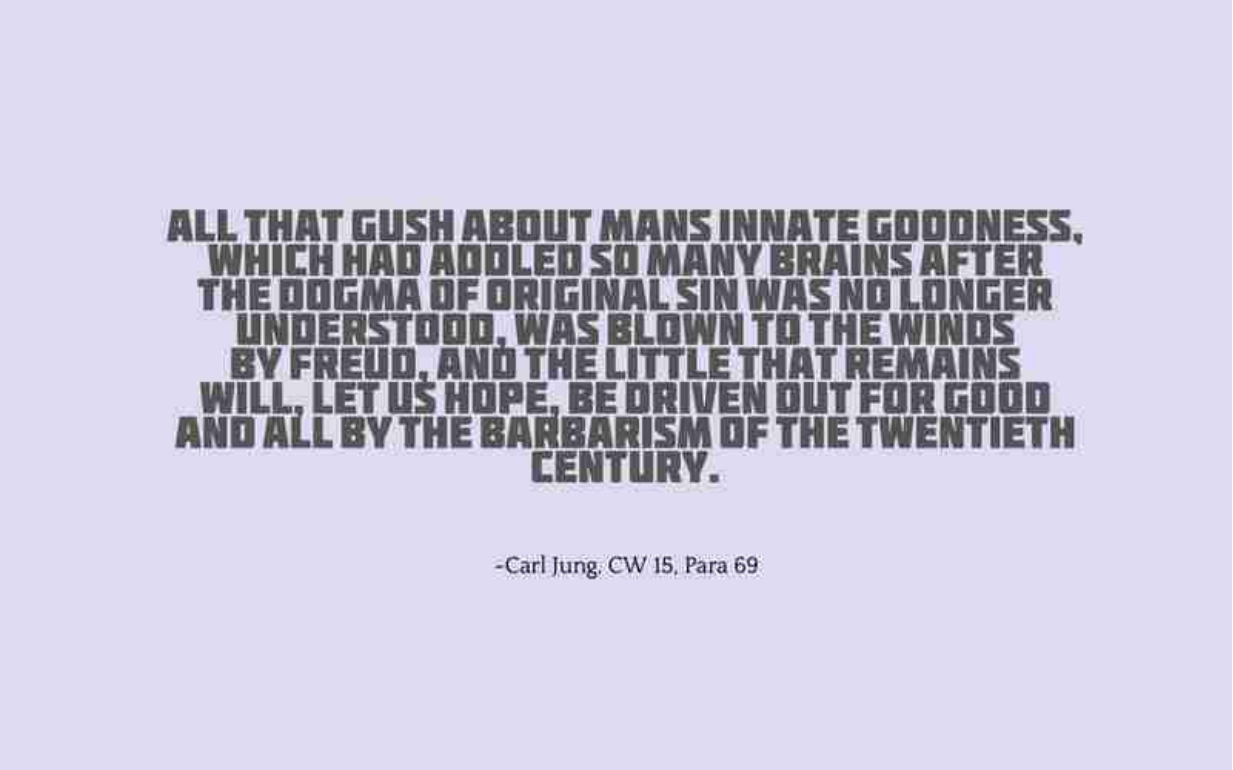
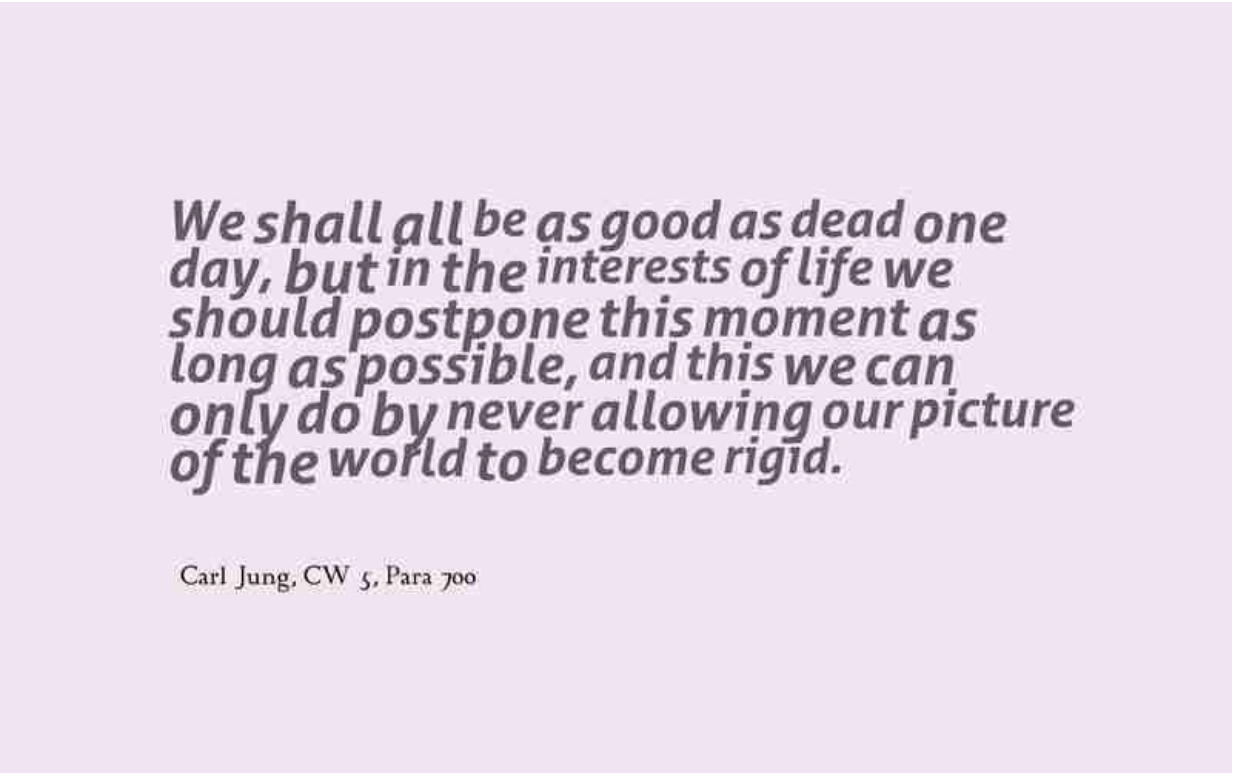

ALL THAT GUSH ABOUT MANS INNATE GOODNESS, WHICH HAD ADDLED SO MANY BRAINS AFTER THE DOGMA OF ORIGINAL SIN WAS NO LONGER UNDERSTOOD, WAS BLOWN TO THE WINDS BY FREUD, AND THE LITTLE THAT REMAINS WILL, LET US HOPE, BE DRIVEN OUT FOR GOOD AND ALL BY THE BARBARISM OF THE TWENTIETH CENTURY.
-Carl Jung, CW 15, Para 69

All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69


We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid.
Carl Jung, CW 5, Para 700

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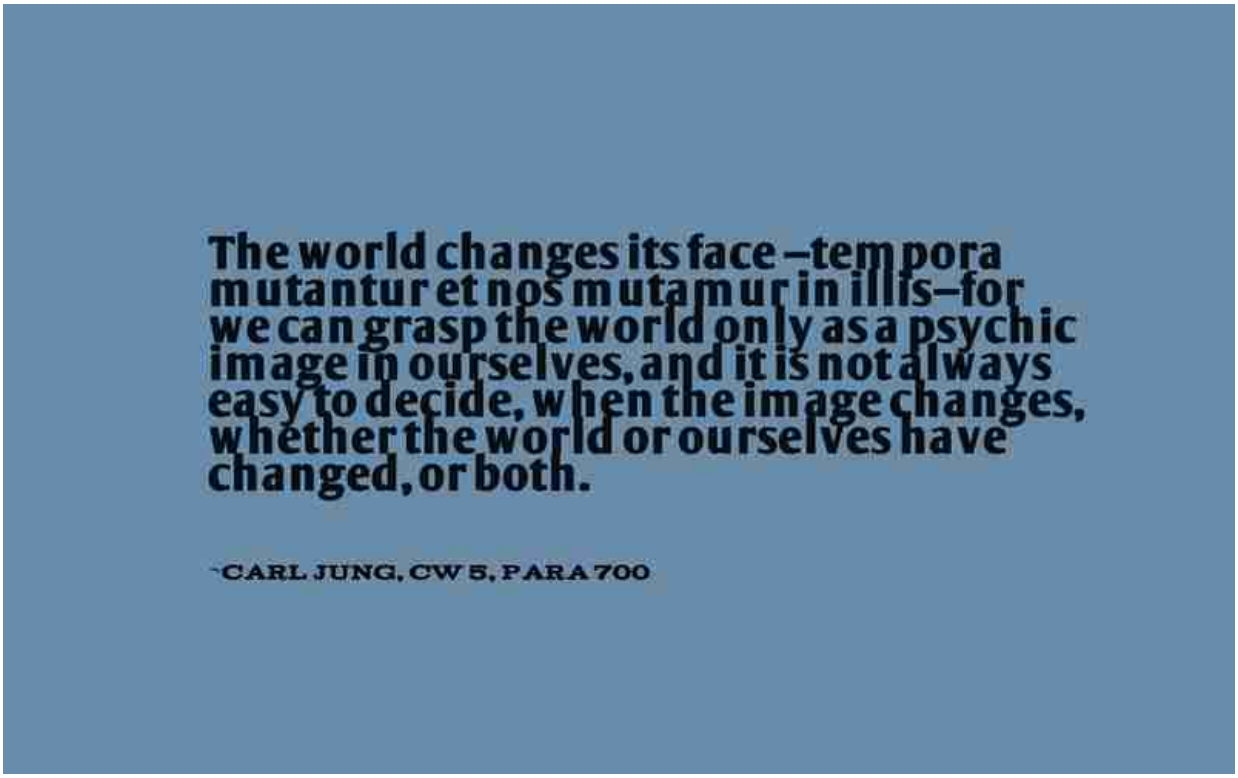
The world changes its face –tempora mutantur et nos mutamur in illis–for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both.
~CARL JUNG, CW 5, PARA 700

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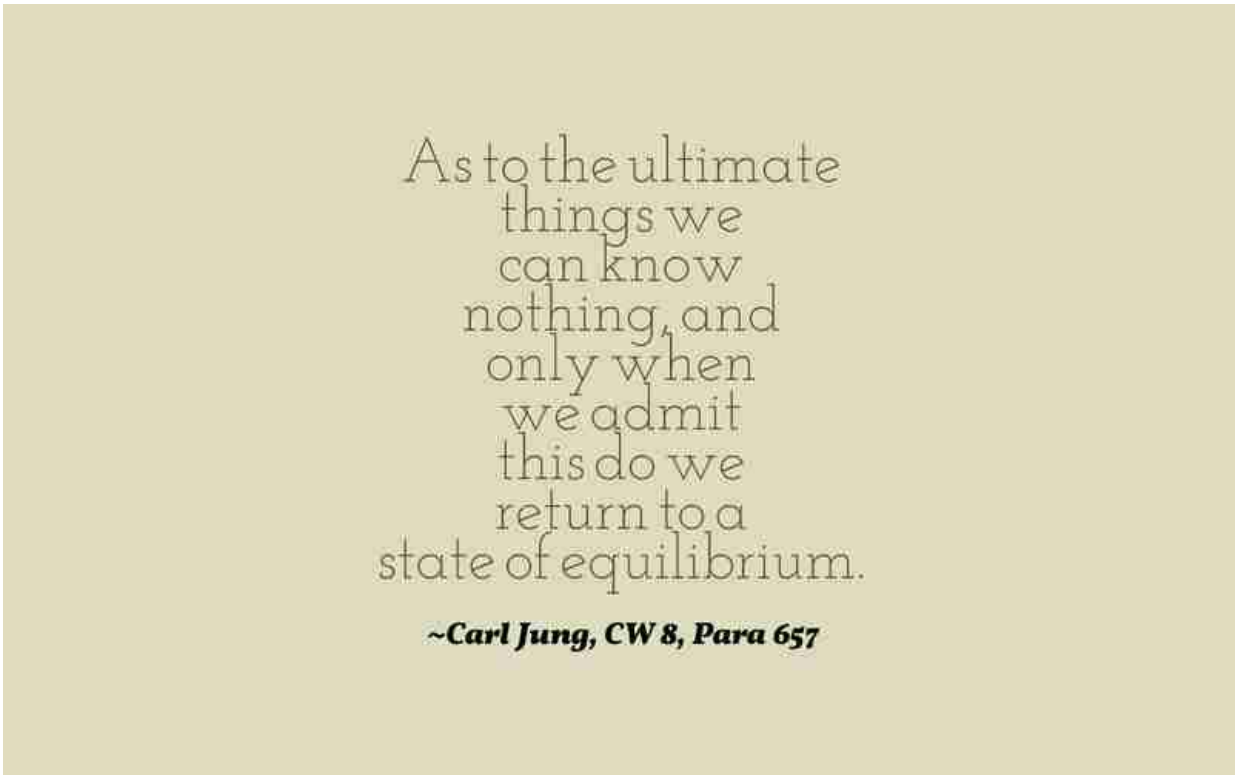
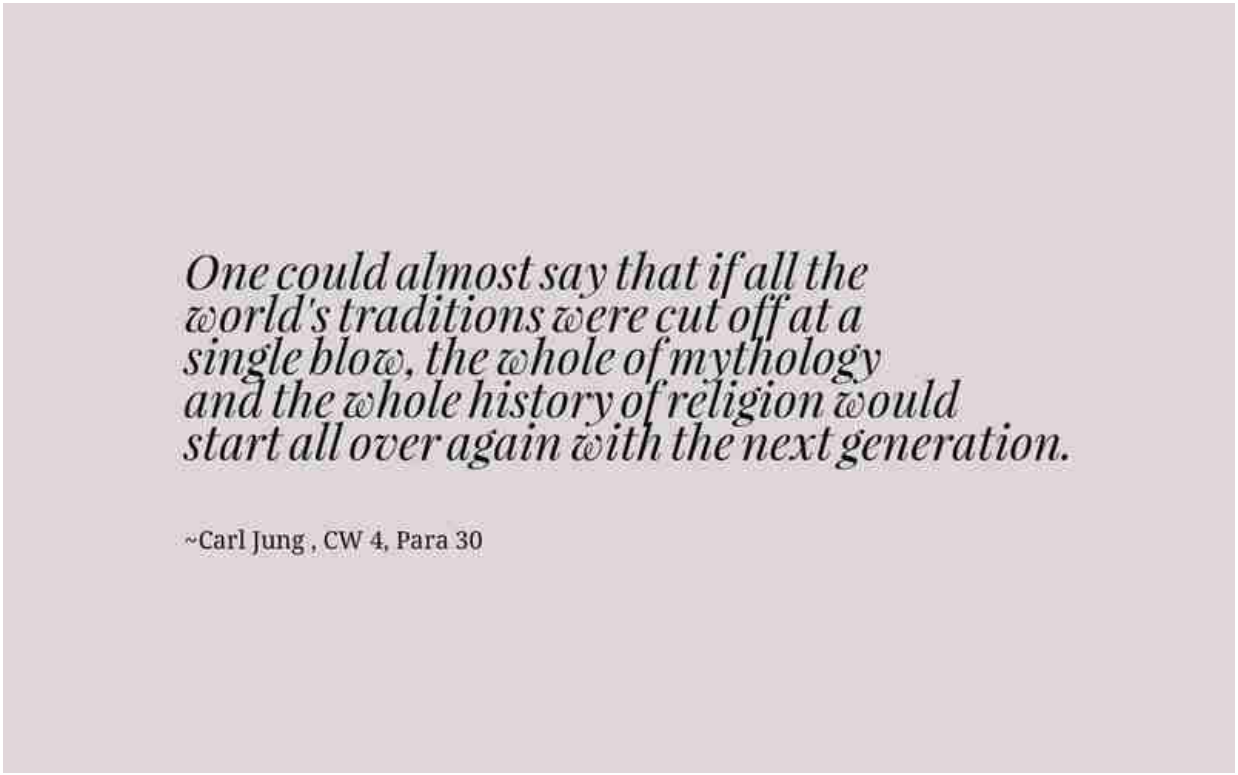


As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657


One could almost say that if all the
world's traditions were cut off at a
single blow, the whole of mythology
and the whole history of religion would
start all over again with the next generation.
~Carl Jung , CW 4, Para 30

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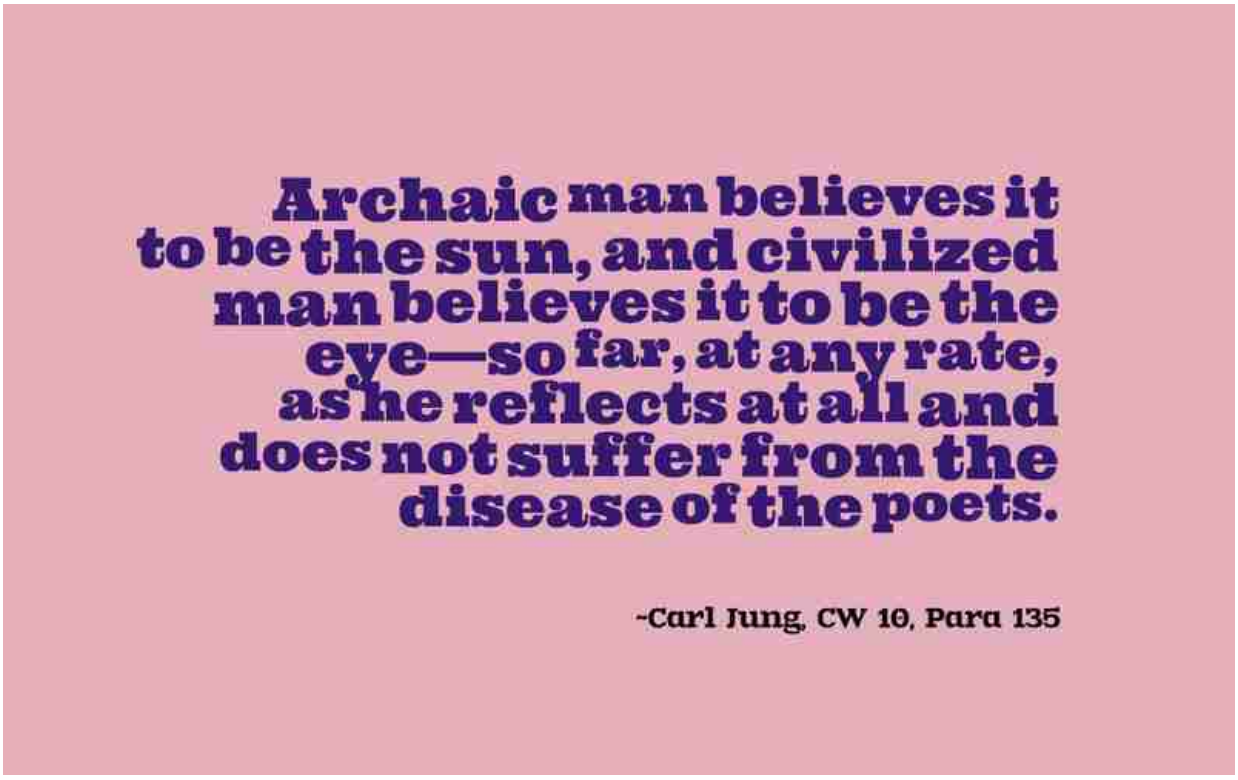
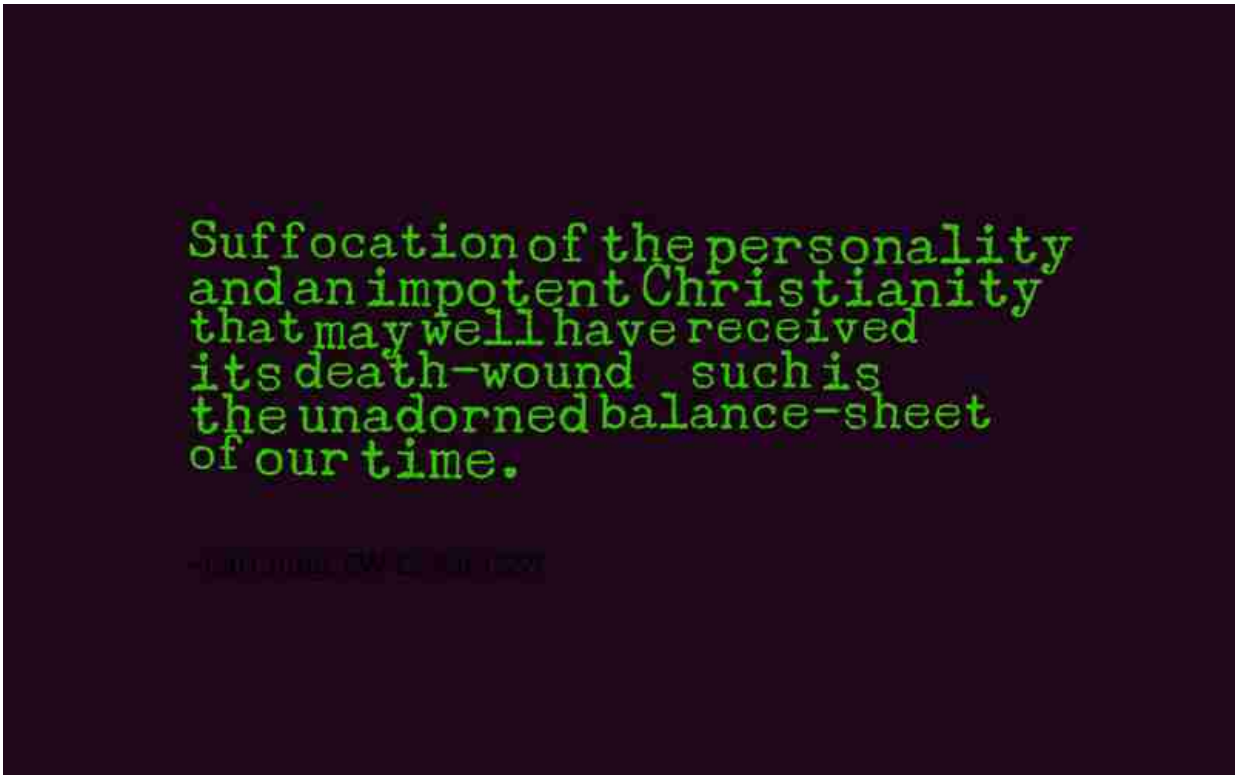

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets.
-Carl Jung, CW 10, Para 135

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. Carl Jung, CW 10, Para 135


Suffocation of the personality and an impotent Christianity that may well have received its death-wound such is the unadorned balance-sheet of our time.

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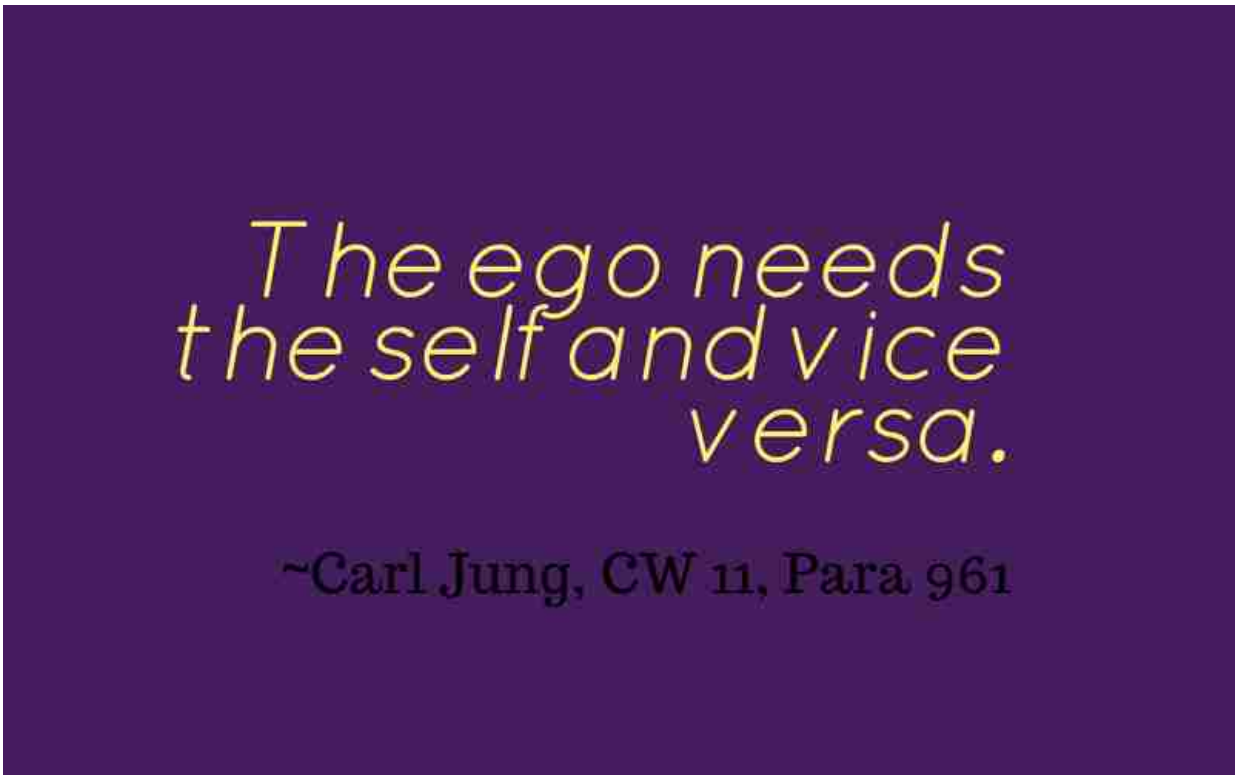
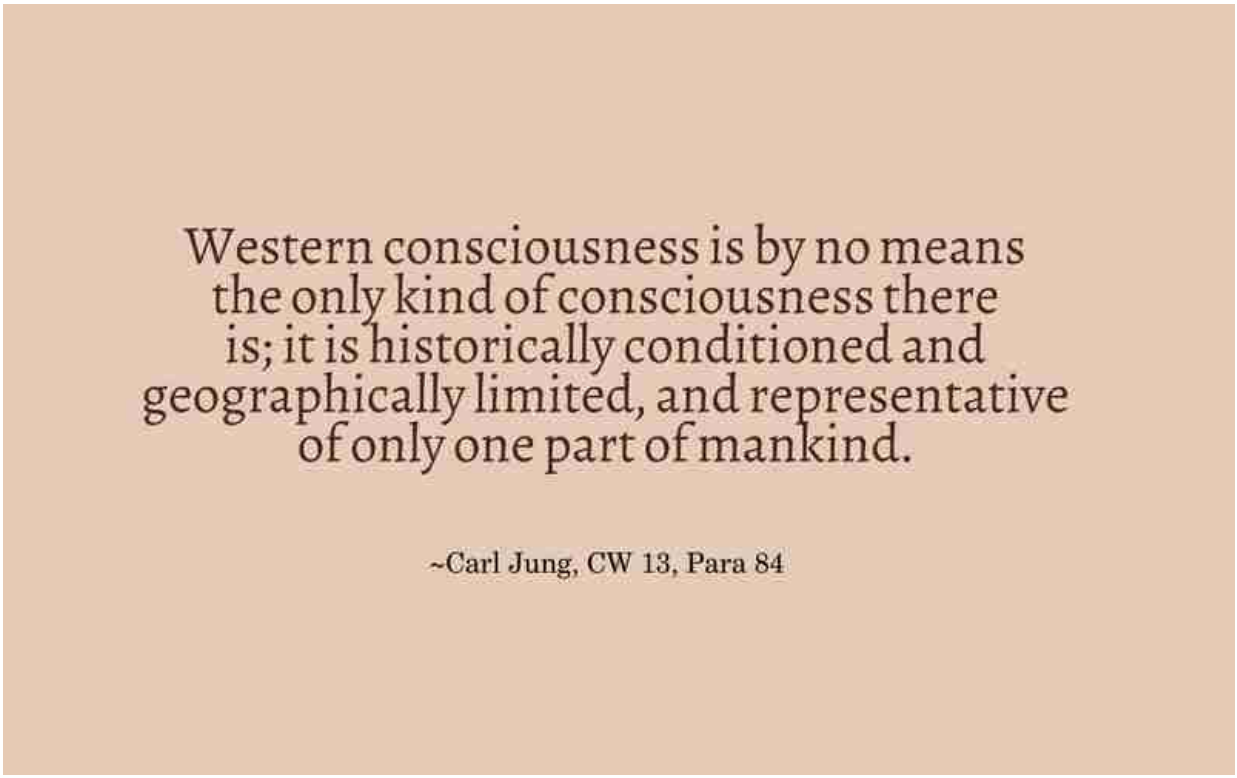


The ego needs the self and vice versa. Carl Jung, CW 11, Para 961


Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind.
~Carl Jung, CW 13, Para 84

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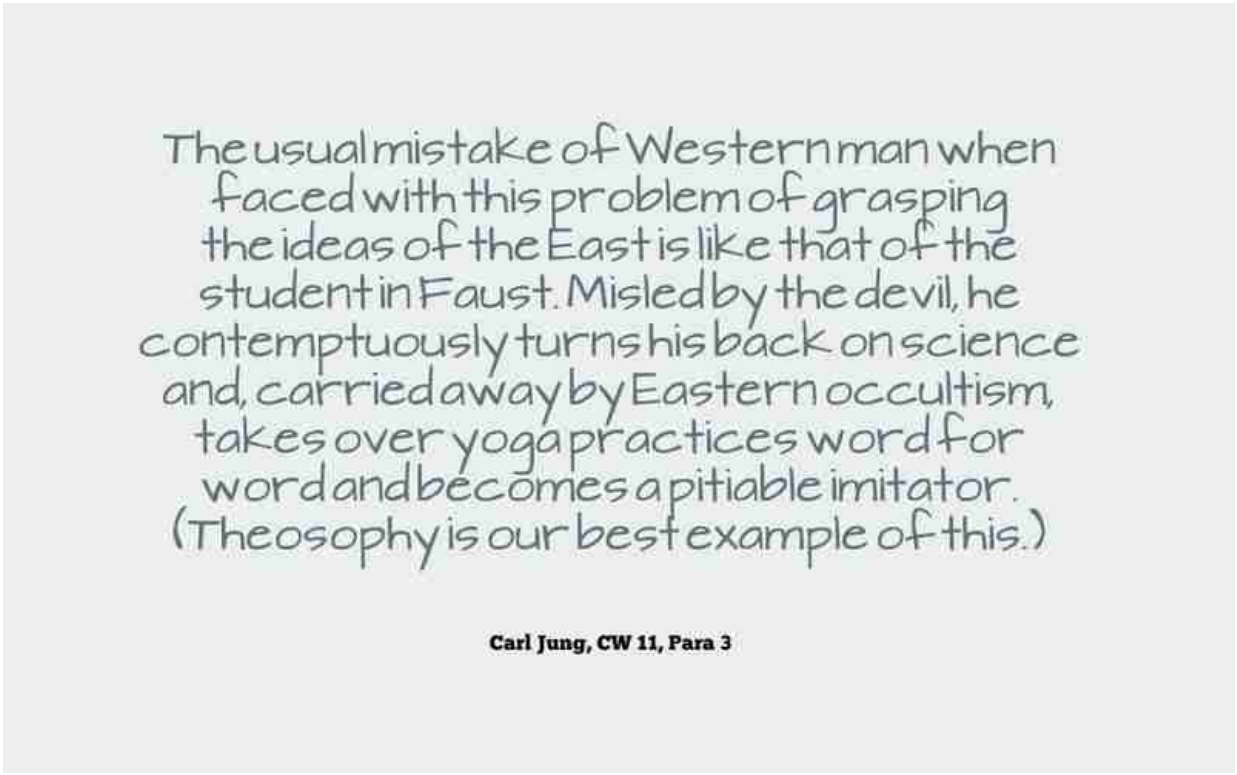
The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.)
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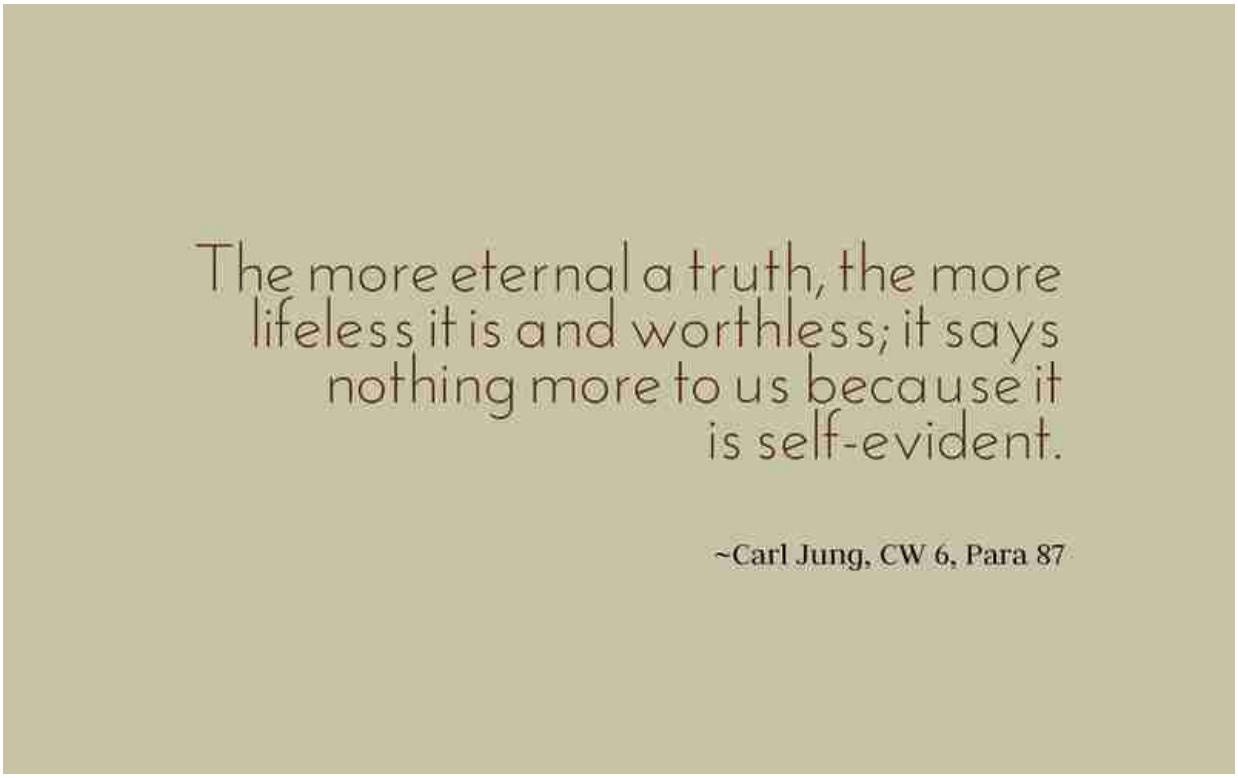
The more eternal a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident.
~Carl Jung, CW 6, Para 87

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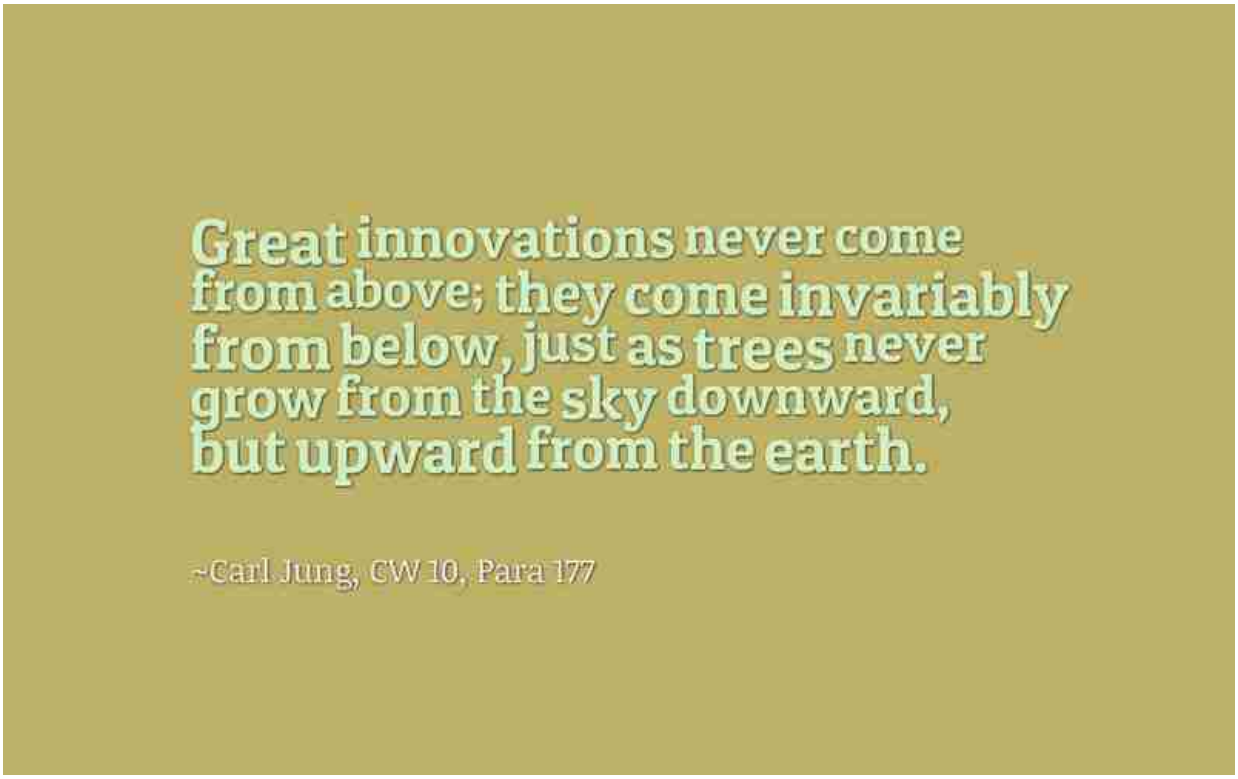
Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth.
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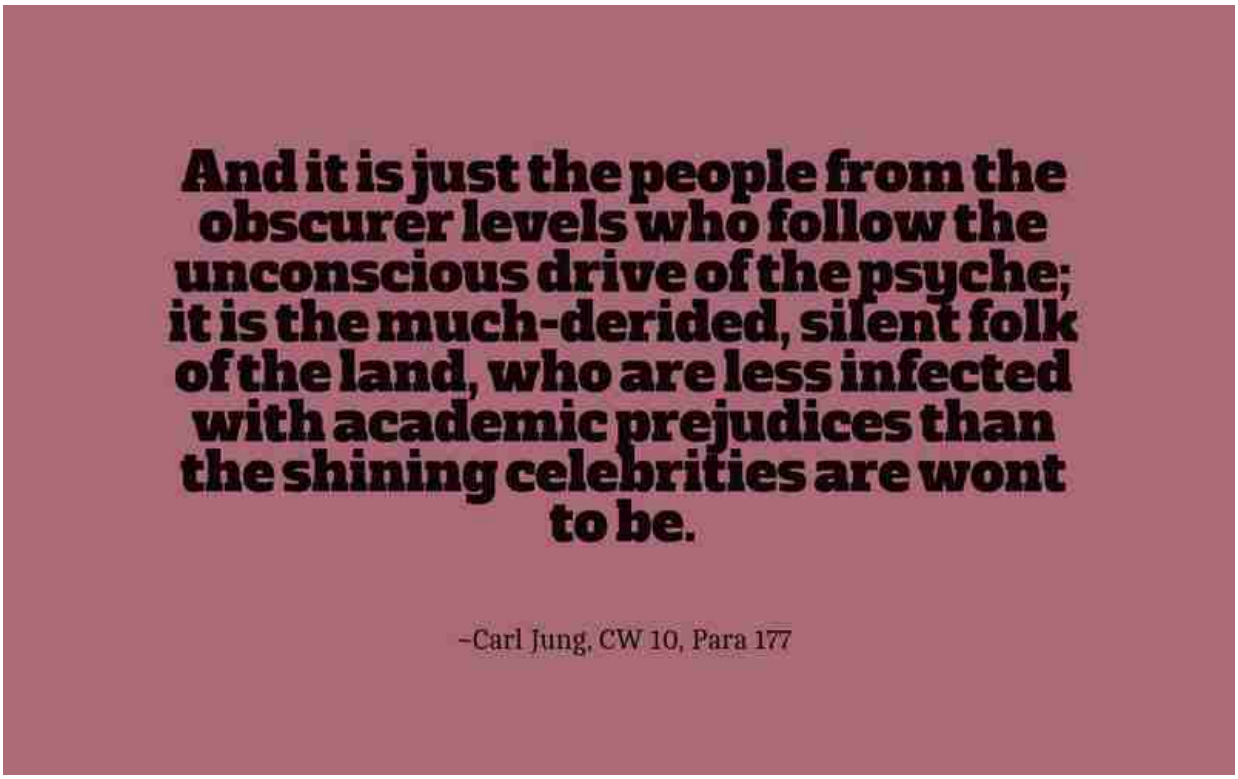
And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be.
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to be. Carl Jung, CW 10, Para 177

Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it.
~Carl Jung, Basel Seminar, Para 86

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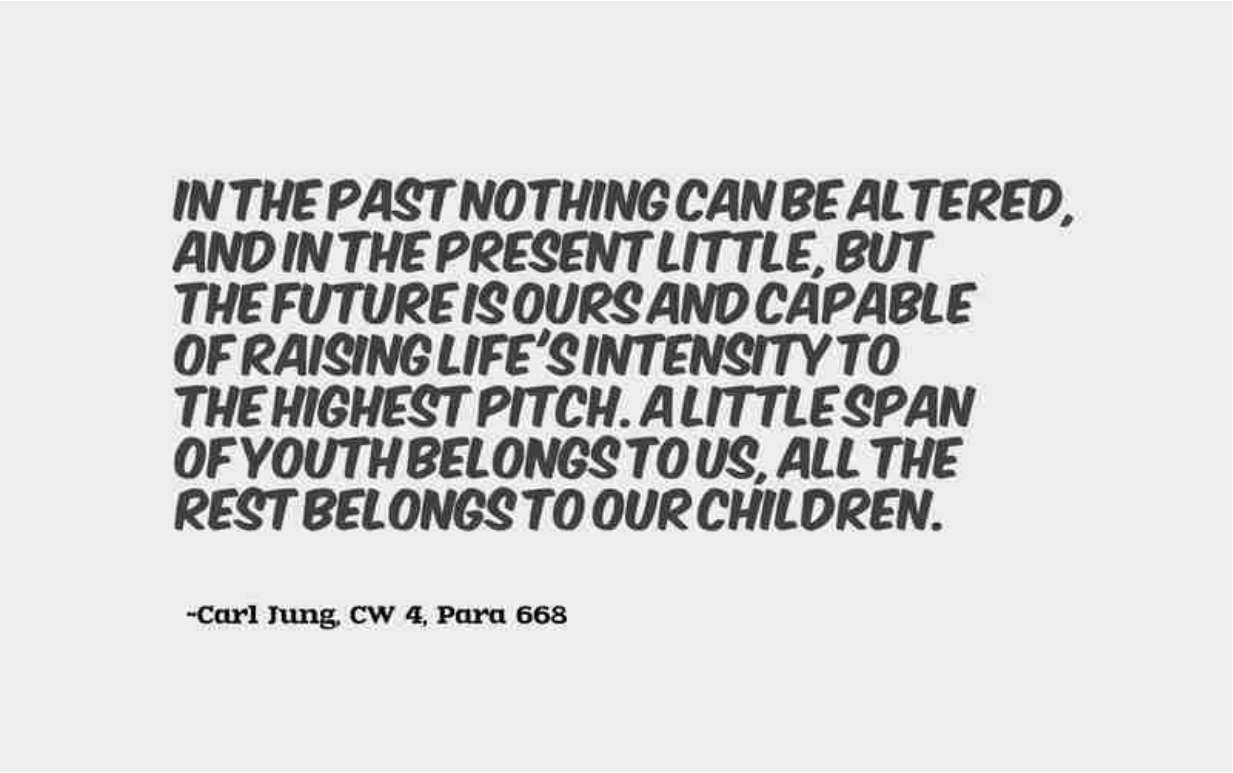
IN THE PAST NOTHING CAN BE ALTERED,
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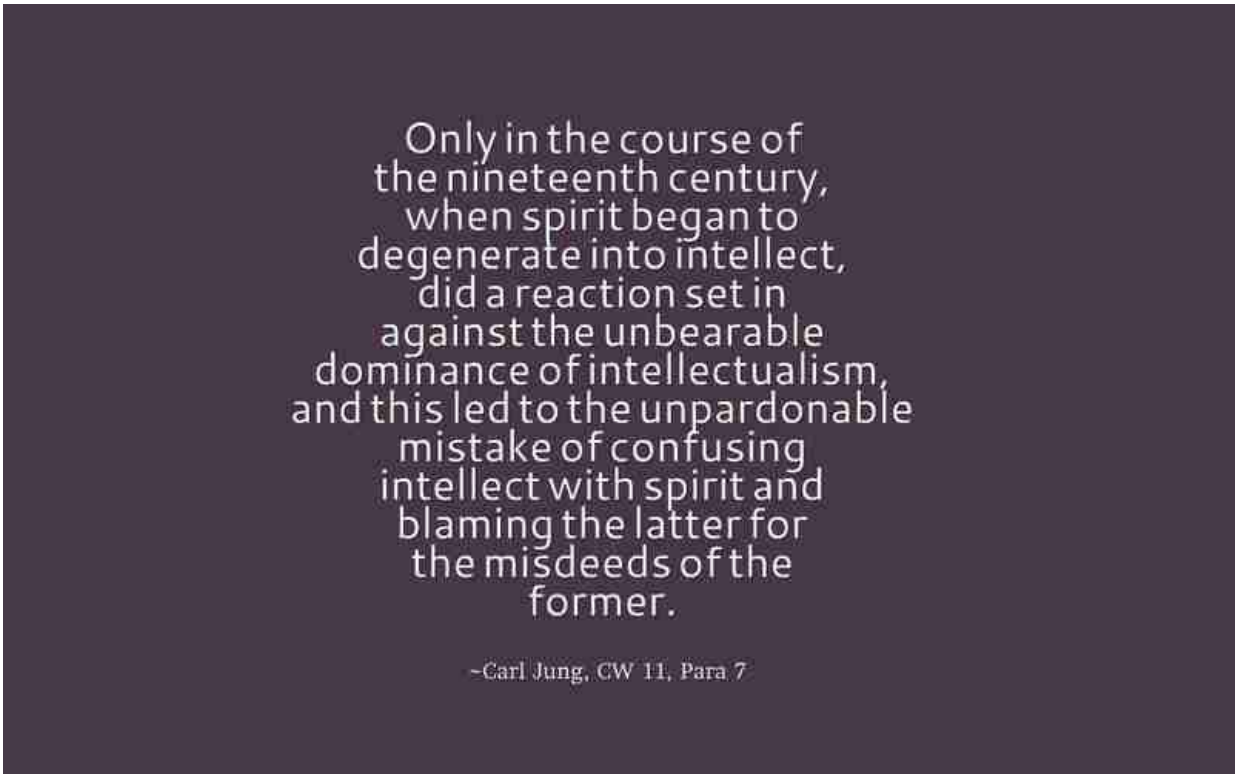
OF YOUTH BELONGS TO US, ALL THE
REST BELONGS TO OUR CHILDREN.
-Carl Jung, CW 4, Para 668

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668



Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in

against the unbearable dominance
of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. Carl Jung, CW 11, Para 7

Bingo

Some Carl Jung Quotations LVII (2016-12-20 03:30)

Jealousy always means
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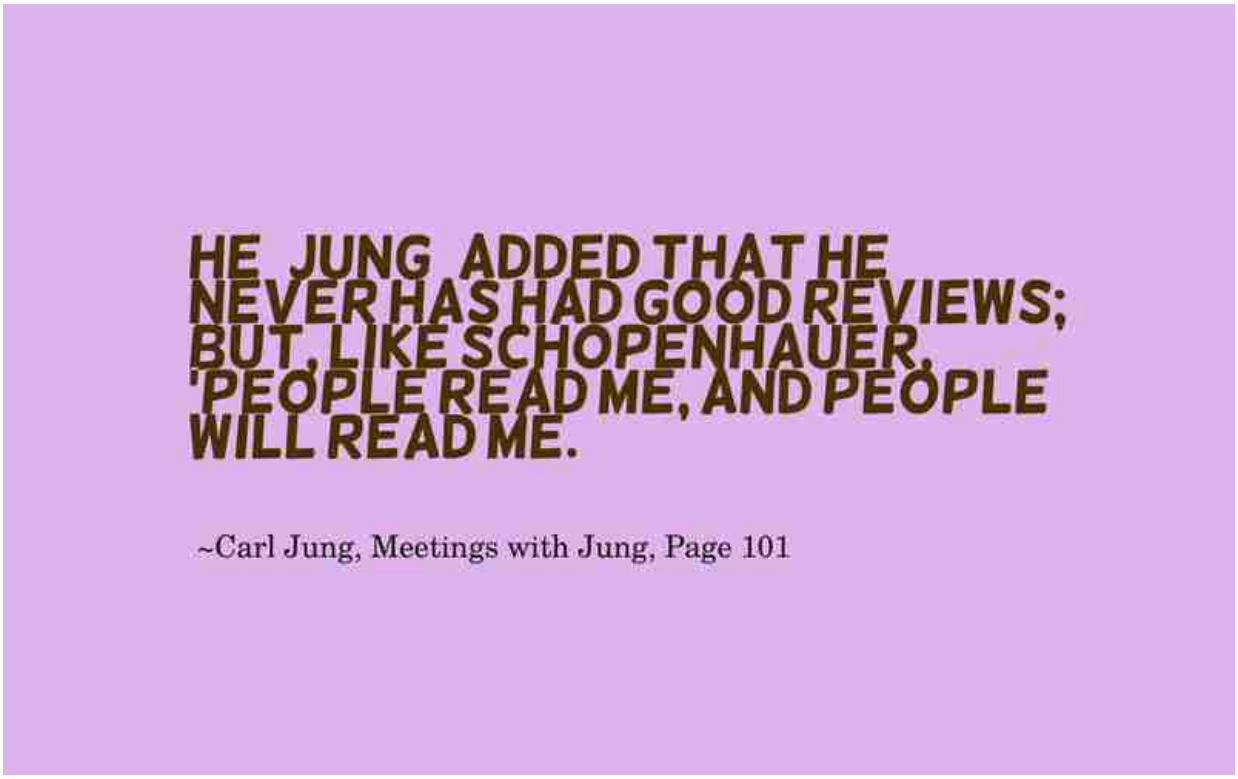
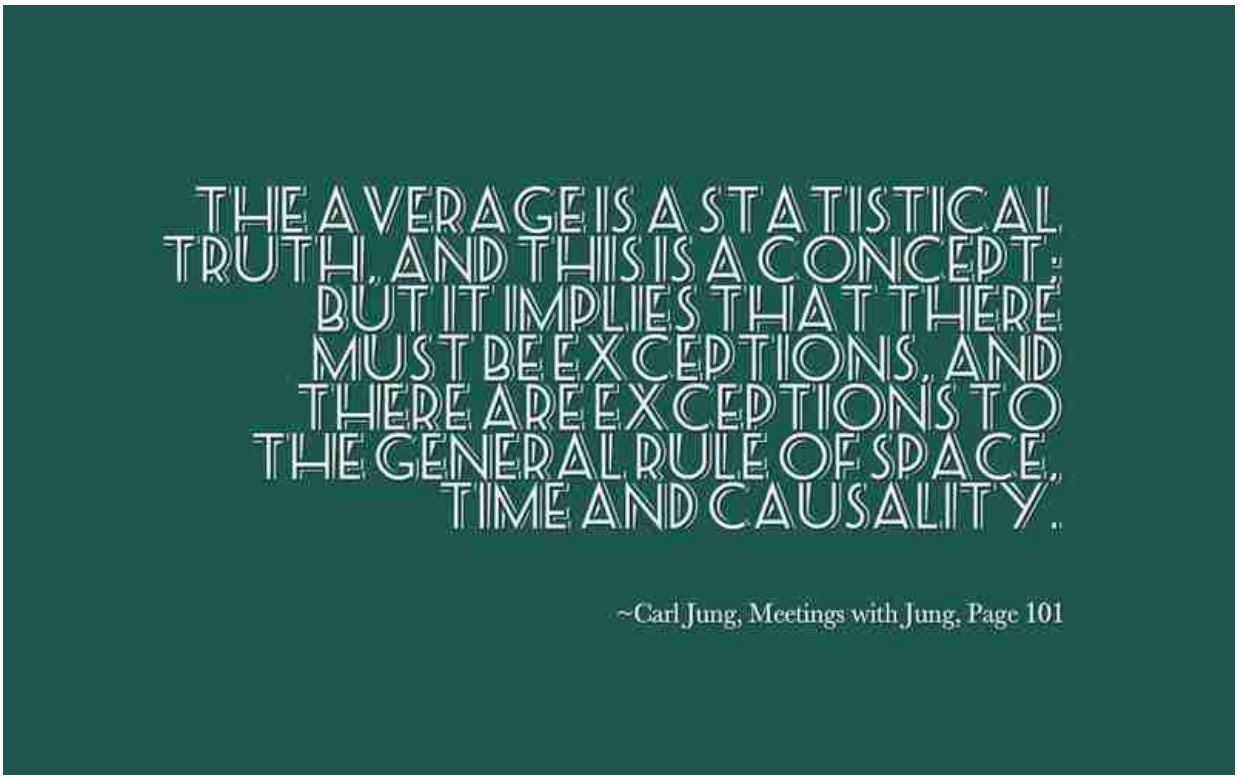
Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people. Carl Jung, Meetings with Jung, Page 99

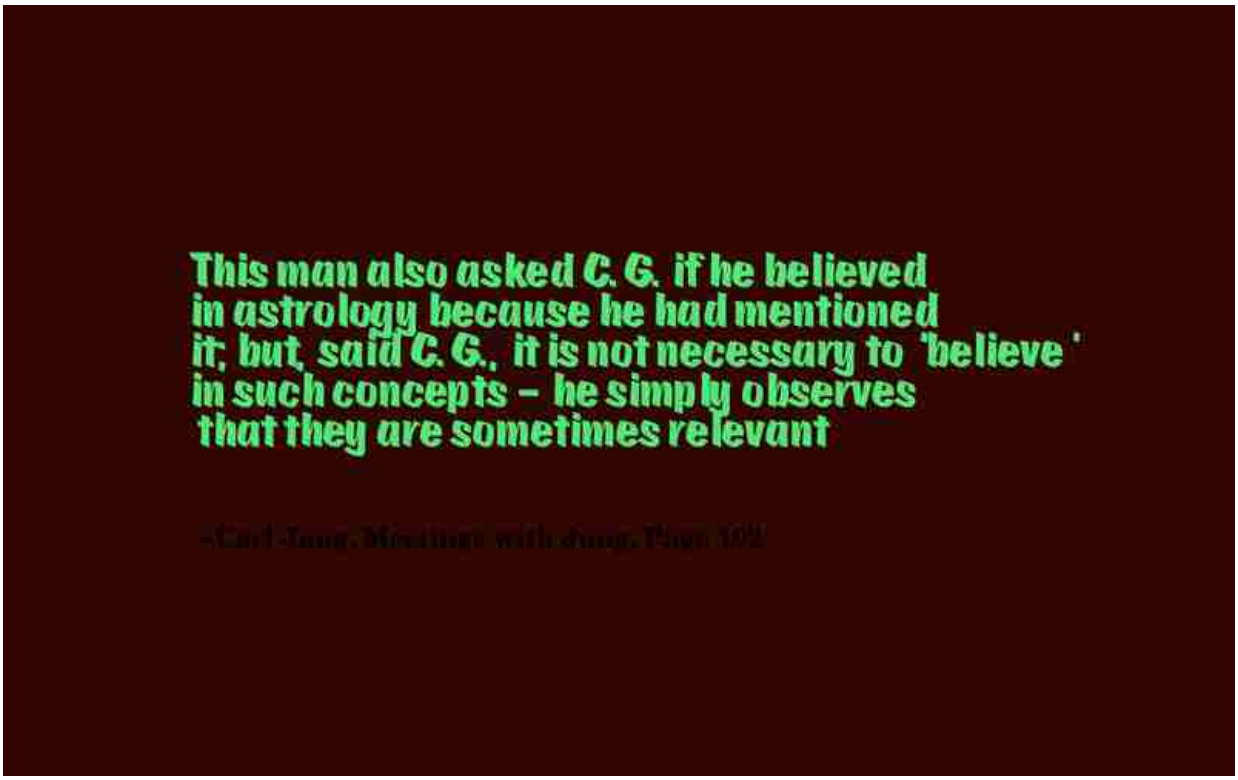
2666


HE JUNG ADDED THAT HE NEVER HAS HAD GOOD REVIEWS; BUT, LIKE SCHOPENHAUER, 'PEOPLE READ ME, AND PEOPLE WILL READ ME.
~Carl Jung, Meetings with Jung, Page 101

He [Jung] added that he never has had good reviews; but, like Schopenhauer, 'People read me, and people will read me. E.A. Bennet, Meetings with Jung, Page 101


THE AVERAGE IS A STATISTICAL TRUTH, AND THIS IS A CONCEPT; BUT IT IMPLIES THAT THERE MUST BE EXCEPTIONS, AND THERE ARE EXCEPTIONS TO THE GENERAL RULE OF SPACE, TIME AND CAUSALITY.
~Carl Jung, Meetings with Jung, Page 101

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101


This man also asked C. G. if he believed
in astrology because he had mentioned
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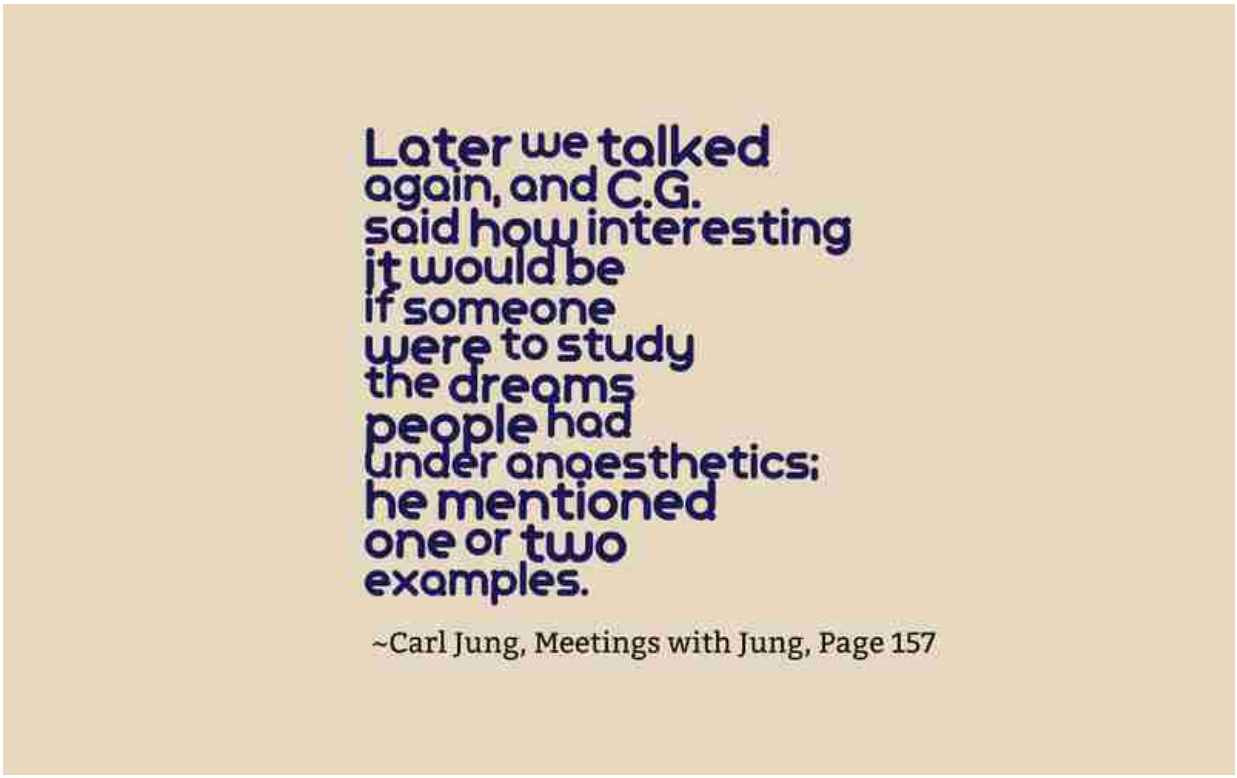
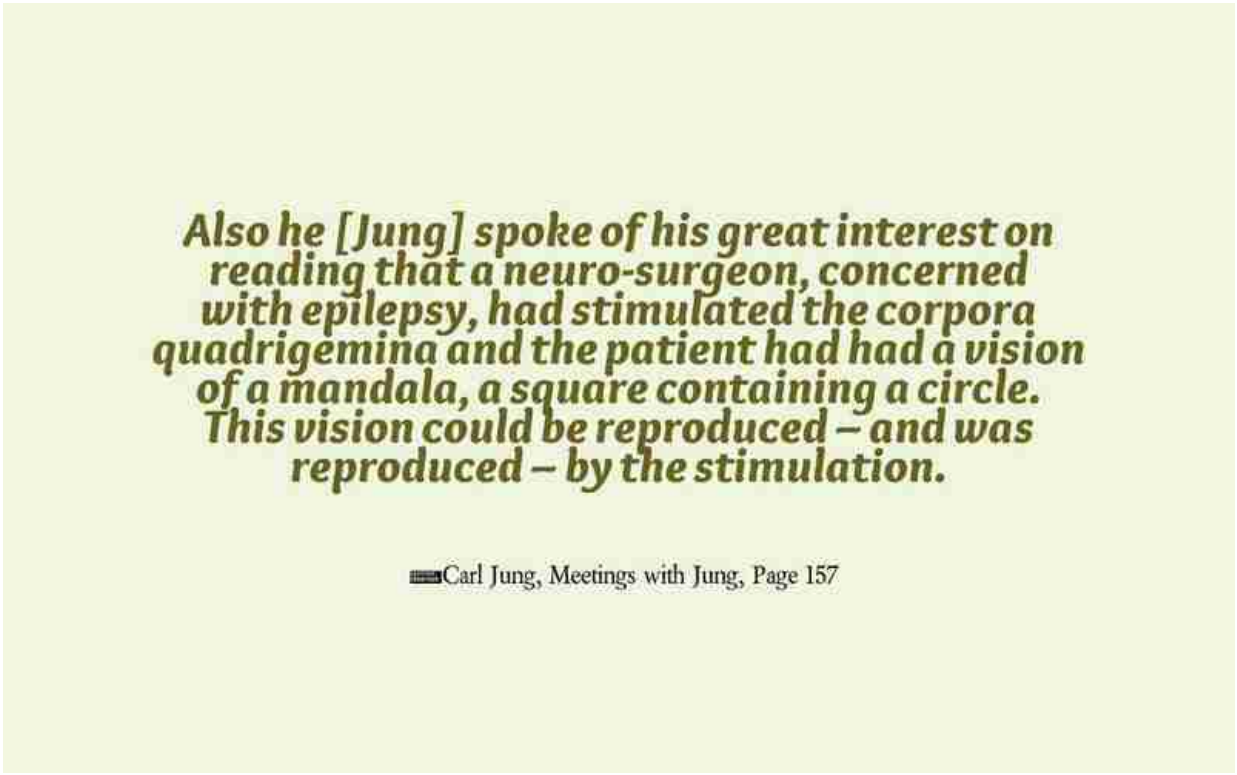
Meetings with Jung, Page 102



Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157


Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation.
Carl Jung, Meetings with Jung, Page 157

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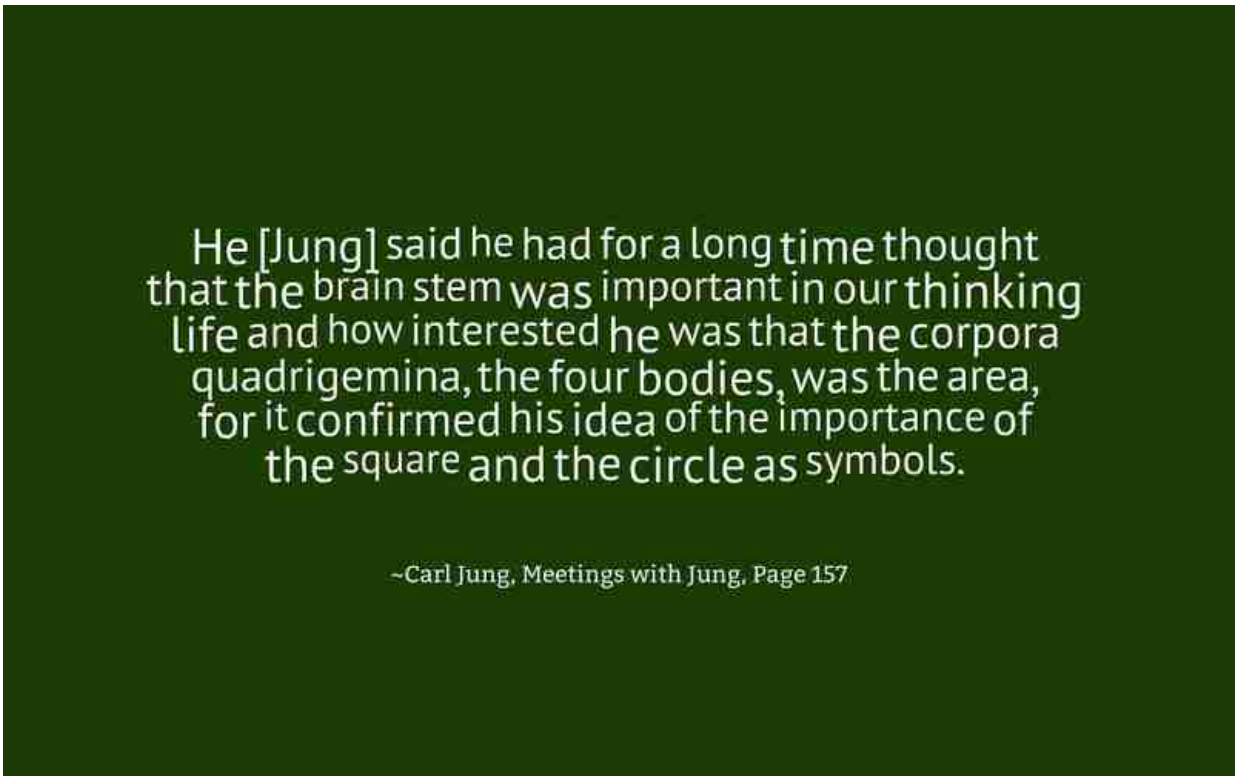
He [Jung] said he had for a long time thought
that the brain stem was important in our thinking
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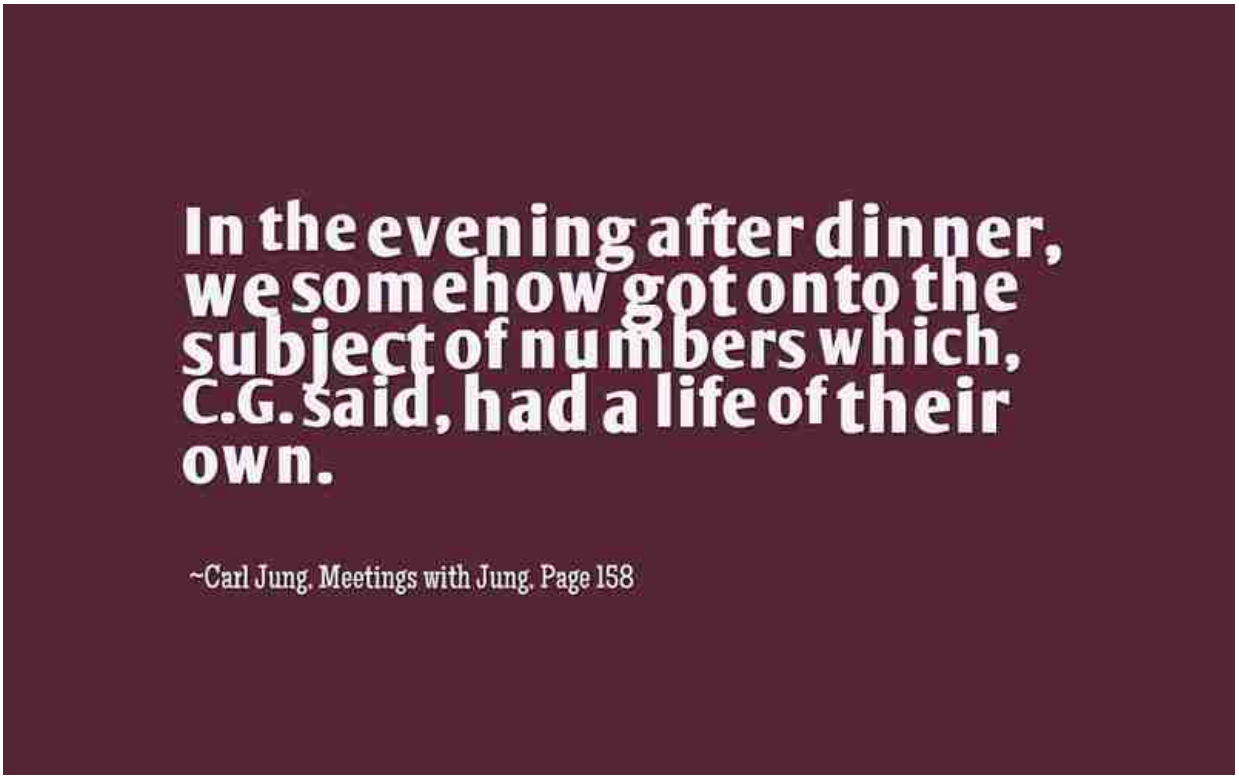
In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own.
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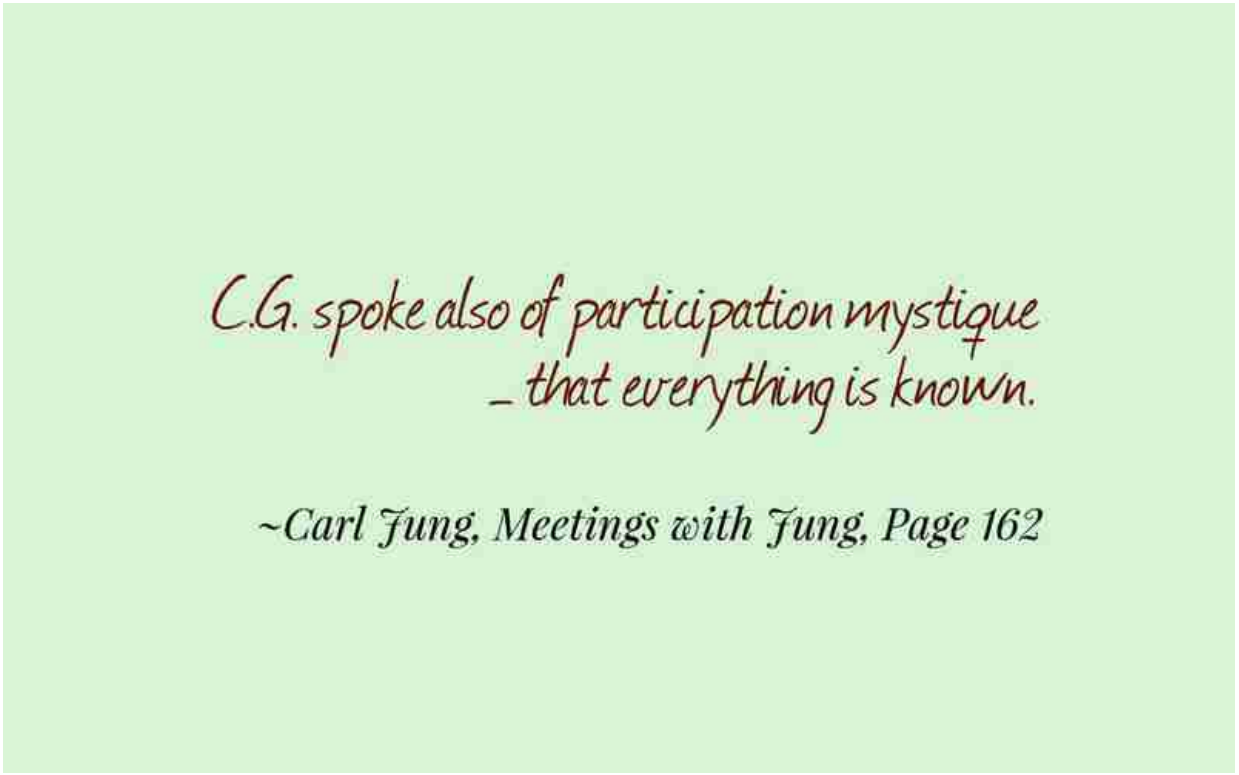
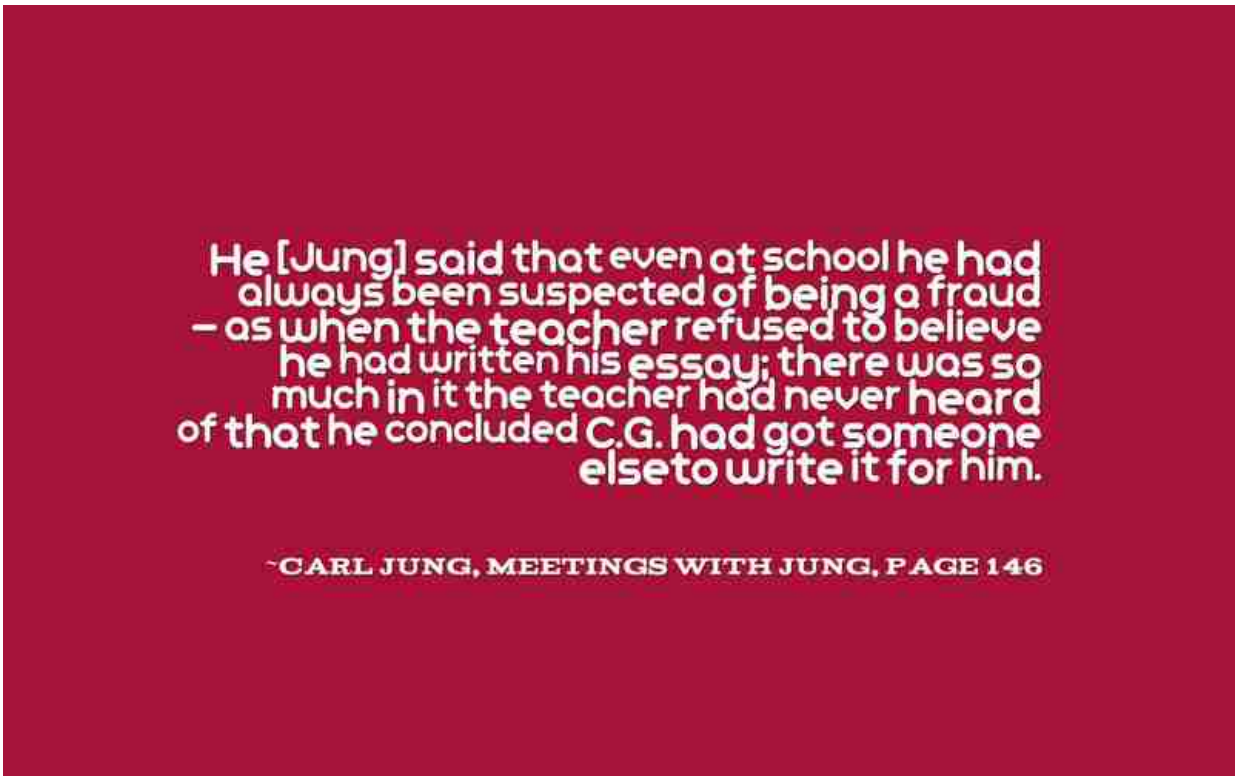


C.G. spoke also of participation mystique – that everything is known. E.A. Bennet, Meetings with Jung, Page 162


He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him.
~CARL JUNG, MEETINGS WITH JUNG, PAGE 146

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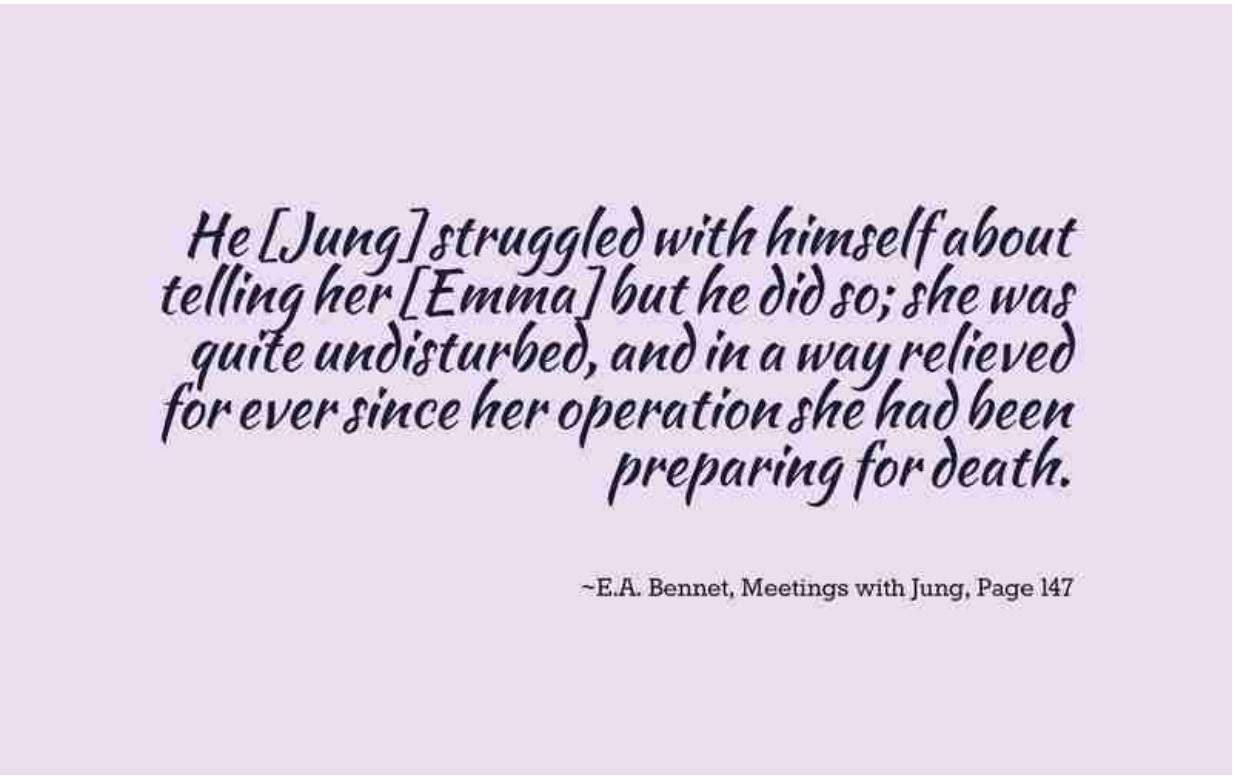
He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.
~E.A. Bennet, Meetings with Jung, Page 147

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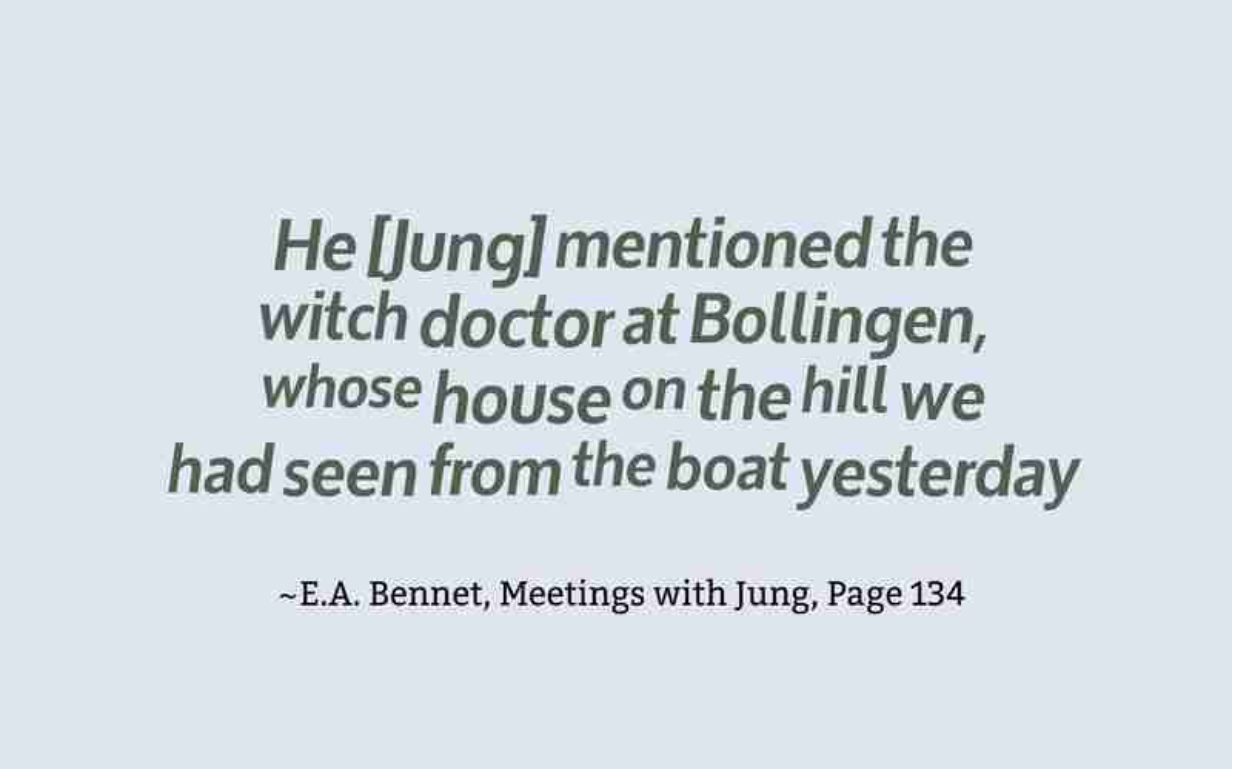
He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday
~E.A. Bennet, Meetings with Jung, Page 134

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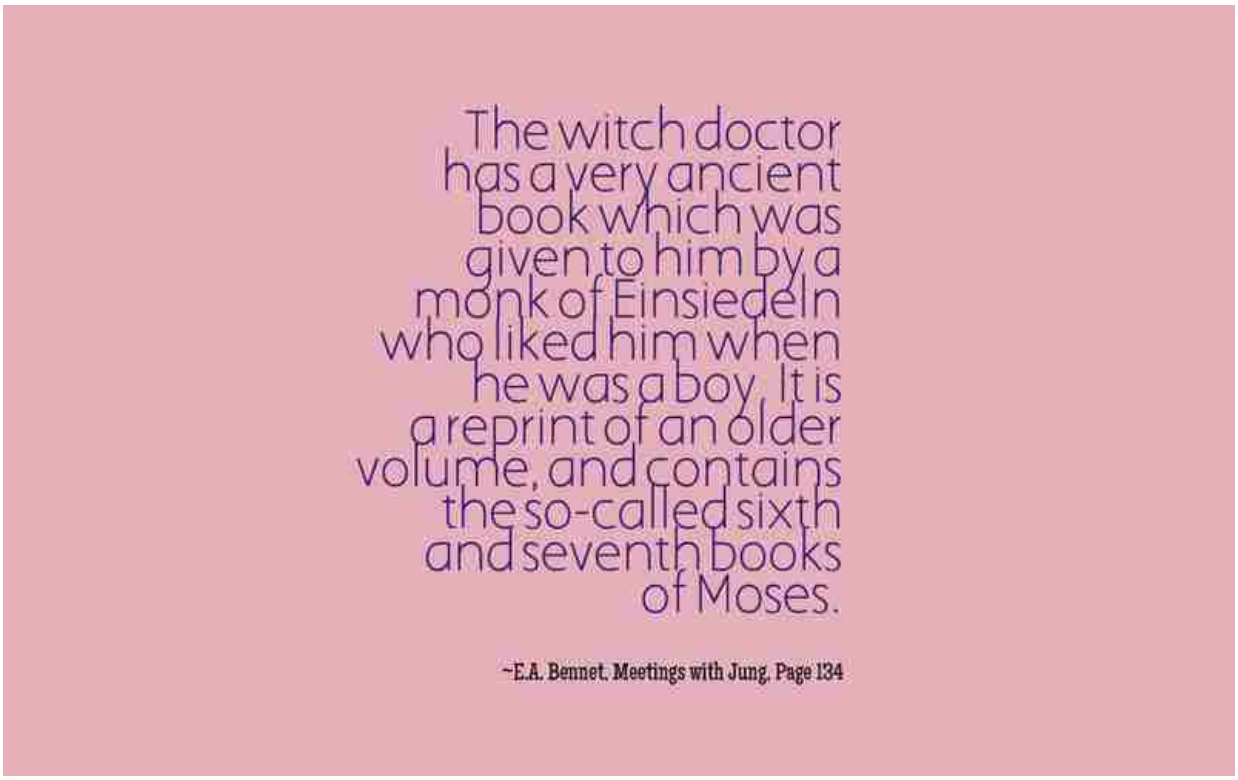
The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses.
~E.A. Bennet, Meetings with Jung, Page 134

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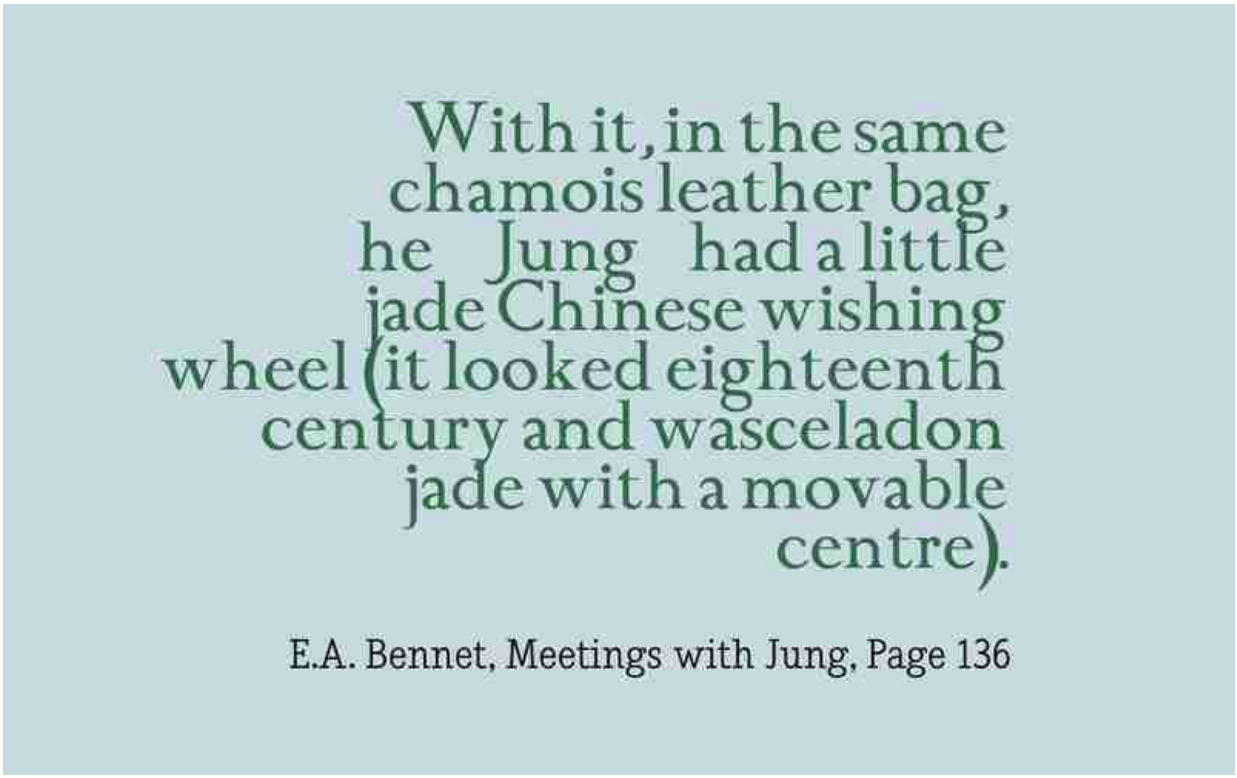
E.A. Bennet, Meetings with Jung, Page134


With it, in the same chamois leather bag, he Jung had a little jade Chinese wishing wheel (it looked eighteenth century and wasceladon jade with a movable centre).
E.A. Bennet, Meetings with Jung, Page 136

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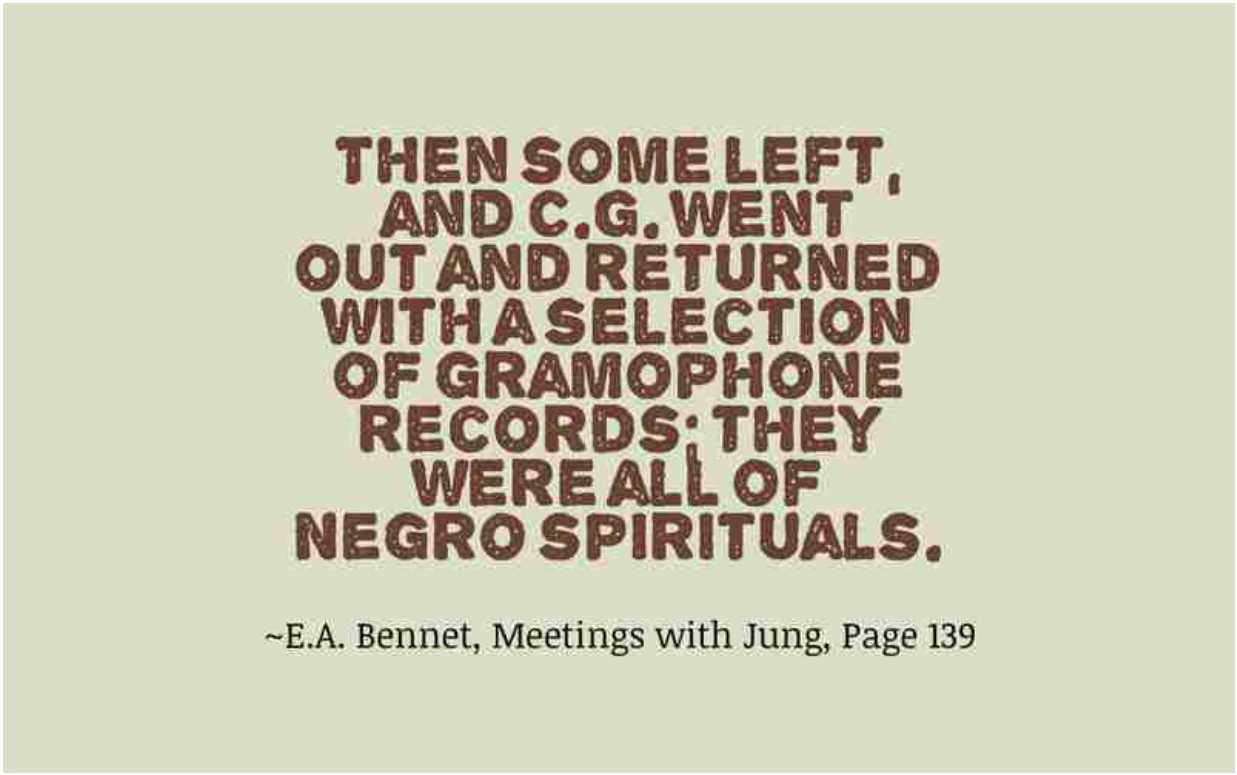
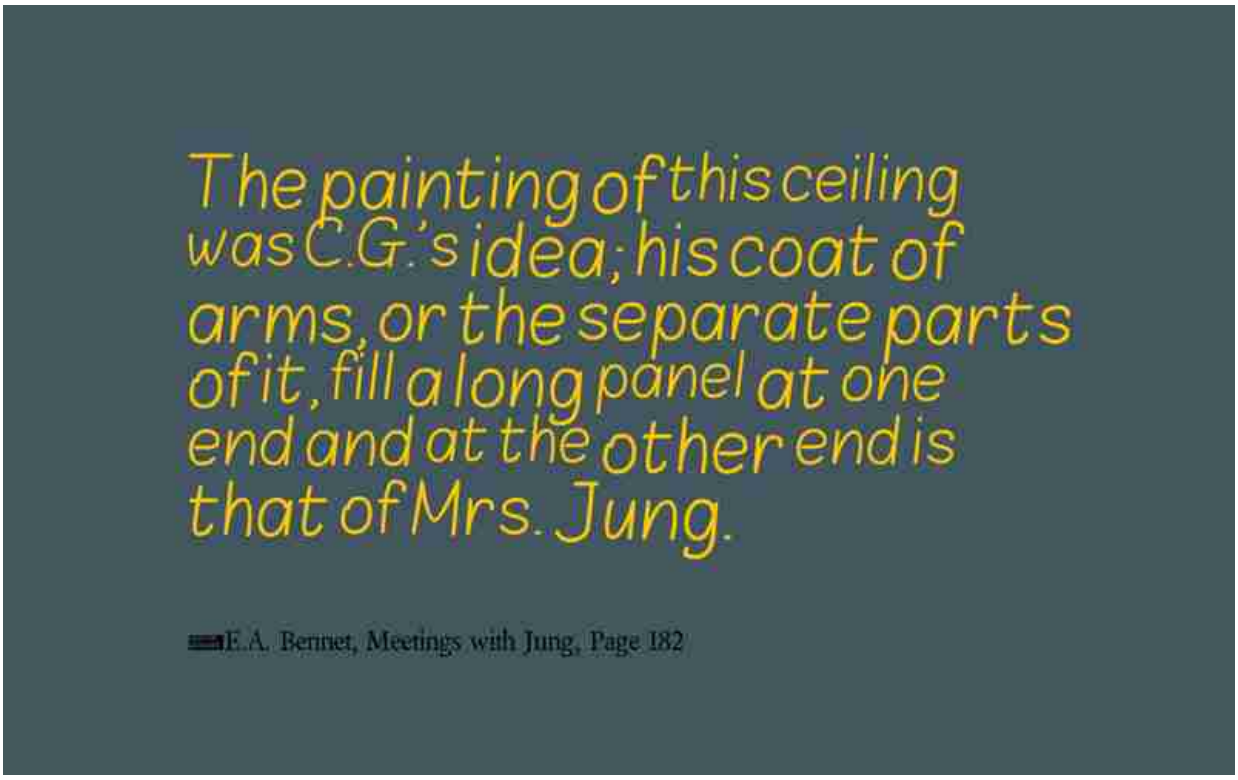
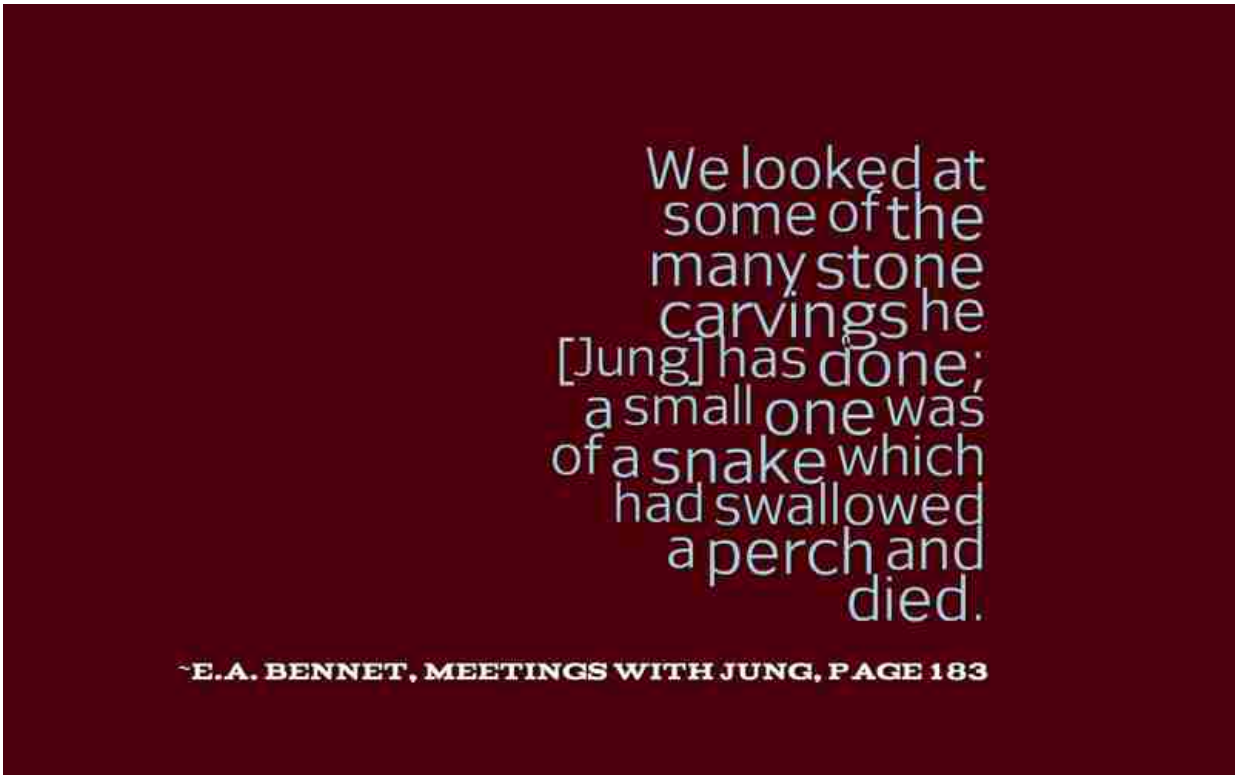

THEN SOME LEFT, AND C.G. WENT OUT AND RETURNED WITH A SELECTION OF GRAMOPHONE RECORDS; THEY WERE ALL OF NEGRO SPIRITUALS.
~E.A. Bennet, Meetings with Jung, Page 139

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of

Negro spirituals. E.A. Bennet, Meetings with Jung, Page 139


The painting of this ceiling
was C.G.'s idea; his coat of
arms, or the separate parts
of it, fill a long panel at one
end and at the other end is
that of Mrs. Jung.
E.A. Bennet, Meetings with Jung, Page 182

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung. E.A. Bennet, Meetings with Jung, Page 182


We looked at some of the many stone carvings he [Jung] has done; a small one was of a snake which had swallowed a perch and died.
~E.A. BENNET, MEETINGS WITH JUNG, PAGE 183

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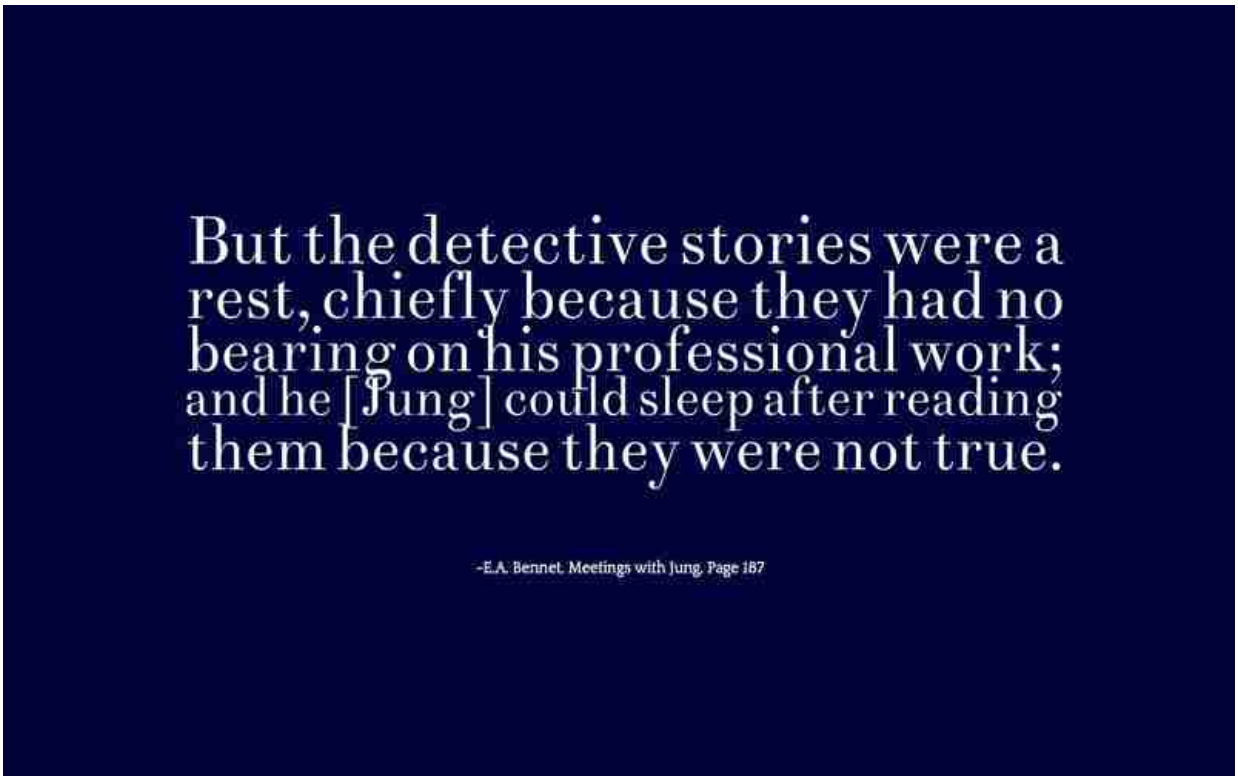
But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he [Jung] could sleep after reading them because they were not true.
-E.A. Bennet. Meetings with Jung. Page 187

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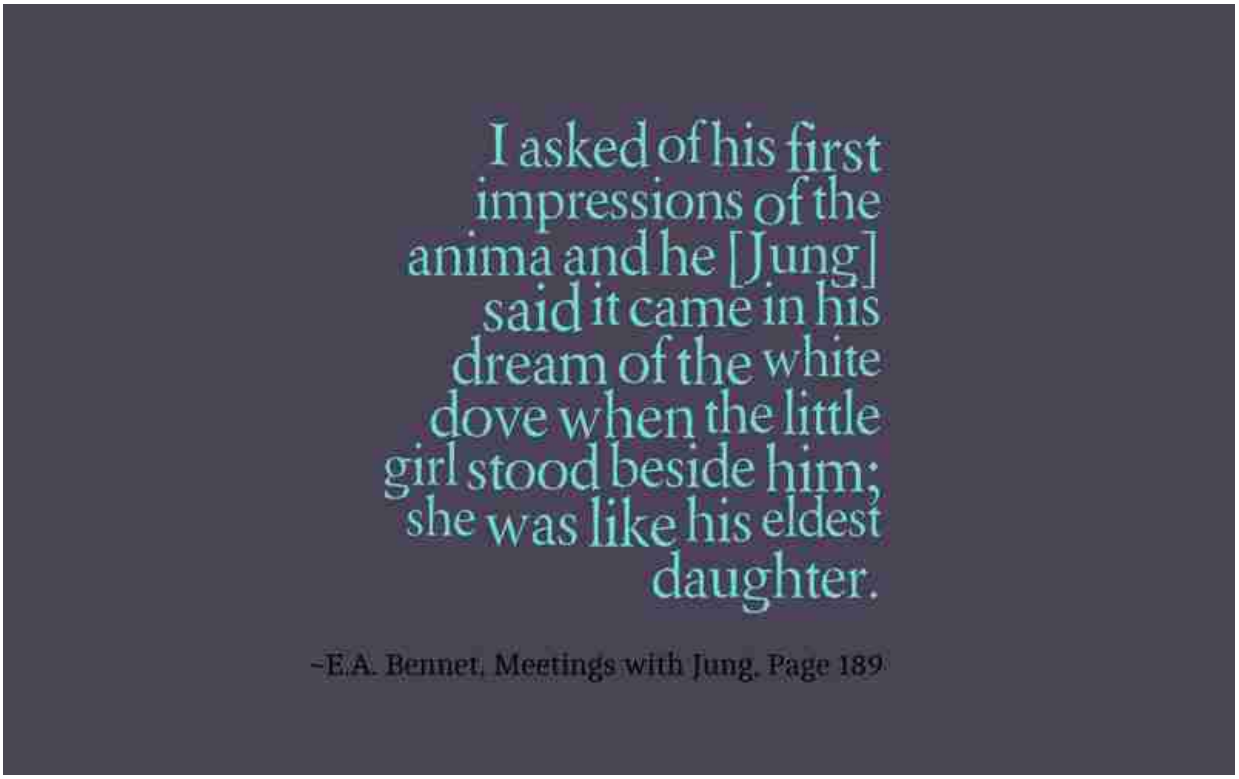
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~E.A. Bennet, Meetings with Jung. Page 189

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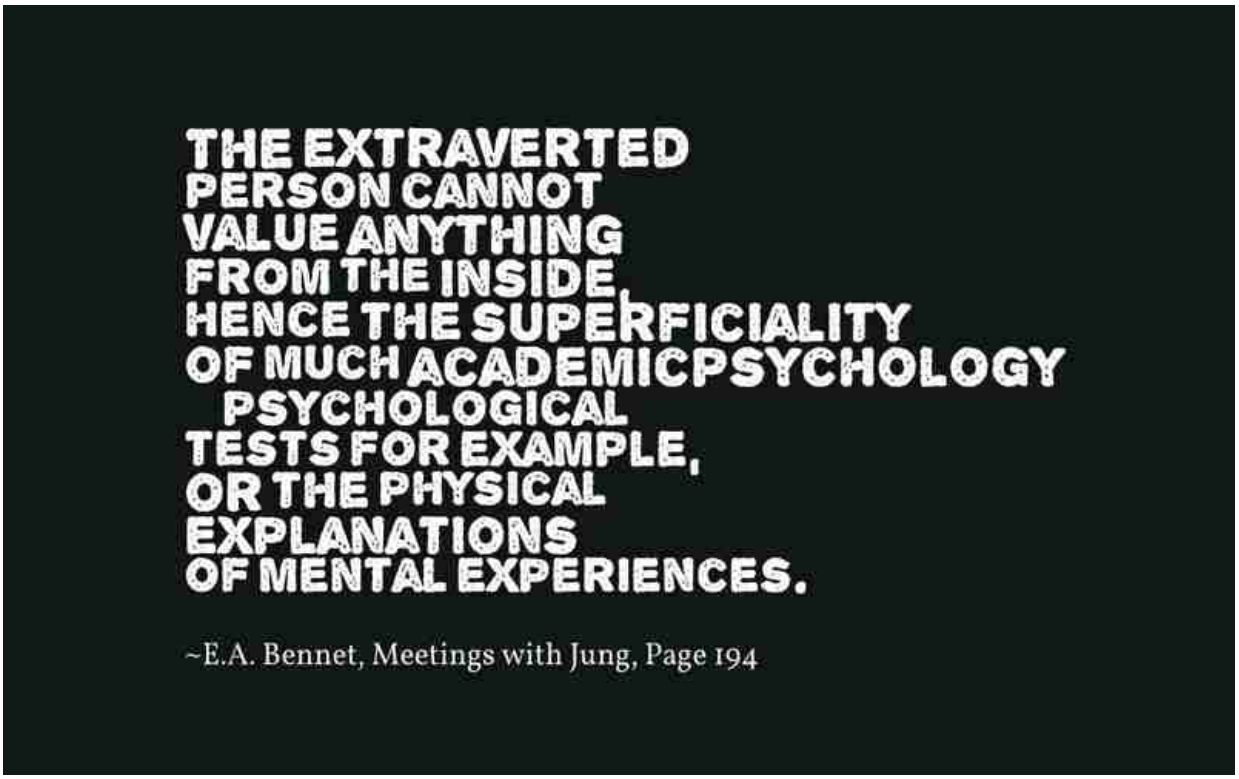
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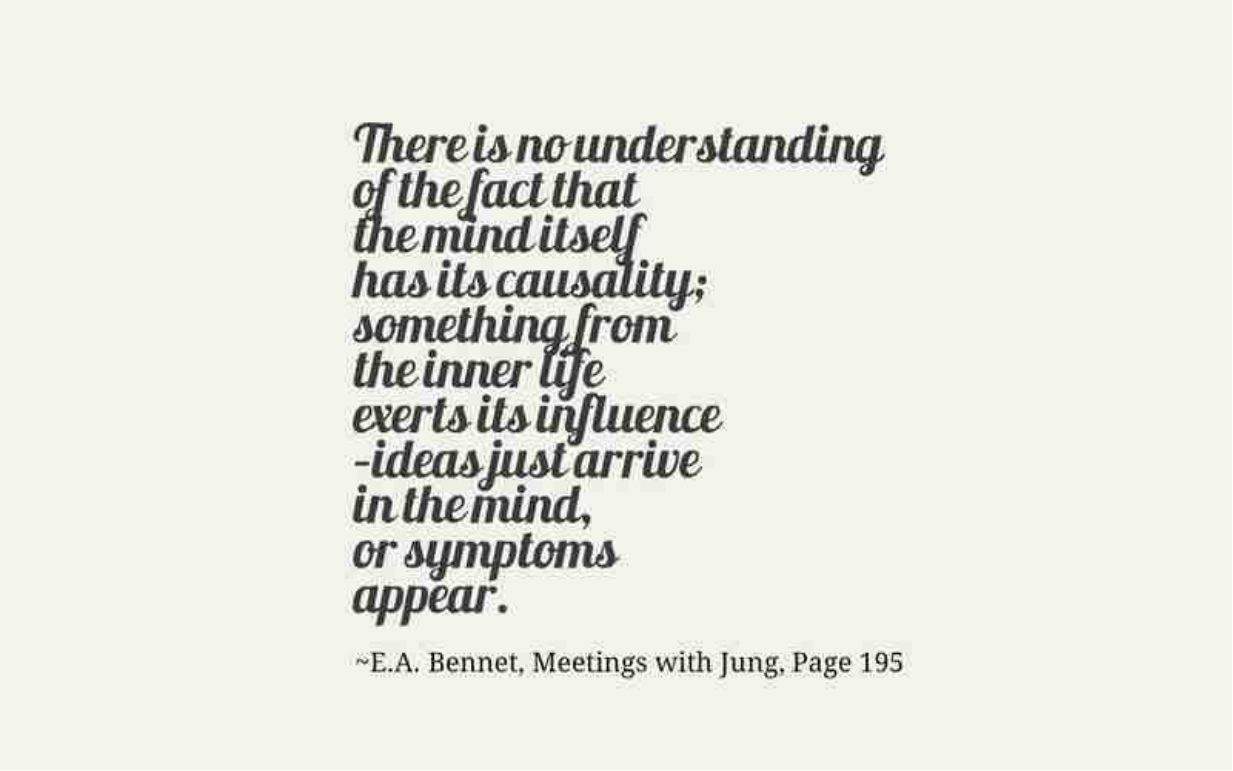
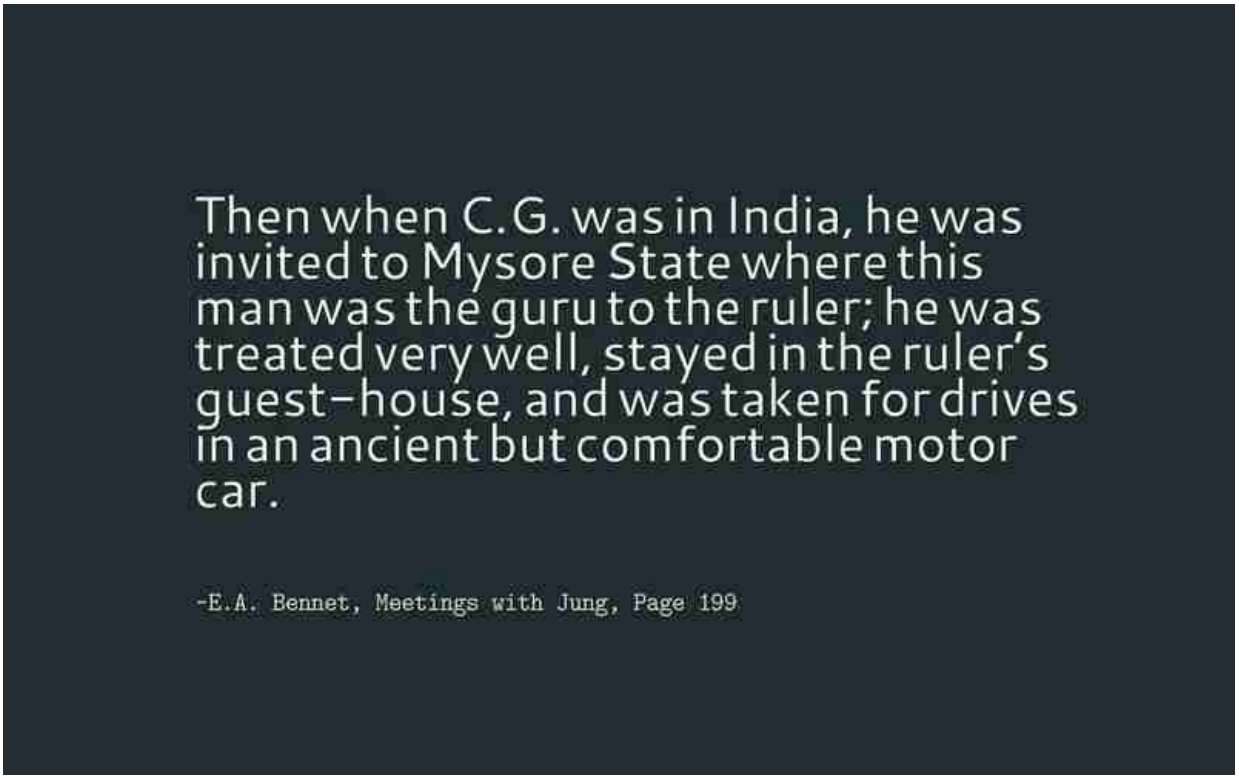
The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung,

Meetings with Jung, Page 194



There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence –
ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195


Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car.
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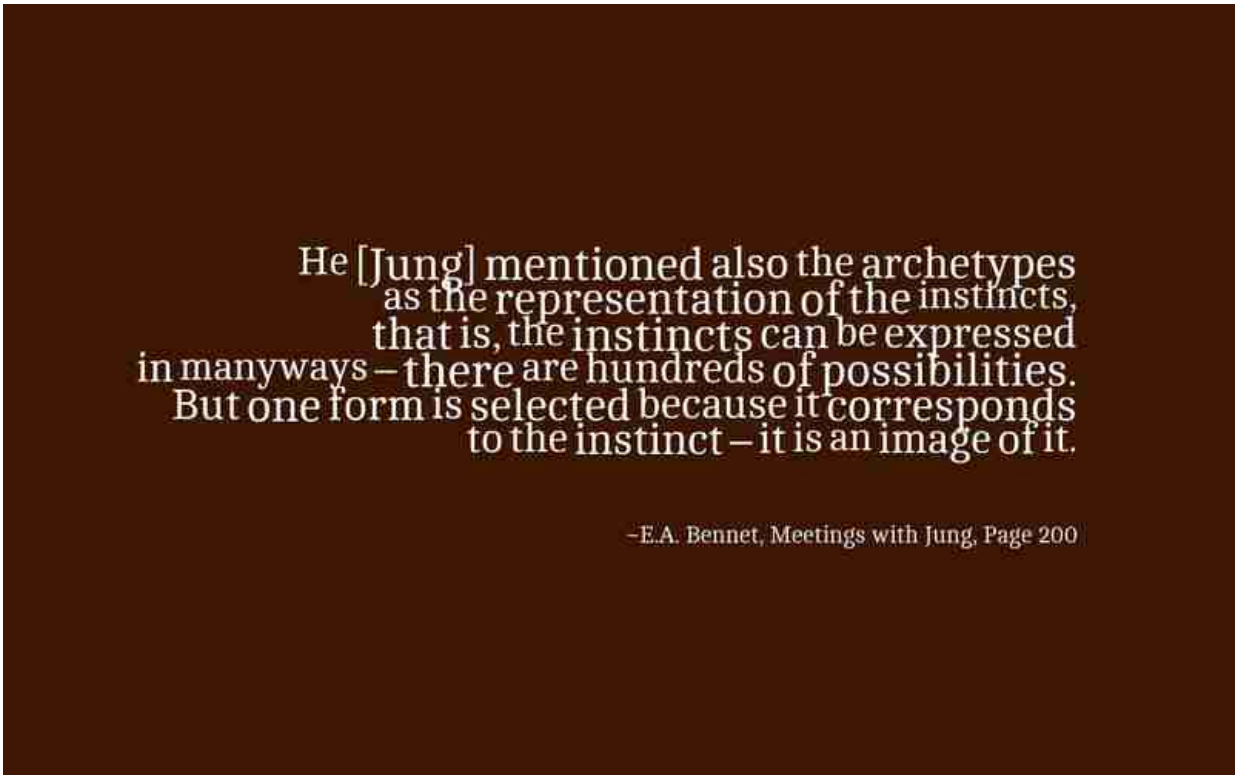
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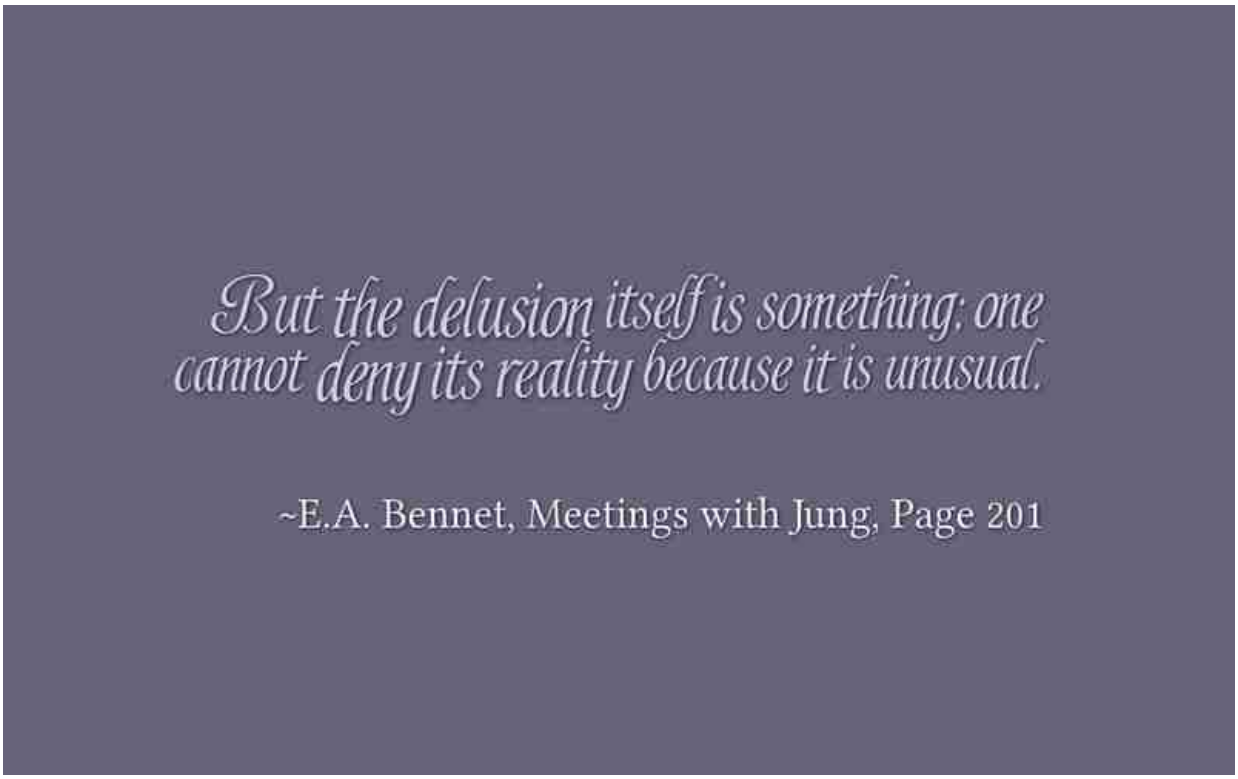
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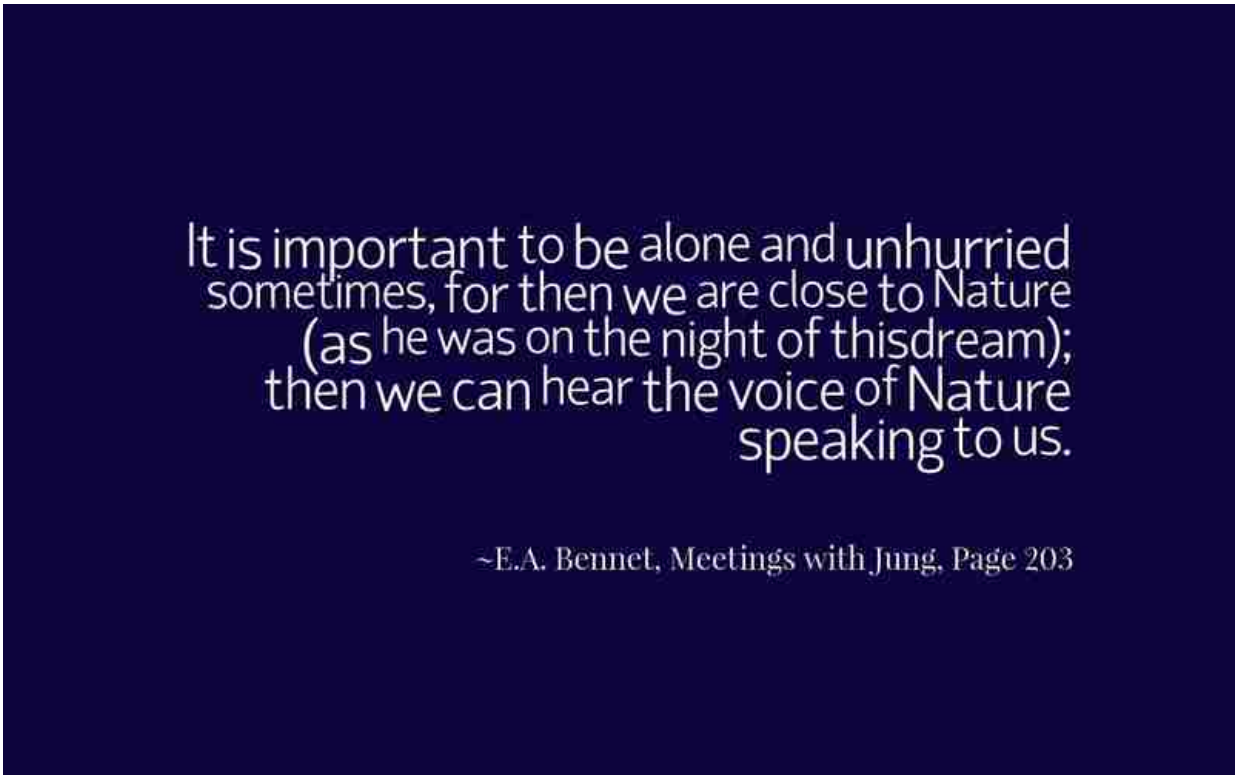
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Wolfgang Pauli stops Dream Interpretation with Dr. Jung **(2016-12-21 02:30)**

Dear Dr. Jung, Zurich 7. 26. 1934

Since you conjured up the spirits of theoretical physics in "Seele url Tod" [Soul and Death], your paper concerning the interpretation of so-called
parapsychological phenomena, these spirits now seem to be gradually convening.

Jordan's essay, a copy of which is enclosed, was sent to me for appraisal by the publisher of the journal Die Naturwissenschaften.

He has certain misgivings about its publication, not because of the actual contents but because there is a risk that all sorts of incompetent people might get involved in the discussion.

However, this danger could possibly be mitigated by the addition of an appropriate editorial note to the essay.

As for the author, P. Jordan, I know him personally.

He is a highly intelligent and gifted theoretical physicist, certainly one to be taken seriously.

I do not know how he came to be involved with telepathic and related phenomena.

However, it may well be that his preoccupation with psychic phenomena and the unconscious in general is

due to his personal problems.

These manifest themselves particularly in the symptom of a speech defect (stuttering), which almost made it impossible for him to pursue his career; this could have led to a certain fragmentation of his intellectual activities (he even feels that in his specialized field he has "run out of luck").

He seems to be familiar with some of Freud's writings, but probably not with yours.

I would be interested to hear your opinion on the contents of the essay, especially as Jordan's ideas seem to me to have a certain connection with your own.

In the last section 01 the essay in particular, he comes very close to your concept the collective unconscious.

Do not be put off by the word "positivistic"; it is unlikely that J's ideas have anything to do with any philosophical system, and I would suggest that he replace the word "positivist" with "phenomenological."

I do have certain misgivings about the picture (p. 12), according to which the conscious should be located as a "narrow borderline area" to the unconscious.

Might it not be preferable to advocate the view that the unconscious and the conscious are complementary (i.e., in a mutually exclusive relationship to each other), but not that one is part of the other?

Of course, I shall be happy to refer your works to the author.

Please forgive me for taking up your time by asking you for a (brief) written comment on the essay, but it may be of interest to you, even if there is nothing new
in it for you. (By the way, I do not need to have the copy returned.)

With regard to my own personal destiny, it is true that there are still one or two unresolved problems remaining.

Nevertheless, I feel a certain need to get away from dream interpretation and dream analysis, and I would like to see what life has to bring me from outside.

A development of my feeling function is, of course, very important to me, but it does seem to me that it could come about gradually through life itself, with the passage of time, and cannot emerge solely as the outcome of dream analysis.

Having given the matter much thought, I have come to the conclusion that I shall not continue with my visits to you for the time being, unless something untoward
should arise.

With my deepest thanks for all your trouble,

I remain

Yours sincerely,

W PAULI

Carl Jung on “Buddha” “Buddhism” – Anthology (2016-12-21 03:00)

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy cere-

mony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Pages 580-581

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha’s own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

That is as you see the reason why I said that I haven’t come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3) . Carl Jung, Letters Vol. I, Pages 222-223

Carl Jung on “Perfection” – Anthology **(2016-12-21 03:30)**

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid” par. 123.]

Man’s suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life’s perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

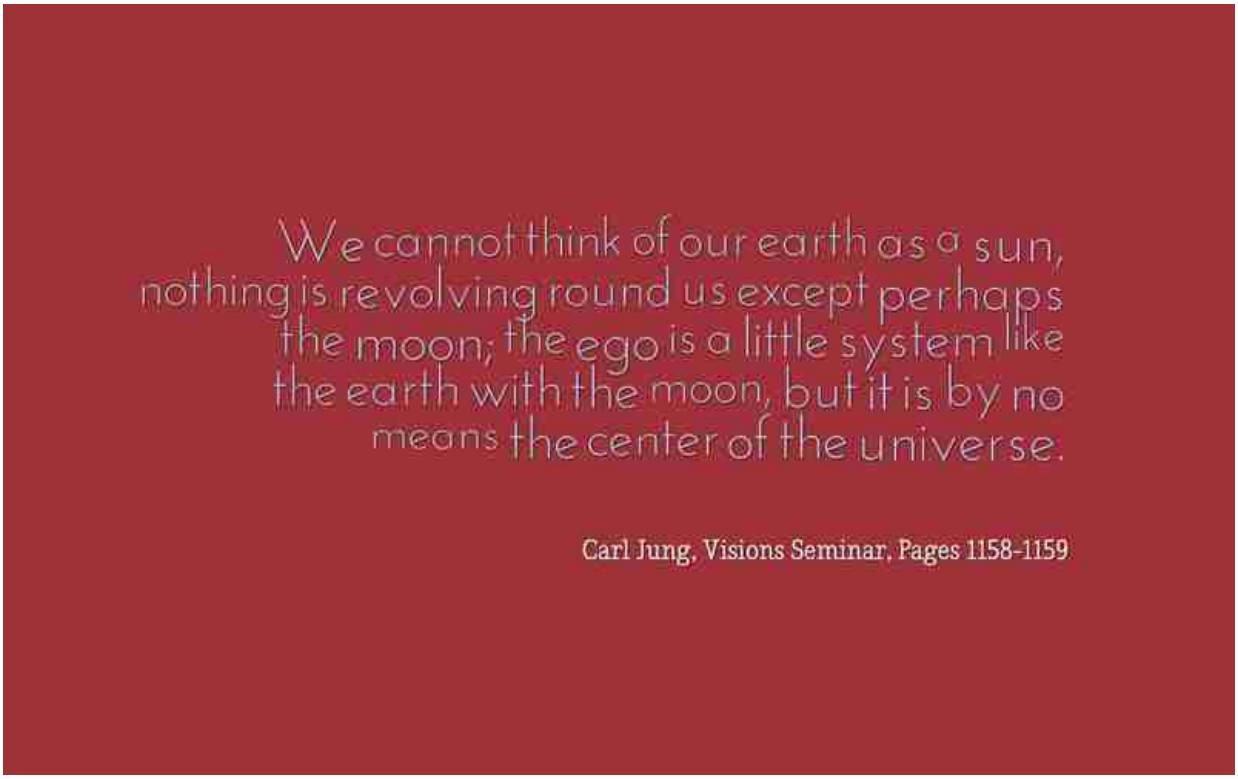
The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The alchemists thought of their opus as a continuation and perfection of creation. Carl Jung, CW 18, Para 1631

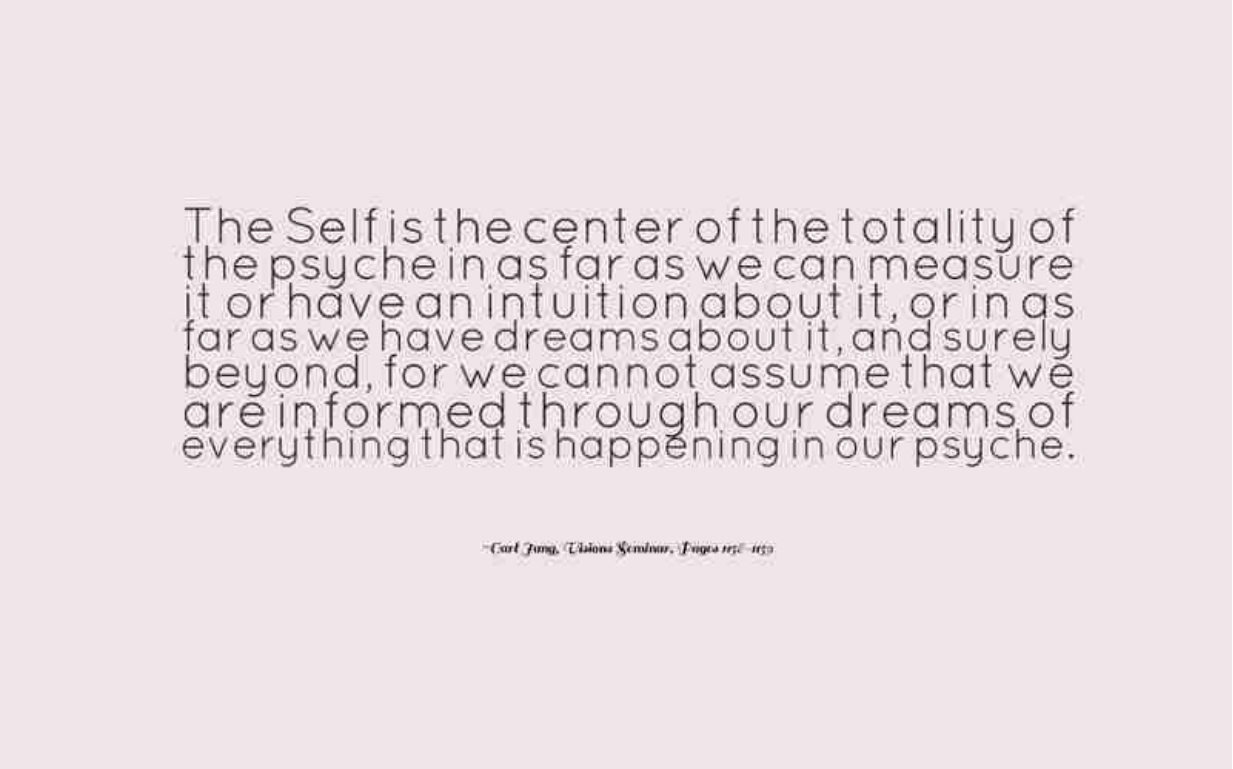
Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Pages 539-541

Some Carl Jung Quotations LXIX (2016-12-21 03:30)

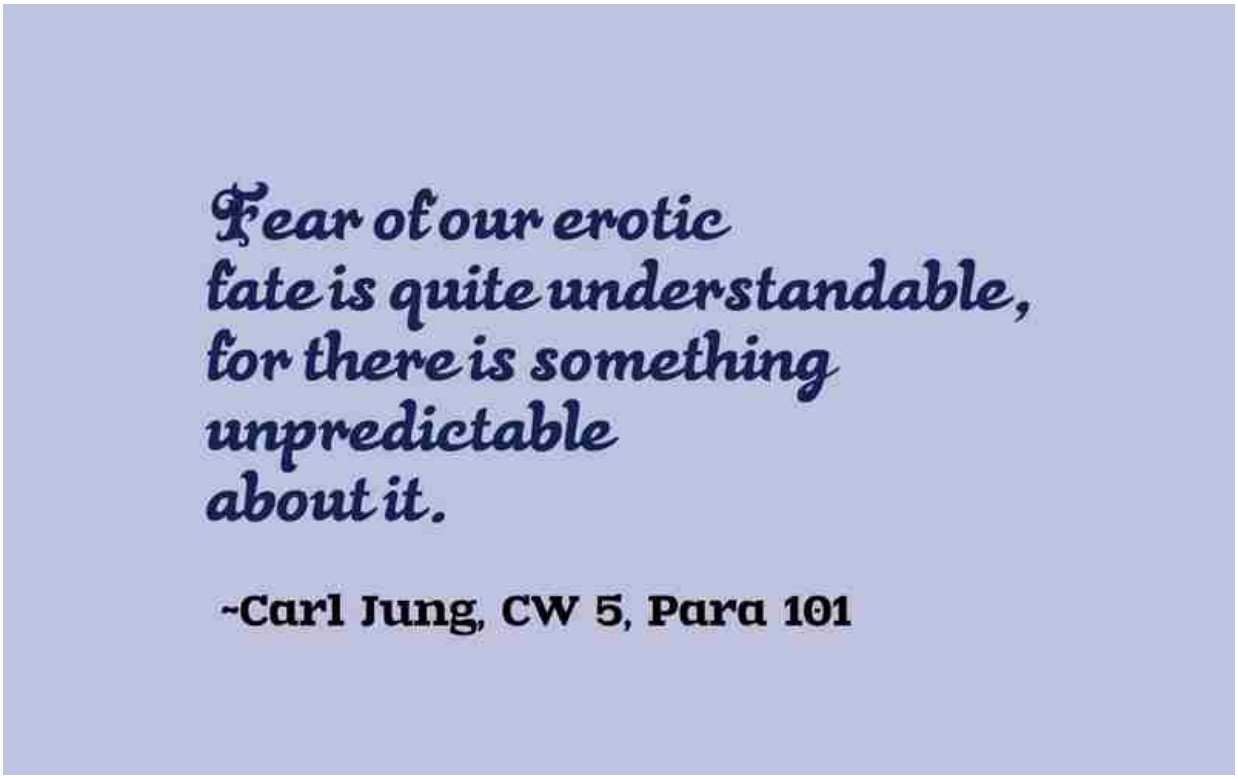

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe.
Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little

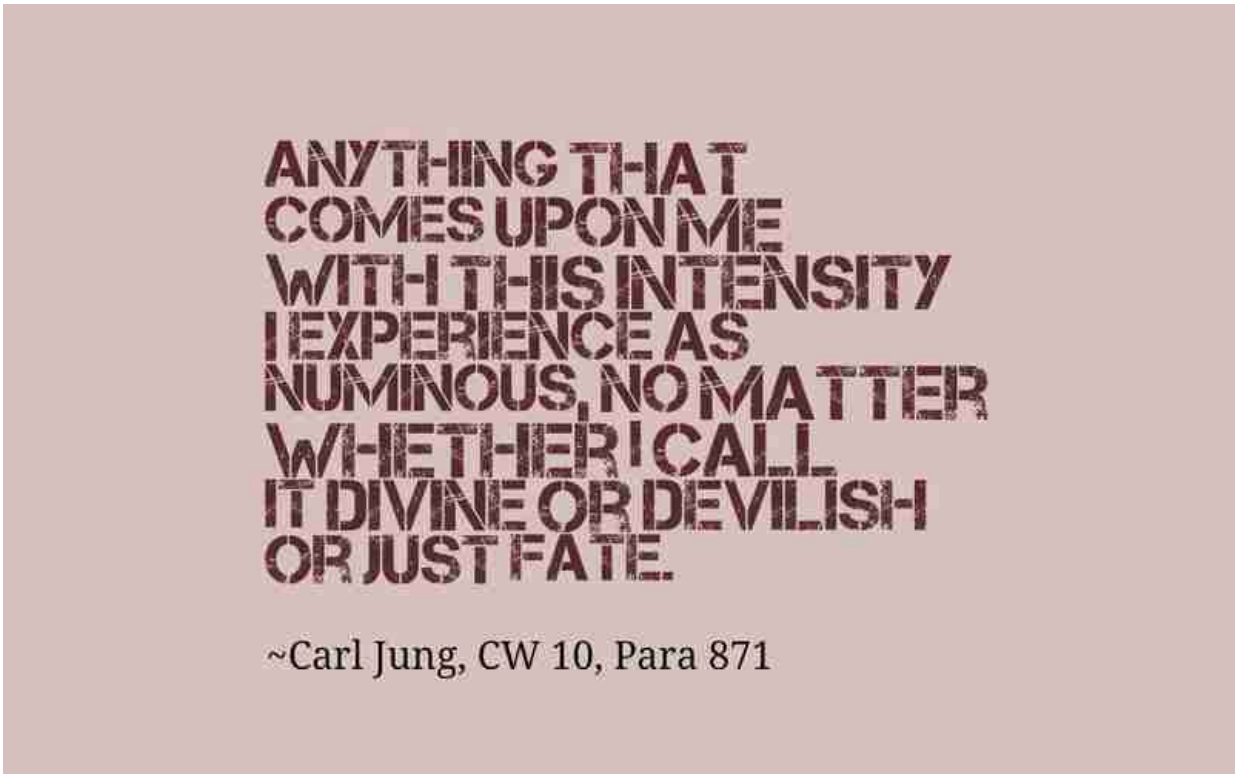
system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159


The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.
~Carl Jung, Visions Seminar, Pages 1158-1159

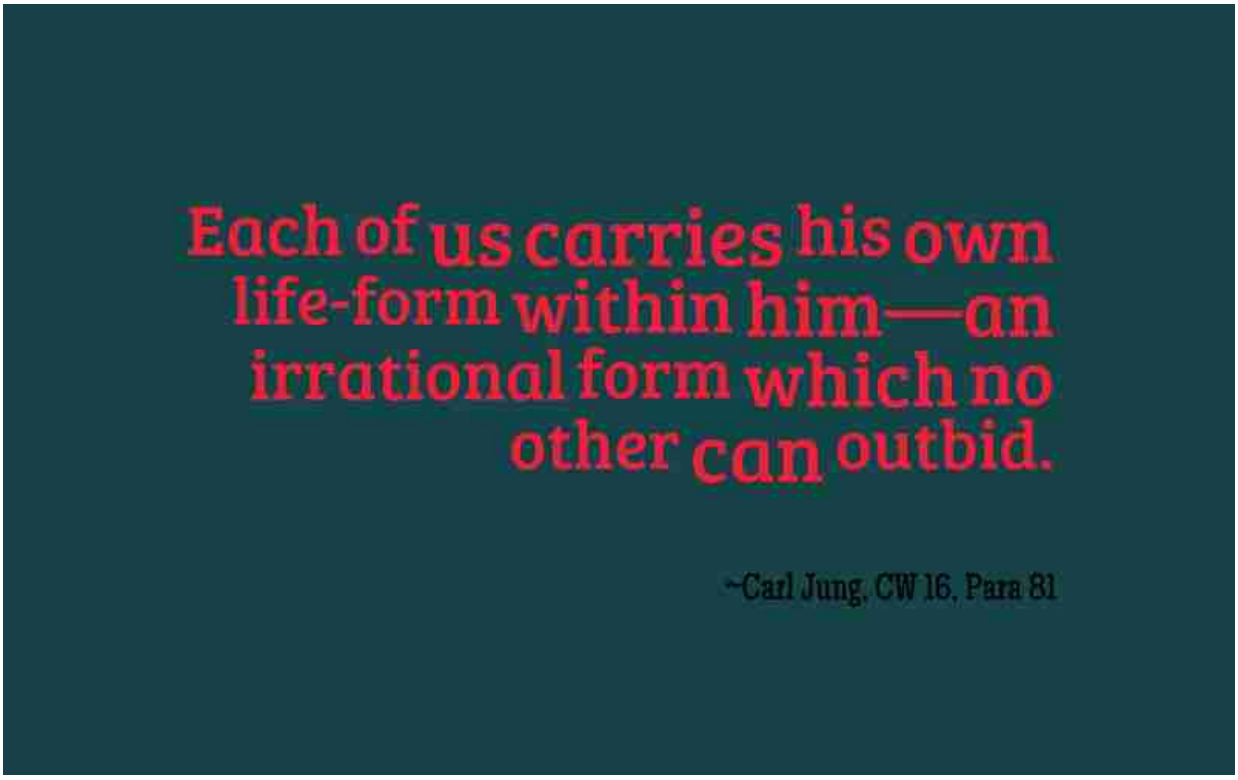
The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159



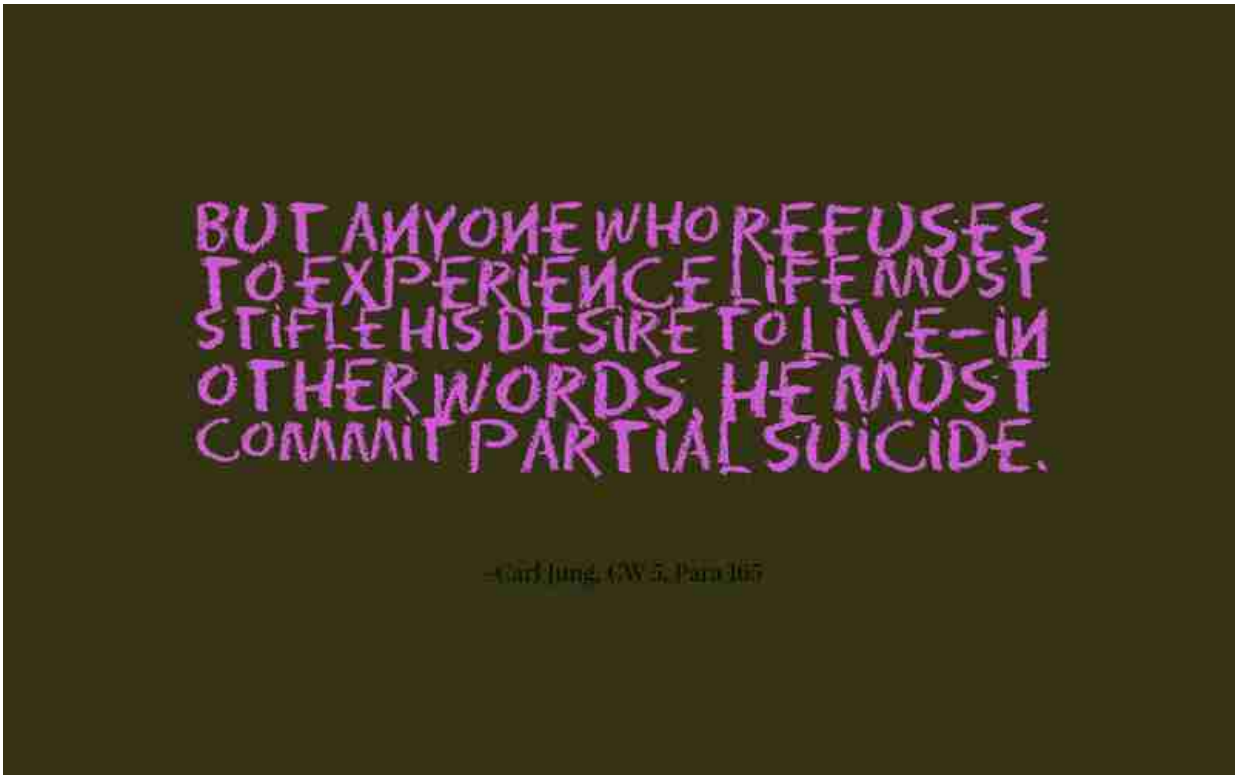
Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101



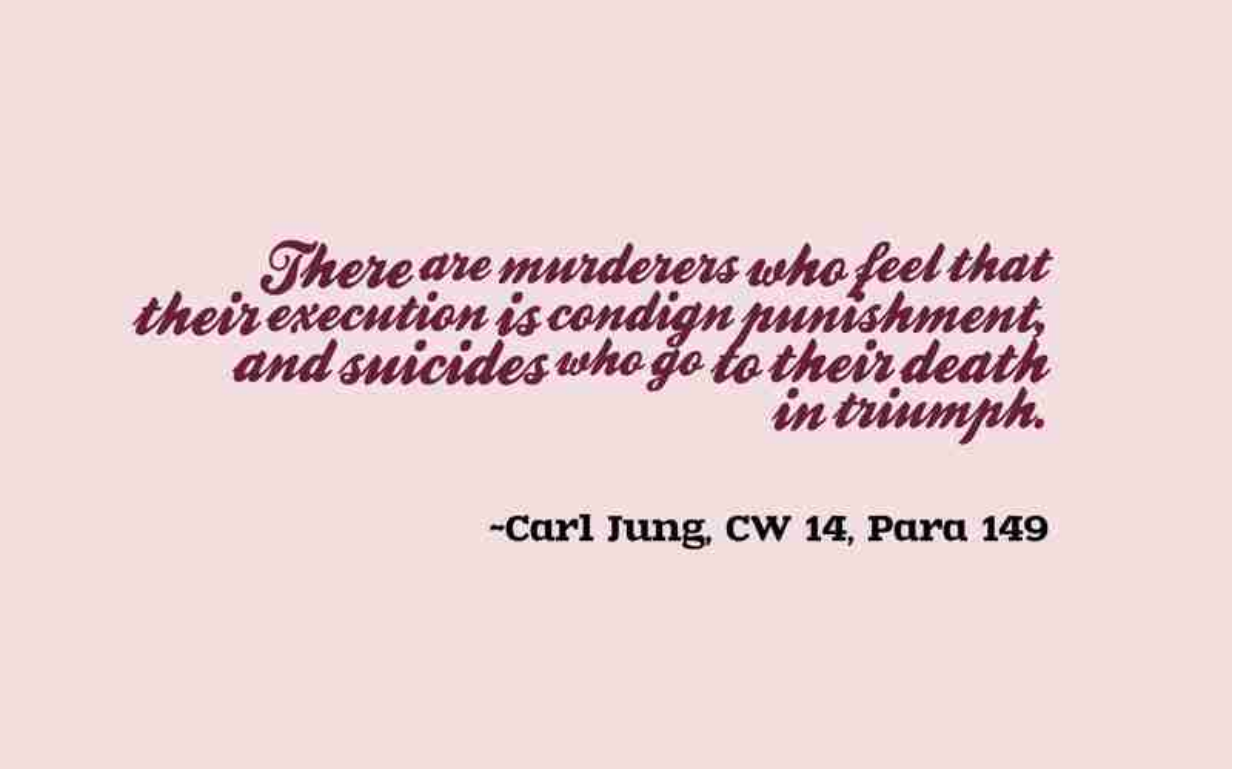
Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871



Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81



. But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165


There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph.
~Carl Jung, CW 14, Para 149

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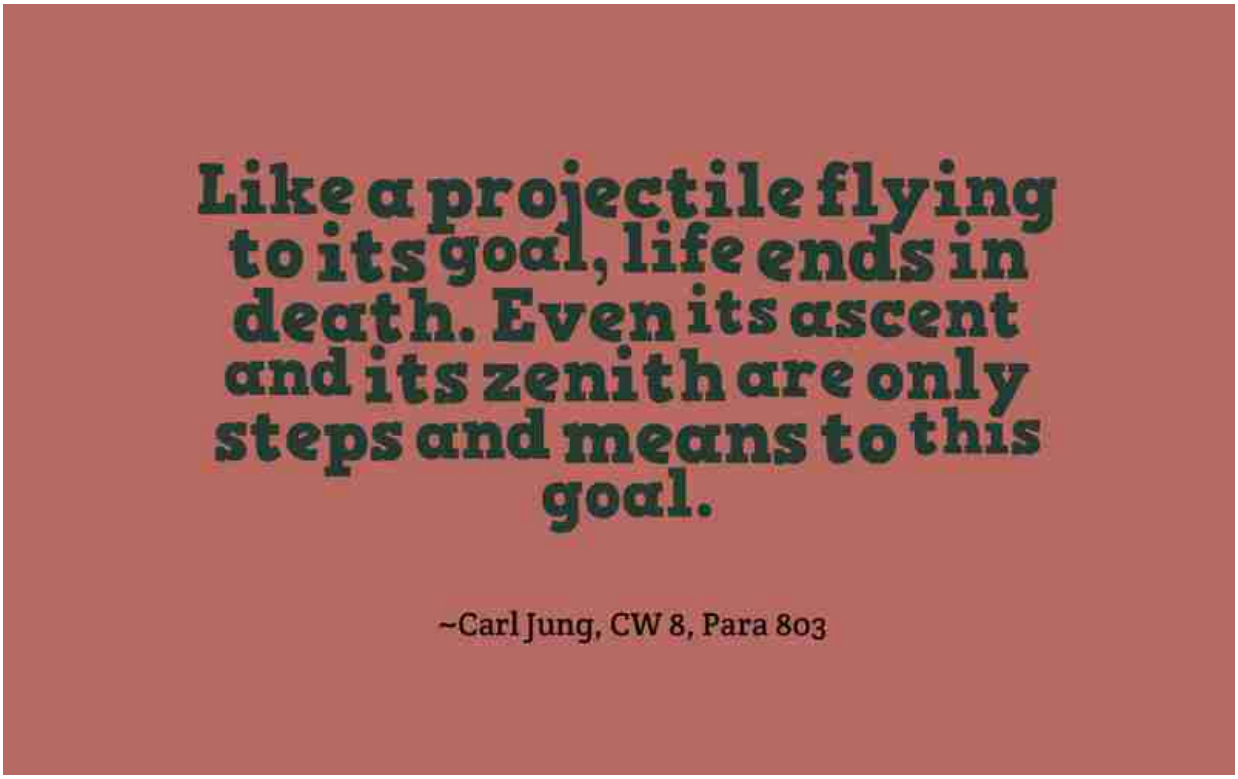
Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal.
~Carl Jung, CW 8, Para 803

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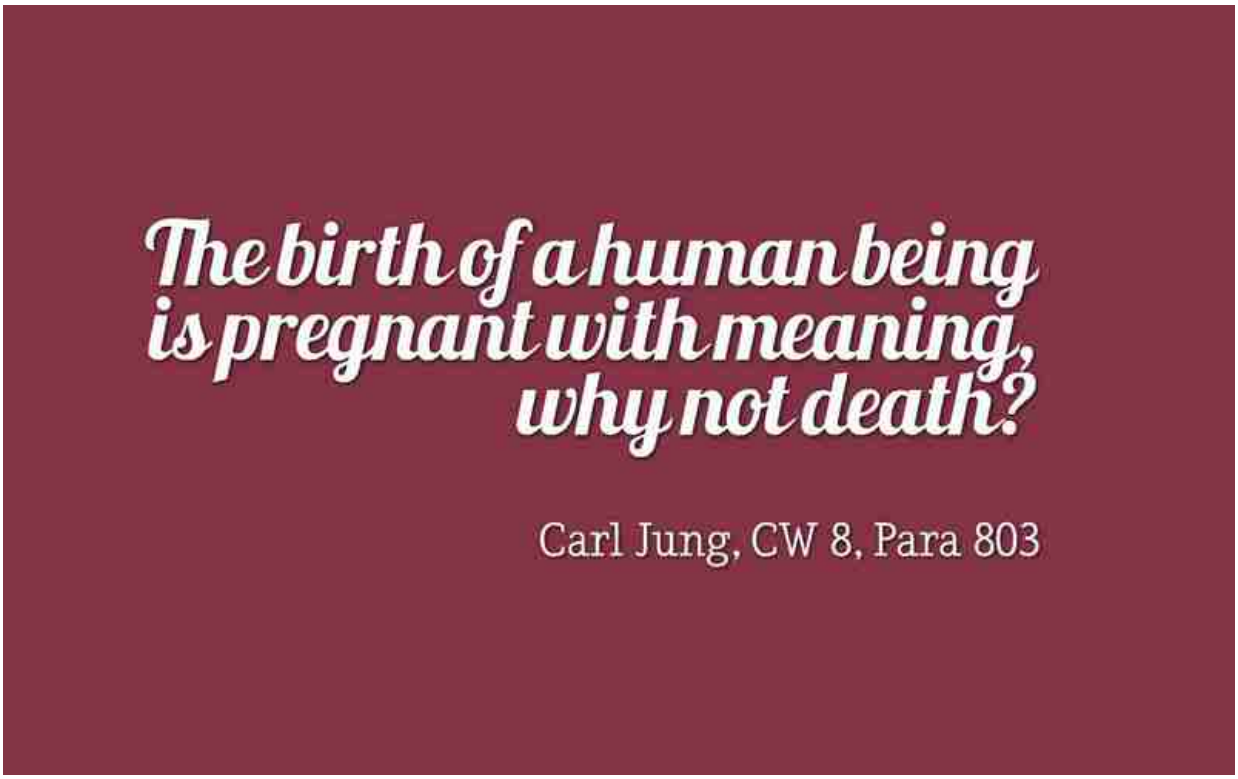
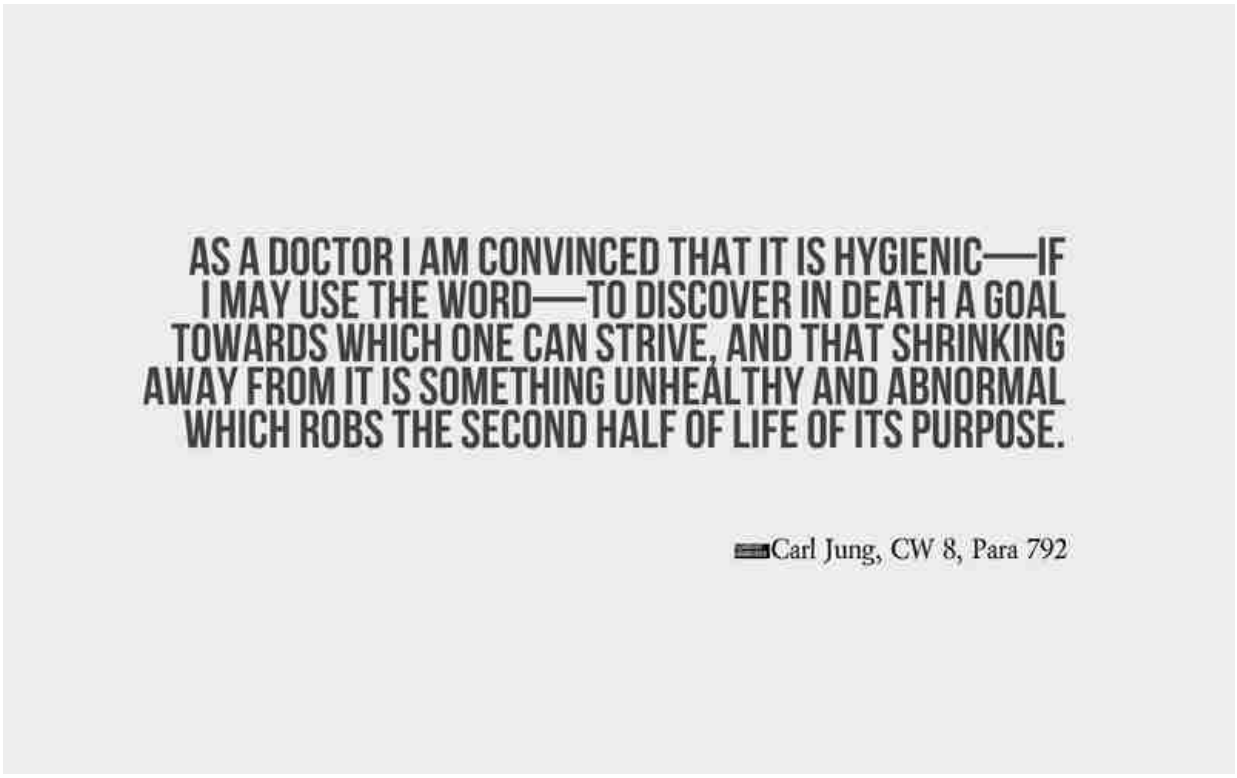
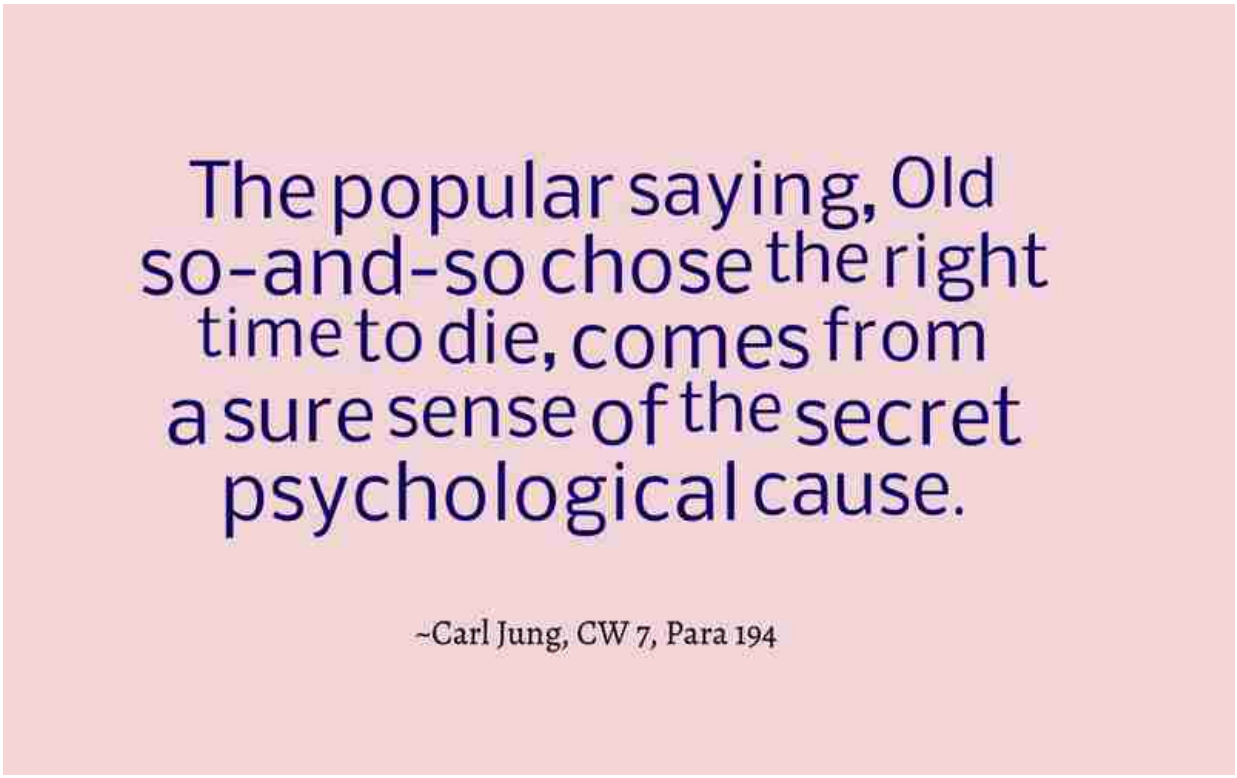


The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803


AS A DOCTOR I AM CONVINCED THAT IT IS HYGIENIC—IF I MAY USE THE WORD—TO DISCOVER IN DEATH A GOAL TOWARDS WHICH ONE CAN STRIVE, AND THAT SHRINKING AWAY FROM IT IS SOMETHING UNHEALTHY AND ABNORMAL WHICH ROBS THE SECOND HALF OF LIFE OF ITS PURPOSE.
Carl Jung, CW 8, Para 792

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792


The popular saying, Old so-and-so chose the right time to die, comes from a sure sense of the secret psychological cause.
~Carl Jung, CW 7, Para 194

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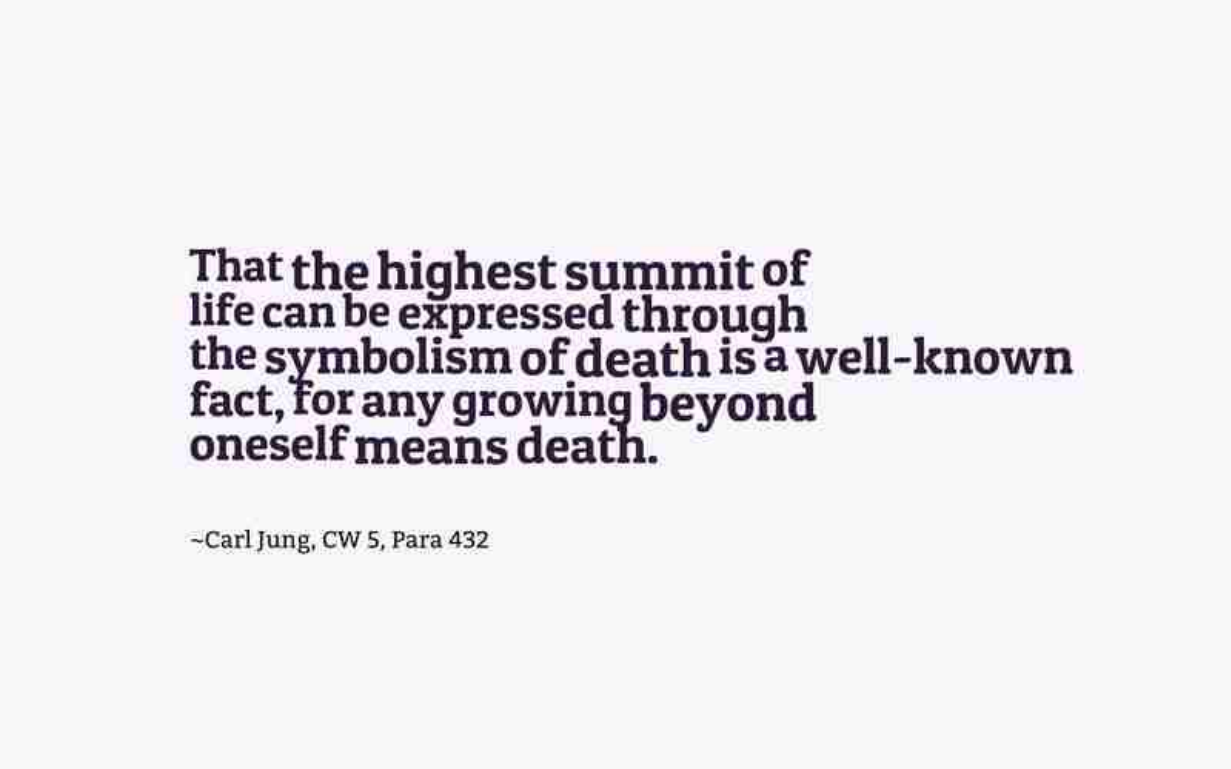
That the highest summit of
life can be expressed through
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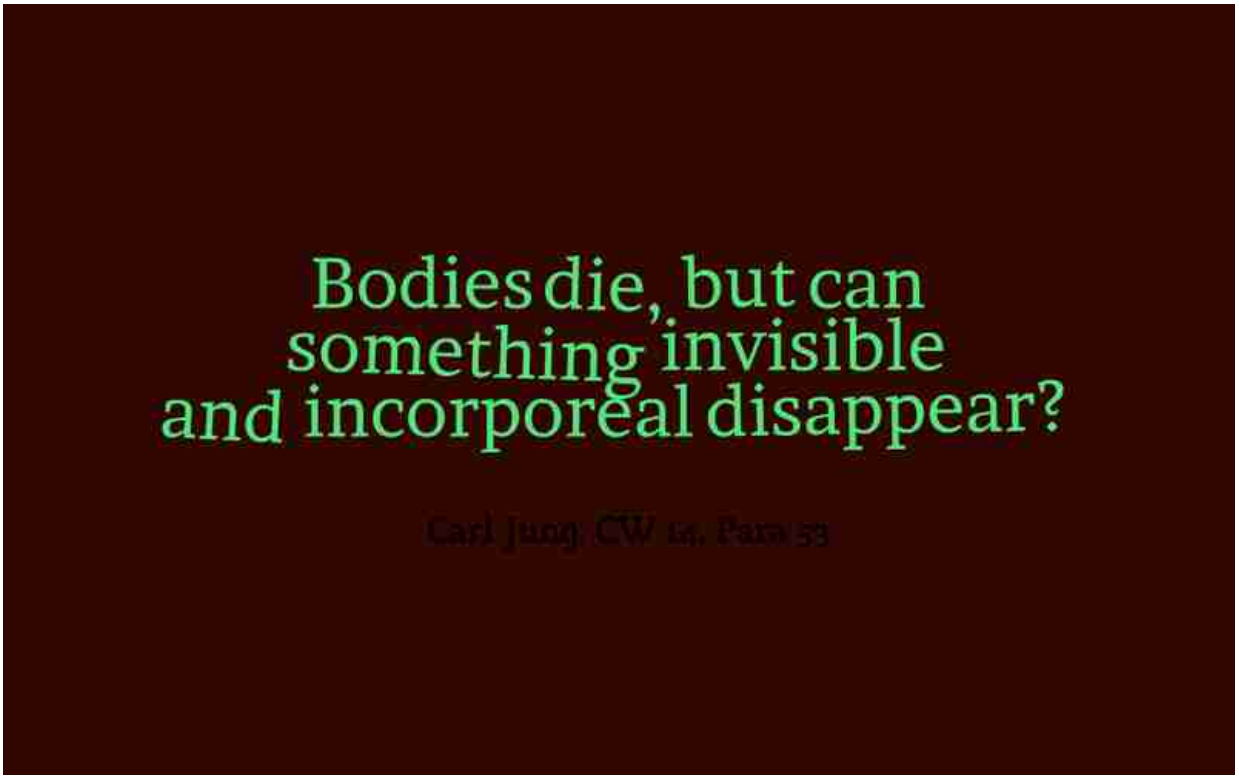
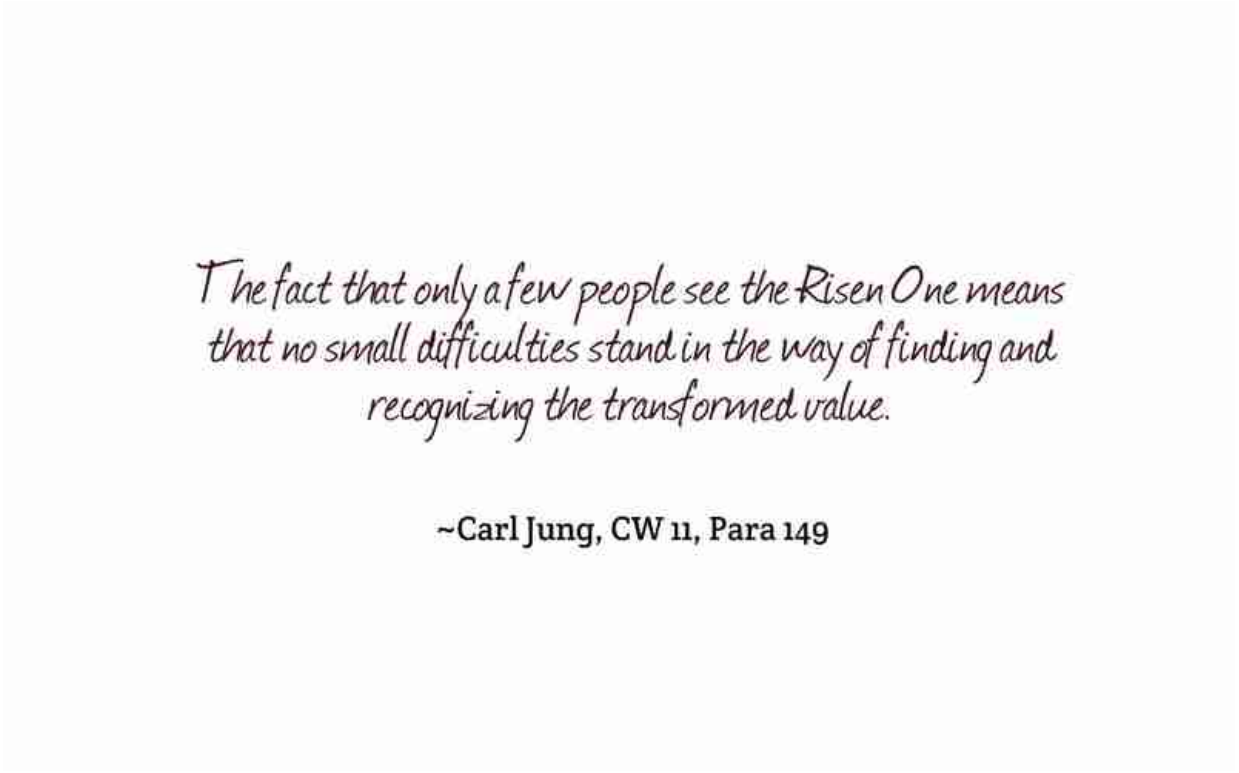


Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53


The fact that only a few people see the Risen One means
that no small difficulties stand in the way of finding and
recognizing the transformed value.
~Carl Jung, CW 11, Para 149

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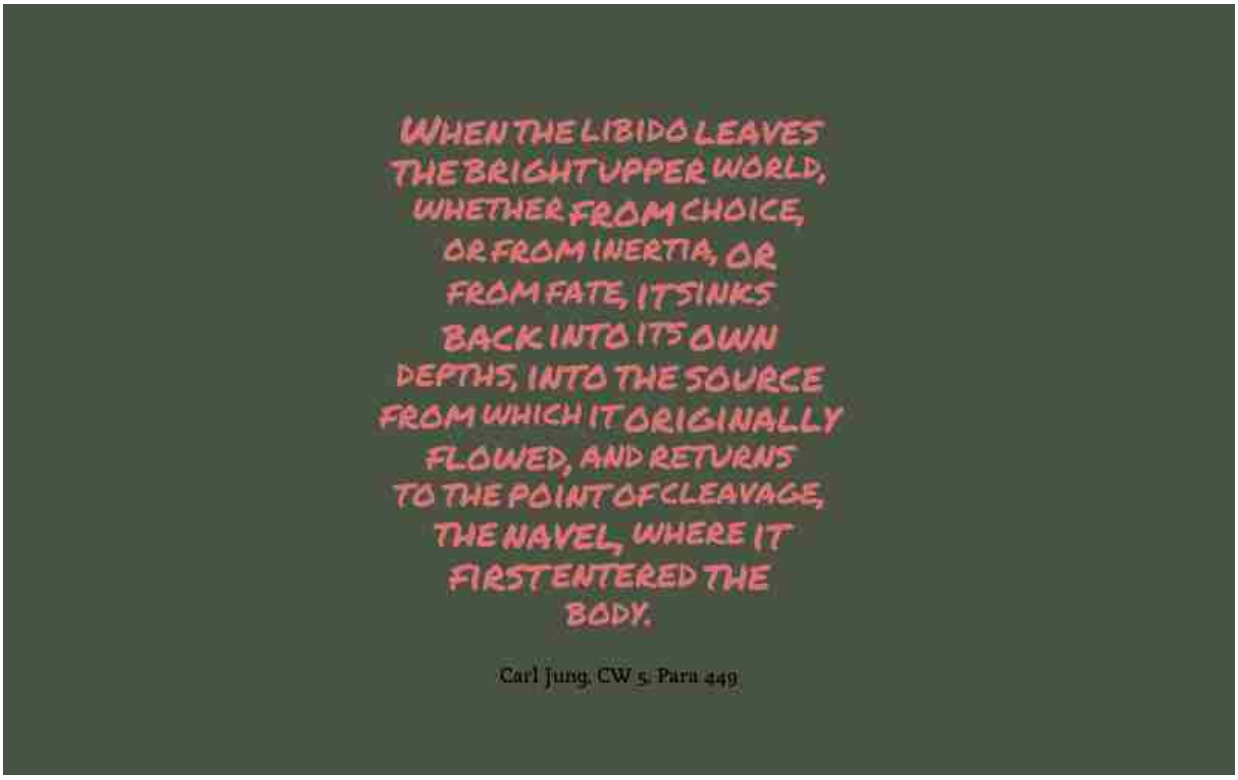
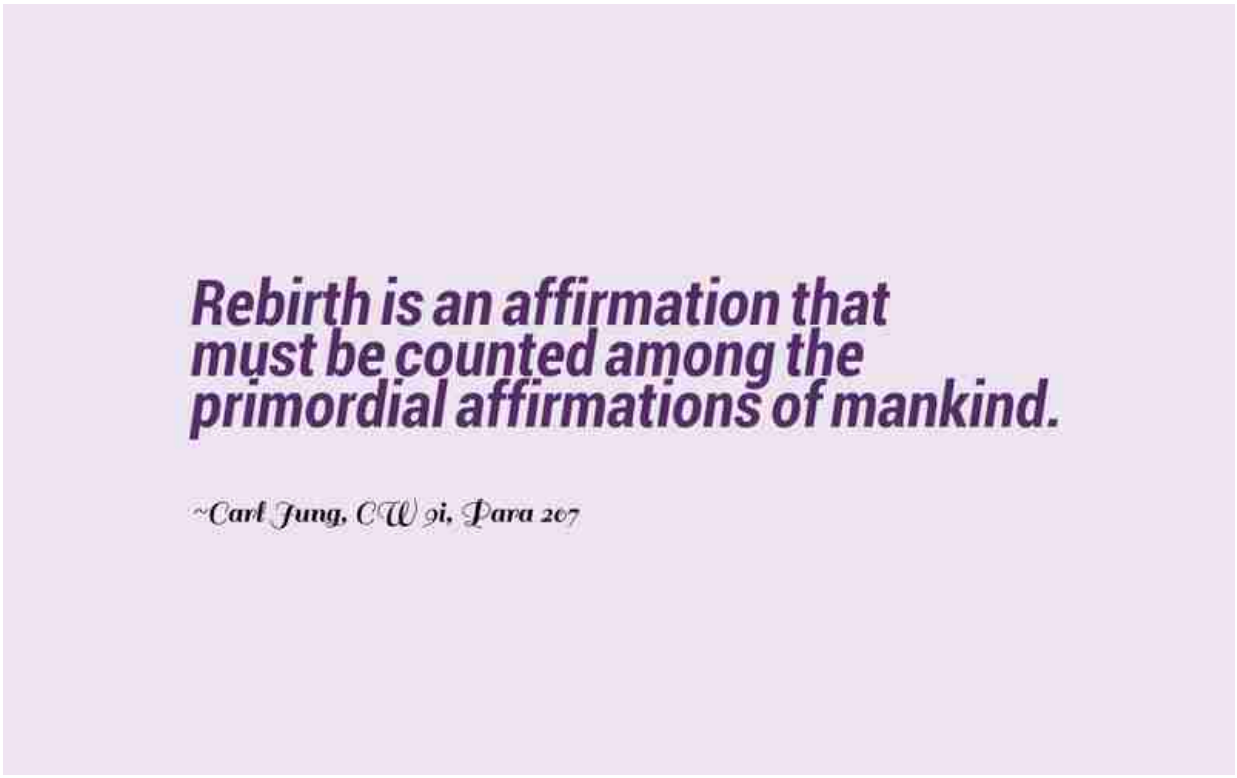
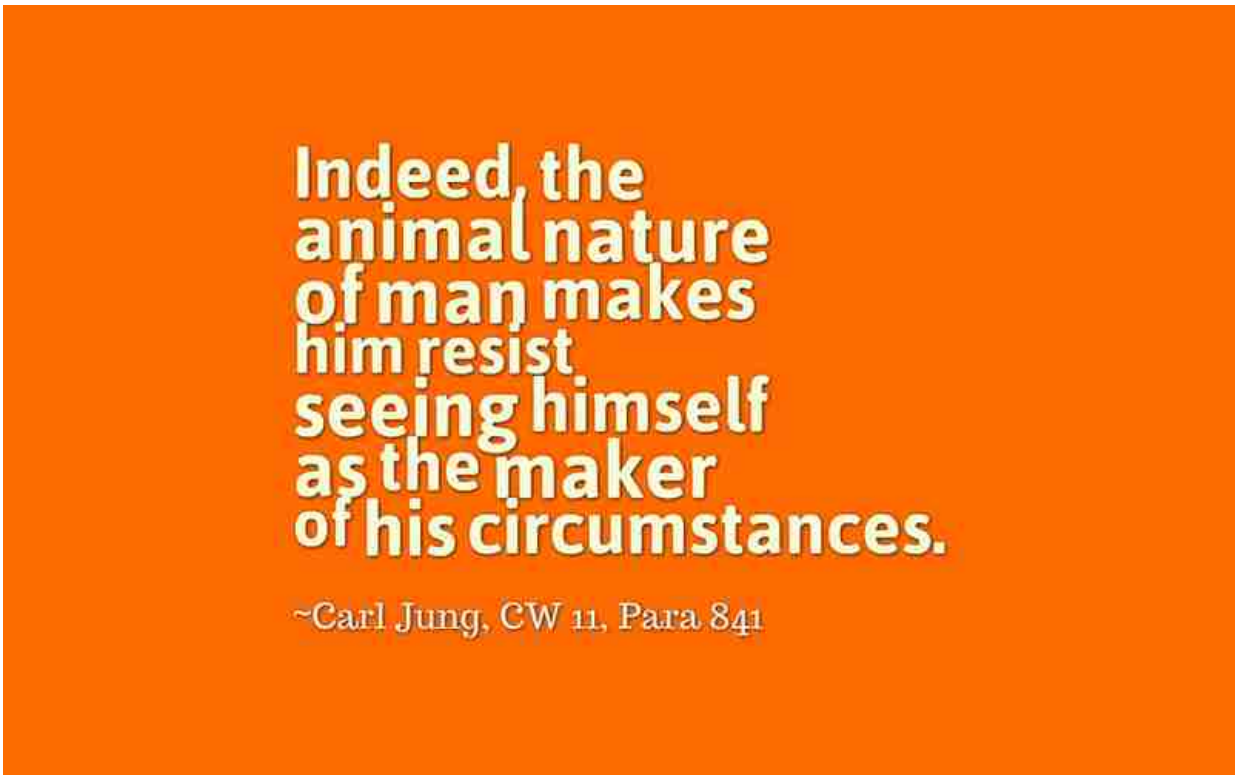


When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. Carl Jung, CW 5, Para 449



Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207


Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.
~Carl Jung, CW 11, Para 841

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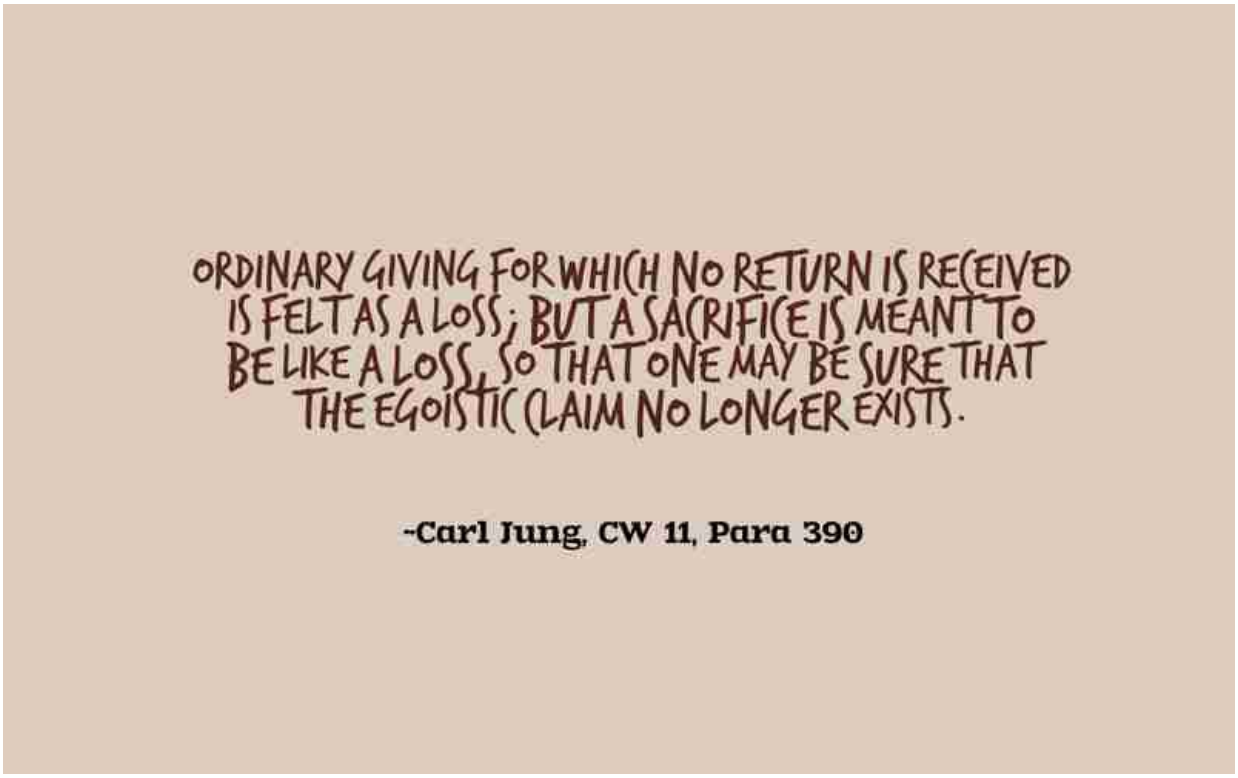
ORDINARY GIVING FOR WHICH NO RETURN IS RECEIVED
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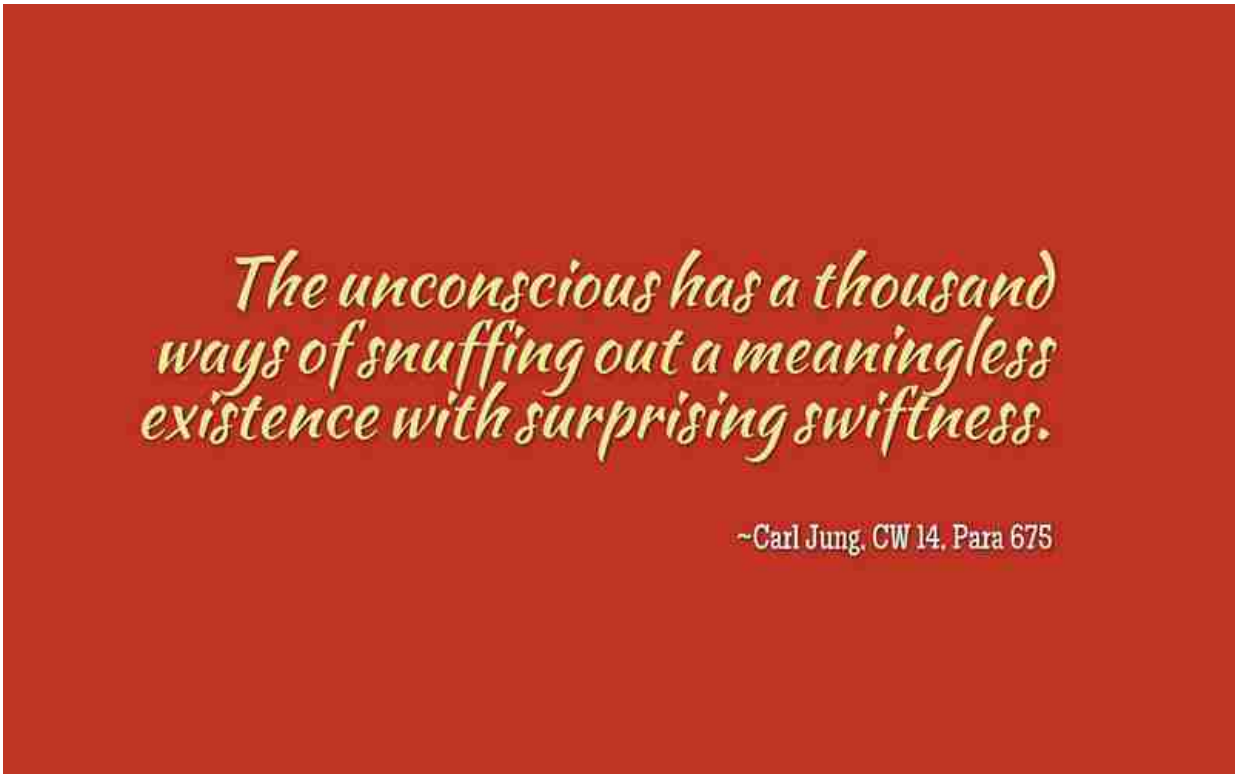
THE EGOISTIC CLAIM NO LONGER EXISTS.
~Carl Jung, CW 11, Para 390

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390


The unconscious has a thousand
ways of snuffing out a meaningless
existence with surprising swiftness.
~Carl Jung, CW 14, Para 675

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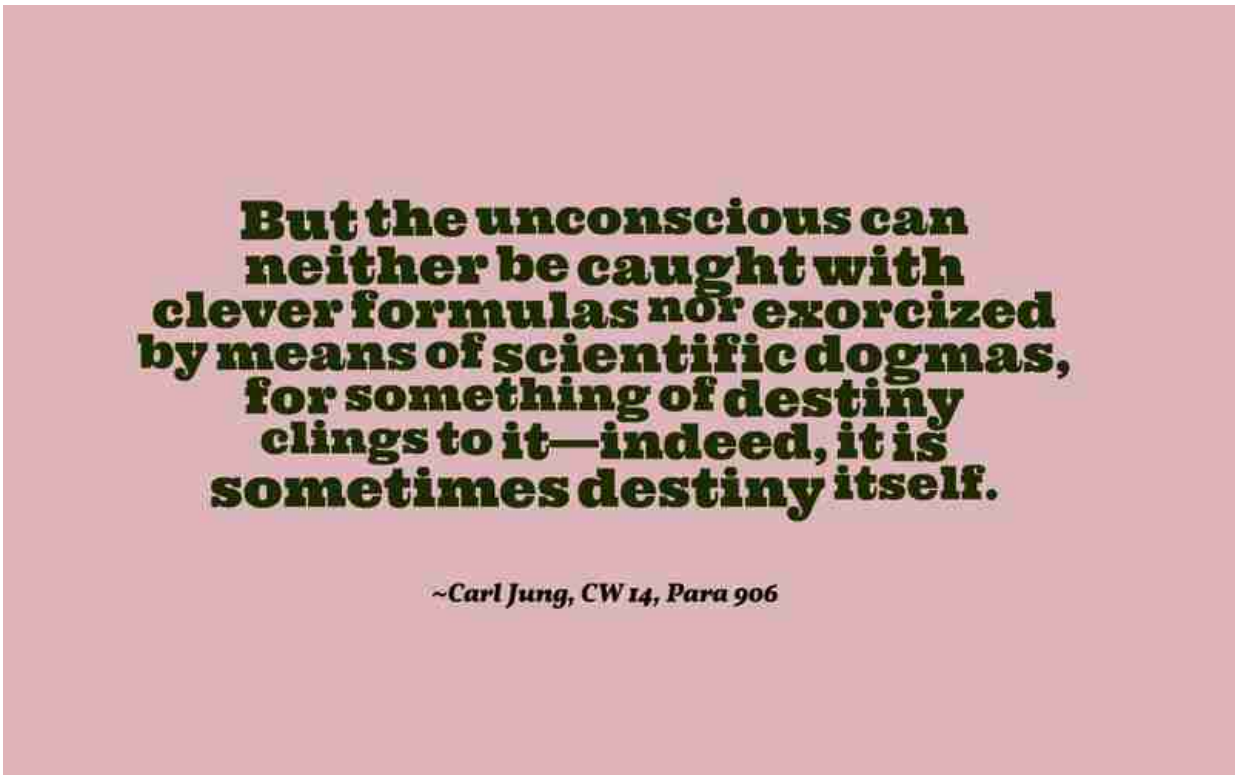
CW 14, Para 675


But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself.
~Carl Jung, CW 14, Para 906

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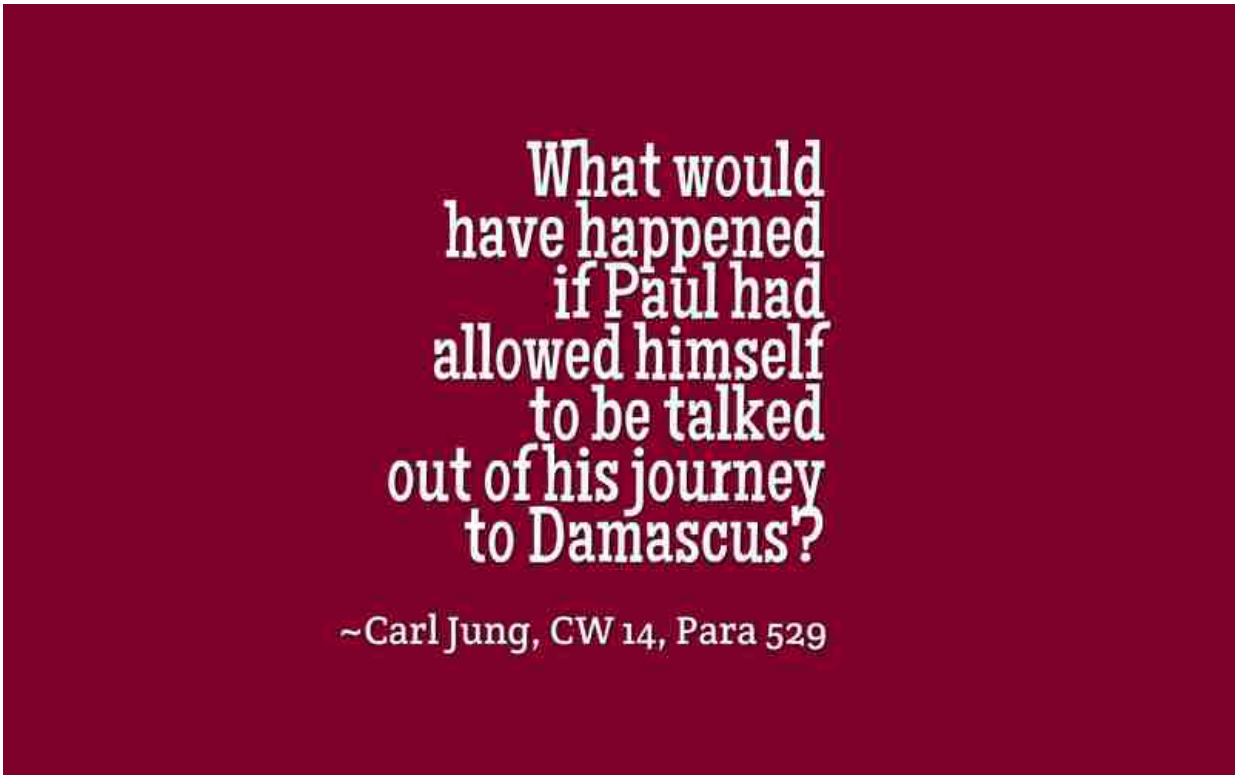
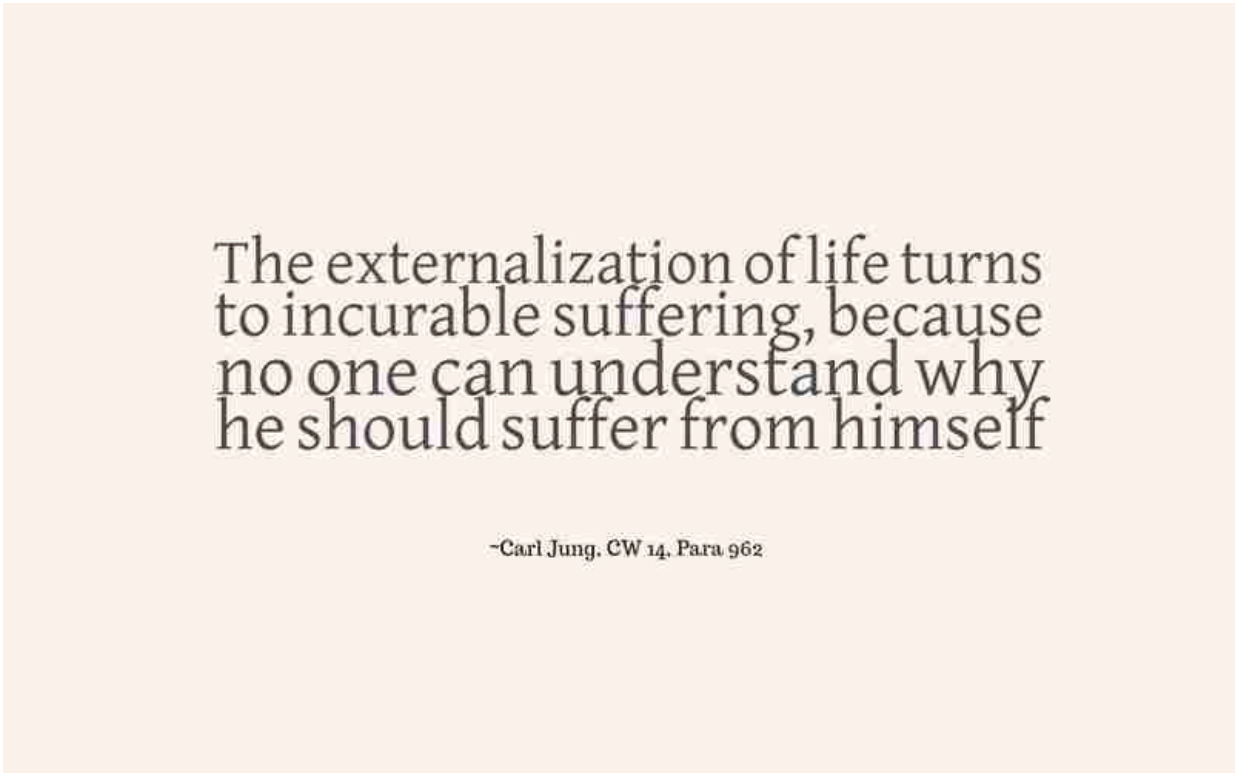


What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529


The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself
~Carl Jung, CW 14, Para 962

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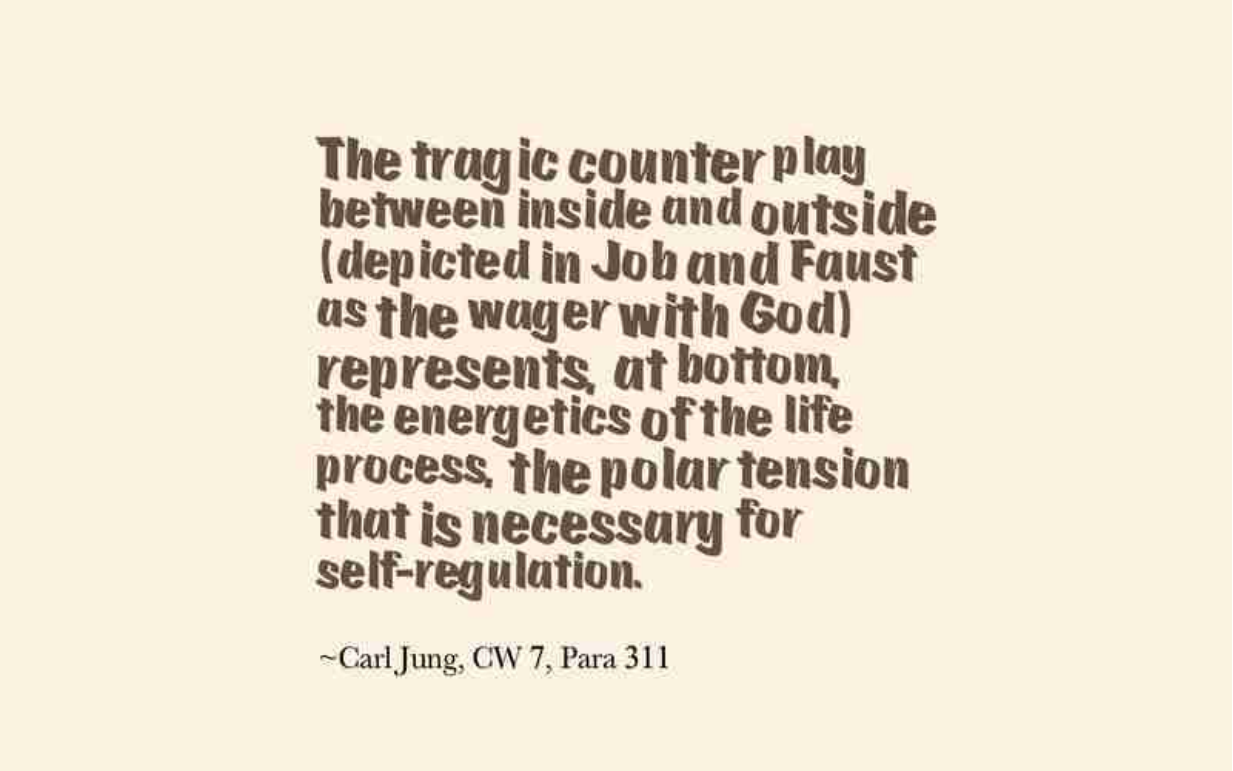
The tragic counter play
between inside and outside
(depicted in Job and Faust
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represents, at bottom,
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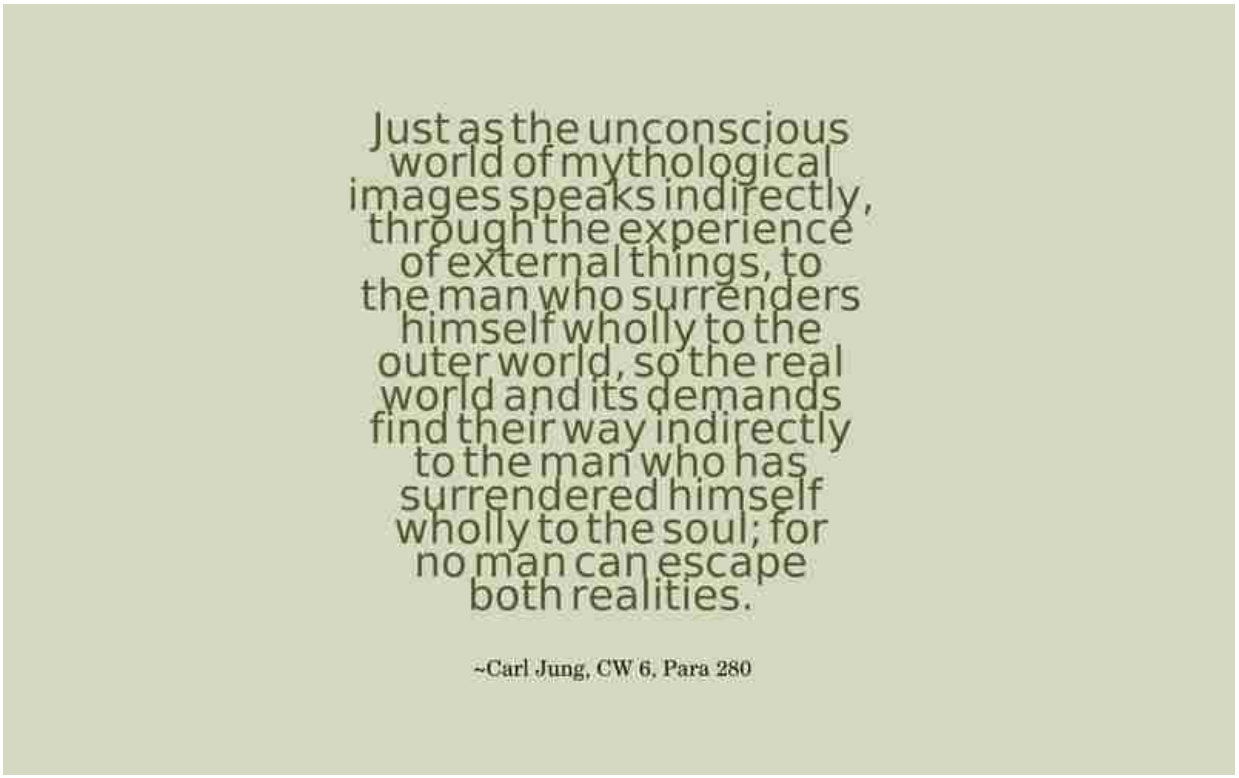
~Carl Jung, CW 7, Para 311

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311


Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities.
~Carl Jung, CW 6, Para 280

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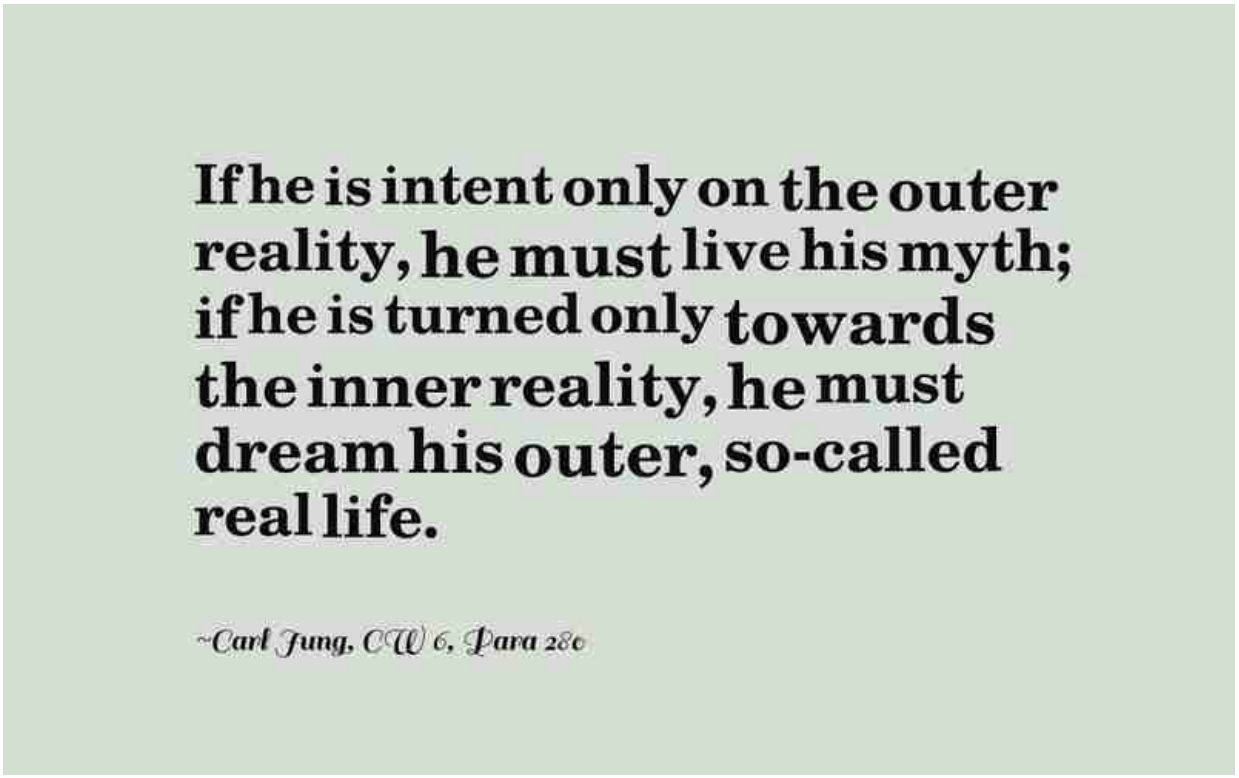
If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life.
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If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

THE GOAL IS IMPORTANT
ONLY AS AN IDEA; THE ESSENTIAL
THING IS THE OPUS WHICH
LEADS TO THE GOAL: THAT
IS THE GOAL OF A LIFETIME.
-Carl Jung, CW 16, Para 400

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

Carl Jung: Your idea of writing a doctoral thesis about sin is brilliant. **(2016-12-21 03:30)**

To Pastor Fritz Pfaffiin

Dear Pastor PfafHin, 9 March 1937

Your idea of writing a doctoral thesis about sin is brilliant.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years.

In my theological impartiality I would say that only the good Lord can decide, as stands clearly written in the Acts of the Apostles.

Everything else is man-made law, wholly time-conditioned and relative.

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long
before there were any laws.

2710

Deviation from the will of the gods was a preoccupation of humanity even in primeval times.

In this sense "the old man" would have a very great deal to say.

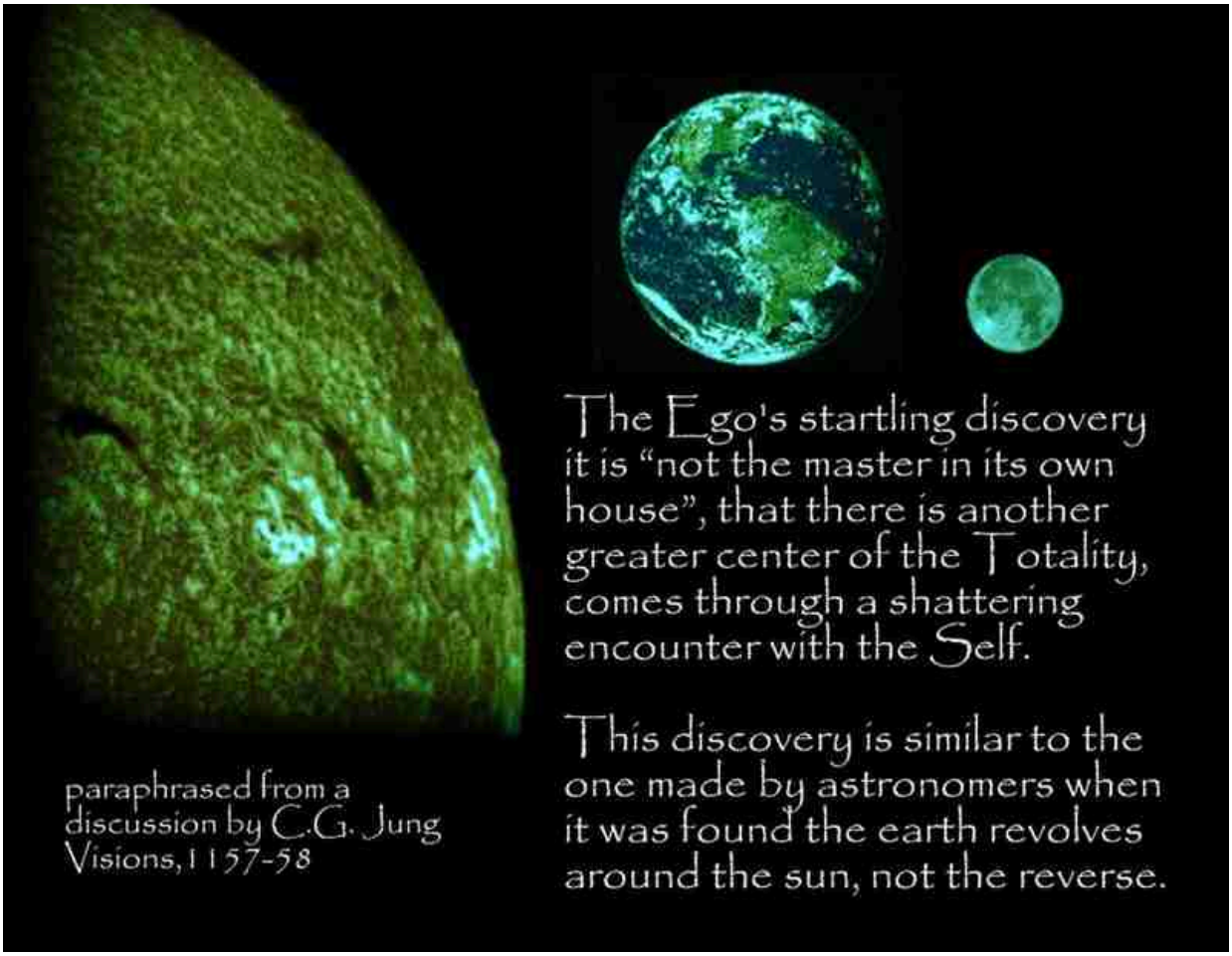
But this sense is far more comprehensive and in a way more inexorable than any human law.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 253-254

Carl Jung: The innermost substance is a microcosm, as every star is a microcosm. **(2016-12-22 02:30)**


The Ego's startling discovery
it is "not the master in its own
house", that there is another
greater center of the Totality,
comes through a shattering
encounter with the Self.
This discovery is similar to the
one made by astronomers when
it was found the earth revolves
around the sun, not the reverse.
paraphrased from a
discussion by C.G. Jung
Visions, I 157-58

Dr. Harding: She might cry with the psalmist: "Lead me to the rock that is higher than I."

Dr. Jung: Yes, we have already met such a rock in the vision, and what did we say about it?

You see, it is an overwhelming situation; perhaps the only thing to do is to cling to a passing log and try to

keep afloat.

One is pretty desperate.

Now what do people do in such conditions?

Miss Hannah: She would try to find the Self of which she is the object.

Dr. Barker: People usually pray.

Dr. Jung: There you have it.

She says: "I wanted to pray.

Then I knew that I could only pray to my star."

The star is a symbol of her uniqueness.

As stars are unique units in the heavens, so individuals are in a way stars, they are unique units.

The innermost substance is a microcosm, as every star is a microcosm.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth.

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our
earthly body, for instance.

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer.

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches
only as far as the conscious material reaches.

It doesn't even cover the very important functions of the digestion, or the heart; for instance, there are enormous spaces of the psyche that lie beyond the conscious
sphere. So the totality of all that is not the ego-the ego is merely one part that belongs to a totality-the sum total is called the Self.

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe.

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system,
a galaxy of unknown extent.

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a

little system like the earth with the moon, but it is by no means the center of the universe.

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else.

It is quite sure that we are somewhere swimming in the same river with everybody else, and that certain contents are flowing and drifting in between individuals, so sometimes they are in me and sometimes they are in another.

Therefore in a desperate situation like this, the religious reaction is absolutely to the point; this woman must have something to cling to that lifts her out of the rush of the waters; otherwise she will be carried away.

If she wants to stop, to become reflective, if she wants to realize her inner vision, she must have a point d 'appui; she must have a point outside of the earth, where she can put in her lever.

And that is the Self, often symbolized as a star, the real center of the mandala.

Now she goes on: "I took it" (the star) "forth from my breast and laid it on the ground and knelt before it."

Here we learn that the star has been in her breast.

And with what was it identical there?

Mrs. Baumann: It is the flame in anahata. Carl Jung, Visions Seminar, Pages 1158-1159

E.A. Bennet: Mrs. Jung died at 10.30 this morning. C.G. came up to the Niehus's house to tell me and to say goodbye. **(2016-12-22 03:30)**

Küsnacht, 23rd November 1955

Arrived at Zürich station at 12.25 and was met by C.G.

He told me Mrs. Jung was very ill and so I would not be staying with them but with his daughter Marianne Niehus.

But he took me to the Seestrasse for lunch; his second daughter, Mrs. Baumann, was there.

We had a long talk after lunch, mainly about schizophrenia.

This followed my reference in a lecture to a psychotic patient.

He [Jung] spoke of schizophrenia as a protection from the shadow, and usually the collective shadow.

Some say they can't be perfect and recall some episode in the distant past; but they refuse to look at recent events, the sin of yesterday, that is too much for them.

Or when people are in a depression they may, on the contrary, take on the sins of the whole world.

He also spoke of the Germans who must always be 'behind' something – no confidence in just being a man; they must belong to a society, or be a doctor, or have a title.

Even an ordinary person, for instance a woman who has died, is described as 'so-andso, the wife of…', not just as herself.

In England it is different; being a gentleman is enough, but not in Germany.

He spoke of his wife's illness and his dead friends coming in his dreams – death is in the air.

He had a feeling that the bridge had broken, she was different.

Later he mentioned his religious experience at Basel at the age of eleven1 and went on to talk of his father's library.

He himself was a voracious reader and some books from his grandfather's library were there, so he read everything.

He said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him.

'I was always a bit too intelligent and people didn't like it, thought there was some trick about it.'

27th, November 1955

Mrs. Jung died at 10.30 this morning. C.G. came up to the Niehus's house to tell me and to say goodbye.

He said that four days ago, on Tuesday at breakfast, she had said she felt she was going to die and he said, 'Oh, don't think of such things'.

Later that morning he received the medical report they were awaiting which showed how grave the prognosis was.

He struggled with himself about telling her but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

Sometimes she had looked better, but she was very 'grey' at other times.

he had been working on the Grail legends in the original.

They had been married fifty-two years – a very full and wonderful life.

He spoke of Cicero's De Senectute (that is, 'concerning old age'), and how life ended when it was fulfilled.

E.A. Bennet, Conversations with Jung, Pages 144-148

Carl Jung: ...if you look long enough into a dark hole, then you perceive what is looking in. **(2016-12-23 02:30)**

Dear Professor: 29 October 1934

Please accept my sincere thanks for kindly sending me Jordan's essay.

I believe that this essay should be published, as it deals with the actual shift of the physical approach to the psychological sphere.

This essay was inevitable.

It was inevitable that the systematic investigation of the unknown center of the atom, which has led to the conclusion that the observed system
is also a disturbance caused by the observance would show that essence of the observing process will be perceptible in the disturbance caused by the actual observation.

To put it simply, if you look long enough into a dark hole, then you perceive what is looking in.

Hence, this is the principle of perception in Yoga, which derives all perception from the absolute emptiness of consciousness.

This method of cognition is thus a special case of the introspective exploration of the psychic in general.

With regard to Jordan's reference to parapsychic manifestations, spatial clairvoyance is of course one of the most obvious phenomena to represent the relative nonexistence of our empirical image of space.

Taking this argument further, he would also necessarily have to bring in temporal clairvoyance, which would represent the relativity of the image of time.

Naturally, Jordan looks at these phenomena from the physical point of view, whereas I do so from the psychic point of view-specifically from the fact of the collective unconscious, as you have correctly noted, which presents a layer of the psychic in which individual distinctions of consciousness are more or less extinguished.

However, if individual consciousnesses in the unconscious were extinguished, then all perception in the unconscious would occur as in one person.

Jordan states that a sender and a receiver in the same conscious "space" observe the same object at the same time.

One could Just as easily tum this statement around and say that in unconscious "space: sender and receiver are one and the same perceiving object.

As you can see, my point of view as a psychologist would be that of the perceiving subject, whereas the physicist expresses himself from the standpoint of the common space in which two or more observers find themselves.

Carried to its ultimate conclusion, Jordan's approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object.

The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects.

II you wish to draw Jordan's attention to my writings, may I perhaps recommend that, in addition to the essays you have already quoted, you also mention the one in the same volume on "Das Grundproblem der Gegenwartigen Psychologie" [The Basic Problem of Contemporary Psychology]

With regard to the collective unconscious there is in the earlier volume, Seeleprobleme de Gegenwart [Soul Problems of the Present], an essay in which I go into this subject in some depth, namely "Die Struktur der Seele· [The Structure of the Soul] (Page 144)

I would be obliged if I could hold on to Jordan's essay for a while.

By the way, it has just occurred to me that on the subject of time relativity there is a book by a student of Eddington, Dunne, An Experiment with Time, in which he deals with temporal clairvoyance in a similar way to how Jordan deals with spatial clairvoyance.

He postulates an infinite number of time dimensions that more or less correspond to Jordan's "intermediary stages.

I would be very interested to hear how you respond to these arguments of Dunne's.

I also thank you for the news of your well-being and hope you continue to make progress.

With best wishes,

Yours sincerely,

[C. C. JUNG]

Carl Jung: Such a dream has always to be understood under two aspects. **(2016-12-23 03:30)**

To Jolande Jacobi

Dear Frau Jacobi, 27 October 1936

Best thanks for your kind letter.

I have just got back from America, where I had a pretty gruelling time.

I am thinking of severely restricting my work this winter because I am working on a book that has long been due.

I have also suspended most of my lectures and therefore cannot, unfortunately, accept your kind invitation to lecture in Vienna.

I regret very much that I cannot duplicate or triplicate myself, which would make things decidedly easier.

With regard to your dream, I entirely agree that it is a "big" one.

It is obviously dreamt in a state of introversion.

In such a state the deeper layers of the unconscious become activated, and since the collective unconscious does not keep strictly within the limits of time and space as we conceive them, shifts in time and space may easily occur.

If in a dream there is an intense regression in time, for instance back to earlier centuries, this also indicates a progression covering the
same span of time.

Such a dream has always to be understood under two aspects.

On the one hand the historical root, on the other the freshness of the tree.

The tree is what grows in time.

The youth always signifies enterprise, hastening ahead, anticipation.

The tree expresses spiritual growth in time.

The planting of the tree means the beginning of a development whose fruits will appear in the new Platonic month.

The two historical vagabonds are the opposite of the youth, namely the historical, primitive element, the deposit of the past in the body.

The blood potion seals the union of opposites, the coniunctio oppositorum from which new growth will come.

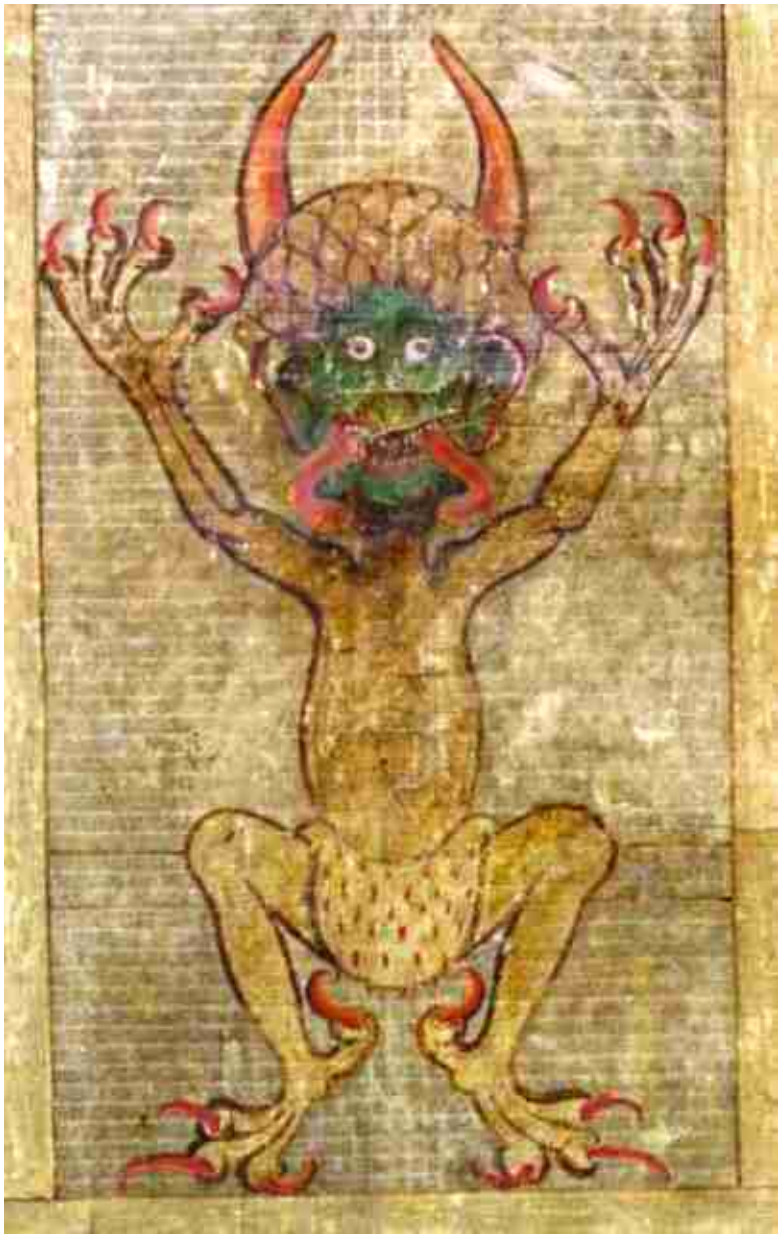
The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your
special feeling of happiness.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol I, Pages 221-222

Carl Jung on "Good and Evil" - Anthology (2016-12-24 03:30)



Carl Jung on “Good and Evil” – Anthology.

There are times in the world’s history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form.

This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race.

But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a

banal fact, without considering what these difficulties and problems really mean.

Why is one never satisfied with oneself?

Why is one unreasonable?

Why is one not always good and why must one ever leave a cranny for evil?

Why does one do foolish things which could easily be avoided with a little forethought?

What is it that is always frustrating us and thwarting our best intentions?

Why are there people who never notice these things or cannot even admit their existence?

And finally, why do people in the mass beget the historical lunacy of the last thirty years?

Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

Look at all the incredible savagery going on in our socalled civilized world: it all comes from human beings and the spiritual condition they are in.

Look at the devilish

engines of destruction!

They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish.

And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible.

It simply happens, and yet it is all man-made. Carl Jung, CW 74, Para 11, Para 85

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts.

Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para230

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette.

This could happen only because he believed he had abolished the daemons by declaring them to be superstition.

He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche.

When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative.

On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use.

It is well known that fire-arms go ofif of themselves if only enough of them are together. Carl Jung, CW 10, CW 163

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or
building can be done without dirtying one's hands.

Whenever things get really bad, there is always some one to assure us amid great applause that nothing has happened and everything is in order. Carl Jung, CW 7, Para 263

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism.

An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state.

Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a deviL

The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ's elder brother. Carl Jung, CW 9ii, Para 113

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man.

This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force.

But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it.

Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part

of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis '. "omne bonum a Deo, omne malum ab homine."

In recent times this development has suffered a diabolical reverse, and the wolf in sheep's clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress.

We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man's soul.

In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life.

In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.

What happens beyond this is beyond our judgment: God is not to be caught with human attributes.

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic Hfe, so much so that life itself is guilt.

Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true.

Light has need of darkness —otherwise how could it appear as light? Carl Jung, CW 11, Para 530

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know.

One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Where is a height without depth, and how can there be Hght that throws no shadow?

There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions.

What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

Man is constantly inclined to forget that what was once good does not remain good eternally.

He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer.

This is so in great things as in small. Carl Jung, CW 6, Para 313

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace. Carl Jung, CW 11, Para 253

We quite forget that we can be as deplorably overcome by a virtue as by a vice.

There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed.

The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions.

If good can come of evil self-interest, then the two sides of human nature have co-operated.

But when in a lit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. Carl Jung, CW 18, Para 56

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible.

so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner.

Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona.

It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press.

A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations.

Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice.

Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality,
in order to transform himself into what he really is.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which one-self.

A man cannot get rid of himself in favour of an artificial personality without punishment.

Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc.

The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands
quite particularly of others) goes miserably to pieces in private.

His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention
deeds, but only fantasies, and the wives of such men would have a pretty tale to tell.

As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint.

I stalked round him for three whole days, but never a mortal failing did I find in him.

My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself.

Then, on the fourth day, his wife came to consult me. . . . Well, nothing of the sort has ever happened to me since.

But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing
it, though she pays for her self-sacrifice with a bad neurosis. 1048:306

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected.

The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion

we know where the evil lurks: in that incarnate Old Harry where it has been in this or that form since primeval times.

With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows.

With what pleasure, for instance, we read newspaper reports of crime!

A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once
more where the evil is to be found. Carl Jung, CW 9i, Para 69

It is a fact that cannot be denied : the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

Whoever looks into the mirror of the water will see first of all his own face.

Whoever goes to himself risks a confrontation with himself.

The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor.

But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life.

That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be.

Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is.

If an inferiority is conscious, one always has a chance to correct it.

Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications.

But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

It is a frightening thought that man also has a shadowside to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism.

The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself.

But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost.

Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature.

Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true.

Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden.

If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow.

And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of.

But tendencies that are merely repressed are usually of a somewhat doubtful character.

They are not so much antisocial as unconventional and socially awkward.

The reason why we repress them is equally doubtful.

Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability.

Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl

Jung, CW 11, Para 129

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.

What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious.

If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private.

But when they are done in communion with others they satisfy nature and may even count as useful virtues.

It is only restraint practised for oneself alone that is unwholesome.

It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves.

It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever.

But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad.

It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible.

Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil!

Yet it is just this that the modern man insists upon.

He wants to live with every side of himself—to know what he is.

That is why he casts history aside.

He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional
presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache.

To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense.

The reconciUation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him.

Carefully amputated, it becomes the healing serpent of the mysteries.

Only monkeys parade with it. Carl Jung, CW 9i, Para 93

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow.

Such a man has saddled himself with new problems and conflicts.

He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against.

He lives in the "House of the Gathering."

Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world.

He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist.

It has only become relative.

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.

Energy necessarily depends on a preexisting polarity, without which there could be no energy.

There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place.

Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier onesidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Nobody can fall so low unless he has a great depth.

If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung, CW 18, Para 43

The difficulty lies in striking the dead centre.

For this an awareness of the two sides of man's personality is essential, of their respective aims and origins.

These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence.

But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the
heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.
Carl Jung, CW 11, Para 267

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest.

We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection.

What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed.

It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect.

No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

The primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience.

Were it not for this paradox the question of conscience would present no problem: we could then rely wholly on its decisions so far as morality is concerned.

But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience.

As a rule one obeys only up to a certain point, which is determined in advance by the moral code.

This is where those dreaded conflicts of duty begin.

Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment.

For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with moraUty and, if it does not, condemns it as "immoral."

This view, deriving as it does from the mores^ from what is customary, can properly be called "moral."

Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded
as "duties," collide with one another.

In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom.

Here the decision has no custom at its disposal on which it could rely.

The deciding factor appears to be something else: it proceeds not from the traditional moral code but from the unconscious foundation of the personality.

The decision is drawn from dark and deep waters.

It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites.

But this is not always so.

If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected.

Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church.

These seem to me to be ideas which point to the inclusion of evil in what I would call a di^erential moral valuation.

For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil.

One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil.

But what is "good" and what is "evil"?

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle.

Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama.

Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind.

Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ."

This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil.

Good is equivalent to the unconditional imitation of Christ and evil is its hindrance.

Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves.

There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course.

But how is it nowadays?

It would do us good to take this thing somewhat to heart, especially the phrase "as thyself."

How can I love my neighbour if I do not love myself?

How can we be altruistic if we do not treat ourselves decently?

But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love.

There is nothing for it but to put our foot into the serpent's mouth.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him.

The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself.

And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil.

Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives.

Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus: we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion.

In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible.

For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

Life demands for its completion and fulfilment a balance between joy and sorrow.

But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man.

So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power totake up their energies in equal measure as an expression ofboth and of neither.

Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser: indeed, we can only open up the opposition again.

Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality
is the living truth. Carl Jung, CW 13, Para 199

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance.

Suffering is not an illness; it is the normal counterpole to happiness.

A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious.

It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days.

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism.

Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning.

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

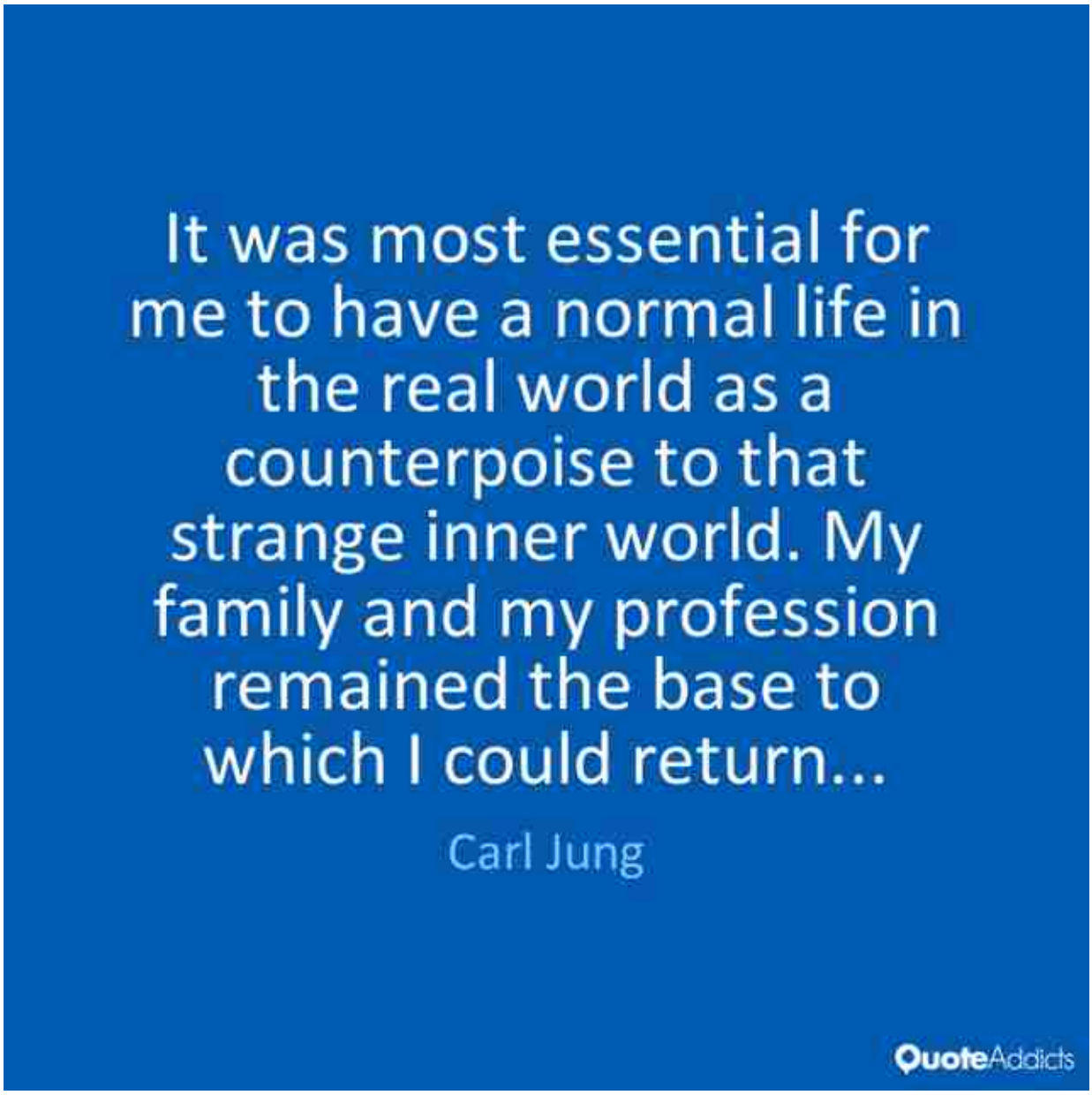
Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.
Carl Jung, CW 18, Para 692

To be adapted is certainly an ideal, but adaptation is not always possible.

There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

Carl Jung on "Inner World" – Anthology **(2016-12-24 03:30)**


It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. My family and my profession remained the base to which I could return...
Carl Jung
QuoteAddicts

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through

your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; "On Psychic Energy," CW 8; par. 75.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

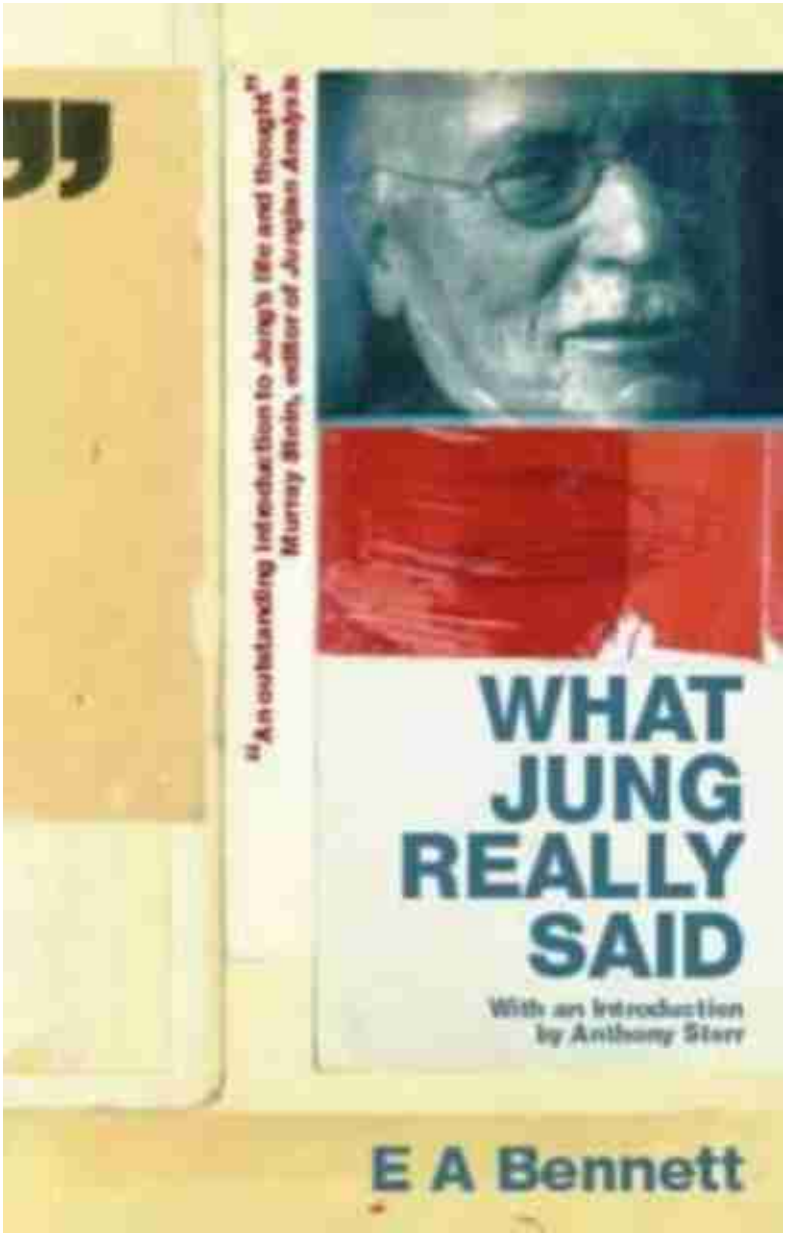
We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

Carl Jung: You can't change people to fit a theory. **(2016-12-24 03:30)**


"An outstanding introduction to Jung's life and thought"
Murray Stein, editor of Jungian Analysis
WHAT JUNG REALLY SAID
With an Introduction by Anthony Storr
E A Bennett

Küsnacht, 3rd January 1957

Arrived in Küsnacht.

In the evening we sat first in the garden room, and after dinner in the library upstairs.

This is a big room, about twenty-four feet by fifteen feet, lined with books.

Off it opens an inner study, and C.G. told me I could use this as my room for writing.

It is a smallish room, and in it I now write at the big table-desk with an array of pigeon holes on it to take stationery and odds and ends.

There is a photograph of Toni Wolff on the table, and also a rather beautiful collection of twenty-one figures representing all the states in India; each one is labelled.

They depict the different apparel of the peoples of India, and are about ten centimetres in height and delicately made and coloured.

The religions also are marked on the labels – Hindu, Buddhist, Islam (Baluchistan), and one from Burma.

On a side shelf are two lovely cloisonne pieces, one of a sage on a creature with horse's legs and the head and tail of a dragon; the other is an old vase.

On the pigeon-hole part of the desk are books and a few other figures – one a beautifully carved ivory figure of Lao-tse on a stag, the same as the two I have.

There are three lights in the window and an amount of stained glass in the panels.

At the top of each segment is a religious subject – Christ being lashed with whips on the left; in the centre, the crucifixion; and on the right our Lord after death with Mary weeping; two disciples are there with Mary Magdalen, and above is an angel.

In the centre window below is an elaborate coat of arms dated 1590, and on the right the arms of Basel dated 1543, 'Basilea 1543'.

The centre light also contains a small round inset of stained glass showing our Lord and the twelve apostles at the last supper.

One picture is covered with a cloth; it is a photograph of the Shroud of Turin, the cloth which is said to have covered our Lord's face and afterwards bore the imprint of his features.

The walls are lined with bookcases; there are many old alchemical books and books of reference of all kinds.

They are labelled and no doubt catalogued; both rooms are filled with them.

There are also numerous ornaments of various kinds, many of them gifts.

On the mantelpiece in the main study is a collection of little ivory carvings depicting the twelve transitions of Vishnu.

C.G.'s writing table is a beautiful mahogany or walnut table with curved legs and a finely shaped stringer.

It is covered with papers and other objects. C.G. told me that one, a metal figure, bearded, and sitting on an elephant, represented a previous incarnation of the Buddha; in Christianity it would correspond to one of the disciples, a
special associate of the master.

And there is a carved lotus which opens out – a present from the Indian Psychiatric Society.

In a standing bookcase are some small leather-bound books; and there is a photograph of Mrs. Jung, and another of C.G. with her.

On the floor of the main study, as in the inner room, are a couple of Persian rugs.

All the floors in the house, the rooms and the landings, are parquet.

4th January 1957

Speaking of his early work at the Burghölzli, C.G. said that when hisobservations on the word association tests were established he wrote to Freud telling him how these experiments provided clinical proof of his theory of repression.

He said, too, that he had noted that the complex acted autonomously, and apart from repression.

Although in his reply Freud agreed with this, he never made use of the idea of unconscious autonomy and confined his interest to the phenomenon of repression.

Besides his work on the word association tests, Eugen Bleuler, his senior at the Burghölzli, suggested that C.G. should do research on the brain.

He turned to this with enthusiasm, working many hours week after week on the various parts of the brain.

He became keen on the work and used to deputise for the Professor and give lectures on histology.

But so far as the normal functioning of the mind was concerned, or abnormalities in thinking which he observed in patients, this work on the histology of the brain was fruitless.

Many of the patients in the hospital were schizophrenics and no attempt was made to treat them.

But he could not accept dementia praecox as deterioration of the personality and leave it there.

Through the word association tests he had come to see the reality of the unconscious, and he recognised that many of the fantasies or delusions of his patients were paralleled in mythological material of which they knew nothing.

The Psychology of the Unconscious was a study in schizophrenia; in it he showed the significance of symbols through historical and literary analogies.

But the book was not a psychological study; one of the difficulties in those days was that there was no psychology, only intellectual abstractions which explained nothing.

People paid little attention to what might lie behind the symptomatology of an illness.

The Psychology of Dementia Praecox was an advance, but even now psychiatrists have paid little tribute to it.

The Relations between the Ego and the Unconscious was written to bring people into touch with the unconscious and make them aware of its importance, but it, too, made very little impression.

During the First War he was in command of a camp on Lake Geneva at Château-d'Oex for interned British and Canadian officers.

He said that for some this would have been important and interesting work, but he was more concerned with his writing and the development of his thought.

He was then working on Psychological Types.

I asked him if, looking back, he could see a single thread running through his work.

He said only to a certain extent.

In the early days he had expected his work to follow scientific lines.

But after the break with Freud he did no scientific work for a time, but sought to discover the meaning of the contents of the unconscious.

Todiscover where ideas came from, and how others understood them in the past, he searched for the historical and cultural sources of the images and symbolism he encountered.

It was when he had written his commentary on The Secret of the Golden Flower that he began to study the writings of
alchemists and found links with this material through parallels in the imagery of their thought and practices, and through their understanding and interpretation of ideas from still earlier times.

His study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams.

He mentioned by way of illustration a dream he had in April 1914; with variations it recurred twice, once in each succeeding month:

He was climbing up the hill above Küsnacht to the plateau where now the Niehuses have their house.

But it took nearly all day and in fact the hill is not very high.

He got to the plateau just as the sun was setting behind him (it does set on the hills on the opposite side of the Zürich Lake).

A cascade of water was falling down the hill, and the sun lit it up with silver and gold.

Away to the left, and higher up – for there was another hill behind, though not so high as the one he had ascended – he observed a big hotel (such as the Dolder Hotel), and he could see the cars parked there looking very small.

He could not understand the dream then.

But much later he discovered an alchemical text, Speculativa Philosophia (Theatrum Chemicum (1602), I) of Gerald Dorn,
in which a similar scene was described.

The gold and silver in the water had a special meaning, and the building was there as well; it was not a hotel, as in his dream, but a building of great symbolic importance.

Dreams such as this fascinated him.

'That's the worst of being an introvert,' he said, 'you are pushed on by your inner drives.'

He said that Freud was really a feeling type, but he kept this back and worked with his inferior thinking, so what he thought had too great a significance for him.

It even came about that he believed things were so merely because he had thought them.

He mentioned the notion of prevision, that sometimes it was like a waking dream.

On one occasion he was sitting at Küsnacht reading the paper, and suddenly there was a gap in it, a big hole, in which he saw the face of Hans, the servant at Bollingen. (This youth was devoted to C.G., for during the war, C.G. had given food to his mother, who was poor with several children, and he had bought a bicycle for Hans so that he could go to school.)

Shortly after, to C.G.'s great surprise, Hans arrived in the garden at Küsnacht. C.G. had no idea he was coming but he had cycled from Bollingen (about 37 kilometres) to bring C.G. some early strawberries.

He told me of another incident, during the Second War when petrol was scarce.

He was returning to Küsnacht from Bollingen by train and was reading, but his mind became insistently occupied with the idea of a man being drowned – something he had once seen.

Why should he think of it now?

But he could not get the thought out of his mind.

When he reached his house in Küsnacht some of his grandsons (who were living there at the time) were in the garden looking
rather upset, and he asked, 'What's up? What's the matter?'

They told him the youngest boy, who could not swim, had fallen into the water in the boat-house; it is very deep there and they had had great difficulty in getting him out. C.G. said, 'That would have been about half an hour ago?' – the time when the idea of drowning had filled his mind in the train – and they said, 'Yes, that was the time.'

5th January 1957

I asked C.G. if he had ever, as it were, heard the future calling him.

He said it was never like that with him.

He knew others – Goethe, for example – had felt that; but for him it was always something behind, a vis a tergo, pushing him on to find the truth, what things really were.

He had never been satisfied with Freud's theory because it lacked historical support; it had no background, it was no more than Freud's theory.

Yet, he said, it was to Freud's credit that he tried to find a background in Totem and Taboo.

It was after he had written The Relations between the Ego and the Unconscious that C.G. became interested in Chinese thought.

In 1928 he had a letter from Richard Wilhelm asking if he would write a commentary on The Secret of the Golden Flower, a book on Chinese alchemy, and he did so.

He found Chinese thought impressive and studied the I Ching.

Through his study of types C.G. found similarities with Chinese thought; he drew a diagram of the four functions to illustrate what he meant: Thus if a man is predominantly a thinking type he begins to speculate; so he takes in intuition, the knowledge from the unconscious.

But he wants then to see how it relates to facts, and so sensation is included.

This results in a triangle which excludes feeling.

This happened, he said, with Freud.

But the feeling is there, nevertheless.

'I had a hell of a lot of trouble with that!' said C.G.

When feeling is left out you get a narrow circle round the thinking, the intellectual function.

But, he observed, the diagram of the functions corresponds to the Yin Yang of the Chinese, it makes for completeness.

I gave him the synopses of my lectures to read and he expanded on parts of them and said he thought they did give the bones on which the flesh could be put.

He digressed a good deal and all he said was interesting.

When he came to free associations he said they were futile for they lead only to the complexes; but in dream analysis they do not tell us what the dream says.

He gave an example: 'Think of a man who dreams of a daisy and you ask for his associations; he says, "Well, Daisy is a name, it's the name of my girl friend."

Freud would go on from there to sex.

But I would say, "That's interesting, but what about the daisy? It's still there on the ground – what of the daisy itself?"

Then the man might say, "Well, it's a flower with white petals and a golden centre; it draws health from the sun and opens when the sun shines.

It exists in itself, apart from other daisies."

So then I ask, "What about the sun?" and he may think of God or religion.

But that is not Daisy, his girl friend.

So the unconscious is producing something which shows that there is more than Daisy, there is his own life and also a greater life.'

The Self – it is the whole, conscious and unconscious, 'what I myself am'; it involves much we do not know is there, for example our body and its workings, and the unconscious.

6th January 1957

In the morning C.G., Ruth Bailey and I went up to Bollingen by car.

The sun was shining and the place looked wonderful with the new room added, and the painted ceiling in the loggia.

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung.

The intermediate panels are painted with the crest of the Hoernis (one of their daughters married into this family) – the emblems were horns, hunting horns.

Opposite this is the Baumann crest (another daughter married one of them).

That of the Niehus family (their other son-in-law) was not yet complete and there was a In the two centre panels the space.

The crests of C.G. and Mrs. Jung were repeated.

We went up to the new room.

The woodwork and metal work of the door hinges and door knobs was excellent and C.G. said it was old.

He told me about the original building, and of the various additions as time went on.

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died.

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia.

At the side of the house is a carving of Mercury.

I asked why he had done it.

He said that when he was writing on synchronicity something restricted him – he just could not get it right.

His eye kept looking at the stone wall at the side of the tower, and he decided to fixate (my word) the interruption and carved a rather smiling face depicting Mercury; beneath he inscribed the words: 'O (that is, Mercury) Fugaci illi. Ambiguo, duplici, illudendi jocoso'.

That did it.

He could then get on with his work.

On our return we passed the old church between Rapperswil and Bollingen.

C.G. said it dated back to the seventh century and had frescoes of the fifteenth century.

It was dedicated to Dionysius the Areopagite, and no churches were dedicated to him after the eighth century.

After coffee on the verandah, following lunch, C.G., Ruth and I went and sat on the pier by the lake and fed the swans; nine of them collected and seagulls came.

The seagulls breed on the upper lake and remain here all the time.

There were also some coots.

It was sunny and when C.G. went for his sleep, I sat on a chair by the lake in the shelter of the pier; it was beautifully warm.

Later I talked with C.G. in the garden room while he sat in front of the stone he was working on and now and then chipped at it.

He spoke of the importance of rumours as psychological phenomena, and in particular of those concerning flying saucers.

That there are such rumours, so widespread, is significant.

A fact which impressed him in one case was that the radar beam had been deflected; this is beyond rumour and remains a most important, though unexplained, fact.

There seems to be something factual about the hundreds of well-attested reports over many years of these phenomena.

A Californian psychiatrist was driving over a bridge in San Francisco with his wife when she suddenly saw these things in the sky and called his attention to them.

He glanced at them, but as he was driving could do no more.

C.G. heard of the incident and wrote to him; he replied saying he had seen the objects but was puzzled to know why C.G. should be interested in such things.

C.G. was amazed that this man could be so wooden-headed as to disregard such a phenomenon.

He said it was certain that these things could not be explained by our ordinary categories of thought; we had to take note of them for they may well come from outside our world, as we know it.

The French have a special bureau to investigate them, and so have the Americans.

He referred also to the remarkable effect of an American broadcast (this was Orson Welles's radio adaptation of H. G. Wells's The War of the Worlds) about an invasion of New York by people from Mars.

People were ready to accept this, as though they were inwardly expecting some momentous event from outside.

In the 'little room', that is the inner study in which I write, and on the table-desk, is the cricket ball presented to C.G. by the Society of Analytical Psychology in London with the inscription: 'The C.G. Jung Anniversary Cricket Match 10.7.55'.

This was presented to C.G. by Dr. Leopold Stein on behalf of the S.A.P. at the birthday party dinner at the Dolder Hotel in Zürich 1955.

C.G. enjoys detective stories, and I asked him why.

He turned the question and asked me what I thought.

I suggested that people like to identify themselves with, for instance, the clever detective; or in the story they find a character doing all the things they would like to do if they dared.

He said this was probably true, but his own interest was that the stories had nothing to do with him or his work; most of them, too, were about men.

Many novels had psychological themes and these bored him for he had plenty of this with his patients, far more interesting stuff.

But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he could sleep after reading them because they were not true.

7th January 1957

In the afternoon we sat in the garden room; C.G. had the stone he was carving and worked at it now and then.

'Well, fire away!' he said.

I asked of his first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

He had this dream at Christmas time in 1913.

It was a momentous dream ranking in quality with his early dream at the Rhine Falls at the age of four.

He was sitting in the loggia of an old, beautiful and impressive castle; the loggia was at the top.

He sat in a gilded chair.

To his left was a table with gilded legs and a top of wonderful green stone, marble of a special kind (vert du mer), or emerald – it was the vivid green of an emerald.

Around the table were his children.

His wife was not there.

He sat gazing out through an arched window which had no glass in it; outside was the clear blue sky, not a cloud in sight.

Suddenly a white bird like a seagull or a white dove flew in and perched on the table beside him.

He signalled to the children not to speak and waited.

The bird disappeared; it was no longer there – this puzzled him greatly.

Then he was aware of a small girl of about eight years of age standing at his right side; she had fair hair like his eldest daughter.

She ran to join the children and afterwards returned for a little.

Then she disappeared.

Shortly after the white dove reappeared and perched on the table and said, 'I can only come in the early part of the night when the master of the doves is engaged with the twelve dead men.'

At the time he could make nothing of the dream but later he linked the white dove with Hermes – it was the spiritual element.

And he recognized the green table as the Tabula Smaragdina of Hermes Trismegistos on which the basic elements of alchemical wisdom were engraved.

The dream foreshadowed his work on alchemy.

He spoke also of another dream which he had about 1925: There was fighting between Germans and Italians in North
Italy.

He was escaping in a carriage drawn by horses; someone was driving this vehicle.

They reached the plains of Lombardy and he thought, 'Here we are safe.'

They then came to a beautiful ducal palace; it stood in extensive grounds enclosed within a wall.

Before them a gate stood open and beyond, in the wall at the opposite side, was another open gate.

They drove in intending to pass right through; but at the castle steps the coachman jumped down – he had to stop.

Then the gates closed.

He knew they were imprisoned, yet had the feeling that he would nevertheless escape.

It was later that he came to see in this dream a reference to alchemy, for he discovered parallels to the castle and the closing of the gates in an old alchemical text, the Artis Auriferae.

The dream, as he saw it, was a prevision, an anticipation of his research, his captivation by alchemy.

8th January 1957

I asked about the negative aspect of the anima, and he said, 'Well, we become aware of things first when they seem to be against us, to go in an opposite way.

That calls our attention to them.'

He mentioned how once, when he was painting, he distinctly heard the voice of a woman saying, 'this is art'.

This happened at a time when his work on a book he was writing had come to a halt – he could not get on with it.

The meaning of the incident seemed to be that his writing could be regarded simply as art, as if truth did not matter and that he might write novels or something of the kind equally well.

It was the voice of a woman he knew, an artist who had come to work in Zürich and had had a very great influence on a former colleague of his at the Burghölzli – an unfavourable influence.

So when he heard her voice saying 'this is art', he realised that this was, as it were, the voice of the woman who had led his friend astray, and so he could deal with it.

This occurred at a very difficult time in 1913, when he was about to resign his post in the university as a lecturer in psychiatry.

He could not continue to teach because he had studied Freud's way and also Adler's, and had seen that they both had something which was too narrow.

So he had to find his own way, and it was tempting to think, as for a moment he did, of his work as Art.

But this was a deception, it was the negative aspect of the anima leading him astray.

In the afternoon after lunch I sat in the sun by the lake for an hour and a half.

Then tea, and a chat with C.G. and later a walk to the little park.

He was talking about types.

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences.

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear.

But people assume that these are derived from something outside themselves; the 'cause', however, may lie in their feelings which they have not considered.

He referred to psychological tests and experimental psychiatry, and the vast sums of money spent at Harvard on it – a big building filled with apparatus measuring reactions.

One experiment, in which he took part, was to demonstrate an optical illusion of a fast-moving object seeming to go in the opposite direction to that in which he was moving.

He asked the professor why they did such things, especially in a 'Department of Human Relations'.

What results did they get from the work?

He could not answer, but said it was necessary scientific research.

C.G. regarded this and similar things as insignificant – they measured so small a part of human reactions it seemed to have no real bearing on psychological understanding.

In the evening C.G. and I were alone for dinner and sat afterwards in the study.

He showed me an English Bible of 1540, owned by Thomas Wallis of Tonbridge who, according to the inscription at the beginning, died of 'gout of the stomach' at the age of eighty-five in the year 1775.

He showed me also his collection of alchemical works which he said was the best in Switzerland.

One volume, he said, was particularly interesting.

This was subtitled:

Theatrum Chemicum Britannicum containing several Poetical Pieces, of our famous English Philosophers, who have Written the Hermetique mysterium in their own Ancient Language Faithfully collected into one Volume with nnotations thereon By Elias Ashmole Esq.

Que est mercuriophilus Anglicus London Printed by J. Grifmann for Nath: Brooke at the Angel in Cornhill MDCLII The Prolegomena by E. Ashmole 26 Jan. 1651 addressed to All Ingeniously Elaborate Students In the most Divine Mysteries of Hermetique Learning.

In the main study hang two oil paintings, one on the left of C.G.'s father and the other of his grandfather.

He said he had a letter written by his grandfather, who went over the Gotthard Pass in a coach with horses and was mighty glad to get to the other side and down to the valley, for the road was narrow and difficult.

9th January 1957

Today C.G. received two little booklets entitled The Divine Law sent to him by their author, an Indian philosopher named B. Subramanya Iyer, whom he first met twenty years ago at a philosophical congress in Paris.

They were inscribed: 'With affectionate regards. 30.11.56.'

C.G. recalled that at the Paris conference no one listened to Iyer's lectures because he was speaking like someone of the thirteenth century.

It was as if Meister Eckhart were lecturing, and talking of the divine spark in man.

People just disregarded him.

C.G. cheered him up and invited him to Zürich; but he realised that he was unable to grasp modern thought and could not understand why no one took him seriously.

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car.

This incident illustrated C.G.'s open attitude; he saw the interesting side of such a man while realising that he could understand nothing of his own psychology.

Also when he was lecturing in Bombay he saw that no one had the slightest idea of what he was talking about, so he began to tell stories of hypnotism and they thought this wonderful!

Later, he referred to the appearance, in analysis, of the archetypes: first comes the anima, then the old wise man, and then the puer aeternus, for every wise old man must also have the spirit of youth.

He mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities.

But one form is selected because it corresponds to the instinct – it is an image of it.

He spoke of Dorset, which he knew well, and of the White Horse of Cerne Abbas, and other things.

Then, after dinner, Ruth opened The Listener, and the first thing she saw was a picture of a White Horse in Yorkshire.

C.G. was interested in this picture and mentioned that the ground had been moving and the horse was distorted.

All is moving…. He found Dorset strange and eerie.

He had camped somewhere there.

10th January 1957

C.G. discussed the point of view of the natural scientist.

He said that his own work made no attempt to be philosophical.

He was not interested in abstractions; he was concerned only with what he observed, and these things he sought to comprehend.

He had a critical mind and could not accept explanations that certain illnesses were caused by certain events.

He wanted to study the particular illness, to see what it was.

Life is not only what we expect it to be. P

eople want to get at reality; they seek, for example, to dismiss a delusion merely because it does not conform to ‘reality’.

But the delusion itself is something; one cannot deny its reality because it is unusual.

He spoke of a dream he had years ago at Bollingen at a time when only the first tower was built.

He was alone there for some days, perfectly quiet and at home with Nature.

He dreamt that he heard music of various instruments, accordions, violins, and so on, and saw a long procession of people walking by the side of the lake, coming from the direction of Schmerikon.

When they reached the Tower they divided, one column passed on one side and one on the other. It was so vivid that he woke wondering what they could be doing.

He did not realise he had been dreaming and got up and pulled the shutter aside to see these people.

There was no one there, nothing but the light of the moon on a clear night.

He went back to bed and fell asleep.

The same dream returned, but in it he dreamt that he thought it to be a dream although in fact it was real.

Then he woke, and again looked out having pulled the shutter aside.

At the time he could make nothing of this dream.

It occurred about thirty years ago, and only last year he came across an account written by an old historian in Lucerne, R. Cysat (1545-1614), who made a collection of the folklore of the area at the beginning of the seventeenth century.

Amongst the tales was one of a shepherd on Pilatus.

Another man went up and spent a night with him, and in the morning he asked the shepherd about the procession of people playing musical instruments which had passed on either side of the place where they were camped.

The shepherd said, ‘Oh, you have seen the hosts of Wotan.’

C.G. mentioned this dream as an instance of how the collective unconscious is constellated at certain times, and the great value of this.

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us.

He told me also how many years ago he and his wife and children were on holiday in a part of Switzerland he knew well.

One morning he went on an expedition with the children and returned at lunch time.

His wife told him she had been for a walk on the other side of the town where there was a moraine and some small hills.

She had seen a very old wooden building at the top of one of these hills and had gone up to look at it.

She was very interested in the carving on the door; the wood was dark with age and the carving was of unusually fine quality.

C.G. said, 'That's funny! I can't remember such a building and I know that moraine quite well.'

He asked her to describe its position again and she suggested that after lunch they should go and see it, it would only take about twenty minutes; it was on the second, or possibly the third, little hill.

After lunch they set off and passed the second, third and fourth hill, but no building was there.

She was puzzled, but absolutely certain she had seen it.

They spent two hours inspecting every hill but could not find it. C.G. said his wife was a particularly well-balanced person, full of common-sense: 'She was a sensation type – you couldn't put anything over on her.'

But she had that experience; here was a fact, and he could not explain it.

A similar episode occurred much later. C.G. had spoken to Toni Wolff about the Baptistry of the Orthodox in Ravenna where Galla Placidia was buried.

Early in the fifth century, after surviving a stormy sea voyage to Ravenna, she had built a church there in fulfilment of a vow.

The original church was later destroyed, but her tomb is there.

After visiting the tomb they entered the Baptistry.

It was filled with a bluish light, though there was no artificial lighting. C.G. looked round the building and remarked to Toni,'Isn't it curious?

Here are these beautiful mosaics on the west, the east, the south and the north in this octagonal building, and I can't remember Seeing them before – it's most remarkable for they are so striking!'

In the centre was the font; it was big for it was used for immersion.

For twenty minutes they studied the mosaics.

C.G. described them as about twice the size of a tapestry hanging in the verandah (which is about six feet by eight feet).

Each depicted a baptism scene: one of St. Peter sinking into the sea and our Lord saving him; one of the Israelites in the Red Sea, when the water drowned the Egyptians; one of Naaman the Syrian bathing in the water and being cured of leprosy; and one of our Lord's baptism.

The double symbolism of baptism as a saving of life and as a danger of death was shown in each mosaic.

C.G. was particularly impressed by that showing Peter sinking in the sea and stretching out his hand and Jesus reaching for him; this was a most beautiful mosaic of lapis lazuli.

On leaving the Baptistry they went to a shop opposite to get photographs of these mosaics – one of the small shops always found near such places.

They were offered pictures of the Baptistry, but none of the mosaics.

They went to another shop – no luck – and to several others, but they could not find the photographs they wanted.

Soon after C. A. Meier was going to Italy and C.G. told him to be sure to visit Ravenna and see these mosaics and get pictures of them, or if he couldn't, to take photographs.

Meanwhile C.G. was giving a seminar, in the course of which he mentioned the wonderful mosaics he and Miss Wolff had seen at Ravenna, and he described them in detail.

When Dr. Meier returned from Italy he told C.G. that he had gone to the Baptistry in Ravenna but that there were no mosaics there of the kind he had described.

C.G. told this to Toni Wolff who said, 'That's ridiculous, I saw them with my own eyes and you talked of them for about twenty minutes!'

'Nevertheless,' he said, 'there are no such mosaics!

So at the seminar he said, 'Ladies and gentlemen, I'm sorry but there are no mosaics.'

Here was an experience which two people had, yet how to explain it quite defeated him – he had no suggestion to offer.

He mentioned these things to show how mysterious the mind is, how little we know of it, and how futile it is to 'explain' the manifestations of the psyche away when they do not conform with what we are accustomed to call reality.

There are many things in the psyche which we do not understand and have yet to discover, and it was this which initiated his trips to Africa, to the Pueblo Indians, and to India.

He wanted to study the mind of the primitive in Africa, people whose point of view was absolutely different from our own.

The spectrum of human understanding is infinitely varied and we cannot look on one attitude as right and another wrong in our attempts to explain things beyond our comprehension.

Thus, on the African trip he asked a very intelligent man who was a priest or teacher whether the world was flat, a disc or a globe. 'It's a flat disc,' he replied.

'Well,' said C.G., 'if you see a ship on the horizon, which part do you see first?'

‘You see the ship.’ ‘No,’ said C.G., and he referred the question to one of the others who said, ‘You see the smoke first, then the masts, and then the ship.’ ‘That’s right,’ said C.G., ‘and that’s because the world is a globe.’

‘No,’ said the priest, ‘that’s not true!’

‘Well,’ said C.G., ‘what is the reason?’

The priest looked very puzzled; he walked up and down holding his head and for a time could find no answer.

Then he said, ‘Now I’ve got it!

Allah once made an enormous stone bull and threw it into the ocean but its left horn remained above the surface; that horn is the earth.

It sticks up so that you think the earth is a globe, but it could not be a globe for if it were the sea would fall off!’

‘Yes,’ said the others, ‘that is the true reason.’

C.G. was greatly interested for he recognised this as an old Persian idea.

These people took it for a fact and were satisfied.

He continued to talk about his visit to Africa, where he first met Ruth Bailey; this was in 1925, and she has remained a close family friend ever since.

C.G.’s companions on the journey were Peter Baynes and George Beckwith; Fowler McCormick was to have come but was prevented.

On the same boat Ruth was also travelling to Africa with her younger sister whose fiancé they were to meet in Nairobi.

She did not meet C.G. on the boat however; he and his companions did not share in the general social activities of the ship but kept apart, reading or talking.

They came to be called ‘the three Obadiahs’ (from the old song, Obadiah, Obadiah).

In Nairobi everyone stayed in the same hotel, and Ruth’s sister was joined by her fiancé.

He, of course, showed Ruth every courtesy as well and she became embarrassed when the couple would not allow her to go off on her own and leave them together.

In the evening there was a dance in the hotel and Ruth slipped away from her companions into an adjoining lounge; C.G. was sitting there studying maps and she asked if she might, without disturbing him, sit at the same table in order not to appear isolated.

He said, ‘Oh yes,’ and went on looking at his papers.

He did not speak for about an hour, and then suddenly said, ‘Are you interested in maps?’

She said, ‘Yes, very.’

He then talked of his projected journey and showed her where they were going.

After this meeting Ruth spent some of her time with C.G. and his companions until they left the hotel.

They made their way towards Mount Elgon and were encamped in its foothills when C.G. received a letter from the Governor of Uganda asking if he would escort an English lady who was to travel back from Nairobi by way of the Sudan and Egypt – the route he himself planned to follow.

Ruth was the person in question, so the meeting in Nairobi paved the way to C.G.'s assent.

She made her own way to the site of their camp and was with them for the rest of the expedition – about three months.

She had not heard of C.G. previously and knew nothing of his work or reputation.

She was well equipped for the eventualities of camp life with a natural ability to meet any situation with humour and goodwill,
and sound practical sense.

11th January 1957

C.G. referred again to the publication of The Psychology of the Unconscious and said he had great difficulty in writing about sacrifice – he could not do so for two months.

He said he did not write in chapters but continuously, and divided the work later.

He felt the book would not be acceptable to Freud because it brought in another principle, namely, that the unconscious acted autonomously.

This notion Freud had never admitted into his thinking, and C.G. felt that the publication of the book would mean a break with Freud.

His wife reassured him that this would be impossible but he remained unconvinced, and events turned out as he had anticipated.

I referred to the point he had made previously, that his work sprang from his own mind and was not learned from others.

As an instance he quoted his interest in trying to understand why Freud and Adler could not agree.

Plenty of other people were aware of this but no one saw it as a problem except himself.

For him it was a serious matter, and the study of it led to his work on types.

I asked about himself – how his own attitude fitted in with his classification of types, and he said he was most definitely the introverted thinking type.

Like Freud, Adler was satisfied with his own theory, for by it he could explain everything.

For him, sex was not the important thing, but rather that the man wanted to be on top.

C.G. saw that there were these two points of view and each explained a lot, but not everything.

Freud had made his method and his theory one, and this was false.

He would not, and could not, be empirical for you cannot be empirical if you have a fixed theory.

He mentioned that he had a tussle with himself when he realised that through the word association tests he had found clinical proof of Freud's theory of repression.

The devil said: 'Why not publish it?

It's very interesting and nothing to do with Freud.'

But he resisted this momentary idea and decided there and then to throw in his lot with Freud.

It was a serious decision for it meant sacrificing his academic career and going against the advice of many of his friends.

But he was interested in the truth and 'to hell with an academic career.'

He remarked how important it was for people to be in their own function – as they really are.

For instance how boring it is when women are always sensible – it is better when they behave a little unexpectedly, irrationally; this makes them more interesting.

Regarding Freudian assumptions that everything was infantile sexuality which had been repressed, he said, 'Their view is that when this is realised you must just put it away, forget it and be cured.

But you can't put it away without hurt because childish things are very valuable – the dependence, the interest, the expectant attitude.

This is the puer aeternus and you need it, especially in old age for it keeps people healthy.

So it is a bad blunder to try to get rid of it; moreover, you cannot just dispose of it.'

He said he often asked what sublimation really was and he could never get an answer.

It is just a term and has no reality.

You can't change people to fit a theory.

I asked him for his ideas in the treatment of manic-depressive patients.

He thought they were very difficult, but a good plan was to put them to bed when, as often, they became irritable before either a manic or a depressed phase.

He cited also two cases of depression.

One was a woman who had depressions and a fear of going to Paris.

Having remained well for two years, and being eager to see the pictures in the Louvre – she was a highly educated person – she went to Paris with a friend.

On the day they arrived there she and her friend were killed by a taxi.

The other was the case of a man who was afraid to go up steps into public buildings such, he said, as the steps to the British Museum.

This man was in Berlin during the civil troubles before Hitler; there was firing in a street and people ran into houses for shelter.

He was outside a public building and rushed up the steps to seek safety, but on the steps 'a bullet found him' and he died.

Apart altogether from psychological discussions, I have noted again and again in general conversation with C.G. how he always gets the facts straight before he makes any comment, and when anything is obscure he questions people until he is sure he understands their meaning.

This is very typical of his work and of his attitude, he takes nothing for granted, but wants the facts.

He is always ready for something new or unexpected; this is why he has no final theories.

On a walk this evening he asked if I had ever heard a sermon upon the parable of the unjust steward. I said I hadn't.

'No,' he said, 'the theologians never preach about that, for Christ praised the man who had cheated or, in other words, was fully conscious.'

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side.

Now and then he chipped at the letters with an expert touch.

He mentioned that the inscription was in Latin: 'You see, Latin is the correct, dignified language in which to address the ancestors.'

He added that when he was given an honorary degree at Harvard there was a Latin oration, and he was presented with a 'parchment'.

He was particularly interested to see how they had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind.

He had been described as the explorer of the unconscious, and he thought this phrase particularly apt.

Later he showed me the knife which long ago had broken into four pieces with a loud report.

He had it mounted on a piece of thick paper, and he wrote a description under it.

He also spoke of the table which had split with a sudden sharp crack; it was a walnut table which had been part of his grandmother's dowry and it was about seventy years old.

Both these events were unexplained.

They had happened shortly before he met the mediumistic girl about whom he wrote his dissertation On the Psychology and Pathology of so-called Occult Phenomena.

At the same time he showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round.

He said that at the moment his wife's mother died the upper part of the glass had broken off.

And he referred again to the experience in the Baptistry at Ravenna as yet another unexplained event.

A point of interest to me was that he had kept this knife carefully since 1898, and also the glass later.

It was interesting, too, that he had not written a note on the paper on which the knife was mounted until this evening.

12th January 1957

At breakfast this morning C.G. spoke of his visit to Paris in 1902.

He never saw Charcot, who had retired, but he attended Janet's lectures.

He found them terribly boring – no fertilising ideas at all.

Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory.

Janet was typical of French psychology, which was still of the seventeenth and eighteenth centuries when the French were the centre of Europe.

The French did not travel; he had read an article in Le Matin about this.

They looked on foreigners as barbarians, and why go to see them?

They had all they needed.

The French language was spoken by all polite, educated people; thus in Basel, French was quite de rigueur amongst the patrician families.

Even Leibnitz wrote his works in French.

He mentioned the famous tapestry in the museum in Zürich.

It depicts a treaty made with one of the French kings, and shows the French in gorgeous dresses and robes, and the Swiss delegation in top hats and black coats, like a collection of elders – 'Nothing outside, it was all inside, and they were very clever, very cunning.

It is the best summary of French and Swiss psychology – you get the whole thing.

You have to know these things to understand the psychology of French patients.'

He was in Paris for months but never got to know a French family.

There were plenty of students, but no meeting them outside the lecture rooms.

The French would be very polite if you were buying something from them or if they wanted something from you; otherwise all was on the surface.

They were like that before the Revolution.

Then came Napoleon and La Grande Armée – but still on top, and everyone else nowhere.

They are like that still, so they make wonderful dresses to sell – all on the surface.

It was totally different when he went to London and lived in a little hotel near the British Museum.

He showed me a letter from an American patient whom he had treated for a schizophrenic breakdown over twenty years ago.

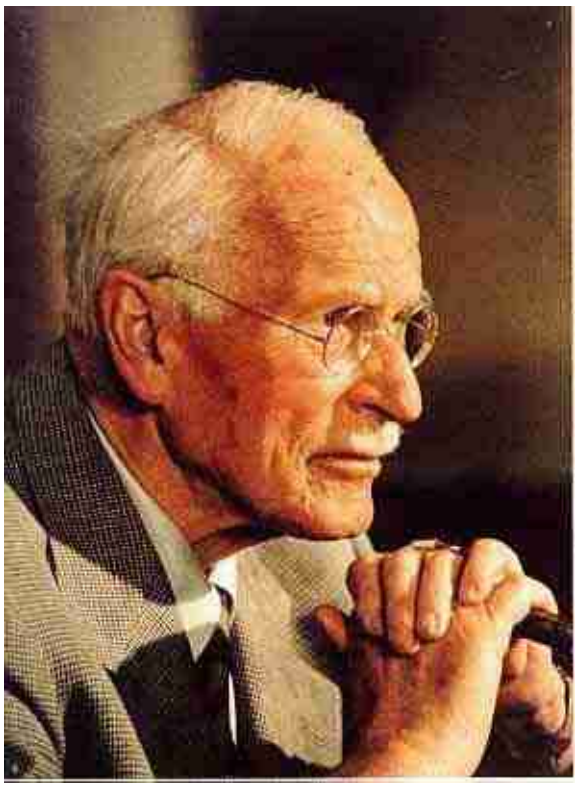
She wrote: 'You told me at the time that it, the break, was my one big chance, and I thought you were only trying to give me the courage to fight through.

But you were right, and I have the proof of it now.

However, if I hadn't had the great fortune to get to you, that break would have been my complete ending, and none of the good fortune I listed above would have happened.'

This evening we are sitting again in the study, as has been customary all through this visit – C.G. in his chair, reading or playing patience, Ruth reading on the couch, and myself in a chair by the desk with a shaded lamp, writing notes. Very little conversation. E.A. Bennet, Conversations with Jung, Pages 166-225

Carl Jung on "Personality" - Anthology **(2016-12-25 02:30)**



The Development of the Personality

The best cannot be told, anyhow, and the second best does not strike home.

One must be able to let things happen.

I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing.

Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go."

The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed."

When the surface has been cleared, things can grow out of the depths.

People always suppose that they have lost their way when they come up against these depths of experience.

But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation."

A way is only the way when one finds it and follows it oneself.

There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

We must be able to let things happen in the psyche.

For us, this is an art of which most people know nothing.

Consciousness is forever interfering, helping, correcting, and negating, never leaving the psychic processes to grow in peace.

It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light.

But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has become the innermost experience and possession of the individual.

Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the
heart.

The needful thing is not to kjiow the truth but to experience it.

Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem.

Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7

We must never forget that the world is, in the first place, a subjective phenomenon.

The impressions we receive from these accidental happenings are also our own doing.

It is not true that the impressions are forced on us unconditionally; our own predisposition conditions the impression.

A man whose libido is blocked will have, as a rule, quite different and very much more vivid impressions than one whose libido is organized in a wealth of activities.

A person who is sensitive in one way or another will receive a deep impression from an event which would leave a less sensitive person cold. Carl Jung, CW 4, Para 400

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form.

This image has the magical significance of a defence against the chaotic flux of experience.

The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed.

He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula.

He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized.

The empathetic type suffers a similar fate.

Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself.

He becomes the object, he identifies with it and in this way gets outside himself.

By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

Is not every experience, even in the best of circumstances, at least fifty-per-cent subjective interpretation?

On the other hand, the subject is also an objective fact, a piece of the world; and what comes from him comes, ultimately, from the stuff of the world itself, just as the rarest and strangest organism is none the less supported and nourished by the earth which is common to all.

It is precisely the most subjective ideas which, being closest to nature and to our own essence, deserve to be called the truest.

But: "What is truth?" Carl Jung, CW 4, Para 770

There are experiences which one must go through and for which reason is no substitute.

Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446

Experiences cannot be made.

They happen—yet fortunately their independence of man's activity is not absolute but relative.

We can draw closer to them—that much lies within our human reach.

There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods."

The very word has a deadening effect.

The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501

Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in man—his daring and his aspirations.

And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life.

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself.

He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two.

Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them.

To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions.

And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions

whose outcome was expected to be entirely different.

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself.

No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium.

That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order.

But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587

From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows.

Unfortunately our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the union of opposites through the middle path, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao.

It is at once the most individual fact and the most universal, the most legitimate fulfilment of the meaning of the individual's life. Carl Jung, CW 7, Para 327

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the hfe process, the polar tension that is necessary for self-regulation.

However different, to all intents and purposes, these opposing forces may be, their fundamental meaning and desire is the life of the individual: they always fluctuate round this centre of balance.

Just because they are inseparably related through opposition, they also unite in a mediatory meaning, which, willingly or unwilHngly, is born out of the individual and is therefore divined by him.

He has a strong feeling of what should be and what could be.

To depart from this divination means error, aberration, illness. Carl Jung, CW 7, Para 311

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears.

The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for
how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The myth of the hero ... is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness.

But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way.

This is of course true only of the "ordinary" type of life, not of the "heroic" type.

The latter kind also exists, though it is much rarer.

Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances.

The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a

certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

All the greatest and most important problems of life are fundamentally insoluble.

They must be so, for they express the necessary polarity inherent in every self-regulating system.

They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

This "outgrowing" proved on further investigation to be a new level of consciousness.

Some higher or wider interest appeared on the patient's horizon, and through this broadening of his outlook the insoluble problem lost its urgency.

It was not solved logically in its own terms, but faded out when confronted with a new and stronger life urge.

It was not repressed and made unconscious, but merely appeared in a different light, and so really did become different.

What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, from the higher level of personality now looked like a storm in the valley seen from the mountain top.

This does not mean that the storm is robbed of its reality, but instead of being in it one is above it. Carl Jung, CW 13, Para 17

The serious problems in life are never fully solved.

If ever they should appear to be so it is a sure sign that something has been lost.

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

This alone preserves us from stultification and petrifaction. Carl Jung, CW 8, Para 771

The goal is important only as an idea; the essential thing is the opus which leads to the goal : that is the goal of a lifetime. Carl Jung, CW 16, Para 400

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the outset, is insignificant and improbable. Carl Jung, CW 9i, Para 289

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without be-

ing a personality.

In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to
achieve wholeness.

But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. Carl Jung, CW 17, Para 307

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious.

Just as a man still is what he always was, so he already is what he will become.

The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits.

In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality.
Carl Jung, CW 8, Para 557

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche.

Always we shall have to begin again from the beginning.

From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

We know that the first impressions of childhood accompany us inaUenably throughout life, and that, just as indestructibly, certain educational influences can keep people all their lives within those limits.

In these circumstances it is not surprising that conflicts break out between the personality moulded by educational and other influences of the infantile milieu and one's own individual style of life.

It is a conflict which all those must face who are called upon to live a life that is independent and creative. Carl Jung, CW 4, Para 310

One could hardly expect the educated public, which has only just begun to hear about the obscure world of

the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole."

People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret."

But what can a man "create" if he doesn't happen to be a poet?

This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability.

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906

Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck.

Enthusiasm can be a veritable gift of the gods or a monster from hell.

With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp.

The only true and lasting gain is heightened and broadened reflection. 36:960

Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in.

The development of personality is a favour that must be paid for dearly. Carl Jung, CW 17, Para 294

No one develops his personality because somebody tells him that it would be useful or advisable to do so.

Nature has never yet been taken in by well-meaning advice.

The only thing that moves nature is causal necessity, and that goes for human nature too.

Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid.

Only acute necessity is able to rouse it.

The developing personality obeys no caprice, no command, no insight, only brute necessity; it needs the motivating force of inner or outer fatalities.

Any other development would be no better than individualism.

That is why the cry of "individualism" is a cheap insult when flung at the natural development of personality. Carl Jung, CW 17, Para 295

The personality is seldom, in the beginning, what it will be later on.

For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from inner sources.

Without psychic depth we can never be adequately related to the magnitude of our object.

It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

All beginnings are small.

Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems
unattainably far off.

But one goal we can attain, and that is to develop and bring to maturity individual personalities.

And inasmuch as we are convinced that the individual is the carrier of life, we have served life's purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren.

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his
head.

I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development.

So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual,

for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229

When we say "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God's will most faithfully; they live to fulfil their Creator's purpose.

We do not do this.

We meddle with the work of the Creator, for we always want to be something different from what we are.

Our ambition is not to be the whole of ourselves, for that would be unpleasant.

But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

One cannot live from anything except what one is. Carl Jung, CW 14, Para 310

Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind.

This experience has projected itself into the archetype of the child, which expresses man's wholeness.

The "child" is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end.

The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

Personality is a seed that can only develop by slow stages throughout life.

There is no personality without definiteness, wholeness, and ripeness.

These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

In every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education.

That is the part of the human personality which wants to develop and become whole.

But the man of today is far indeed from this wholeness. Carl Jung, CW 17, Para 286

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation.

He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness, and will never understand that the day of judgment for his littleness has dawned.

But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has

now really come, "to lead captivity captive"
[Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed.

That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own
individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man.

In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this
veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal.

Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning.

For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one's own account
Deo concedente—in one's own individual life. Carl Jung, CW 12, Para 7

Everything good is costly, and the development of personality is one of the most costly of all things.

It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation.

Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality.

If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism.

But a man can make a moral decision to go his own way only if he holds that way to be the best.

If any other way were held to be better, then he would live and develop that other personality instead of his own.

The other ways are conventionalities of a moral, social, political, philosophical, or religious nature.

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

Personality is the supreme realization of the innate idiosyncrasy of a living being.

It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning.

Fortunately, in her kindness and patience.

Nature never puts the fatal question as to the meaning of their lives into the mouths of most people.

And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66

The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness.

Thev cannot be denied any more than one can deny one's ego-consciousness.

It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self.

In reality, i.e., with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well.

Too great a swing to one side or the other is often no more than an example of how not to set about it.

This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil.

We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. 36:960

What does "wholeness" mean?

I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow.

The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing.

Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"?

Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire."

And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

There is no light without shadow and no psychic wholeness without imperfection.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

It is only the intervention of time and space here and now that makes reality.

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning.

In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

In so far as the individuation process runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult.

But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

It is the task o£ the conscious mind to understand these hints.

If this does not happen, the process of individuation will nevertheless continue.

The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking
upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung, CW 8, Para 432

Carl Jung on “Death and Fate” - Anthology (2016-12-25 02:30)

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist?

Not necessity, for necessity comes to many, and they all take refuge in convention.

Not moral decision, for nine times out of ten we decide for convention likewise.

What is it, then, that inexorably tips the scales in favour of the extra-ordinary

It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths.

True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling.

But vocation acts like a law of God from which there is no escape.

The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation.

He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths.

Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will.

Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection.

This, if it really is reflection, is supposed to be rational, i.e., in accord with reason.

But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational?

We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. io4a:72

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances?

Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person?

Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans.

It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!"

Who can know with unassailable certainty when he has the right sort?

Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions.

It is incapable of creating the symbol because the symbol is irrational.

When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. 69:438

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man.

We are now surrounded by a world that is obedient to rational laws.

It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations.

There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own.

Chance happenings are repellent to the mind that loves order.

They disturb the regular, predictable course of events in the most absurd and irritating way.

We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina.

They are the worst enemies of our careful calculations and a continual threat to all our undertakings.

Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons ?

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart.

But for this, so far, men have had little understanding.

Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control.

The whole world wants peace and the whole world prepares for war, to take but one example.

Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate.

Today we call the gods "factors," which comes from facere, 'to make.'

The makers stand behind the wings of the world-theatre.

It is so in great things as in small.

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves.

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, 10:49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself.

A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated, and are masters of our own fate; in our weakness we are de-

pendent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. 114:261

Without wishing it, we human beings are placed in situations in which the great "principles" entangle us in something, and God leaves it to us to find a way out.
Carl Jung, CW 18, Para 869

People often behave as if they did not rightly understand what constitutes the destructive character of the creative force.

A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon.

We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man
who gives himself over unconditionally to fate.

Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax.

Our off spring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391

What happens to a person is characteristic of him.

He represents a pattern and all the pieces fit.

One by one, as his life proceeds, they fall into place according to some predestined design. Carl Jung, Men, Women, and God. Daily Mail, April 1955.

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death.

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness.

The shoe that fits one person pinches another; there is no universal recipe for living.

Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable, full of unknown dan-

gers.

The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence.

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive.

But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient or evil can be understood in a higher sense as another attempt at compensation.

There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Grounds for an unusually intense fear of death are nowadays not far to seek: they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too.

This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

In the secret hour of life's midday the parabola is reversed, death is born.

The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal.

The negation of life's fulfilment is synonymous with the refusal to accept its ending.

Both mean not wanting to live, and not wanting to live is identical with not wanting to die.

Waxing and waning make one curve. 90 : 800

Like a projectile flying to its goal, life ends in death.

Even its ascent and its zenith are only steps and means to this goal. 90:803

Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68

The birth of a human being is pregnant with meaning, why not death?

For twenty years and more the growing man is being prepared for the complete unfolding of his individual nature, why should not the older man prepare
himself twenty years and more for his death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives.

The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para i94

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche.

We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter.

This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter.

The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.

The individual's life is elevated into a type, indeed it becomes the archetype of woman's fate in general.

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future.

An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her.

At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

Our life is indeed the same as it ever was.

At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living.

But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring.

This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect.

The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun

strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith.

But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity.

They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions
and no convincing proofs.

And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs.

But educated people who can think know very well that proof of this kind is a philosophical impossibility.

We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not.

Truth is the wrong criterion here.

One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

It would all be so much simpler if only we could deny the existence of the psyche.

But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it.

The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars.

It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.

If it occupies no space, it has no body.

Bodies die, but can something invisible and incorporeal disappear?

What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us.

Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends.

That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead.

If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body.

Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence.

We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to

do nothing about it.

Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

Flight from life does not exempt us from the laws of old age and death.

The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life.

If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night.

This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning
of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights.

Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own
source, to be sucked down to the realm of the Mothers.

His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night.

This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away.

Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest.

If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time.

If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights.

And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter.

The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

The highest value, which gives life and meaning, has got lost.

This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery.

The death or loss must always repeat itself: Christ always dies, and always he is born: for the psychic life of the archetype is timeless in comparison with our individual time-boundness.

According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know.

I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance.

The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest
value.

The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body.

This point of cleavage is called the mother, because from her the current of life reached us.

Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and
that is the dangerous moment when the issue hangs between annihilation and new life.

For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill.

But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development.

It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists.

From this discredited and rejected region comes the new afflux of energy, the renewal of life.

But what is this discredited and rejected source of vitality?

It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned.

The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values.

What he once despised now becomes the supreme principle, and what was once truth now becomes error.

This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

If the old were not ripe for death, nothing new would appear; and if the old were not blocking the way for the new, it could not and need not be rooted out. Carl ung, CW 6, Para 446

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist.

What these experiences are like we can only infer from the statements that have been made about them.

So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche.

It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen.

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself.

Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice.

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim
no longer exists.

Therefore the gift should be given as if it were being destroyed.

But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return.

Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself.

Nobody can give what he has not got. Carl Jung, CW 11, Para 390

From that sacrifice we gain ourselves—our "self"—for we have only what we give. Carl Jung, CW 11, Para 398

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.

No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially,
for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object.

This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose.

Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting
to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.

But nature herself does not allow this paradisal state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjec-

tive reality. Carl Jung, CW 11, Para 849

The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death.

The demand would not have come to this person had he still been able to strike out on some promising bypath.

But he is caught in a blind alley from which only self-knowledge can extricate him.

If he refuses this then no other way is open to him.

Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the
way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live.

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed.

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

The new thing prepared by fate seldom or never comes up to conscious expectations.

And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression
of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events.

This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common.

The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help.

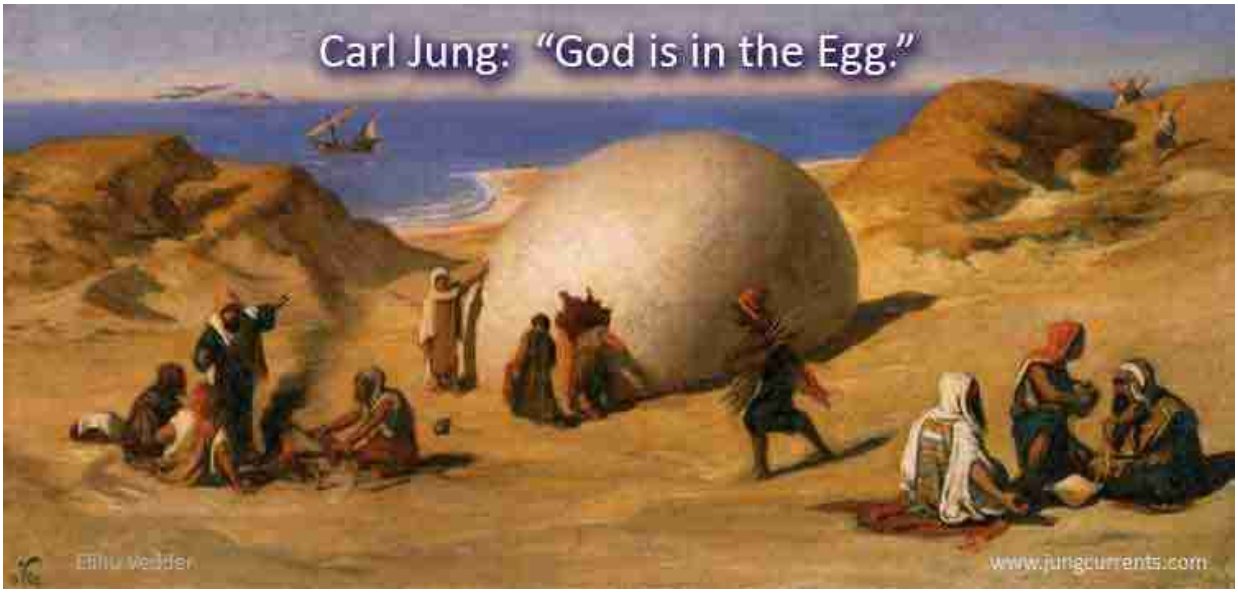
It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within.

But the new thing never came exclusively either from within or from without.

If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening.

In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

Carl Jung on "Image of God" – Anthology **(2016-12-25 02:30)**



My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to

enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The sun... is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

Carl Jung on the "Lotus" – Anthology (2016-12-25 03:00)

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.
The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Carl Jung on the "Spirit." - Anthology **(2016-12-26 02:30)**

Carl Jung on the “Spirit” – Anthology

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture.

Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance
of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former.

The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit.

It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and in-

cludes the feelings as well.

It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair.

We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest
nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space.

Nor is it any better when mathematical physics reveals to us the world of the infinitely small.

In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language.

Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too.

But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach.

All these possessions turn to water, and more than one sorcerer's apprentice has been drowned in the waters called up by himself—if he did not first succumb to the saving delusion that this wisdom was good and that was bad.

It is from these adepts that there come those terrifying invalids who think they have a prophetic mission.

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights.

But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned.

The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother.

The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules.

In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks.

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like
"occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational.

Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either
ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity.

More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135

The irrationality of events is shown by what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance.

In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket.

The plenitude of life is governed by law and yet not governed by law, rational and yet irrational.

Hence reason and the will that is grounded in reason are valid only up to a point.

The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived.

It was indeed highly expedient for man to become somewhat more capable of directing his life.

It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction. Carl Jung, CW 9i, Para 2

Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites.

He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. . . . Thus the rational
attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture.

We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers.

The irrational cannot be and must not be extirpated.

The gods cannot and must not die. Carl Jung, CW 7, Para III

I am far from wishing to belittle the divine gift of reason, man’s highest faculty.

But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent.

Man would do well to heed the wise counsel of the mother and obey the inexorable laws of nature which sets limits to every being.

He ought never to forget that the world exists only because opposing forces are held in equilibrium.

So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is. Carl Jung, CW 9i, Para 174

Reason can give a man equilibrium only if his reason is already an equilibrating organ.

But for how many individuals and at what periods in history has it been that?

As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle.

For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation.

Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual.

The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. . . . Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless.

When sense and nonsense are no longer identical, the force of chaos is weakened by their subtraction; sense is then endued with the force of meaning, and nonsense with the force of meaninglessness.

In this way a new cosmos arises. Carl Jung, CW 9i, Para 64

The ancient world contained a large slice of nature and a number of questionable things which Christianity was bound to overlook if the security of a spiritual standpoint was not to be hopelessly compromised.

No penal code and no moral code, not even the sublimest casuistry, will ever be able to codify and pronounce just judgment upon the confusions, the conflicts of duty, and the invisible tragedies of the natural man in collision with the exigencies of culture.

"Spirit" is one aspect, "Nature" another. "

"You may pitch Nature out with a fork, yet she'll always come back again,"says the poet.

Nature must not win the game, but she cannot lose.

And whenever the conscious mind clings to hard and fast concepts and gets caught in its own rules and regulations—as is unavoidable and of the essence of civilized consciousness—nature pops up with her inescapable demands.

Nature is not matter only, she is also spirit.

Were that not so, the only source of spirit would be human reason. Carl Jung, CW 13, Para 229

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling.

Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856

There are, besides the gifts of the head, also those of the heart, which are no whit less important, although they may easily be overlooked because in such cases the head is often the weaker organ.

And yet people of this kind sometimes contribute more to the well-being of society, and are more valuable, than those with other talents. Carl Jung, CW 17, Para 242

One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood.

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

The utterances of the heart—unlike those of the discriminating intellect—always relate to the whole.

The heartstrings sing like an Aeolian harp only to the gentle breath of a premonitory mood, which does not drown the song but listens.

What the heart hears are the great things that span our whole lives, the experiences which we do nothing to arrange but which we ourselves suffer. Carl Jung, CW 18, Para 9

I believe only what I know.

Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown.

They do not bother me.

But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79

Paradox . . . does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known.

That is a usurpation, and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it.

The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational.

Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

There are of course forced answers and solutions, but in principle and in the long run they are neither desirable nor satisfying.

No Gordian knot can be permanently cut; it has the awkward property of always tying itself again. Carl Jung, CW 16, Para 178

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants.

Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality. Carl Jung, CW 17, Para 336

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds, but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions.

We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child.

To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory.

We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship.

I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality.

With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

Man finds himself simultaneously driven to act and free to reflect.

This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good.

Both can be both.

Negative electricity is as good as positive electricity: first and foremost it is electricity. Carl Jung, CW 8, Para 406

Instinct is not an isolated thing, nor can it be isolated in practice.

It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation.

In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be.

Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected.

For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

What would the spirit be if it had no peer among the instincts to oppose it?

It would be nothing but an empty form. Carl Jung, CW 8, Para 107

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself.

For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual.

The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it.

It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment.

Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts.

We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts.

All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the

merely natural conditions with incredible
strength.

One can say that this too is "natural," and that both have their origin in one and the same "nature."

I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events.

He has not yet torn his original experience into antithetical parts.

In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field.

He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence.

When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself.

It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual.

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery.

But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves.

Psychic reality still exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

Through scientific understanding, our world has become dehumanized.

Man feels himself isolated in the cosmos.

He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him.

Thunder is no longer the voice of a god, nor is lightning his avenging missile.

No river contains a spirit, no tree means a man's life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon.

Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals.

He no longer has a bush-soul identifying him with a wild animal.

His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

The conflict between nature and spirit is itself a reflection of the paradox of psychic life.

This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself.

Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all.

The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

We have stripped all things of their mystery and numinosity: nothing is holy any longer. Carl Jung, CW 18, Para 94

All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy

thinking which corresponds to the antique state of mind.

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

There is not a single important idea or view that does not possess historical antecedents.

Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived.

"Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak.

Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

The religions should constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness.

He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and
"inspiration," Carl Jung, CW 9i, Para 393

The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists.

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the
work of human hands. Carl Jung, CW 14, Para 489

Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity of, indeed, barbarism.

The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it —exempla sunt odiosal Carl Jung, CW 9i, Para 293

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past.

Our material knowledge has increased, but not our intelligence.

This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity.

We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

Nothing is less effective than an intellectual idea.

But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention.

For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain.

He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

There is a temperament which regards ideas as real entities and not merely as nomina.

It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but nomina.

Anyone who continues to think as Plato did must pay for his anachronism by seeing the "supracelestial," i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet.

Once again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere fiatus vocis.

This change was accompanied—and, indeed, to a considerable degree caused —by the marked rise of empiricism, the advantages of which were only too obvious to the intellect.

Since that time the Idea is no longer something a priori, but is secondary and derived. Carl Jung, CW 9i, Para 149

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas.

Impressive ideas which are hailed as truths have something peculiar about them.

Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies.

Ideas spring from something greater than the personal human being.

Man does not make his ideas; we could say that man's ideas make him. Carl Jung, CW 4, Para 769

The Platonic freedom of the spirit does not make a whole judgment possible: it wrenches the light half of the picture away from the dark half.

This freedom is to a large extent a phenomenon of civilization, the lofty preoccupation of that fortunate Athenian whose lot it was not to be born a slave.

We can only rise above nature if somebody else carries the weight of the earth for us.

What sort of philosophy would Plato have produced had he been his own house-slave?

What would the Rabbi Jesus have taught if he had had to support a wife and children?

If he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened?

The dark weight of the earth must enter into the picture of the whole. Carl Jung, CW 11, Para 264

Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life.

But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642

There are many spirits, both light and dark.

We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power.

This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646

Man conquers not only nature, but spirit also, without realizing what he is doing.

To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit.

All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order.

But were the unanimous convictions of the past really and truly only exaggerations?

If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in
nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping.

But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions.

And who or what is it that causes all this.?

It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism
that still clings to him.

Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad.

Only, heaven preserve us from psychology —that depravity might lead to self-knowledge!

Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

Myths are miracle tales and treat of all those things which, very often, are also objects of belief.

In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology.

After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment.

If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of
Christian consciousness through the centuries.

This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today.

That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Life is a touchstone for the truth of the spirit.

Spirit that drags a man away from life, seeking fulfilment only in itself, is a false spirit—though the man too is to blame, since he can choose whether he will give himself up to this spirit or not.

Life and spirit are two powers or necessities between which man is placed.

Spirit gives meaning to his life, and the possibility of its greatest development.

But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170

Only a life lived in a certain spirit is worth living.

It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Para 645

To find happiness in the spirit one must be possessed of a "spirit" to find happiness in.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit.

Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6

The manifestations of the spirit are truly wondrous, and as varied as Creation itself.

The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives.

This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind.

Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

Carl Jung on "West and East" – Anthology **(2016-12-26 02:30)**

Consciousness determines Weltanschauung.

All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung.

And with the picture that the thinking man fashions of the world he also changes himself.

The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun.

Giordano Bruno's reflections on infinity were not in vain: they represent one of the most important beginnings of modern consciousness.

The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler's vision.

The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of
mathematics.

In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696

A science can never be a Weltanschauung but merely the tool with which to make one.

Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of
some sort.

Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on

him.

If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions,
and with this as a tool will build himself a Weltanschauung—to his own edification.

But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watch-word that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice.

Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge.

If science is an end in itself, man's raison d'etre lies in being a mere intellect.

If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room.

If making money is an end in itself, both science and art can quietly shut up shop.

No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented.

The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para

The totality of the psyche can never be grasped by intellect alone.

Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature. Carl Jung, 7, Para 201

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world.

For this another function —feeling—is needed too.

Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily
inferior. Carl Jung, CW 8, Para 600

We can understand at once the fear that the child and the primitive have of the great unknown.

We have the same childish fear of our inner side, where we likewise touch upon a great unknown world.

All we have is the afTect, the fear, without knowing that this is a world-fear—for the world of affects is invisible.

We have either purely theoretical prejudices against it, or superstitious ideas.

One cannot even talk about the unconscious before many educated people without being accused of mysticism.

The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough.

Freud completed the task, very thoroughly indeed.

He aroused a wholesome mistrust in people and thereby sharpened their sense of real values.

All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

In the last one hundred and fifty years we have witnessed a plethora of Weltanschauungen—a proof that the whole idea of a Weltanschauung has been discredited, for the more difficult an illness is to treat, the more the remedies multiply, and the more remedies there are, the more disreputable each one becomes. 5-732

such a legacy of dubious propositions that doubt is not only possible but altogether justified, indeed meritorious.

The gold will not prove its worth save in the fire. Carl Jung, CW 15, Para 69

The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth.

This would lead to the insufferable conclusion that, for instance, the same God must help the Germans, the French, the EngHsh, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734

If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham.

But self-deception recoils on us, making us unreal, foolish, and ineffectual.

Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699

If we have a disagreeable view of a situation or thing, our pleasure in it is spoiled, and then it does in fact usually disagree with us.

And, conversely, how many things become bearable and even acceptable if we can give up certain prejudices and change our point of view. Carl Jung, CW 16, Para 218

To have a Weltanschauung means to create a picture of the world and of oneself, to know what the world is and who I am.

Taken literally, this would be too much.

No one can know what the world is, just as little as can he know himself.

But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhor sunfounded assumptions, arbitrary assertions, and didactic opinions.

Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both.

The picture of the world can change at any time, just as our conception of ourselves changes.

Every new discovery, every new thought, can put a new face on the world.

We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness.

We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737

The world exists not merely in itself but also as it appears to me.

Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject.

If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition.

And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling, a violation of life as stupid as it is presumptuous.

By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which

simply means a denial of the subject.

But what is the subject.

The subject is man himself—we are the subject.

Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has aheady expressed the subjective Umitation of all knowledge. Carl Jung, CW 6, Para 621

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit.

This realization would at once make us critical of our bias.

We would say: most likely we are now making exactly the same mistake on the other side.

We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate
material causation and believe that it alone affords us a true explanation of life.

But matter is just as inscrutable as mind.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

I know nothing of a "super-reality."

Reality contains everything I can know, for everything that acts upon me is real and actual.

If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.

Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal.

Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality.

This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language.

It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.

According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses.

This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

Has mankind ever really got away from myths?

Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending.

Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses.

On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian.

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less
his ability to manufacture it for himself.

One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung , CW 4, Para 30

Man is not a machine that can be remodelled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way.

He carries his whole history with him; in his very structure is written the history of mankind.

The historical element in man represents a vital need to which a wise psychic economy must respond.

Somehow the past must come alive and participate in the present.

Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

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How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth.

Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should
do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence.

Such a life no longer seems real to us, even in our dreams.

Science has long ago torn this lovely veil to shreds.

That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162

Is a thing beautiful because I attribute beauty to it?

Or is it the objective beauty of the thing that compels me to acknowledge it?

As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye.

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets.

He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition.

To our way of thinking he is painfully backward, whereas we exalt progress.

But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally

gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes.

For ages man has dreamed of flying, and all we have got for it is saturation bombing!

We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

A man is only half understood when we know how everything in him came into being.

If that were all, he could just as well have been dead years ago.

As a living being he is not understood, for life does not have only a yesterday, nor is it explained by reducing today to yesterday.

Life has also a tomorrow, and today is understood only when we can add to our knowledge of what was yesterday the beginnings of tomorrow.

This is true of all life's psychological expressions, even of pathological symptoms. Carl Jung, CW 7, Para 67

Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away.

Even Paul was left with a thorn in the flesh.

Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past.

The only difference is that the one has estranged himself from the past and the other from the future.

In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and
building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs.

We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability.

Apparently the process has gone pretty far.

As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God."

Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

And what kind of an answer did the next generation give to the individualism of Nietzsche's superman?

It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke.

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society.

By the same token we need to have not only a personal, contemporary consciousness, but also a supraper-sonal consciousness with a sense of historical continuity.
Carl Jung, CW 16, Para 99

We are now reaping the fruit of nineteenth-century education.

Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason.

Tired of this warfare of opinions, the modern man wishes to find out for himself how things are.

And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy.

It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced
experience. Carl Jung, CW 11, Para 529

Life is crazy and meaningful at once.

And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale.

There is then little sense and little nonsense either.

When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened.

Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning.

Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

The least of things with a meaning is always worth more in life than the greatest of things without it. Carl Jung, CW 16, Para 96

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The East teaches us another, broader, more profound, and higher understanding—understanding through life.

We know this only by hearsay, as a shadowy sentiment expressing a vague religiosity, and we are fond of

putting "Oriental wisdom" in quotation marks and banishing it to the dim region of faith and superstition.

But that is wholly to misunderstand the realism of the East.

Texts of this kind do not consist of the sentimental, overwrought mystical intuitions of pathological cranks and recluses, but are based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing. Carl Jung, CW 13, Para 2

Everything requires for its existence its own opposite, or else it fades into nothingness.

The ego needs the self and vice versa.

The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to
Western man.

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it.
Carl Jung, CW 11, Para 961

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung, CW 12, Para 8

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970

The West is always seeking uplift, but the East seeks a sinking or deepening.

Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian.

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

In general, meditation and contemplation have a bad reputation in the West.

They are regarded as a particularly reprehensible form of idleness or as pathological narcissism.

No one has time for self-knowledge or believes that it could serve any sensible purpose.

Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is.

We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value.

The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20).

Our sutra however, says: "Thou wilt know that thou art the Buddha."

At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is andt-man, 'without self.'

But there is an immeasurable difference in the formulation.

The Christian attains his end in Christ, the Buddhist knows he is the Buddha.

The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption.

The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing.

The Eastern attitude (more particularly the Indian) is the other way about: everything, highest and lowest, is in the (transcendental) Subject.

Accordingly the significance of the Atman, the Self, is heightened beyond all bounds.

But with Western man the value of the self sinks to zero. Carl Jung, CW 12, Para 9

There is no conflict between religion and science in the East, as no science is there based upon a passion for facts, and no religion upon faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical.

The mental education necessary for Zen is lacking in the West.

Who among us would place such implicit trust in a superior Master and his incomprehensible ways?

This respect for the greater human personality is found only in the East.

Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal?

And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted,
one who, maybe for pathological reasons, has too much to say for himself?

Just such a person would have no cause to complain of any lack of following among us.

But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind.

The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those
elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry.

The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding
the mind of the East.

This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 8

I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.)

If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust.

Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes
a pitiable imitator. (Theosophy is our best example of this.)

Thus he abandons the one sure foundation of the Western mind and loses himself in a mist of words and ideas that could never have originated in European brains and can never be profitably grafted upon them. Carl Jung, CW 11, Para 3

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided.

The neurosis would then simply be intensified.

It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. Carl Jung, CW 13, Para 16

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung, CW 11, Para 802

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay.

But these analogies are deceptive, for there are always renaissances.

What does move more clearly into the foreground is Europe's position midway between the Asiatic East and the Anglo-Saxon—or shall we say American?—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature.

They are profoundly different not only racially but in their ideals.

In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite.

We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check.

The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

Western man has no need of more superiority over nature, whether outside or inside.

He has both in almost devilish perfection.

What he lacks is conscious recognition of his inferiority to the nature around and within him.

He must learn that he may not do exactly as he wills.

If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other.

With this capacity to forget he has, for the time being, conquered the world.

Not so the Indian.

He not only knows his own nature, but he also knows how much he himself is nature.

The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him.

For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without.

For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. 116:867

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common: both make desperate efforts to conquer the mere naturalness of life.

It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful
weapon ever devised by nature: the conscious mind.

The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences.

Not only in India but in China, too, much has already perished where once the soul lived and throve.

The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language.

They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. 36:963

In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being, Carl Jung, CW 11, Para 785

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves.

Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness.

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi!—with a correspondingly forced attitude, it would be far more to the point to find out whether

there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East.

We should then be in a position to build on our own ground with our own methods.

If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls.

It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough with out having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts.

It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

The spirit of the age will not let itself be trifled with.

It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been.

In the momentary present the conflict of opinions will always rage, for "war is the father of all."

History alone decides the issue.

Truth is not eternal —it is a programme to be fulfilled.

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease.

That is why true progress is impossible without mature judgment.

But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been.

The man who is unconscious of the historical context and lets slip his link with the past is in constant danger

of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future.

How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to \x^ }

Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

The man of the present must work for the future and leave others to conserve the past.

He is therefore not only a builder but also a destroyer.

He and his world have both become questionable and ambiguous.

The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present.

All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing.

It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing.

The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruit £ul error.

The one helps, the other warns.

Not the criticism o£ individual contemporaries will decide the truth or falsity of his discoveries, but future generations.

There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be.

So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, CW 7, Para 201

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root.

Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, CW 7, Para 8

One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age.

How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come!

Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4

To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual.

He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness.

Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous.

The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth.

The upheaval of our world and the upheaval of our consciousness are one and the same.

Everything has become relative and therefore doubtful.

And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty.

And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The "present" is a thin surface stratum that is laid down in the great centres of civilization.

If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown.

But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239

What is a problem of the present day?

If we speak of a general problem nowadays, it is because it exists in the heads of many people.

These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it
a problem.

Therefore it is always single individuals who are moved by the collective problem and who are called upon to

respond and contribute to its solution by tackling
it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266

The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945

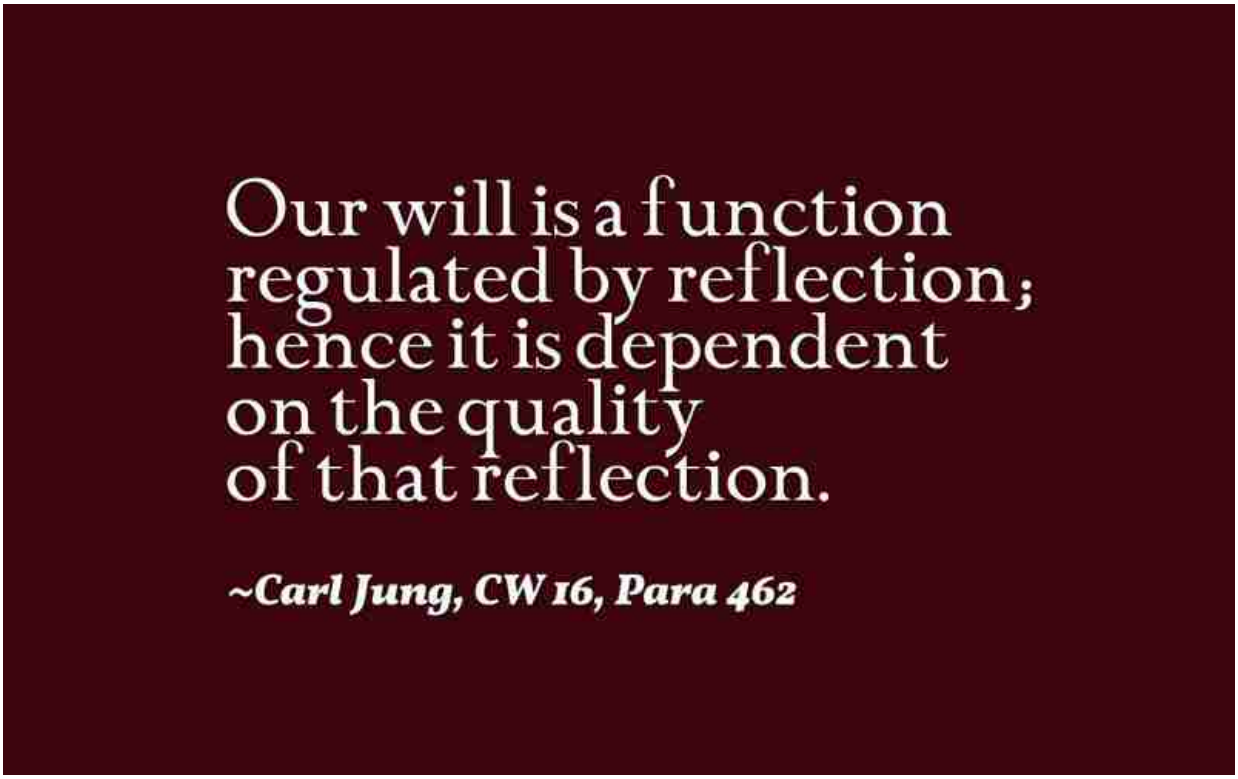
Life is a flux, a flowing into the future, and not a stoppage or a backwash.

It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind.

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

Some Carl Jung Quotations **(2016-12-26 02:30)**


Our will is a function
regulated by reflection;
hence it is dependent
on the quality
of that reflection.
~Carl Jung, CW 16, Para 462

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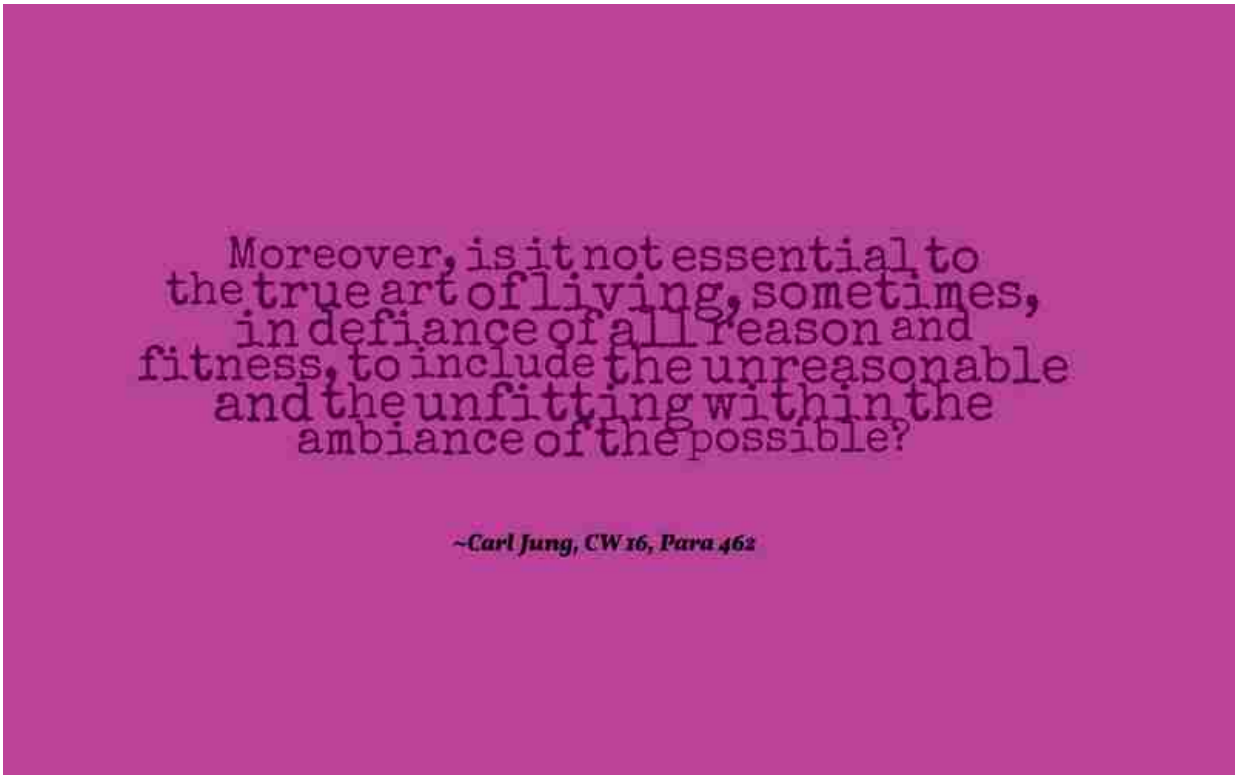
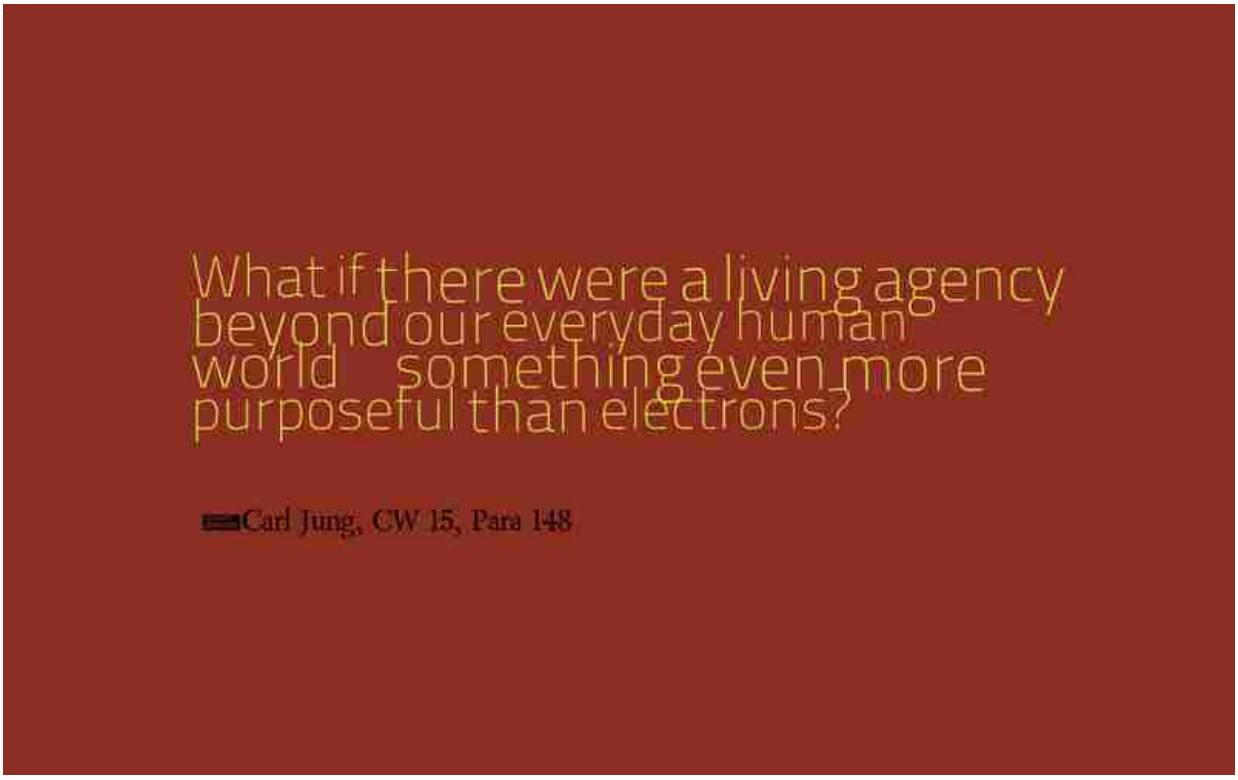
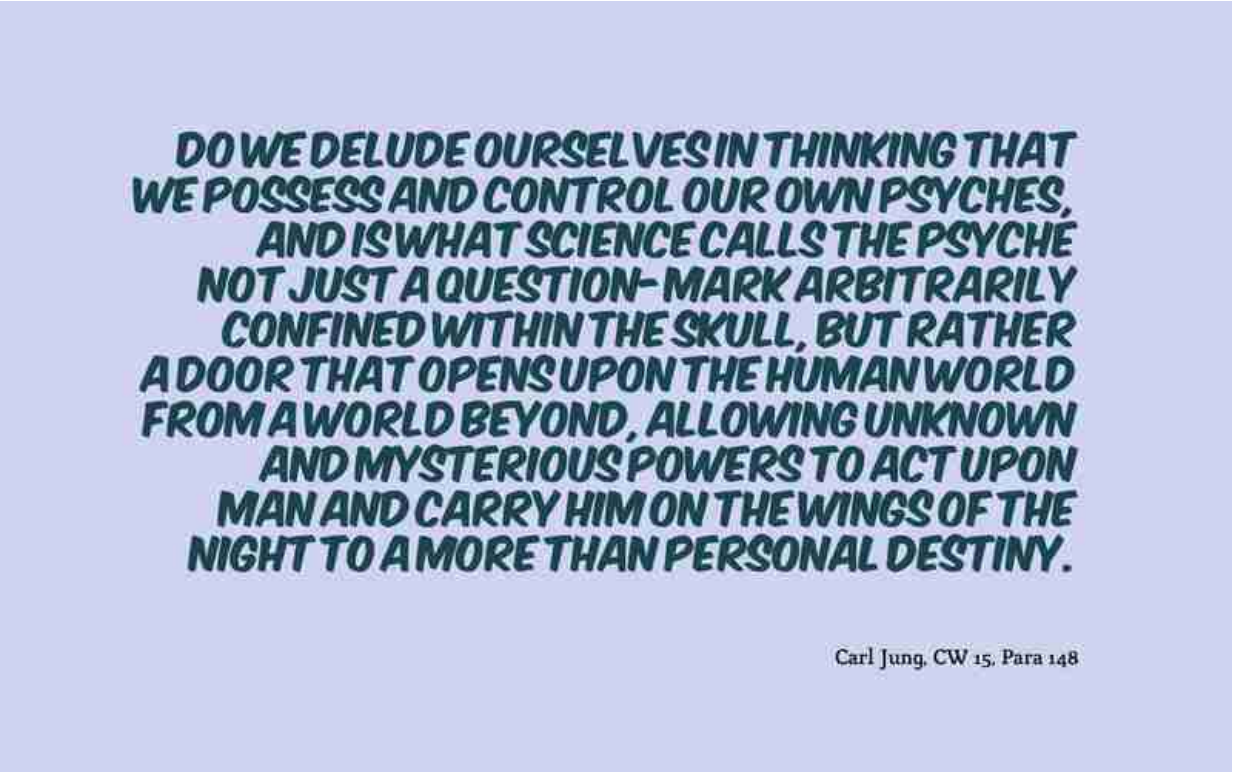

Moreover, is it not essential to
the true art of living, sometimes,
in defiance of all reason and
fitness, to include the unreasonable
and the unfitting within the
ambiance of the possible?
~Carl Jung, CW 16, Para 462

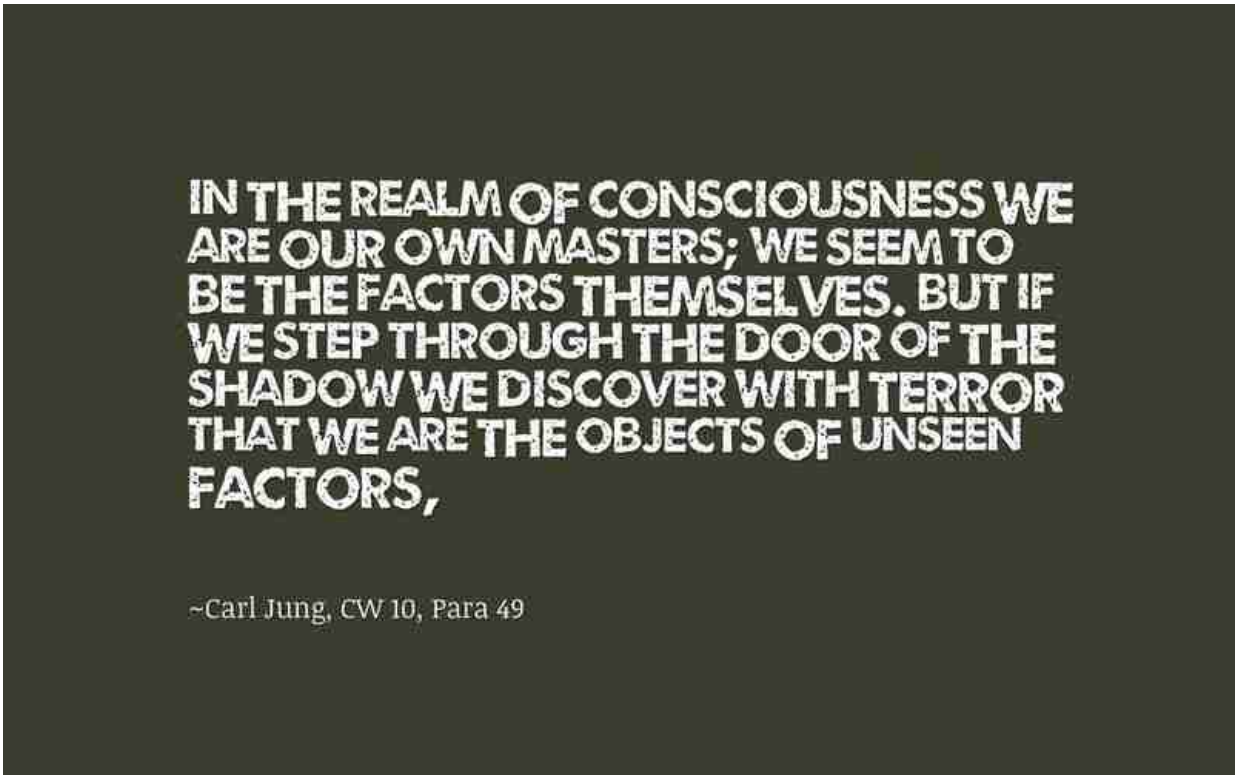
Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462


What if there were a living agency
beyond our everyday human
world something even more
purposeful than electrons?
Carl Jung, CW 15, Para 148

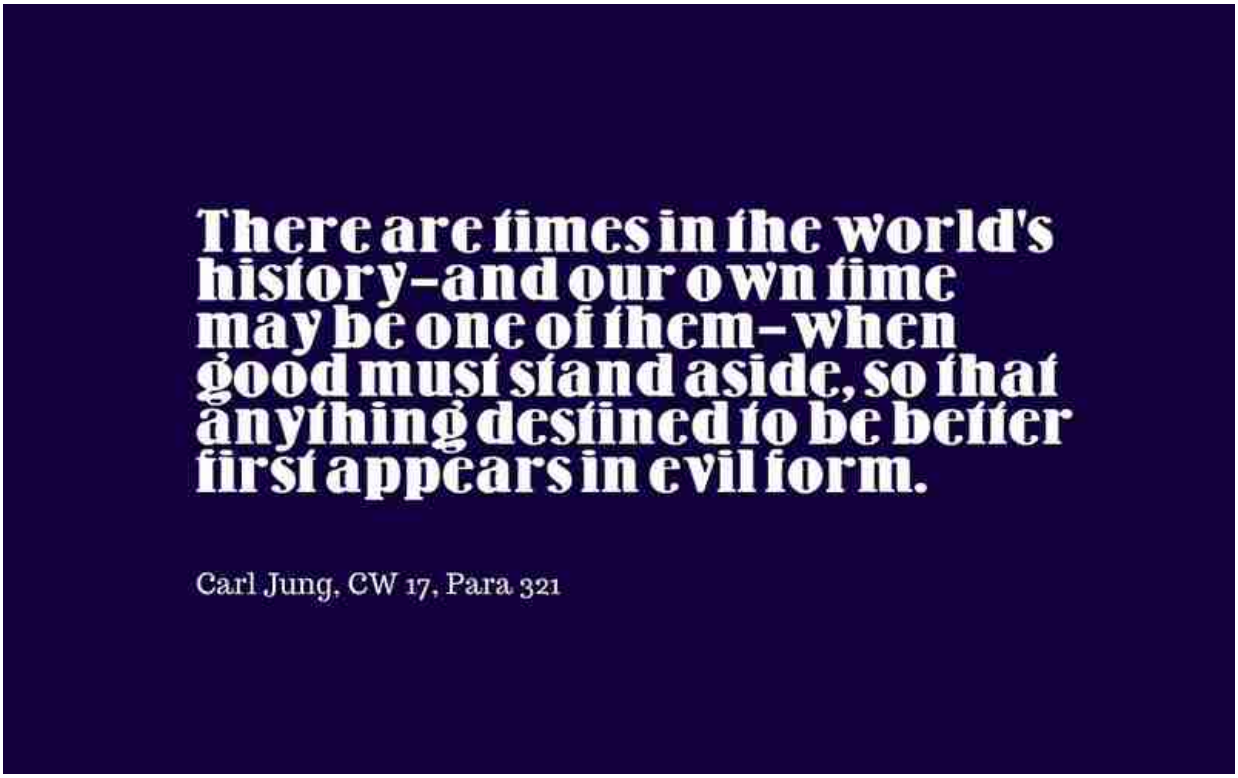
What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Carl Jung, CW 15, Para 148


DO WE DELUDE OURSELVES IN THINKING THAT WE POSSESS AND CONTROL OUR OWN PSYCHES, AND IS WHAT SCIENCE CALLS THE PSYCHE NOT JUST A QUESTION-MARK ARBITRARILY CONFINED WITHIN THE SKULL, BUT RATHER A DOOR THAT OPENS UPON THE HUMAN WORLD FROM A WORLD BEYOND, ALLOWING UNKNOWN AND MYSTERIOUS POWERS TO ACT UPON MAN AND CARRY HIM ON THE WINGS OF THE NIGHT TO A MORE THAN PERSONAL DESTINY.
Carl Jung, CW 15, Para 148

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148


IN THE REALM OF CONSCIOUSNESS WE ARE OUR OWN MASTERS; WE SEEM TO BE THE FACTORS THEMSELVES. BUT IF WE STEP THROUGH THE DOOR OF THE SHADOW WE DISCOVER WITH TERROR THAT WE ARE THE OBJECTS OF UNSEEN FACTORS,
~Carl Jung, CW 10, Para 49

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49


There are times in the world's history–and our own time may be one of them–when good must stand aside, so that anything destined to be better first appears in evil form.
Carl Jung, CW 17, Para 321

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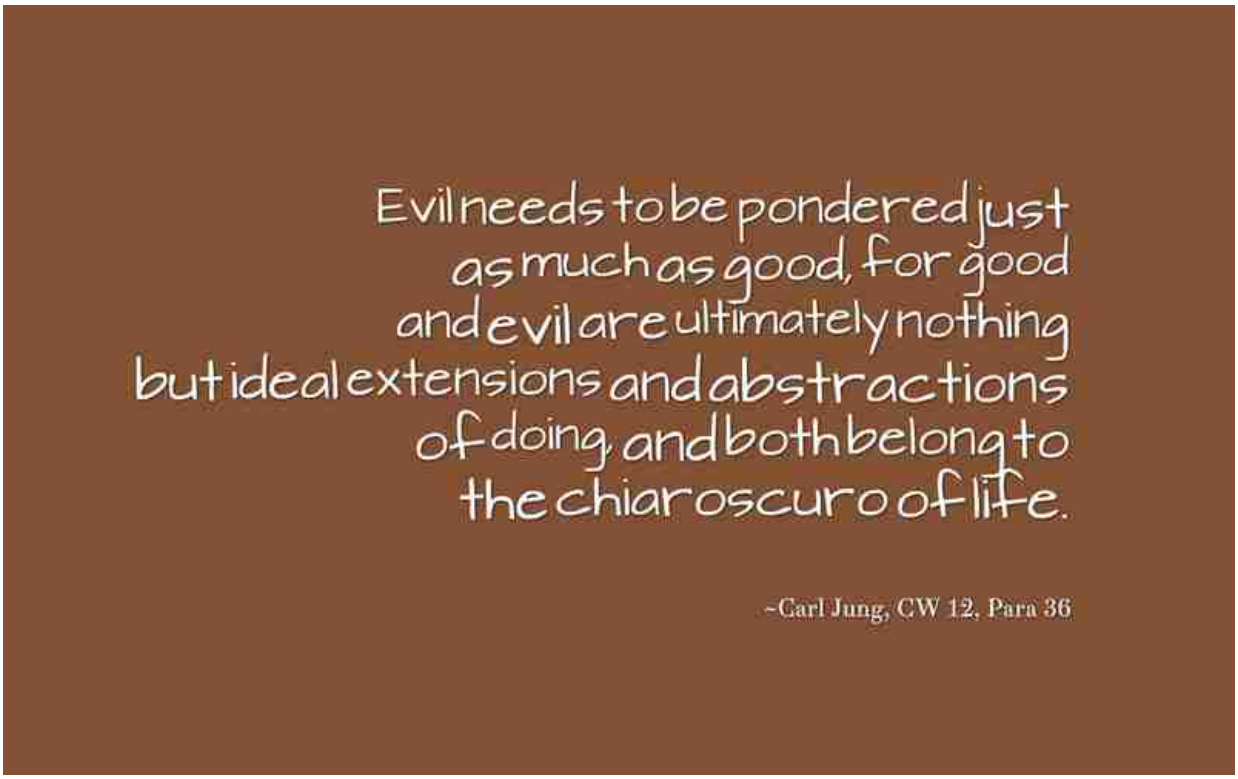
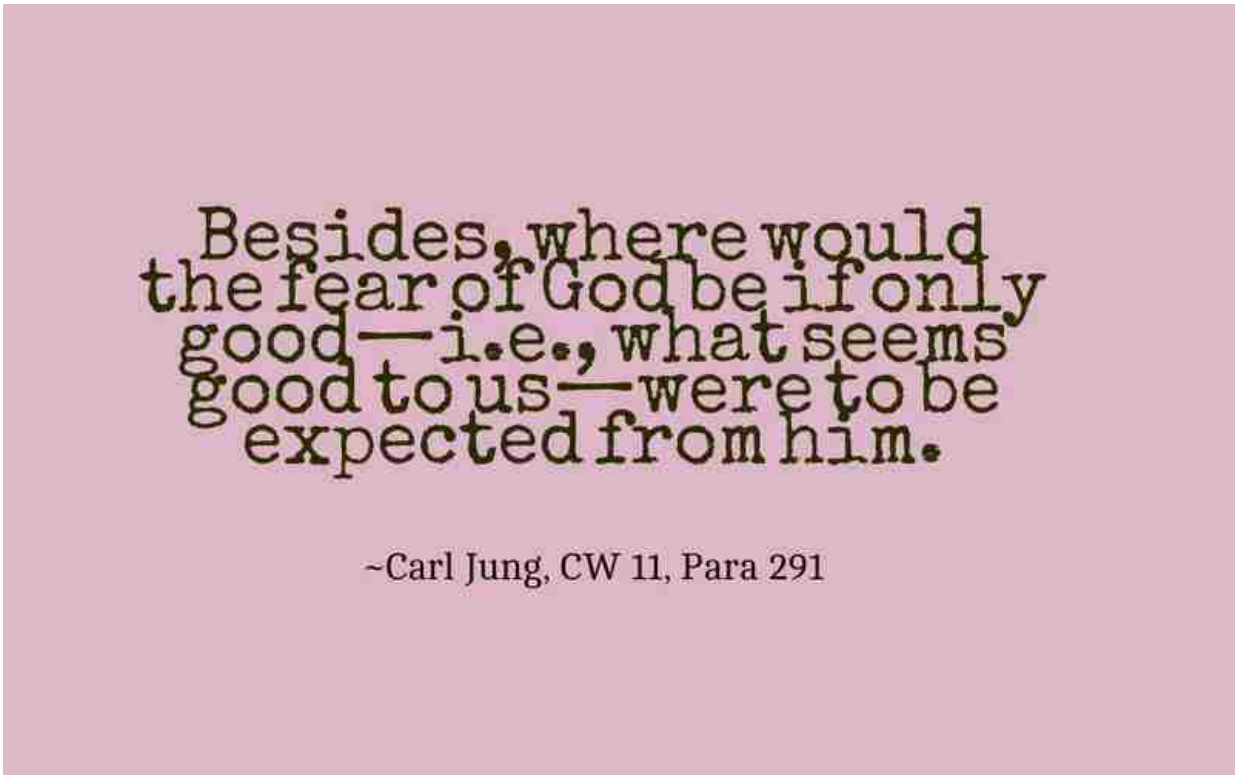

Evil needs to be pondered just
as much as good, for good
and evil are ultimately nothing
but ideal extensions and abstractions
of doing, and both belong to
the chiaroscuro of life.
~Carl Jung, CW 12, Para 36

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36


Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him.
~Carl Jung, CW 11, Para 291

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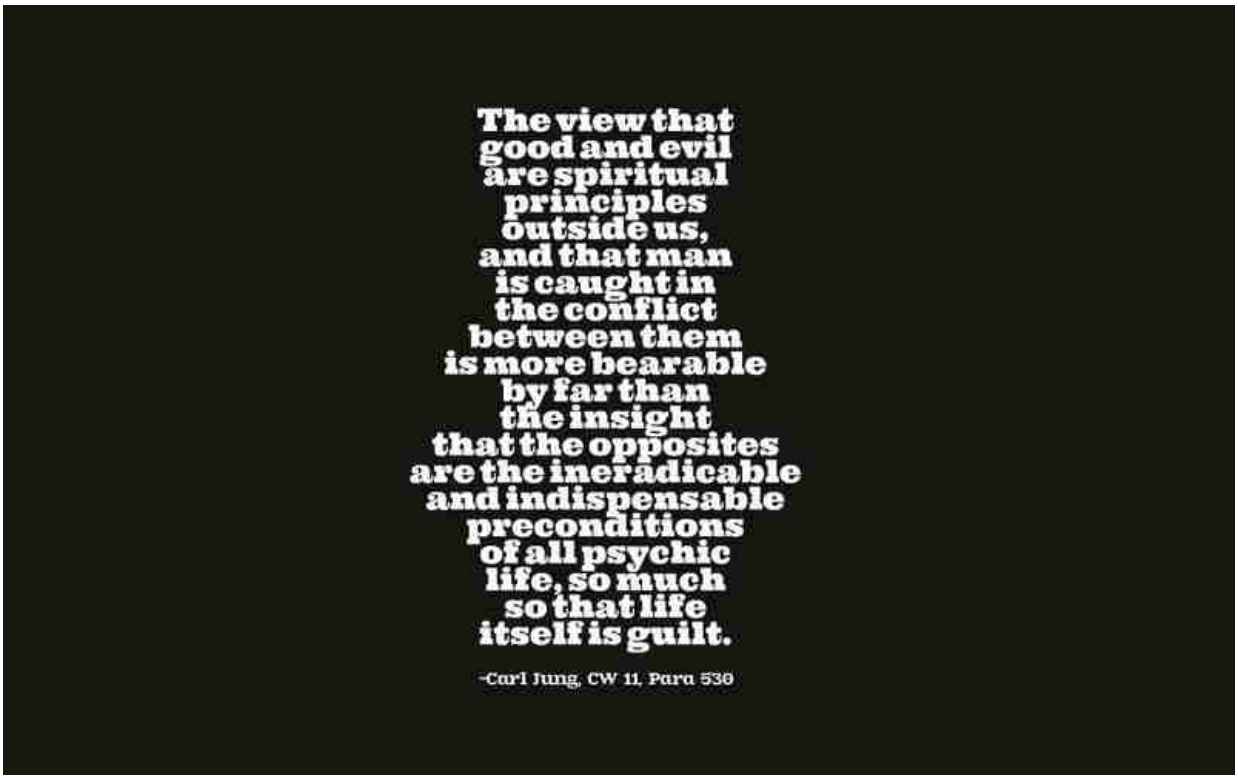
The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.
-Carl Jung, CW 11, Para 530

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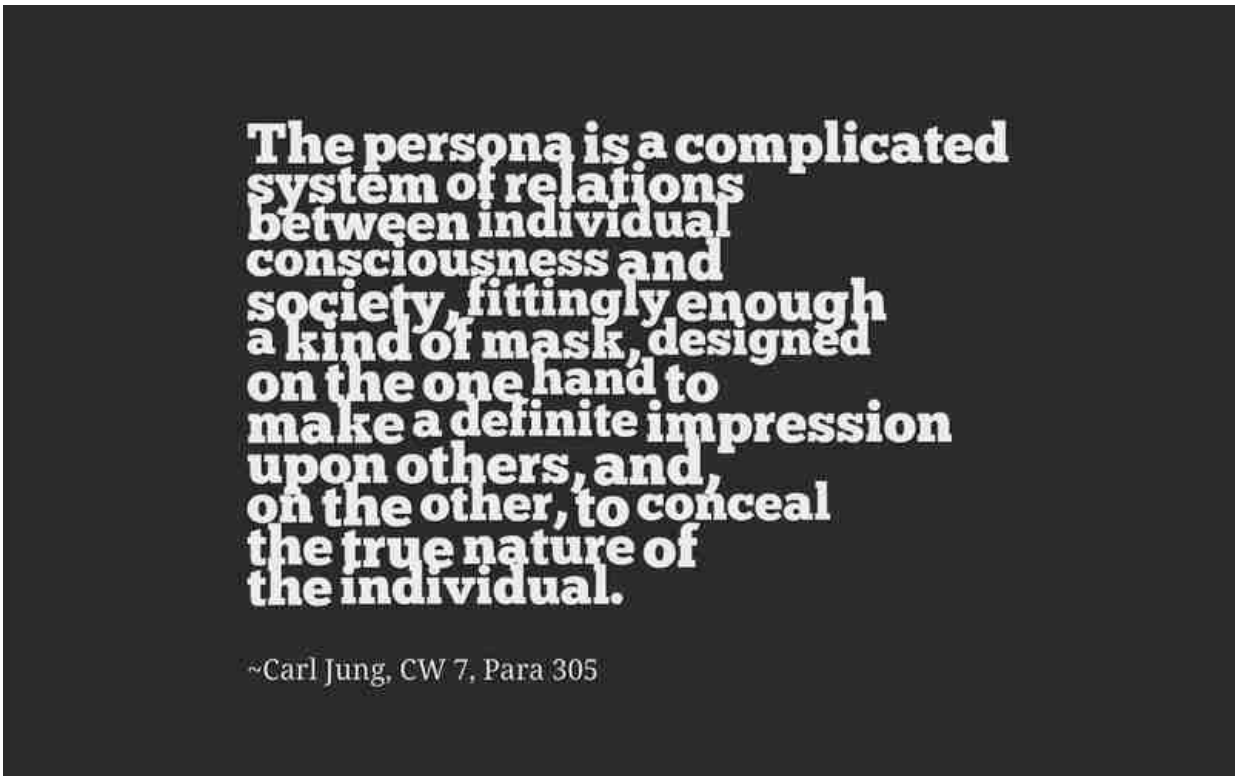
The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.
~Carl Jung, CW 7, Para 305

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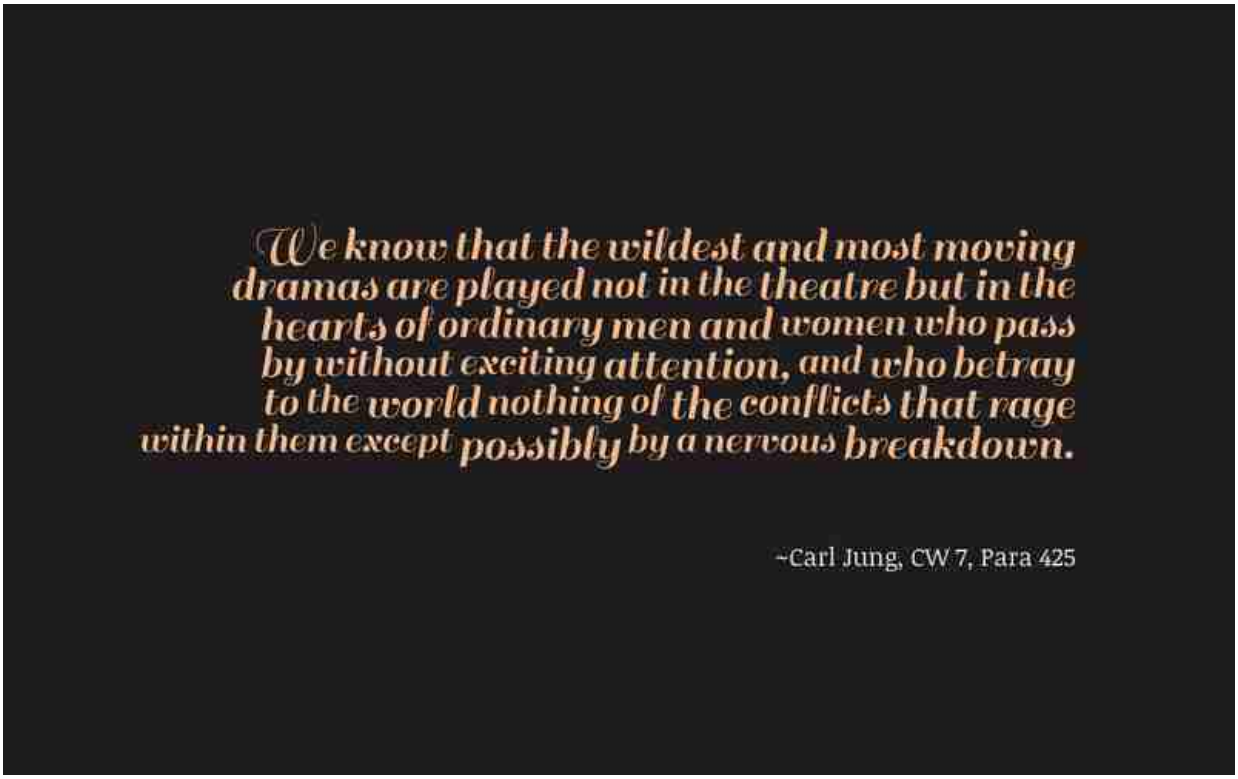
We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.
~Carl Jung, CW 7, Para 425

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But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids.
~Carl Jung, CW 11, Para 134

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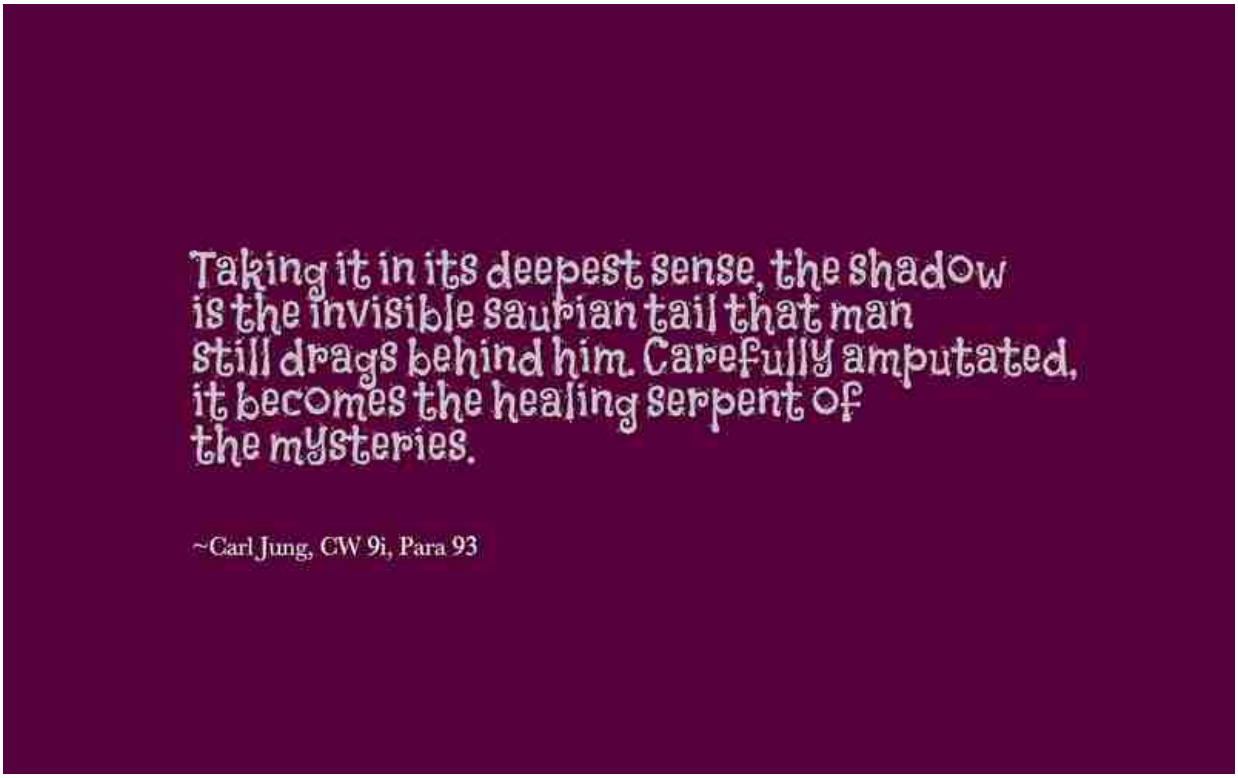
Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries.
~Carl Jung, CW 9i, Para 93

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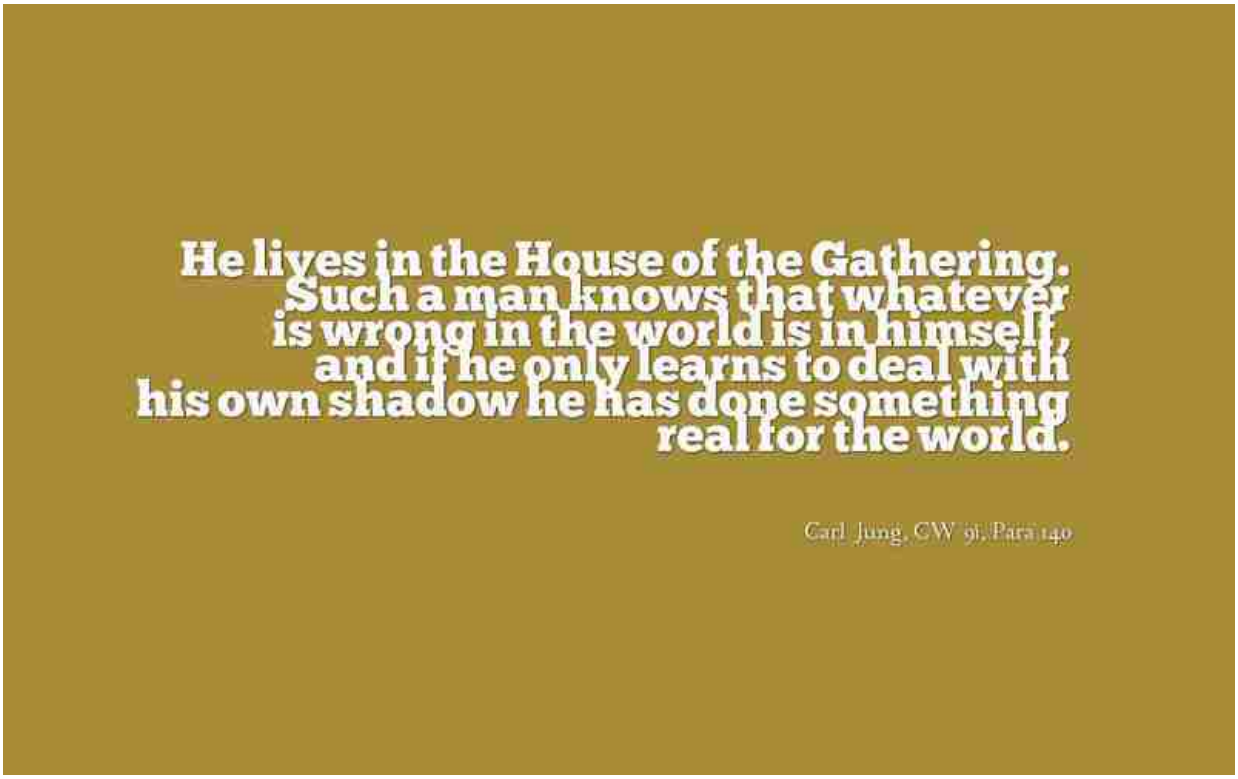
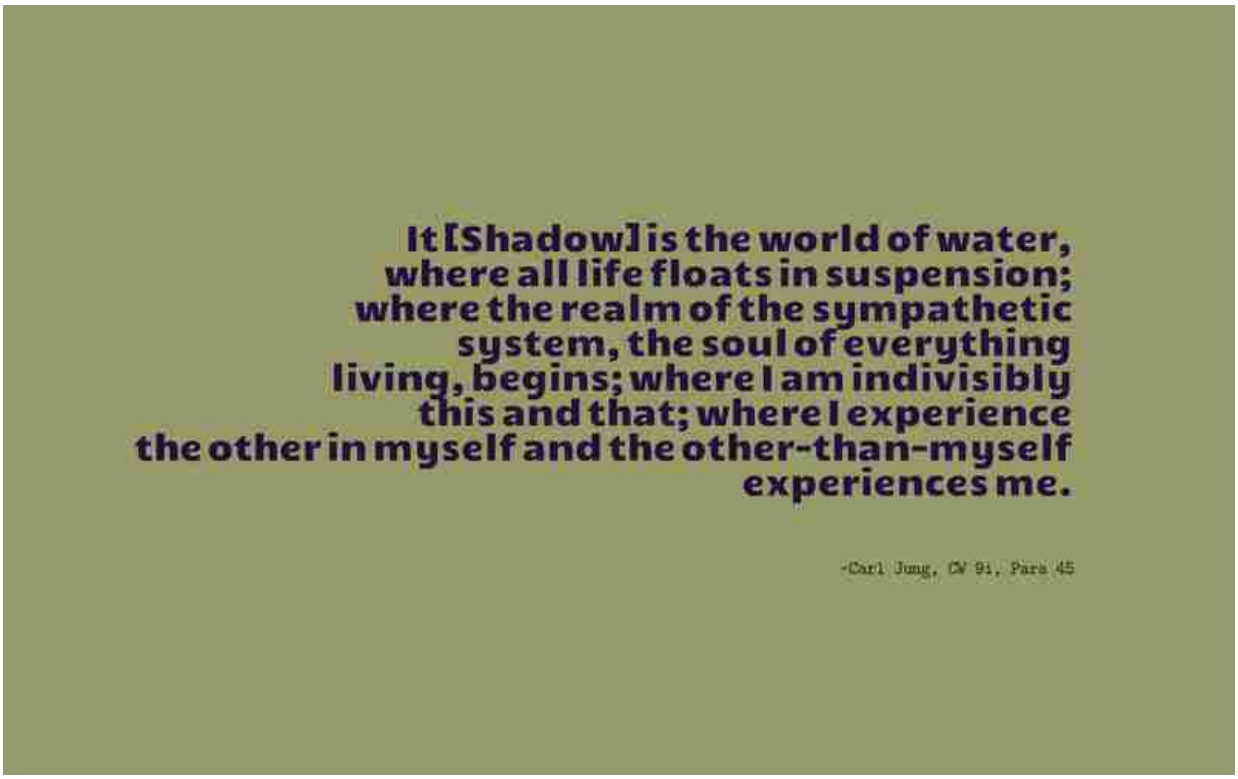
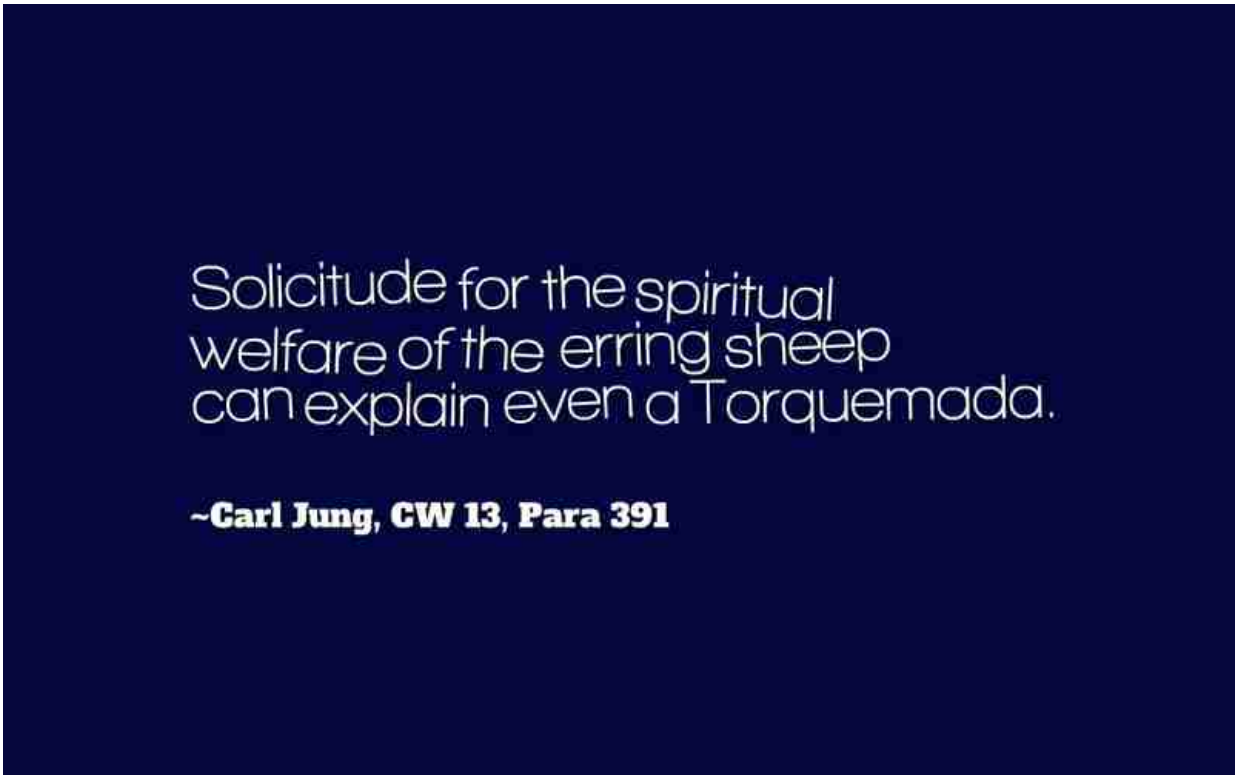

He lives in the House of the Gathering.
Such a man knows that whatever
is wrong in the world is in himself,
and if he only learns to deal with
his own shadow he has done something
real for the world.
Carl Jung, CW 9i, Para 140

He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140


It [Shadow] is the world of water,
where all life floats in suspension;
where the realm of the sympathetic
system, the soul of everything
living, begins; where I am indivisibly
this and that; where I experience
the other in myself and the other-than-myself
experiences me.
-Carl Jung, CW 9i, Para 45

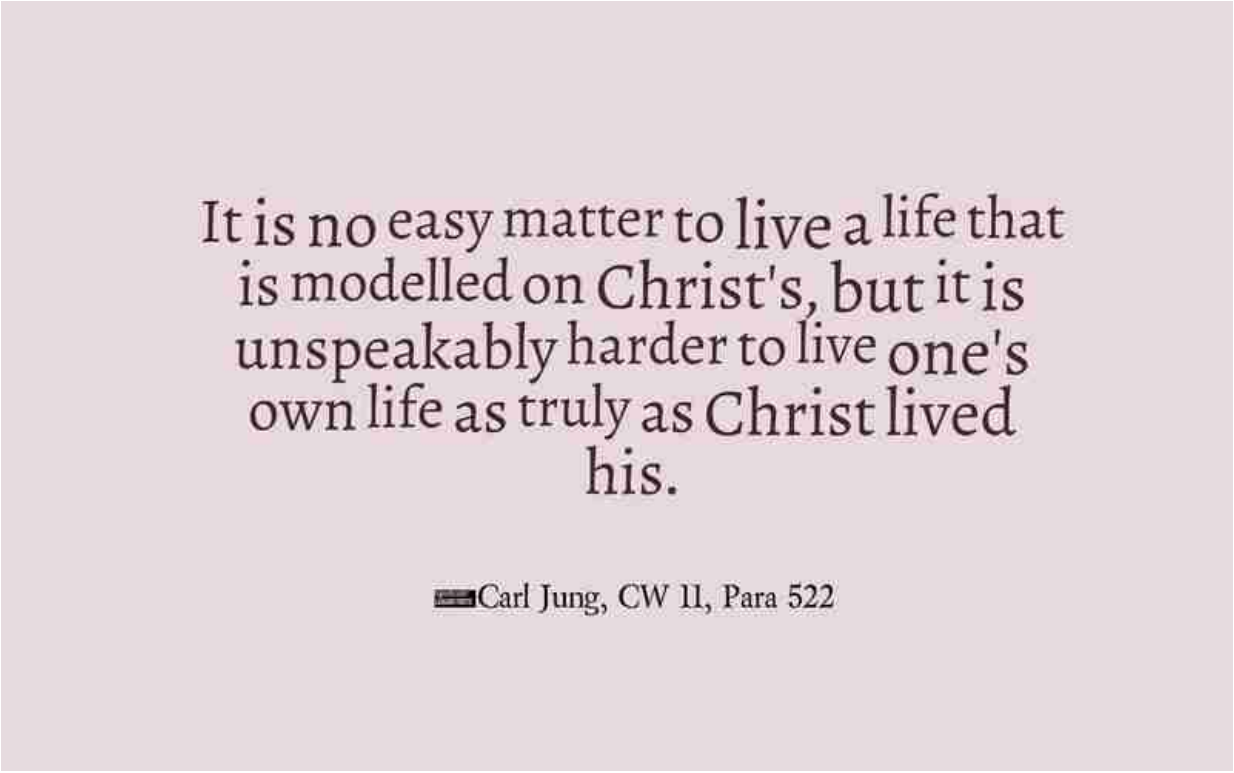
It [Shadow] is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the

other-than-myself experiences me. Carl Jung, CW 9i, Para 45



Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87


It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.
Carl Jung, CW 11, Para 522

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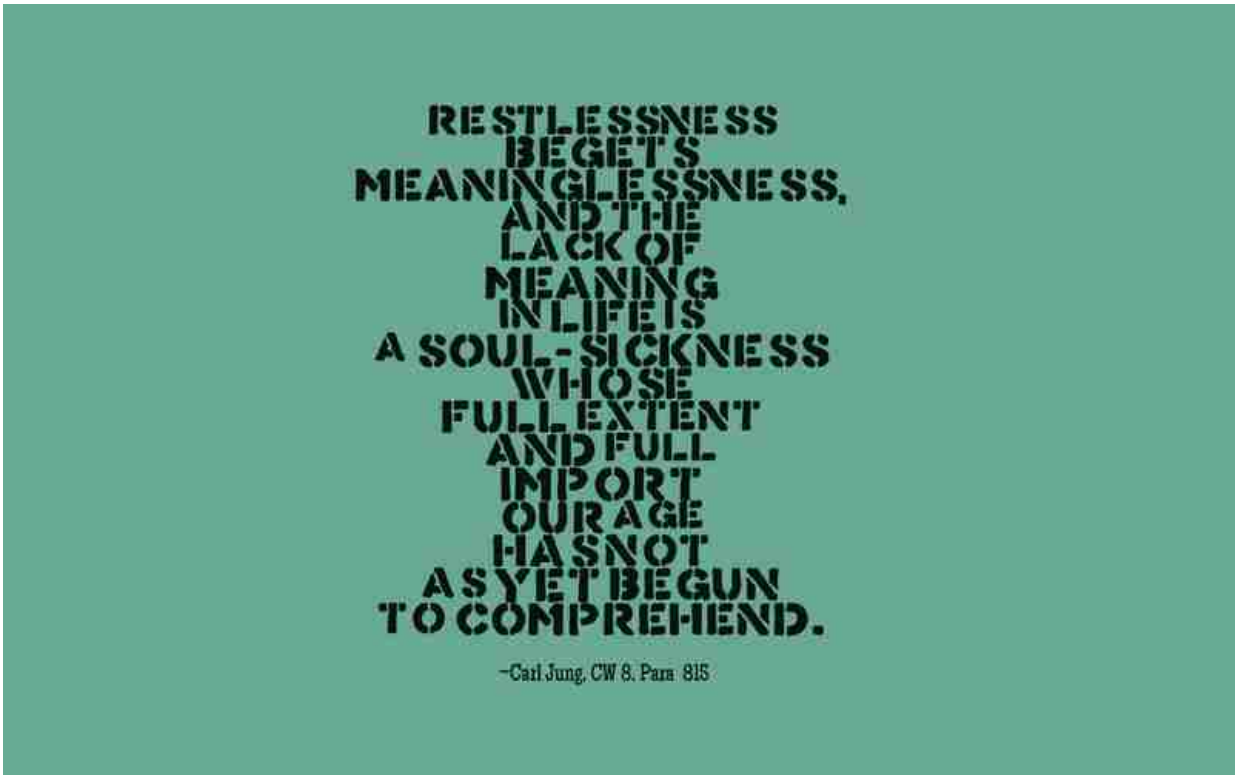
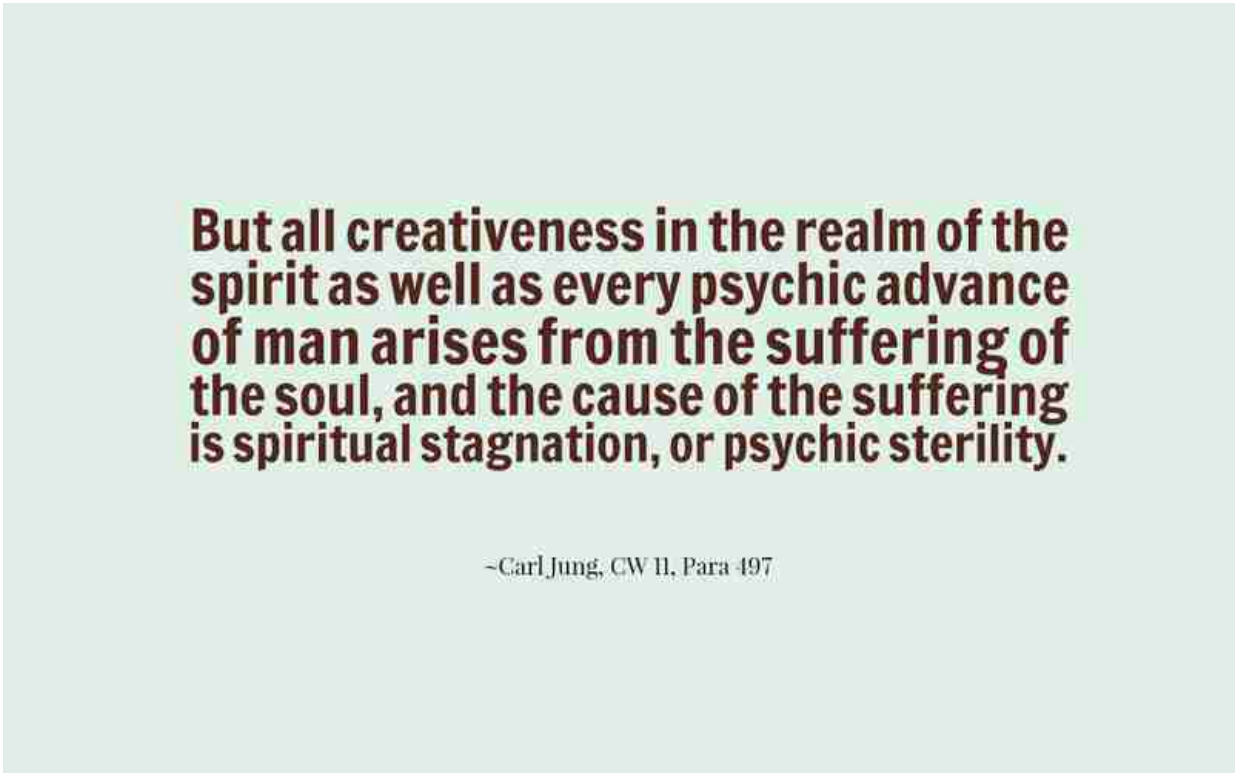


Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815


But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.
~Carl Jung, CW 11, Para 497

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Each individual is a new experiment
of life in her ever-changing moods,
and an attempt at a new solution
or new adaptation.
~Carl Jung, CW 17, Para 173

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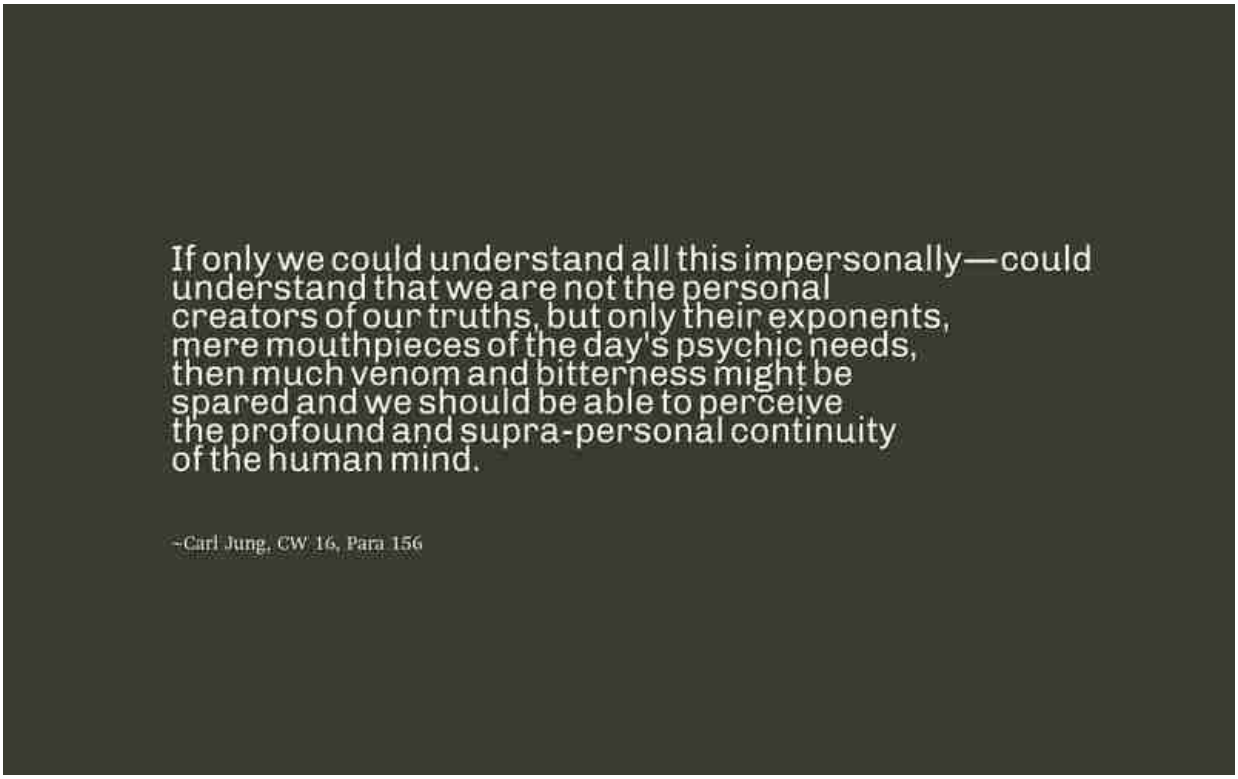
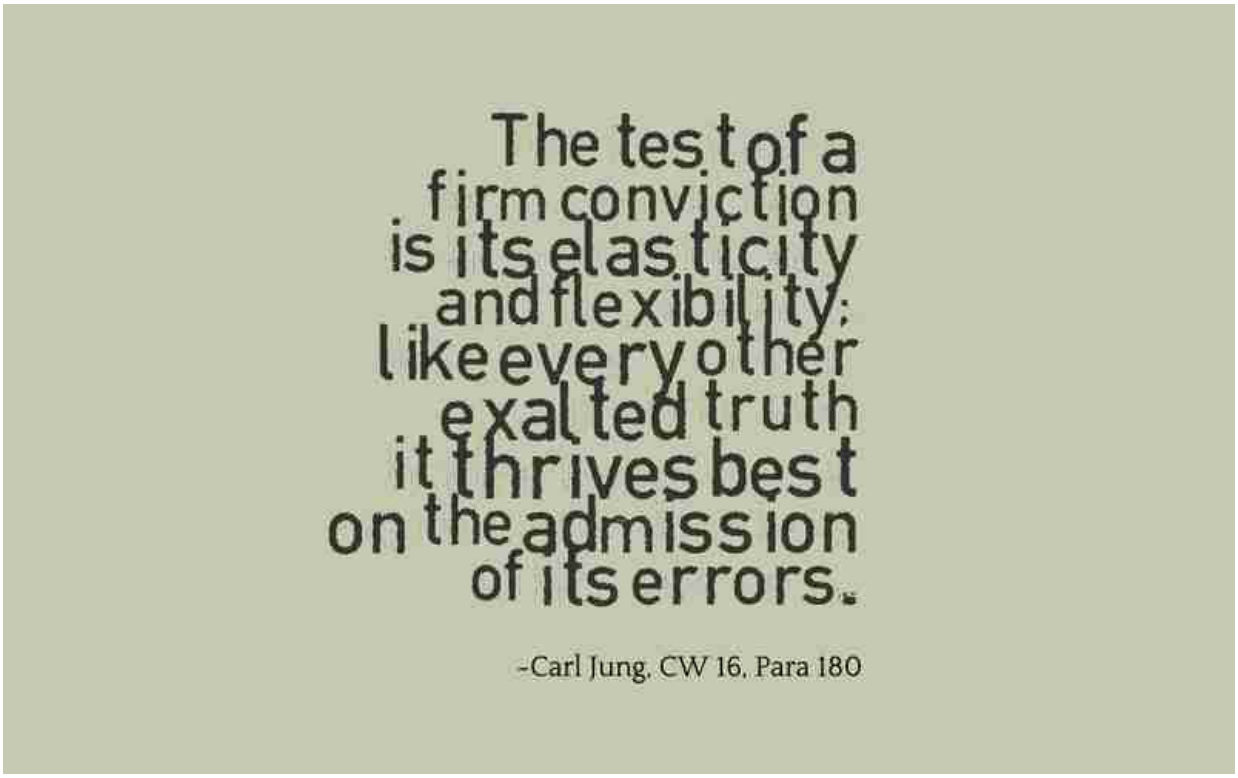

If only we could understand all this impersonally—could
understand that we are not the personal
creators of our truths, but only their exponents,
mere mouthpieces of the day's psychic needs,
then much venom and bitterness might be
spared and we should be able to perceive
the profound and supra-personal continuity
of the human mind.
~Carl Jung, CW 16, Para 156

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156



The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread.
Carl Jung, CW 11, Para 247

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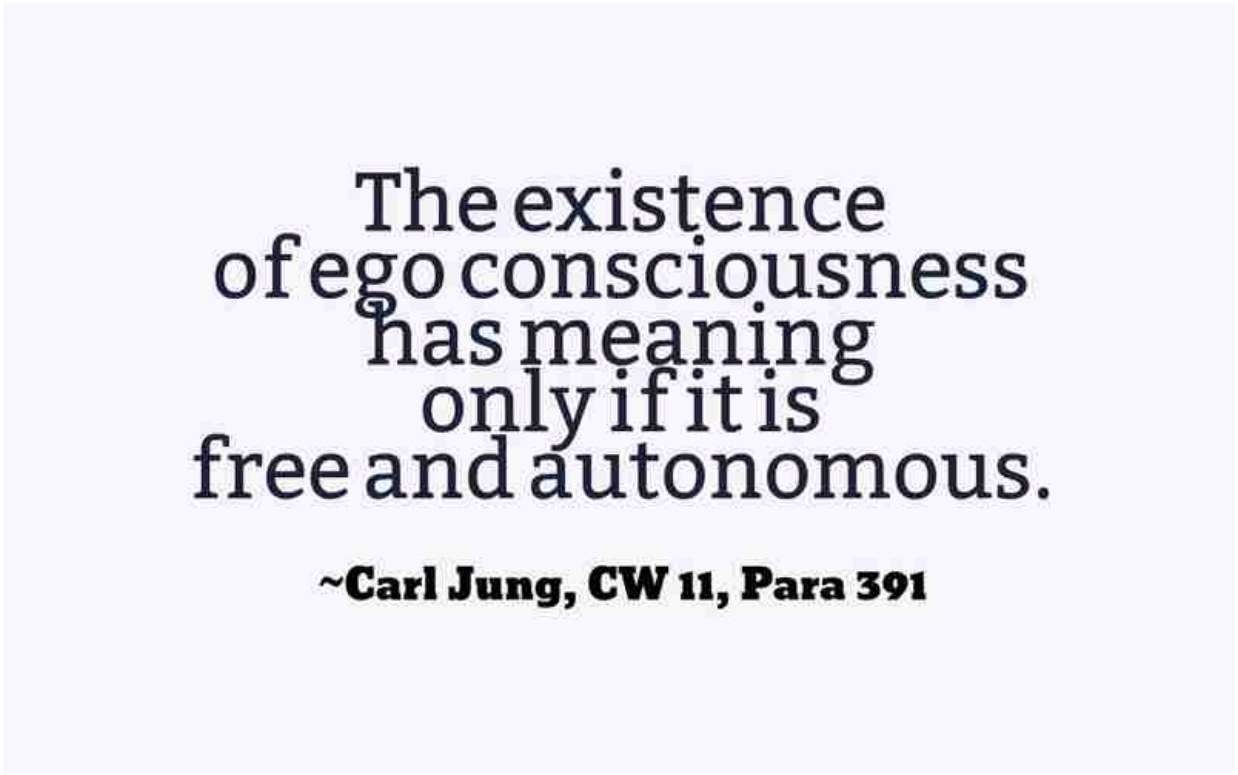
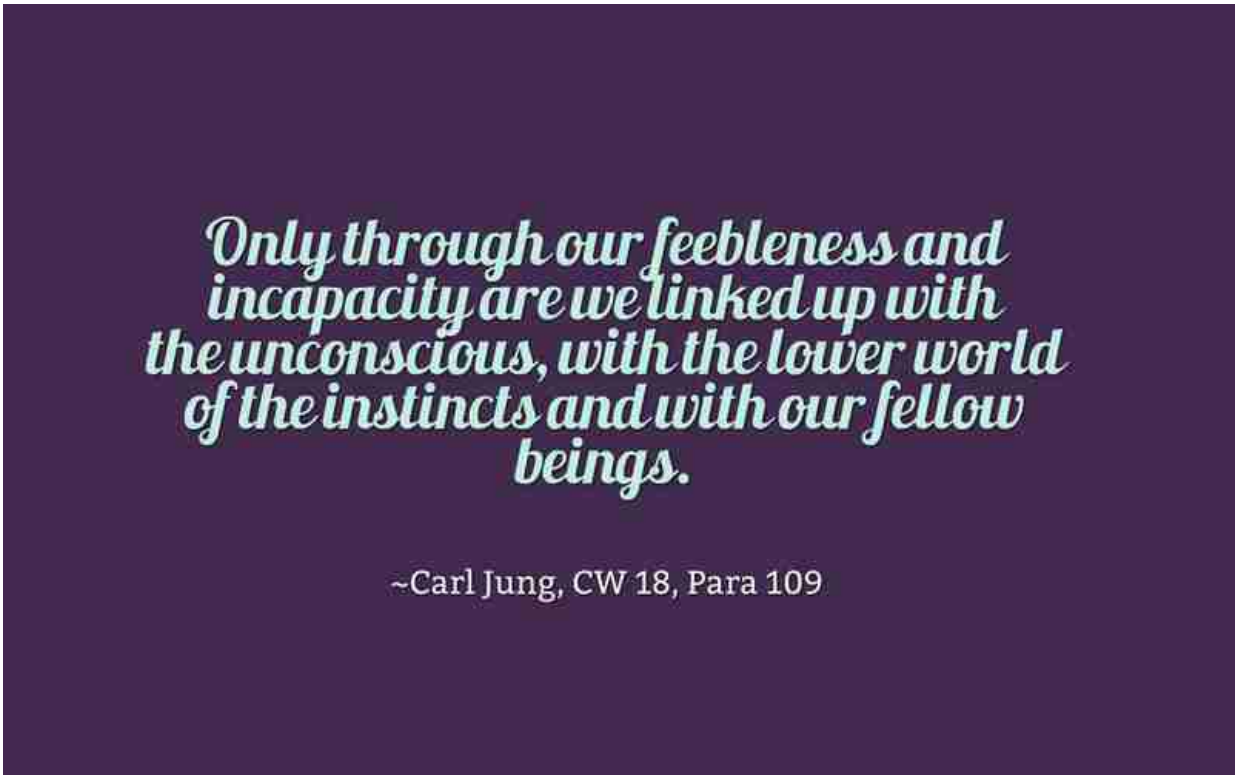


The existence of ego consciousness has meaning only if it is free and autonomous. Carl Jung, CW 11, Para 391


Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings.
~Carl Jung, CW 18, Para 109

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Bingo

Carl Jung on “Truth” – Anthology (2016-12-26 02:30)

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day’s psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Let-

ters Volume 1, Pages 59-61.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Page 33.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung CW 16, Page 304.

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; CW 11, Page 45.

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jungl CW 10, Page 317.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus : "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling.

Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use. Carl Jung; Man and His symbols; Page 19.

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Page 780

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung; CW 9ii; Para 429.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

I do not combat the Christian truth, I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters Vol. 1, Page 111.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth.

It is a general truth that the earth is depreciated and misunderstood...For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.
The Dharma Kaya = the world of absolute truth.
The Sambhoga Kaya = the world of subtle bodies.
The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Jung-Ostrowski, Page 48.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

So you see, man is not complete when he lives in a world of statistical truth. Carl Jung, Evans Conversations, Page 36.

Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. Carl Jung, Evans Conversations, Page 36

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, Man and His Symbols, Page 92.

But alas, it is a sad truth that usually those who know nothing for themselves take to teaching others, in spite of the fact that they know the best method of education is the good example. Carl Jung, Letters Vol. II, Pages 549-550

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 16, Page 317

All old truths want a new interpretation, so that they can live on in a new form. Carl Jung, Letters Vol. II, Pages 163-174

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really on-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

Theologians call their creed a symbolum but they refuse to call their truth "symbolic." Carl Jung, Letters Vol. II, Pages 201-208

In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. II, Page 291.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions. Carl Jung, Letters Vol. II, Pages 367-368

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

It has been my endeavour to complement the obvious insufficiency of statistical truth through a description of improbable facts and their nature, within the confines of psychology at least. Carl Jung, Letters Vol. II, Pages 373-375

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Pages 416-417

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464
The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with. Carl Jung, Letters Vol. II, Pages 500-502

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Pages 504-506

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived

at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights. Carl Jung, Letters Vol. II, Pages 504-506

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths. Carl Jung, Letters Vol. II, Pages 504-506

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Pages 631-632

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, Letters Vol. II, Pages 592-597.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature. Carl Jung, Letters Vol. II, Pages 617-620

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88.

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

It is in very truth the eternally living, creative, germinal layer in each of us, and though it may make use of age-old symbolical images it nevertheless intends them to be understood in a new way. Carl Jung, CW 4, Para 760

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

When Nietzsche said “God is dead,” he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Pages 56-57

Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis, Page 89.

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

My anima constantly repeats the saying: “The power of truth is great and will prevail”. Carl Jung, Letters Vol. I, Pages 305-306

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Pages 123-124

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16m Para 314

Carl Jung: The pole is the center of a rotating system, which actually represents the mandala. (2016-12-26 02:30)

Dear Professor [Pauli] 14 October 1935

Please accept my grateful thanks for your friendly cooperation.

As I have already stated. you can rest assured that your anonymity will be guaranteed in every respect.

I have selected only the dreams that contain symbols of the "Self: and these I have largely condensed.

The interpretation is not of a personal nature and refers solely to the configuration of ideas. to which moreover.

I have given historical parallels are simply facts, which can only be disputed insofar as it would be possible to challenge the historical authenticity of the evidence.

The personal associations of the dream are much closer to the dreamer than the purely abstract associations of ideas.

I shall take the liberty of sending you a copy, and I think you will find that wherever possible I have omitted any personal references

Thus. there is hardly likely to be anything in my essay with which you might disagree for the historical parallels are simply facts ,which can only be disputed insofar as it would be possible to challenge the historical authenticity of the evidence.

The personal associations of the dream are much closer to the dreamer than the purely abstract associations of ideas.

I shall take the liberty of sending you a copy, and I think you will find that wherever possible I have omitted any personal references.

In your case, the idea of the polar-force image is probably connected with your earliest dreams of the pole of Heaven.

The pole is the center of a rotating system, which actually represents the mandala.

The basic primeval idea behind this seems to be that people are classified in this field of force.

The “pole” is also represented, as seems to be the case with you, as an emanating nucleus.

I have just discovered such a medieval representation in London,

The nucleus is often depicted as a lapis, as a mediator, as a vinculum and ligamentum elementarum, the connection of the elements.

The idea seems to be linked to the medieval concept of the microcosm and macrocosm, according to which all men are contained in the macrocosm with every individual representing the whole as a microcosm.

The dipoles probably indicate first and foremost the complementary relationship in a self-regulating system.

Thus in psychological terms: conscious = unconscious, projected: man and woman, which, next to the family. represent the simplest case of participation.

The rotation of one pole is indisputably the beginning of individuation, hence the numerous rotation symbols in your dreams (historically designated as circulation spiritum, and in Chinese as the circulation of light).

It is probably basically a spiral rotation with a perpetual movement toward the nucleus.

The representation by isotopes and spectral lines is along the same lines.

They are fixed units or fixed groupings of units symbolizing the individual case (= individual + related individual or series of individuals).

Generally speaking, the unconscious is thought of as psychic matter in an individual.

However, the self-representation drawn up by the unconscious of its central structure does not accord with this view, for everything points to the fact that the central structure of the collective unconscious cannot be fixed locally but is an ubiquitous existence identical to itself; it must not be seen in spatial terms and consequently, when projected onto space, is to be found everywhere in that space.

I even have the feeling that this peculiarity applies to time as well as space.

The representation of the collective unconscious usually consists of the so-called quatemium-which is the medieval term-meaning the fourfold emanation or radiation that has been designated by a medieval philosopher as the exterior of the nucleus.

A biological analogy would be the functional structure of a termite colony, possessing only unconscious performing organs, whereas the center, to which all the functions of the parts are related, is invisible and not empirically demonstrable.

The radioactive nucleus is an excellent symbol for the source of energy of the collective unconscious, the ultimate external stratum of which appears as individual consciousness.

As a symbol, it indicates that consciousness does not grow out of any activity that is inherent to it; rather, it is constantly being produced by an energy that comes from the depths of the unconscious and has thus been depicted

in the form of rays since time immemorial.

The center is thus represented by the Greek Gnostics as Spinther (the spark) or as Phos archetypon (the archetypal light) .

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part.

In this case, the rays are directed onto the earth from outside through the medium of the stars.

So one could speak here in terms of an introverted and an extraverted attitude.

However, I believe that they are essentially one and the same thing, in that these opposites only come into being through the projection onto space of what is in itself a non-spatial (i.e., transcendental) existence.

In my essay, I have actually attempted to show these things to a certain extent but have deliberately refrained from going into the parallels with physics, since, for obvious reasons, I did not wish to draw attention to this particular aspect.

The center, or the nucleus, has always been for me a symbol of the totality of the psychic, as the conscious plus the unconscious, the center of which does not coincide with the ego as the center of consciousness, and consequently has always been perceived as being external.

That is also why it was always projected onto the conception of the Deity, the One, the Monad, and so on.

I hope you are enjoying America.

With best wishes, I remain,

Yours sincerely,

[C. G. JUNG] Carl Jung, Atom and Archetype, Pages 12-14

Carl Jung on "Sin" – Anthology **(2016-12-26 03:30)**

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125,

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Pages 32-35.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters

Vol. II, Pages 267-268.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Pages 471-473

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

The sin to be repented, of course, is unconsciousness. Carl Jung, Aion, Pages 191-192.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

Carl Jung on the "Body" – Anthology **(2016-12-26 03:30)**

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with
the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now,
the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in

the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional
entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon

God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great

Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, Modern Psychology, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, Modern Psychology, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, Modern Psychology, Page 21.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, Modern Psychology, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psychotherapy is always called in. Carl Jung, Modern Psychology, Page 236.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, Modern Psychology, Page 224.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, Modern Psychology, Page 213.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.The crab belongs to the motif of the helpful animal. Carl Jung, Modern Psychology, Vol. 1, Pages 136-139.

The position of the body produces some dreams, and a real noise can work itself into a dream in a most peculiar way. Carl Jung, Modern Psychology, Vol. 1, Page 134.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, Modern Psychology, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is... Carl Jung, Modern Psychology, Vol. 1, Page 58.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode

of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly

nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

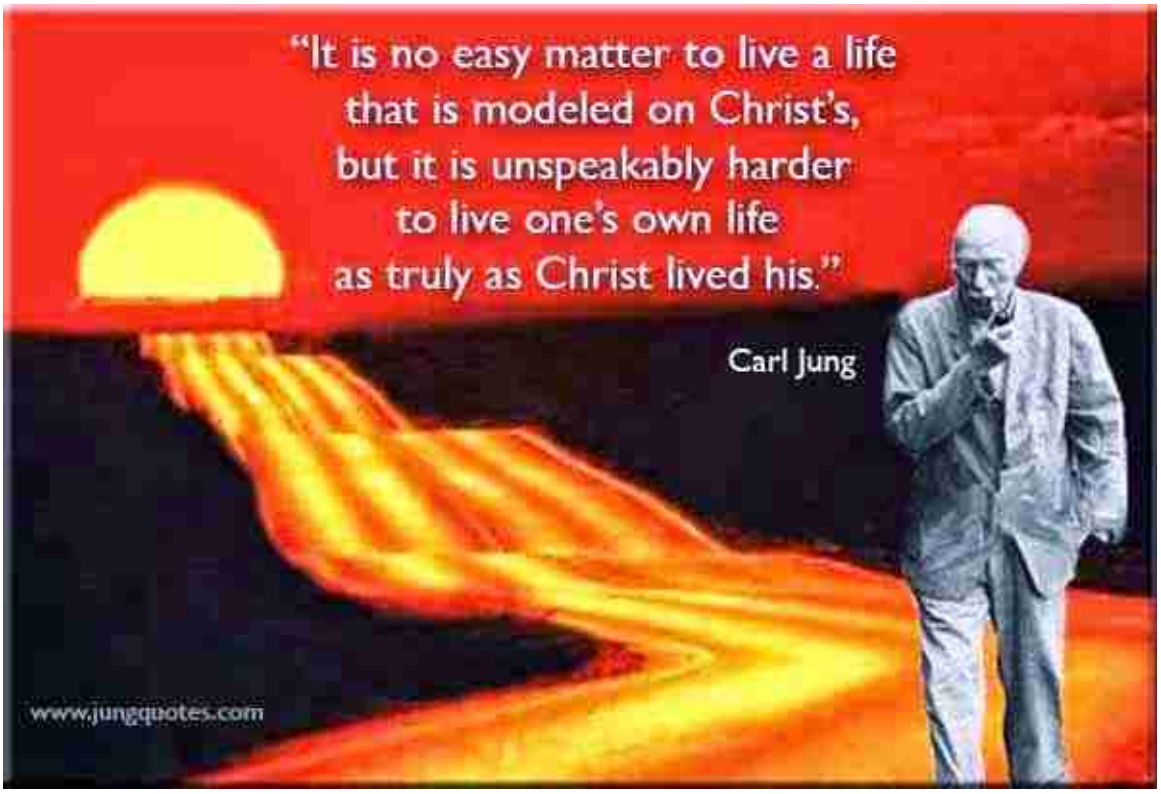
If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

Carl Jung on "Self-Realization" - Anthology **(2016-12-27 02:30)**


"It is no easy matter to live a life
that is modeled on Christ's,
but it is unspeakably harder
to live one's own life
as truly as Christ lived his."
Carl Jung
www.jungquotes.com

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula.

Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic

structure spreads them over a span of at least ten thousand years.

Hence there is absolutely no truth that does not spell salvation to one person and damnation to another.

All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line.

And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion.

And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him.

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life.

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

Convictions and moral values would have no meaning if they were not believed and did not possess exclusive validity.

And yet they are man-made and time-conditioned assertions or explanations which we know very well are capable of all sorts of modifications, as has happened in the past and will happen again in the future. Carl Jung, CW 13, Para 230

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human.

Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132

Error is just as important a condition of life's progress as truth. Carl Jung, CW 4, Para 451

A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510

Human reality is made up of a thousand vulgarities. Carl Jung, CW 18, Para 56

In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism.

Not that heroic demands are never put to us: on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands on our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed

that cannot be seen from the outside.

It does not glitter, is not belauded, and it always seeks concealment in everyday attire. Carl Jung, CW 4, Para 72

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it.

It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness.

But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code. Carl Jung, CW 17, Para 80

Be the man through whom you wish to influence others.

Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded in the long run.

The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations.

The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. 1048:289

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15

Affects usually occur where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence
of a lower level of personality.

On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment. Carl Jung, CW 9i, Para 15

It is through the "affect" that the subject becomes involved and so comes to feel the whole weight of reality.

The difference amounts roughly to that between a severe illness which one reads about in a text-book and the real illness which one has.

In psychology one possesses nothing unless one has experienced it in reality.

Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside. Carl Jung, CW 9i, Para 61

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling.

The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development.

This culminates in wisdom if feeling is supplemented by reflection and rational insight.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of
us at any moment.

The withdrawal of metaphysical project at least hold it at arm's length and prevent it from storming the citadel of the ego. Carl Jung, CW 11, Para 143

Bondage and possession are synonymous.

Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom.

In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me"

The latter formulation would certainly rob us even of the illusion of freedom.

But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in
consciousness.

Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness.

However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom.

An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since every-thing would proceed just as well or even better unconsciously.

The existence of ego consciousness has meaning only if it is free and autonomous.

By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are.

There are temporal, local, and individual differences in the degree of dependence and freedom.

In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory.

Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex.

All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism.

Why is this?

Because under the barbarian's thin veneer of culture the wild beast lurks in readiness, amply justifying his fear.

But the beast is not tamed by locking it up in a cage.

There is no morality without freedom.

When the barbarian lets loose the beast within him, that is not freedom but bondage.

Barbarism must first be vanquished before freedom can be won.

This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains
that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself.

This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws
imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself.

Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible.

That is why morality is found at all levels of society.

It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group.

Beyond that, they cease.

There the old truth runs: Homo homini lupus.

With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies.

There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations.

This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality.

This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114

Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied.

We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo.

We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment.

The artful denial of a problem will not produce conviction: on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need. Carl Jung, CW 8, Para 751

Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to
shirk the duty of confronting themselves.

They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. Carl Jung, CW 13, Para 142

Naturally, you can make a wrong use of self-knowledge, just as of any other knowledge. Carl Jung, CW 18, Para 18

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be
made conscious if only one took sufficient trouble.

The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed.

Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation.

In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings.

Our virtues only enable us to be independent.

There we do not need anybody, there we are kings; but in our inferiority we are linked up with mankind. Carl Jung, CW 18, Para 109

Wherever an inferiority complex exists, there is a good reason for it.

There actually is an inferiority somewhere, though not just where one supposes it is.

Modesty and humility are not signs of an inferiority complex.

They are highly estimable, indeed admirable virtues and not complexes.

They prove that their fortunate possessor is not a presumptuous fool but knows his limitations, and will therefore never stumble beyond the bounds of humanity, dazzled
and intoxicated by his imagined greatness. Carl Jung, CW 18, Para 18

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes.

You can only help him to become sufficiently aware of them and to start a conscious conflict within himself.

In this way the complex becomes a focus of life.

Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive.

It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

We all have complexes; it is a highly banal and uninteresting fact. Even the incest complex which you can find anywhere if you look for it is terribly banal and therefore
uninteresting.

It is only interesting to know what people do with their complexes. Carl Jung, CW 18, Para 94

The people who fancy they are sure of themselves are the ones who are truly unsure.

Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness.

In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference.

But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 60, Para 307

That the greatest effects come from the smallest causes has become patently clear not only in physics but in the field of psychological research as well.

How often in the critical moments of life everything hangs on what appears to be a mere nothing! 59:408

People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned
maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations.

All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications.

Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at every step. Carl Jung, CW 5, Para 62

To strive for perfection is a high ideal.

But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve."

Nobody is perfect.

Remember the saying: "None is good but God alone" [Luke 18:19], ^"^^ nobody can be.

It is an illusion.

We can modestly strive to fulfil ourselves and to be as complete human beings as possible, and that will give us trouble enough. Carl Jung, CW 18, Para 149

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty.

And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness.

A conflict of duty forces us to examine our conscience and thereby to discover the shadow. Carl Jung, CW 18, Para 17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.

To become conscious of it involves recognizing the dark aspects of the personality as present and real.

This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9ii, Para 14

To confront a person with his shadow is to show him his own light.

Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self.

Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness.

One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Para 335

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin.

Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins.

Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

Christ the ideal took upon himself the sins of the world.

But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9

"Redemption" does not mean that a burden is taken from one's shoulders which one was never meant to

bear.

Only the "complete" person knows how unbearable man is to himself. Carl Jung, CW 9ii, Para :125

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul, and be convinced
that it is worth his while to persevere with himself.

Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should
exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511

I cannot love anyone if I hate myself.

That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves.

That is not a virtue but a vice.

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion.

Nowadays any coward can make himself respectable by going to church and loving his neighbour.

But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

The healthy man does not torture others—generally it is the tortured who turn into torturers. Carl Jung, CW 18, Para 56

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such
as patience, love, faith, hope, and humility.

It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!"

And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves?

when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom?

when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything?

Can we ever really endure ourselves?

"Do unto others . . ."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them
in useless fantasies.

Then at least he lives, and does not waste his life in fruitless struggles.

If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better.

A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 439

We understand another person in the same way as we understand, or seek to understand, ourselves.

What we do not understand in ourselves we do not understand in the other person either.

So there is plenty to ensure that his image will be for the most part subjective.

As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para 508

If one does not understand a person, one tends to regard him as a fool. Carl Jung, CW 14, Para 147

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties.

It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint.

Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all
that has happened is that an inferior "soul" has emigrated from one person to another.

The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye.

The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams.

The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific

and impartial evaluation of a psyche different from that of the observing subject.

These conditions are fulfilled only when the observer is sufficiently informed about the nature and scope of his own personality.

He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

We always start with the naive assumption that we are masters in our own house.

Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us.

For many people this hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is
not necessarily identical with their own. Carl Jung, CW 7, Para 329

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Para 258

The real existence of an enemy upon whom one can foist ofT everything evil is an enormous relief to one's conscience.

You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518

Our unwillingness to see our own faults and the projection of them onto others is the source of most quarrels, and the strongest guarantee that injustice, animosity, and persecution will not easily die out. Carl Jung, CW 18, Para 15

A man's hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453

When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing
or person.

In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion.

We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516

You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119

Everything that works from the unconscious appears projected on others.

Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9 ii, Para 17

The essential thing is that we should be able to stand up to our judgment of ourselves.

From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves.

If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without.

And anyway, there are as many opinions as there are heads to think them.

We come to realize that our own judgment has as much value as the judgment of others.

One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong.

Although we do not know what it is, it is as though it were known somewhere. Carl Jung, CW 13, Para 164

How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation
or a compensatory effect, approval or resentment.

This process of coming to terms with the Other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show
us and which we ourselves would never have admitted. Carl Jung, CW 14, Para 706

The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

Only a fool is interested in other people's guilt, since he cannot alter it.

The wise man learns only from his own guilt.

He will ask himself: Who am I that all this should happen to me?

To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

To know where the other person makes a mistake is of little value.

It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one.

The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house.

We should prefer to be always "I" and nothing else.

But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves. Carl Jung, CW 9i, Para 235

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing
to grant the other its rightful personality. Carl Jung, CW 9i, Para 237

For one can fall victim to possession if one does not understand betimes why one is possessed.

One should ask oneself for once: Why has this idea taken possession of me? What does that mean in regard to myself?

A modest doubt like this can save us from falling head first into the idea and vanishing forever. Carl Jung, CW 15, Para 72

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already.

Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737

Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism.

And self-criticism, in the sense of an introspective, discriminating activity, is indispensable in any attempt to understand your own psychology.

If you have done something that puzzles you and you ask yourself what could have prompted you to such an action, you need the sting of a bad conscience and its discriminating
faculty in order to discover the real motive of your behaviour.

It is only then that you can see what motives are governing your actions.

The sting of a bad conscience even spurs you on to discover things that were unconscious before, and in this way you may be able to cross the threshold of the unconscious and take cognizance of those impersonal forces which make you an unconscious instrument of the wholesale murderer in man. Carl Jung, CW 11, Para 86

Self-knowledge, in the form of an examination of conscience, is demanded by Christian ethics.

They were very pious people who maintained that self-knowledge paves the way to knowledge of God. Carl Jung, CW 11, Para 661

We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded
to our human make-up.

They are evidently deeply ingrained in our Western minds.

Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. 1046:323

Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal.

It is not work but a weakness, even a vice.

On the other hand, when you've got the blues it is legitimate to make yourself an object of serious study, just as you can earnestly search your conscience without
lapsing into moral weakness.

Anyone who is in bad odour with himself or feels in need of improvement, any

one who, in brief, wishes to "grow," must take counsel with himself.

For unless you change yourself inwardly too, outward changes in the situation are either worthless or actually harmful. Carl Jung, CW 18, Para 16

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced
Nature as something distinct from her.

Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Para 523

The foremost of all illusions is that anything can ever satisfy anybody.

That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome. Carl Jung, CW 11, Para 905

It is not enough to jump up, puff yourself out, and shout, "I take the responsibility!"

Not only mankind but fate itself would like to know who has promised to take this great step and whether it is someone who can take the responsibility.

We all know that anyone can say so.

It is not the position that makes the man, but the man doing his work.

Therefore self-searching, with the help of one or more persons, is (or rather should be) the essential condition for taking on a higher responsibility, even if it be only that of

realizing the meaning of individual life in the best possible form and to the fullest possible extent.

Nature always does that, though without responsibility, for this is the fated and divinely allotted task of man. Carl Jung, CW 18, Para 17

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is
already on the road to perdition. Carl Jung, CW 10, Para:413

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information.

The individual has a right, indeed it is his duty, to set up and apply his own standard of value.

In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912

If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch.

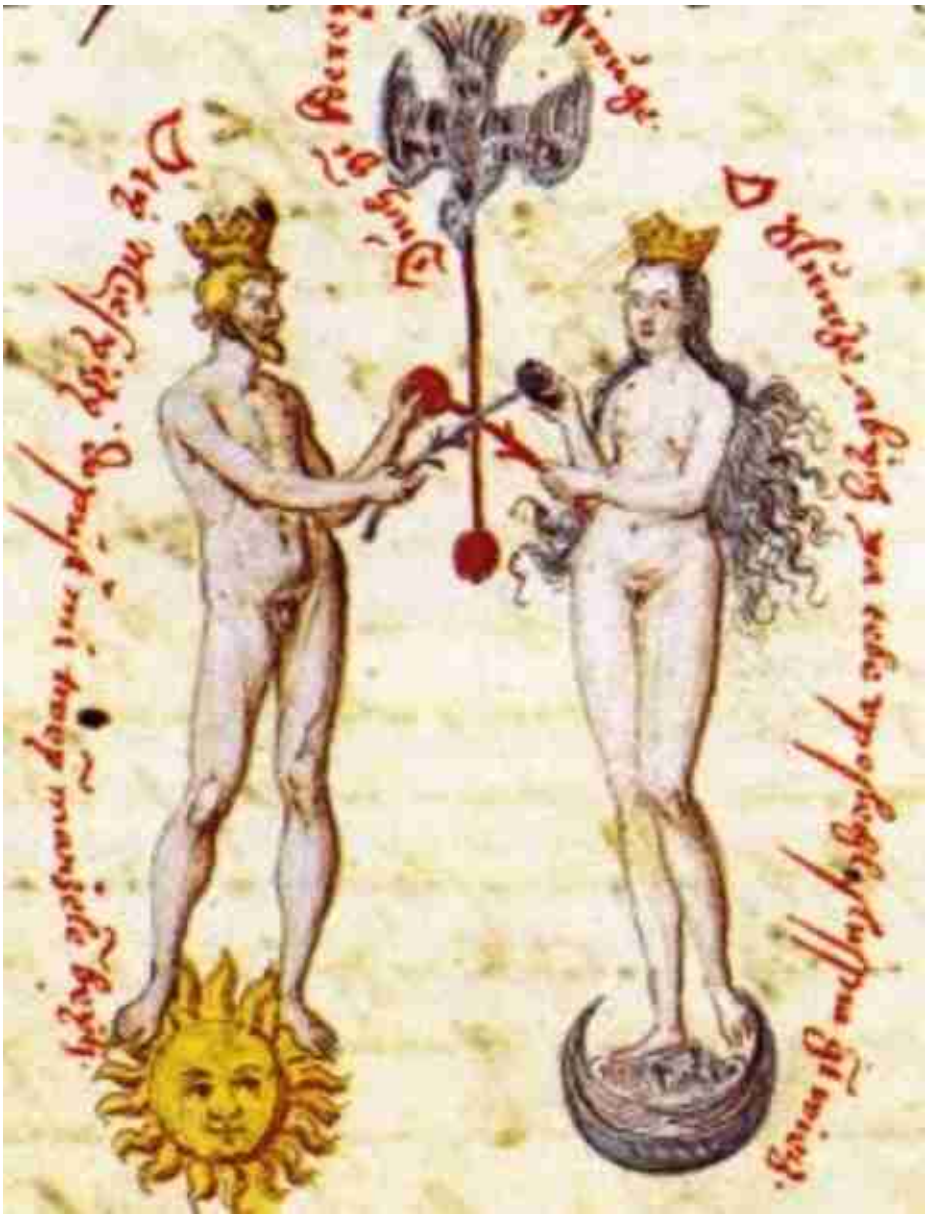
Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know. Carl Jung, CW 7, Para 4

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power.

Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Para 5

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal uniton whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal, 106:588

Carl Jung on “Man and Woman” – Anthology (2016-12-27 02:30)



Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.

The one is but the shadow of the other. Carl Jung, CW 7, Para 78

It is hard to believe that this teeming world is too poor to provide an object for human love—it offers boundless opportunities to everyone.

It is rather the inability to love which robs a person of these opportunities.

The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful.

What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love.

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Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us
on to greater efforts. Carl Jung, CW 5, Para

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love.

But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children.

You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within
the framework of present-day ideals and conventions.

Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the
mother for whose sake everything that embraces, protects.

nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ideals. Carl Jung, CW 13, Para 147

A mother-complex is not got rid of by blindly reducing the mother to human proportions.

Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle.

That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that,
from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues.

This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends.

Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life
—
mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret.

Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are?

The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our
mother.

He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

The fact that mothers bear children is not holy but merely natural.

If people say it is holy, then one strongly suspects that something very unholy has to be covered up by it.

Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality),
its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies
they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the
last is the so-called "sexual question."

This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros.

One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence.

It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427

We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side.

This danger certainly exists, for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure inside themselves sugary virtues and a moral megalomania. Carl Jung, CW 5, Para 221*

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question."

We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men.

Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose.

No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it.

It is obviously a reaction against a too rigorous morality.

It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered them selves with moral laws and moral problems.

There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex.

From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view.

We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity.

This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers.

All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. 89:666

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. 101:440

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable
field where it does not belong, and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere.

Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning.

A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive.

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant.

This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents
an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. iooa:295*

It is undoubtedly true that instinctuality conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality
and ethics can never be avoided.

It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to
recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws.

Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life
as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620

Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure.

"Eros is a mighty daemon," as the wise Diotima said to Socrates.

We shall never get the better of him, or only to our own hurt.

He is not the whole of our inward nature, though he is at least one of its essential aspects. Carl Jung, CW 7, Para

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it.

He belongs on one side to man’s primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity

and identity.

This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to
that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers.

Even more is it a return to the mother's womb, into the teeming depths of an as yet unconscious creativity.

It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the
impersonal power of fate. 44:330

So far as we know, consciousness is always ego-consciousness.

In order to be conscious of myself, I must be able to distinguish myself from others.

Relationship can only take place where this distinction exists. Carl Jung, CW 17, Para 326

Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility.

This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 16, Para 163

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust.

For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

It must be admitted that a fit of rage or a sulk has its secret attractions.

Were that not so, most people would long since have acquired a little wisdom. Carl Jung, CW 11, Para 619

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the
mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship.

This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and
there, motives.

As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a

very long climb. Carl Jung, CW 17, Para 327

Why is it that we are especially interested in psychology just now?

The answer is that everyone is in desperate need of it.

Humanity seems to have reached a point where the concepts of the past are no longer adequate, and we begin to realize that our nearest and dearest are actually strangers
to us, whose language we no longer understand. It

is beginning to dawn on us that the people living on the other side of the mountain are not made up exclusively of red-headed devils who are responsible for all the evil on
this side of the mountain.

A little of this uneasy suspicion has filtered through into the relations between the sexes; not everyone is utterly convinced that everything good is in "me" and everything evil in "you."

Already we can find super-moderns who ask themselves in all seriousness whether there may not be something wrong with us, whether perhaps we are too unconscious, too antiquated, and whether this may not be the reason why when confronted with difficulties in sexual relationships we still continue to employ with disastrous results the methods of
the Middle Ages if not those of the caveman. Carl Jung, CW 18, Para xi

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural
right.

This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one.

In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants.

And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features.

She no longer appeared as an object of love, but as a persecutor or witch.

The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically.

It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated.

It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human

dignity.

Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being.

The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict.

Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

What can a man say about woman, his own opposite?

I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory.

Where is the man to be found capable of such superiority?

Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two.

Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man.

When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts.

The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious.

He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug
himself but enjoys putting it over on other people.

An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia
or of the Virgin. Carl Jung, CW 14, Para 221

The elementary fact that a person always thinks another's psychology is identical with his own effectively prevents a correct understanding of feminine psychology. 114:240

Psychology guarantees real knowledge of the other sex instead of arbitrary opinions, which are the source of the uncurable misunderstandings now undermining in increasing
numbers the marriages of our time. Carl Jung, CW 18, xiii

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the

sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman.

Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling.

But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects.

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman.

However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Carl Jung, CW 6, Para 805

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning.

Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice.

A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

As long as a woman is content to be a jemme a homme, she has no feminine individuality.

She is empty and merely glitters—a welcome vessel for masculine projections.

Woman as a personality, however, is a very different thing: here illusion no longer works.

So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her.

But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186

Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music.

For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother.

The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

It is a woman's outstanding characteristic that she can do anything for the love of a man.

But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature.

Love for a thing is a man's prerogative.

But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part.

None the less the feminine element in man is only something in the background, as is the masculine element in woman.

If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers.

A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

The conscious side of woman corresponds to the emotional side of man, not to his "mind."

Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from
the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background.

Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29

No man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés

from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and

brain splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, CW 16, Para 29

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions.

Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity.

Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . .
And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

No man is so entirely masculine that he has nothing feminine in him.

The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine."

A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish."

The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious.

No less naturally, the imago of woman (the soul-image)

becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—
a woman, in short, who can unhesitatingly receive the projection of his soul.

Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation.

Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image

exactly how a woman would have to be constituted psychically.

The same is true of the woman: she too has her inborn image of man. Carl Jung, CW 17, Para 338

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man.

It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation
for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life.

And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful
paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another.

Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes
inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona.

But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife.

In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness.

This little game of illusion is often taken to be the whole meaning of life. 1046:309

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments.

Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life.

The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture.

When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62

If you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish.

But he is most probably right, because he will very likely make foolish nonsense when he falls in love.

He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman.

This is why many intellectuals are inclined to marry beneath them.

They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught.

But they are right to be afraid, because their undoing will be in their feeling.

Nobody can attack them in their intellect.

There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it.

Therefore never force a man into his feeling when he is an intellectual.

He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly.
44:338

Perfection is a masculine desideratum, while woman inclines by nature to completeness ... a man can stand a relative state of perfection much better and for a longer period
than a woman, while as a rule it does not agree with women and may even be dangerous for them.

If a woman strives for perfection she forgets the complementary role of completeness, which, though imperfect by itself, forms the necessary counterpart to perfection. Carl Jung, CW 11, Para 620

Woman's consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them.

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far,
magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Para 223

It needs a very moon-like consciousness indeed to hold a large family together regardless of all the differences, and to talk and act in such a way that the harmonious relation
of the parts to the whole is not only not disturbed but is actually enhanced.

And where the ditch is too deep, a ray of moonlight smoothes it over. Carl Jung, CW 14, Para 227

The moon-nature is its own best camouflage, as at once becomes apparent when a woman's unconscious masculinity breaks through into her consciousness and thrusts her
Eros aside.

Then it is all up with her charm and the mitigating half-darkness; she takes a stand on some point or other and captiously defends it, although each barbed remark tears her own flesh, and with brutal short-sightedness she jeopardizes everything that is the dearest goal of womanhood. Carl Jung, CW 14, Para 228

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . .
.
It is as void of light and charm as the gentling moonlight is all heavenly peace and magic.

It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of
everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence.

Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an
attractive role: he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. Carl Jung, CW 9i, Para 169

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin.

The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman.

Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn't, he has missed and bungled his only chance of making a man of himself.

In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how
eerily it sounds!" Carl Jung, CW 9i, Para 183

The girl's notorious helplessness is a special attraction.

She is so much an appendage of her mother that she can only flutter confusedly when a man approaches.

She just doesn't know a thing.

She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter.

Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive.

This was how Pluto abducted Persephone from the inconsolable Demeter.

But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. Carl Jung, CW 9i, Para 169

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its
own unique character.

Into this territory a man must venture if he wishes to meet woman half way.

Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros.

It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258/

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something
that is less valuable.

On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff.

Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife.

One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331

The question of relationship borders on a region that for a man is dark and painful.

He can face this question only when the woman carries the burden of suffering, that is, when he is the "contained"—in other words, when she can imagine herself having a relationship with another man, and as a consequence suffering disunion within herself.

Then it is she who has the painful problem, and he is not obliged to see his own, which is a great relief to him.

In this situation he is not unlike a thief who, quite undeservedly, finds himself in the enviable position of having been forestalled by another thief who has been caught by the police.

Suddenly he becomes an honourable, impartial onlooker.

In any other situation a man always finds the discussion of personal relations painful and boring, just as his wife would find it boring if he examined her on the Critique of

Pure Reason.

For him, Eros is a shadowland which entangles him in his feminine unconscious, in something "psychic," while for woman Logos is a deadly boring kind of sophistry if she is not actually repelled and frightened by it. Carl Jung, CW 10, Para 256

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship.

For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality pre-supposes freedom.

For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

[In America] the men and women are giving their vital energy to everything except the relation between themselves.

In that relation all is confusion.

The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender.

And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry.

His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

We deceive ourselves greatly if we think that many married women are neurotic merely because they are un-satisfied sexually or because they have not found the right man or
because they have an infantile sexual fixation.

The real reason in many cases is that they cannot recognize the cultural task that is waiting for them.

We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known. 89 : 668

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex.

A man thinks he possesses a woman if he has her sexually.

He never possesses her less, for to a woman the Eros-relationship is the real and decisive one.

For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker.

This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes.

But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre.

More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs.

There is no energy left for window-climbing and duels.

If anything is to happen in the way of adultery it must not be too difficult.

In no respect must it cost too much, hence the adventure can only be of a transitory kind.

The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running
after others and that he is merely too calculating or too cowardly to follow them?

What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul?

She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is?

Is their definition of it the final embodiment of the truth?

From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying
love.

For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by
the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme.

Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently

trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the
same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage.

For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married.

The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a
snake. This was ever the way of women. Carl Jung, CW 10, Para 251

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions.

Our legislation and our social morality give no answer to this question.

Or can the Church provide a satisfactory answer?

Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased?

Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the
police.

They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage."

Healthy people need no doctors.

Marriage today has indeed become rather precarious.

In America about a quarter of the marriages end in divorce.

And the remarkable thing is that this time the scapegoat is not the man but the woman.

She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would
be inconceivable if there were no reaction from that quarter. 114:248

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will.

Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped.

This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner.

A critical atmosphere thus develops, the necessary prelude to conscious realization. Carl Jung, CW 10, Para 33i

Seldom or never does a marriage develop into an individual relationship smoothly and without crises.

There is no birth of consciousness without pain. Carl Jung, CW 10, Para 33i

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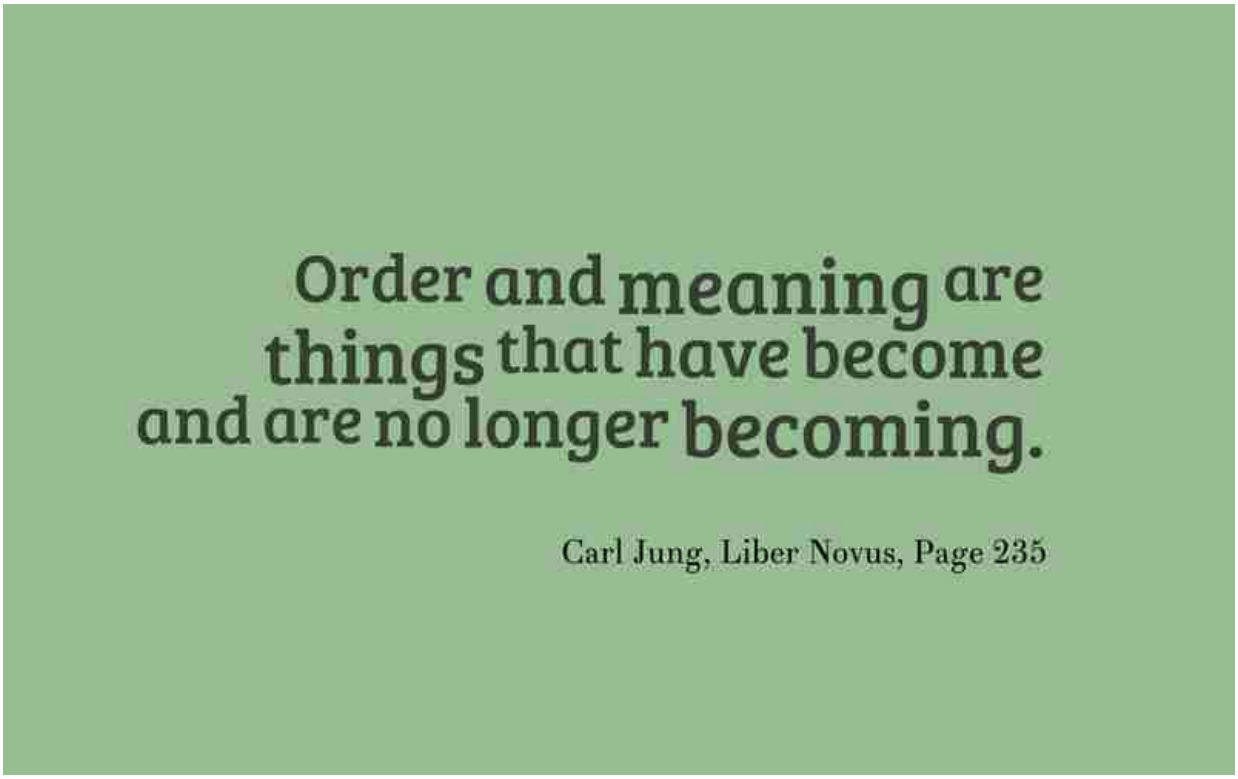
Some Carl Jung Quotations LIV **(2016-12-27 02:30)**



The mythological motifs have never yet been classified, as their name is legion.

~Carl Jung, Letters Vol. I, Pages 66-67

The negative relationship to the mother is always an affront to nature, unnatural.

~CARL JUNG, LETTERS VOL. I, PAGES 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus).

~Carl Jung, Letters Vol. I, Pages 52-53

BUT IF YOU WANT TO GO YOUR INDIVIDUAL WAY, IT IS THE WAY YOU MAKE FOR YOURSELF, WHICH IS NEVER PRESCRIBED, WHICH YOU DO NOT KNOW IN ADVANCE, AND WHICH SIMPLY COMES INTO BEING OF ITSELF WHEN YOU PUT ONE FOOT IN FRONT OF THE OTHER.

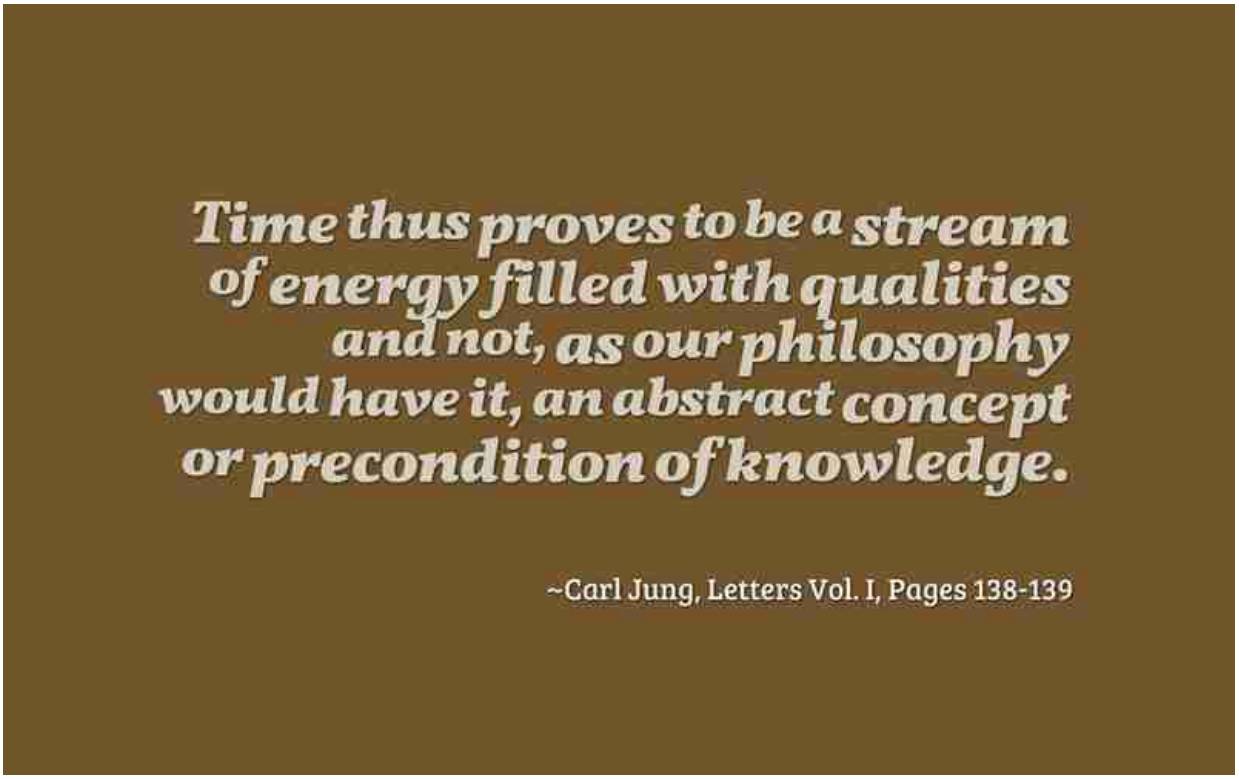
~Carl Jung, Letters Vol. I, Pages 132-133

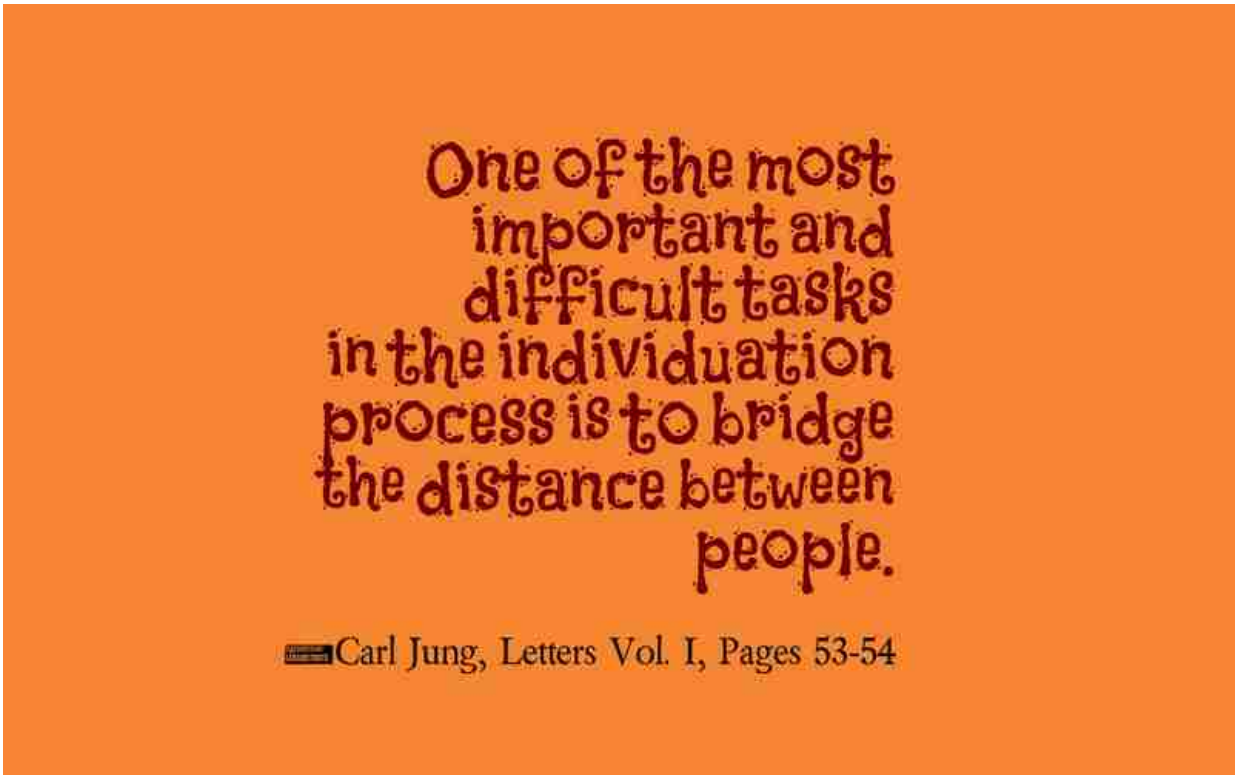
IF YOU ALWAYS
DO THE NEXT THING
THAT NEEDS TO
BE DONE, YOU
WILL GO MOST
SAFELY AND SURE-FOOTEDLY
ALONG THE PATH
PRESCRIBED BY
YOUR UNCONSCIOUS.

~Carl Jung, Letters Vol. I, Pages 132-133

the fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

~Carl Jung, Letters Vol. I, Pages 138-139


Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.
~Carl Jung, Letters Vol. I, Pages 138-139

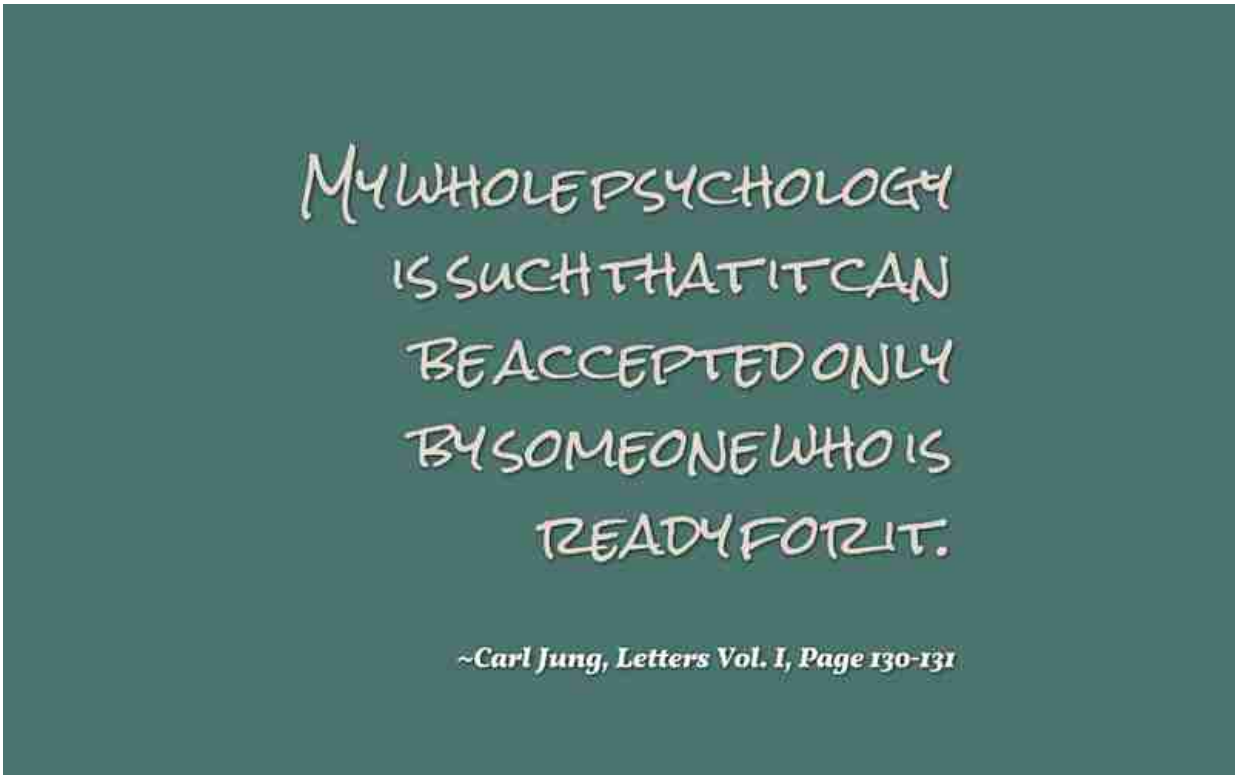

One of the most important and difficult tasks in the individuation process is to bridge the distance between people.
Carl Jung, Letters Vol. I, Pages 53-54

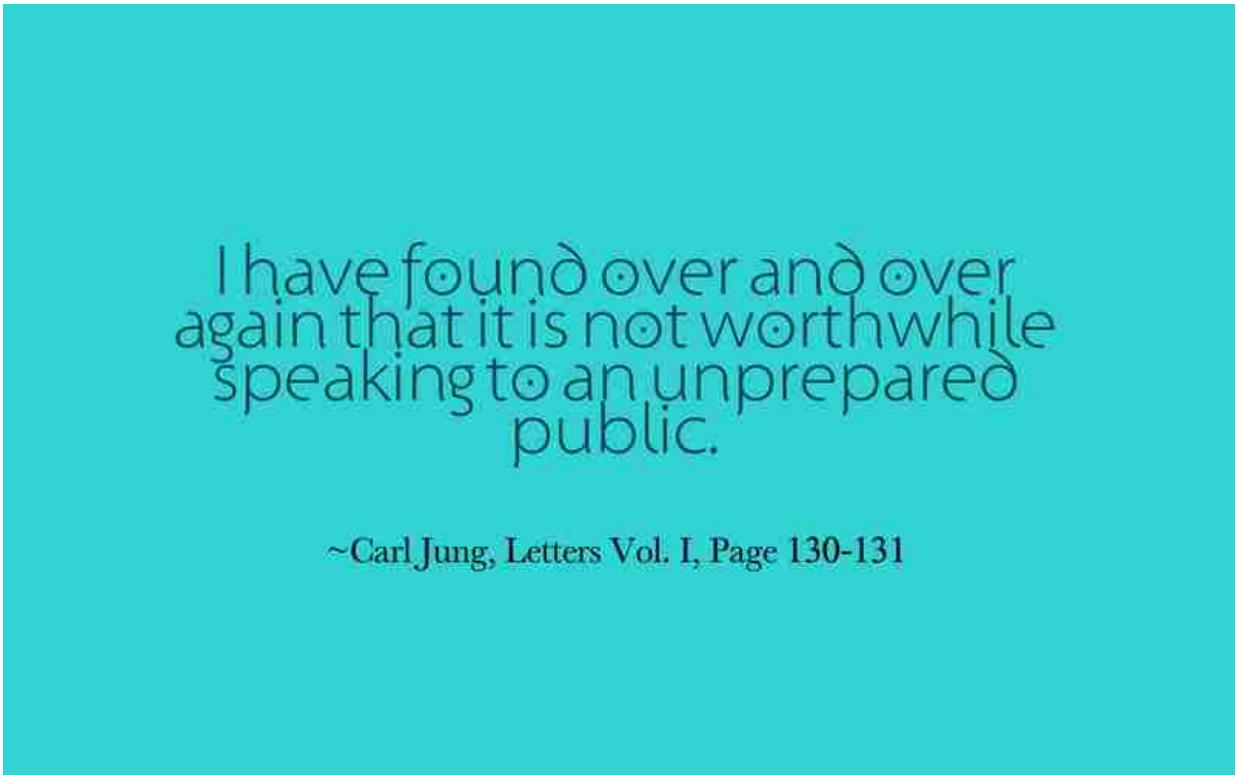
In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling.

~Carl Jung, Letters Vol. I, Pages 53-54

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations.

~Carl Jung, Letters Vol. I, Page 59


MY WHOLE PSYCHOLOGY
IS SUCH THAT IT CAN
BE ACCEPTED ONLY
BY SOMEONE WHO IS
READY FOR IT.
~Carl Jung, Letters Vol. I, Page 130-131


I have found over and over
again that it is not worthwhile
speaking to an unprepared
public.
~Carl Jung, Letters Vol. I, Page 130-131

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity.

~Carl Jung, Letters Vol. I, Page 119-120

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths.

~Carl Jung, Letters Vol. I, Page 123-124

I HAVE EVEN FOUND THAT
MEN ARE FAR MORE IRRATIONAL
THAN ANIMALS.

~Carl Jung, Letters Vol. I, Page 119

As for the
writings
of Ouspensky
and Gurdjieff,
I know enough
to satisfy
me that
I have no
time for
them.

~Carl Jung, Letters Vol. I, Page 179-180

The existence of telepathy in time and space is still denied only by positive ignoramuses.

~Carl Jung, Letters Vol. I, Page 117-118

IT IS CLEAR THAT TIMELESS AND SPACELESS PERCEPTIONS ARE POSSIBLE ONLY BECAUSE THE PERCEIVING PSYCHE IS SIMILARLY CONSTITUTED.

~Carl Jung, Letters Vol. I, Page 117-118

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful.

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive.

~Carl Jung, Letters Vol. I, Page 118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering.

-Carl Jung, Letters Vol. I, Page 118

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished.

~Carl Jung, Letters Vol. I, Page 118

Carl Jung: Such dreams fade away quickly if they are not written down, and this is no great loss. **(2016-12-27 02:30)**

Dear Professor [Pauli] 6 March 1937

Your letter gave me much pleasure, and I thank you most sincerely for your willingness to make more of your dream material available to me.

As you know, I have always taken a lively interest in your unconscious processes, and I really would he most grateful if you at least continued to send me those dreams that are of a significant nature-you are fully aware of what I mean by that.

Most dreams, as you rightly say, are insignificant; that is, when the external situation changes, they soon lose their value, which only lasts for a certain period of time.

Such dreams fade away quickly if they are not written down, and this is no great loss.

The significant dreams, the other hand, and especially yours, are of great value when it comes to scientific research into motifs.

I have not been able to spend any time on your dreams recently, as I bad to “excavate" the ancient and medieval lines that have led to our dream psychology.

But sooner or later I shall tackle these dreams and extend the examination to the additional dreams, and not just the 400 dreams that have come in so far.

With best wishes,

Yours sincerely,

[C. G. JUNG)

Dear Professor Jung. 7, 3. V. 1937

2910

I refer to your kind letter in March of this year and so am sending you further dream material, to which I have added a short chronological table.

There is also a drawing that goes with the material, which I shall send to you in the next few days.

All the dreams are from the year 1936, but the accompanying notes were written only recently (April 1937).

These notes are in no way meant to preclude a psychological interpretation by the expert; their sole aim is to establish the context, especially the link with the earlier material.

Any detailed scientific interpretation would certainly have to make comparisons with other material (possibly with historical material), which is quite beyond my competence and my abilities.

I leave it entirely up to you as to whether you wish to make further use of the material, and remain,

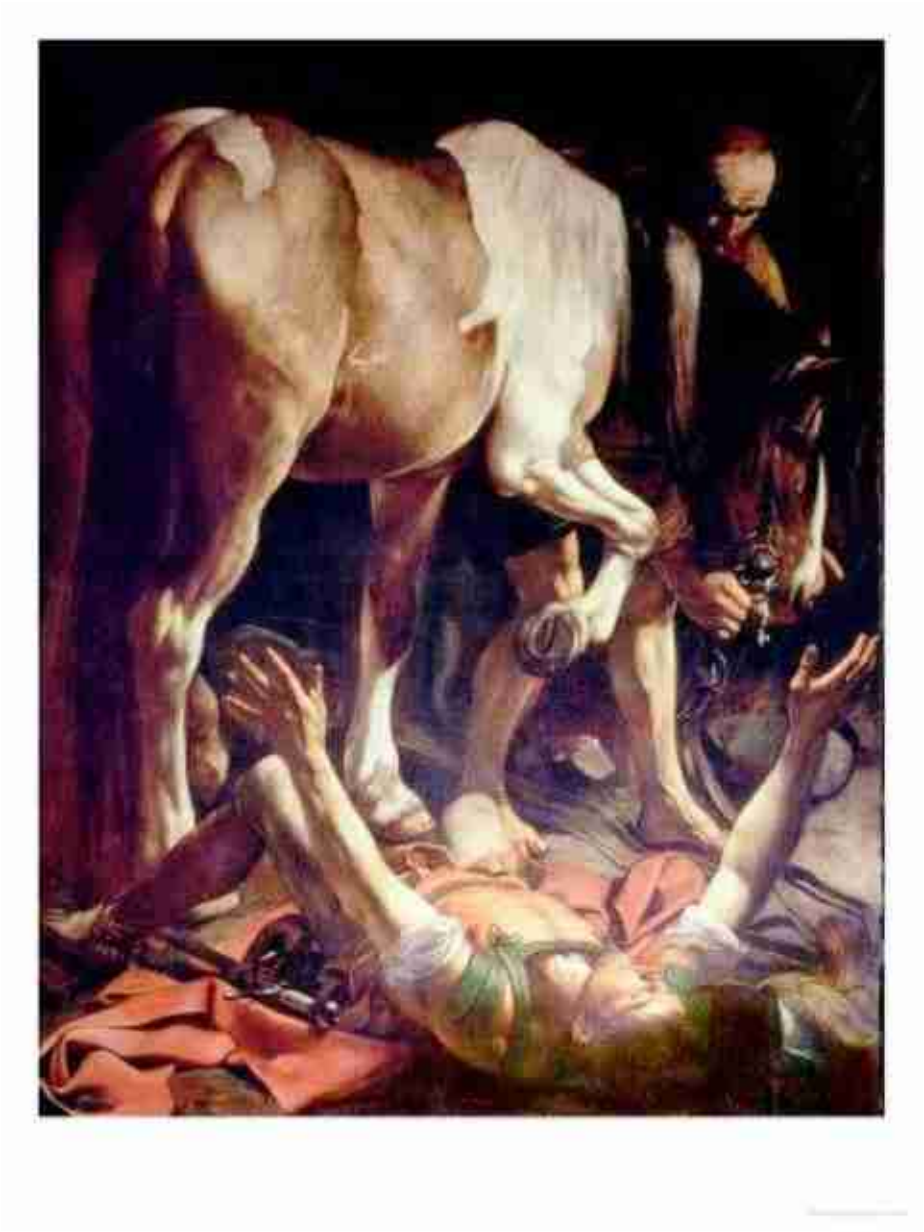
with best wishes,

Yours sincerely,

W. Pauli

[Atom and Archetype, Pages 17-18]

Carl Jung; Unless there is a personal religious experience – realising from the inside what it means – nothing happens. **(2016-12-27 03:30)**



Bollingen, 2nd July 1957

Arrived in Bollingen.

Very hot day, and I was tired from the journey.

We ad dinner by the lake; the plan is to bring the wooden table beside the lake, and everything is carried out by Ruth Bailey and me.

The Tower is an amazing place.

The entrance opens into a courtyard which has two exits, both with doors which bar; there is an outer space,

also enclosed by a wall and by part of the house, and again a barred gate.

There is only one door into the house, as there is at the house in the Seestrasse, and this door is very heavy with an immensely strong lock and two yale locks.

The windows are all small and barred including those upstairs.

The hall leads to the kitchen; this is the base of the original tower which C.G. built in 1923.

Formerly the kitchen door was the main entrance to the house so it, too, is heavy with a very sturdy lock; the door leading upstairs to the study and the new room (built in 1956-57) can also be locked.

C.G. sleeps in the old tower, so he can be quite isolated.

If a robber entered through the front door he could still get no further unless he blew off the locks.

So it is like a fortress and quite mediaeval in character.

6th July 1957

At breakfast, speaking of concentration C.G. said he became so concentrated when he was writing that he did not notice simple interruptions.

Yesterday he had been writing in the morning for two hours when Ruth came to say it was time for lunch.

He was quite surprised, it was as if he had not been there, and as if he had not done any writing; it was all absorbed, all
past.

I mentioned Coleridge and the man from Porlock interrupting him when he was writing Kubla Khan so that he could not continue.

At once C.G. asked, 'What did the man want? What was his message?'

I did not know. 'But that was very important', C.G. went on, 'it must have touched a complex – made a hole into the unconscious, and what he was writing disappeared.

Also we have to ask why such a person as Coleridge was up in the air with his feet off the ground.'

It was remarkable how he got straight to the point – to me a new one – and made the whole picture alive.

Speaking of ideas of God, he said he had had a Kantian training, and spoke of Ding an sich, God like that, not our idea of God, but God as something unknowable.

All over the world people have ideas of God, but these are their subjective ideas and not objective.

He said of good and evil that we must always have both, an upper implies a lower; the good implies the not-good as the light the shade.

Our subjective point of view was always just that, and we could not make dogmas from it.

Things are what they are, a tree is simply a tree; if we say it is a 'good' tree that implies our relationship to it but says nothing about the tree; it may be 'bad' for some other animal.

He has been writing about flying saucers, of which we know nothing; all we know is that something has been observed.

It might well come from Mars or some other source in space.

Two forms are described: one is circular and another cigar shaped; the latter could contain, as tablets in a tube, the former.

He mentioned a record in an old newspaper of which a few copies exist in the library in Zürich, and one has a picture exactly like those we see today.

Very few pictures exist although there are too many records to be dismissed as nothing.

We say things are 'nonsense' when they do not fit in with our generally accepted ideas.

But when people speak of something as 'only imagination' he points to cars or aeroplanes and says that before they were finally constructed they were 'only imagination', for imagination is something.

7th July 1957

After breakfast, sitting in the shade where we had the table, I spoke to C.G. about obsessions and their element of secrecy.

He agreed, and said that intuitive people were often asked, 'What shall we do now?' – they anticipate the future.

Following a remark made by C.G.'s son, Franz Jung, who arrived last night with two of his sons, I raised a question about people waking in a dream just before the climax, and suggested it was because they feared something in themselves.

C.G. said that it was often because something in their unconscious clashed with their accepted views.

He gave an example of a theologian who had come to him.

This man had a repetitive dream of being on a mountain; below was a wood, and in the wood a lake which he knew was there although he had not seen it.

In a later dream the image was carried further and the priest was in the wood and came to the lake.

There was a 'breath', a slight movement of the water by the breeze, and he woke very frightened.

'Well,' said C.G., 'that is a familiar theme, have you any associations?'

I asked what was familiar, and he said it was like the stirring of the waters in the story in the Bible; it meant that the man could be cured, or that a cure was possible, but it would mean giving up his theological views, or altering them, and this he feared to do.

He went on to speak of the natives in Africa – they had a natural psychology.

During his visit to Mount Elgon he had noticed how accurately the natives, among whom he spent some time, observed the characteristics of people in his party.

He was himself always careful of his emotions, and was reserved and kept something back; so they respected him and regarded him as old and wise.

He was fifty but his hair was white, and therefore (as their hair is never white except in very old age) they thought he
was about a hundred years old.

They would bring him their dreams and ask if they were favourable or not; if the dreams were unfavourable they would not move that day.

I mentioned that the manifestations of hysteria had changed; for example in India and Burma the Indians got the classical hysterical symptoms and the British did not.

He said it was the same here, people hardly ever got the old hysterical symptoms nowadays.

C.G. had been reading a paper by a Mr. Routh (Fellow of All Souls) on the possibility of a new Reformation.

This article was very good, he said; but it missed the really important point – that a reformation cannot come from historical research or such parallels but only from the heart of individual experience.

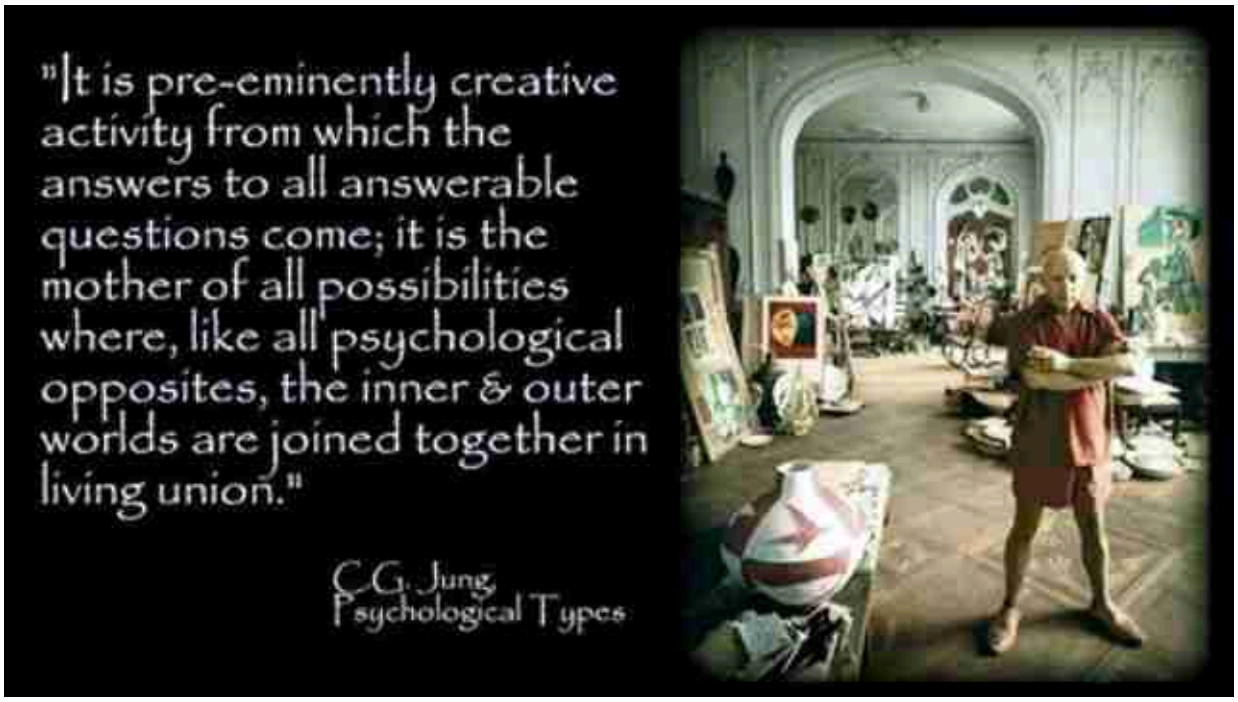
So it must be today, an event springing from the present time.

The teaching of the past, for example of St. Paul or of Jesus, can be edifying, but in itself does nothing; Paul himself had a sudden revelation.

Unless there is a personal religious experience – realising from the inside what it means – nothing happens.

Such an experience can take many forms, for instance falling in love; anything which is really lived. E.A. Bennet, Conversations with Jung, Pages 230-267

Carl Jung: The psyche creates reality every day. **(2016-12-28 02:30)**


"It is pre-eminently creative activity from which the answers to all answerable questions come; it is the mother of all possibilities where, like all psychological opposites, the inner & outer worlds are joined together in living union."
C.G. Jung
Psychological Types

This autonomous activity of the psyche, which can be explained neither as a reflex action to sensory stimuli nor as the executive organ of eternal ideas, is, like every vital process, a continually creative act.

The psyche creates reality every day.

The only expression I can use for this activity is fantasy.

Fantasy is just as much feeling as thinking; as much intuition as sensation.

There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions.

Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined.

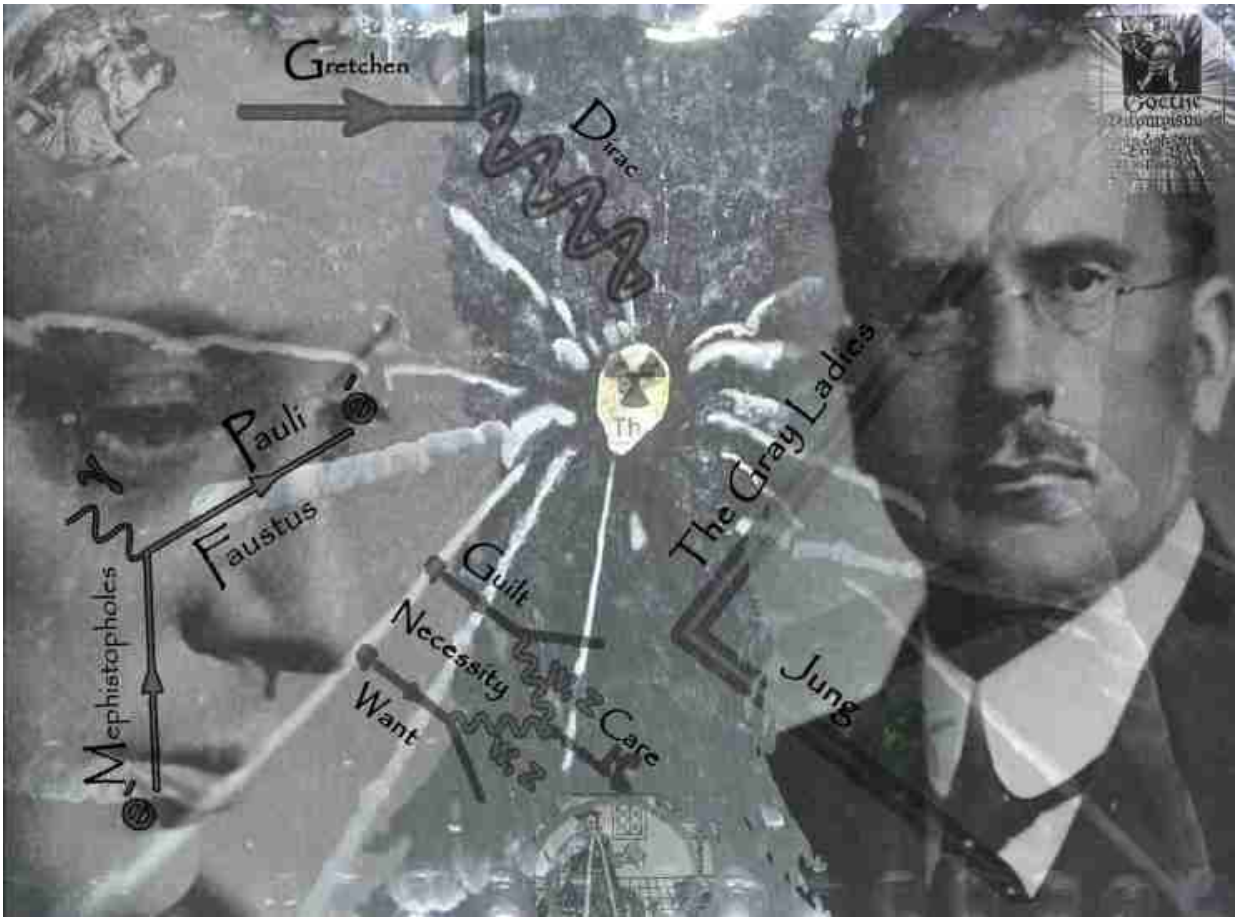
Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche.

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union.

Fantasy it was and ever is which fashions the bridge between the irreconcilable claims of subject and object, introversion and extraversion.

In fantasy alone both mechanisms are united. Carl Jung, CW 6, Para 78.

Wolfgang Pauli and Alchemy **(2016-12-28 02:30)**



Dear Professor Jung, July 26, 1937

I would just like to say a brief word of thanks for sending me your book on alchemy.

It was bound to be of great interest to me, both as a scientist and also in the light of my personal dream experiences.

These have shown me that even the most modem physics also lends itself to the symbolic representation of psychic processes, even down to the last detail.

Of course, nothing is further from the thoughts of modem man than the idea of penetrating the secrets of matter in this way, for he would actually rather use these symbols to penetrate the secrets of the soul, since it seems to him that, relatively speaking less research has been done on the soul and it is less familiar than matter.

But perhaps there is a lesson to be learned from alchemy's mistake attributing to the lapis the ability to help in the manufacture of genuine gold.

For it seems to me important for us, too, not to attach any particular expectations of external, material success to the formation of the central symbol.

This appears to be very closely connected with the "epilogue" of your treatise, where you touch on the questions of imputing psychic contents to the ego and the risk of the inflation of consciousness.

Maybe the alchemists' idea that they could really make gold by using the lapis cao be seen can expression of such an inflation of consciousness.

By way of contrast the expectations of external, material success are given up expectations that are initially connected with the appearance of the central symbol-then other fantasies emerge in the course of time, and they are concerned with the death of the individual and the meaning of death.

And it might possibly be that the rejuvenation of Faust, which only came about in a postmortem state, would be right, sub specie aeternitatis, for the individuated individual, if not for the history of civilization in general; this would be the case insofar as the death of the individual is always, in a certain sense, a historically conditioned necessity for this individual is also constantly subjected to such psychic influences, which in in his lifetime could not be fully assimilated into consciousness.

If the reverse were the case there would be something incomplete about the individual life.

As far as individually mentioned symbols in your treatise are concerned, what particularly struck me, in addition to the Christ-lapis parallel, is the evaluation of the Sacrifice of the Mass by the alchemists.

The former is quite analogous to my experience that the central symbol can be represented both as an acting person and an abstract one (as a "radioactive nucleus").

As for the transformation and communion symbols, they are also very familiar to me as representing certain stages in the spiritual transformation in the individuation process.

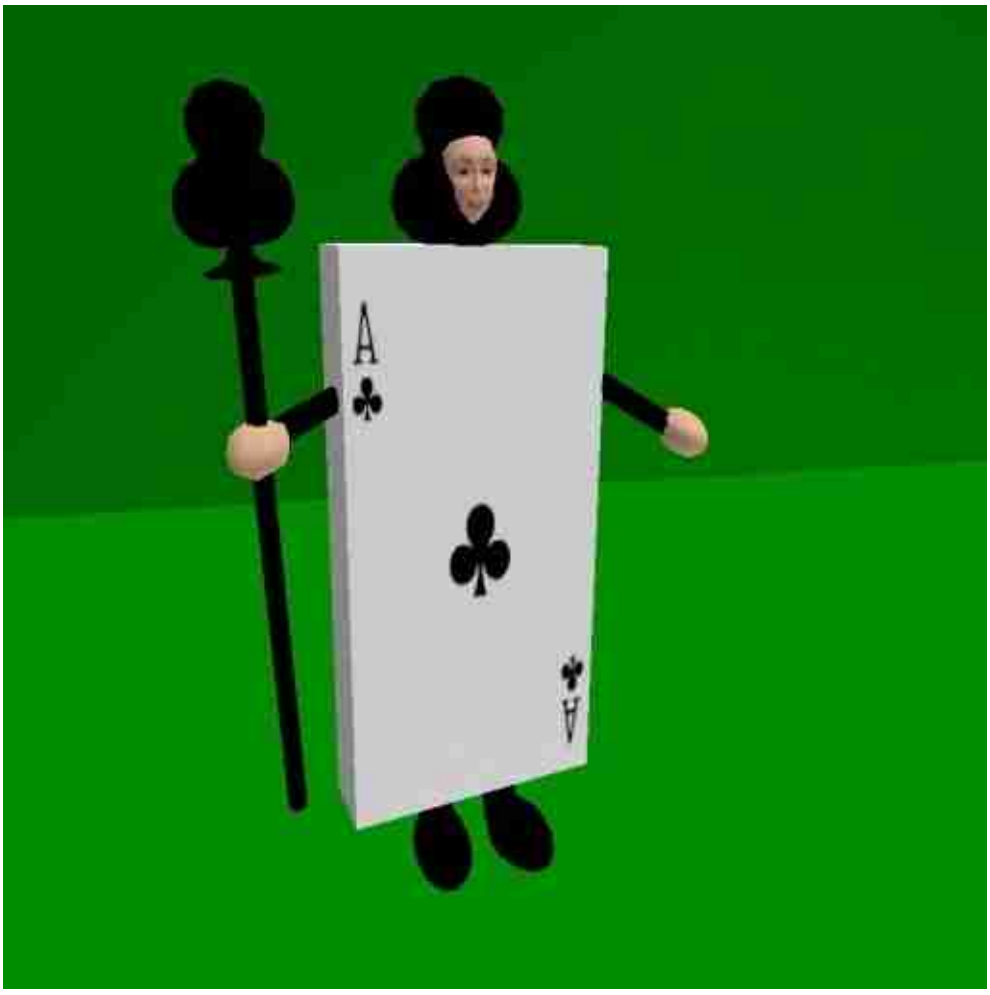
I look forward with great interest to your further investigations into this process and am somewhat hopeful that they also might lead to the discovery of dynamic laws about the chronological sequence of the various phases.

Once again, my thanks and best wishes,

Yours sincerely,

W, PAULI Carl Jung, Atom and Archetype, Pages 18-19

Wolfgang Pauli: 1 do hope that my questions won't put you to too much trouble. **(2016-12-28 02:30)**



Dear Professor Jung, 28 November 1936

I recently received your letter and most interesting essay.

I am pleased that you have been able to make so much use of my material.

I couldn't help smiling a little when you praised it so much, thinking to myself that it was the first time I had ever heard you address me in such a way.

I was personally amazed to learn how many parallels to the later development are already to be found in these early dreams.

And yet I read it as if it were a report from far-off days.

By way of my contribution to the parallels mentioned, I would like to mention just one point where I had the feeling that your dream interpretation was not entirely accurate. (As you can see, I still won't be "fobbed off" with just anything.)

I am referring to the interpretation of the seven and the ace of club in lines 13 and 16.

These two dreams have both a retrospective and a futural meaning.

In my seventh year my sister was born.

So the 7 is an indication of the birth of the anima.

(This appeared again in later dreams.)

I can also offer further evidence of the connection for me between the anima and number 7.

In a much later dream, the card with the 7 of diamonds came up, and it looked like this:

X X
X X X
X X

And then the "wise man" in the dream explained to me that this also meant M and referred to Mother and Mary,

And he said that the step from the personified Mary to the 7 of diamonds went much further than Catholicism (which fits in beautifully with your interpretation of "expelling" as excommunication) .

N,B. The diamond card is also a reference to the color of the sun, As for the ace of clubs, I am sure you are correct in relating it to the shape of the cross, but for me there does not seem to be such a direct connection to the Christian concept of God as there is for you.

In my view, this ace of clubs, which comes before the seven, is thus the "Origin of the birth of the anima," an indication of a Keplerian archetype of power, which appears much later as "Diocletian,· "Danton,· or "the duke who chases the maid." (By the way: this interpretation also fits in with the retrospective meaning of the dream-and with the dark color of the club.)

What also struck me was Dream II, with the croquet ball that an smashes the mirror into pieces.

The mirror is, I feel, not just the intellect but consciousness in general.

The croquet ball reminds me of the wasp flying by and the smashing of the minor makes me think of the wasp's sting (the wasp's venom is always meant as inflationary, causing blindness).

One could say a lot about the cosmic aspect of the "Self" and the space-time problem that is bound up with it, but I don't want this letter to get too long.

Instead, I am going to write out a dream that I had immediately after reading your essay, so that you can see how my unconscious reacted to it (see enclosure).

It is also connected with the problems mentioned in my last dream

Thank you also for your last letter (of 14-X-35).'

I would like to hear sometime what you think about the collection of dreams (in the material 1 sent to you earlier), in which the dark anima asserts with a certain persistence that there is a "magical" connection between

sexuality and eroticism on the one hand, and political or historical events on the other.

This is the aspect of the anima frequently represented in dreams as "Chinese."

I believe that there is also a connection with the workings of the Self that appears in the enclosed dream and which is represented as "diffraction of the molecular rays in the polar field" (see my last letter).

1 do hope that my questions won't put you to too much trouble.

Actually, 1 have spent very little time recently on dreams and the unconscious, and only rarely do I write my dreams down.

I am generally in good health, and things seem to be fairly stable in that respect.

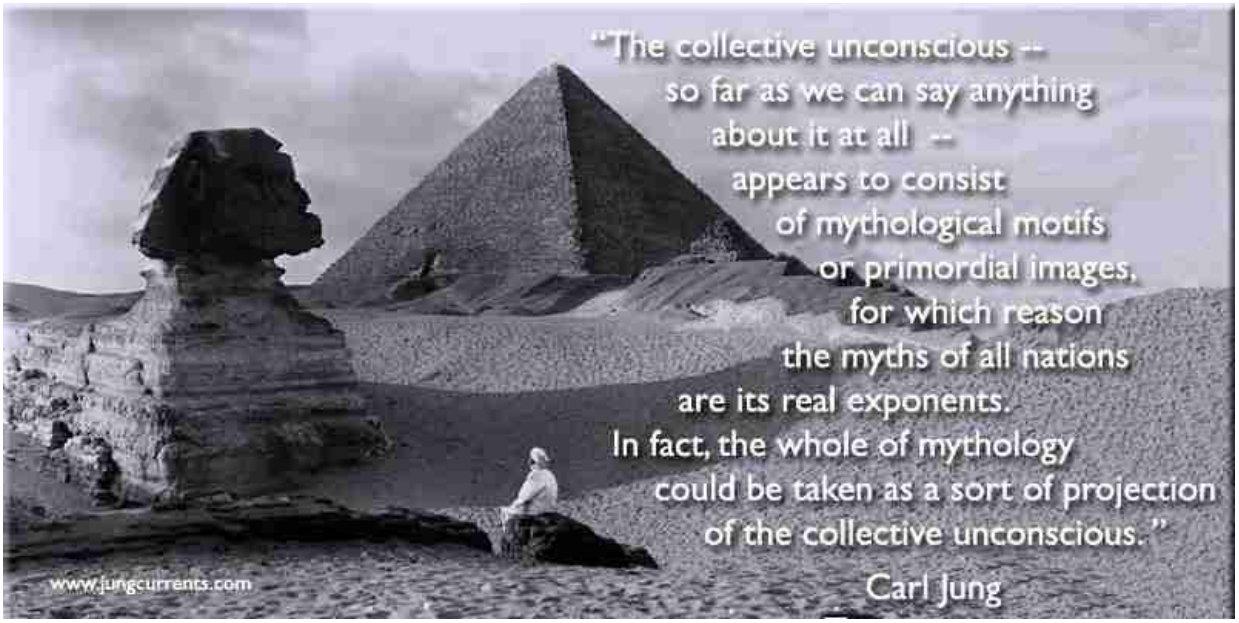
Breaking away from you and from analysis made things rather difficult for me for a while, but that seems to be allover now.

Once again, many thanks for your essay and the trouble you have taken.

With best wishes,

Yours sincerely, W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 15-16

Carl Jung "Collective Unconscious" – Anthology (2016-12-28 03:30)


"The collective unconscious --
so far as we can say anything
about it at all --
appears to consist
of mythological motifs
or primordial images,
for which reason
the myths of all nations
are its real exponents.
In fact, the whole of mythology
could be taken as a sort of projection
of the collective unconscious."
Carl Jung
www.jungcurrents.com

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the indi-

vidual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as

the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

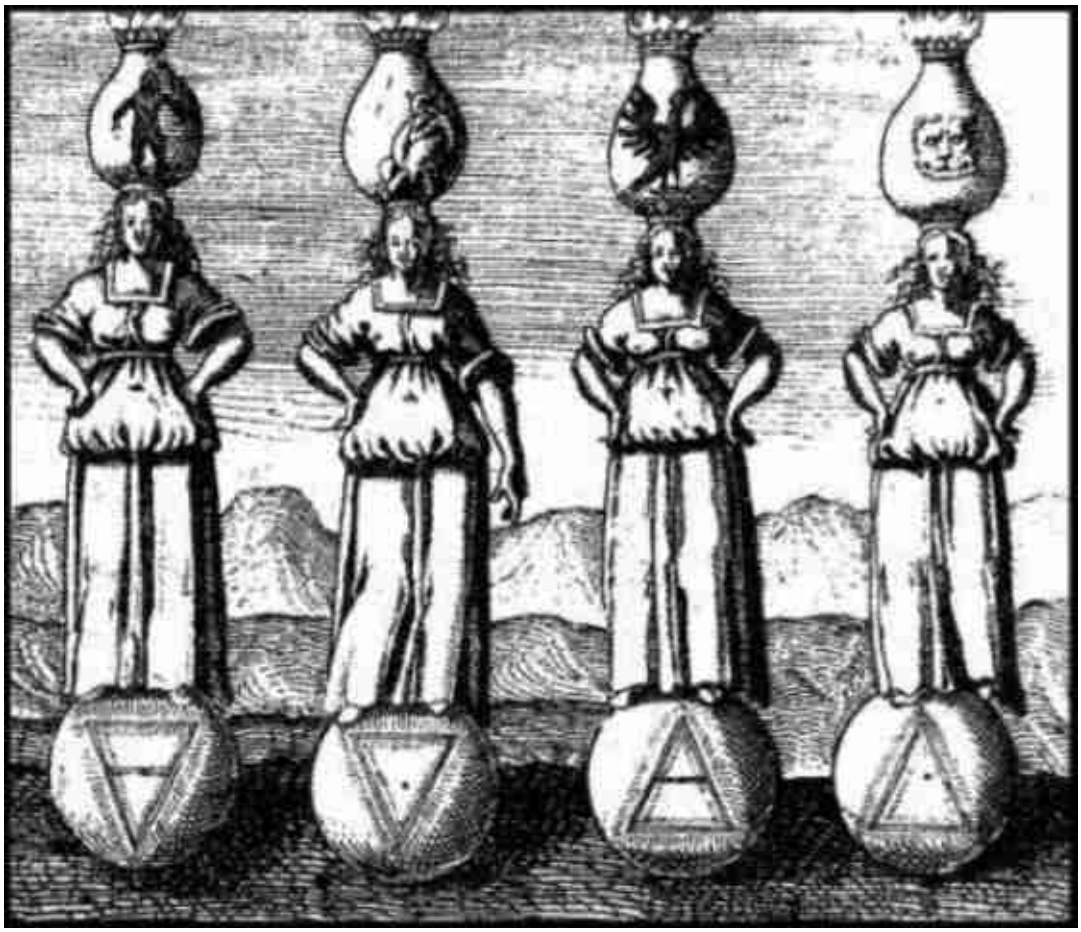
The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the medi-aeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

Carl Jung on "Four" – Anthology **(2016-12-29 02:30)**



The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

the quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma." Carl Jung, Children's Dreams Seminar, Pages 365-367.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i .e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Pages 17-18.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Wolfgang Pauli on "Periodic Symbols." **(2016-12-29 02:30)**

Dear Mr. Jung, 28, IV, 1934

In the meantime 1 have thought more about the problems that were broached in your letters of Oct. and Nov. 1938 and I would like to take the liberty of raising once again the question of the periodic symbols one of which occurred in the dream of 23-1-1938 and which you were kind enough to comment on in your letter.

I think I can take the matter a little farther by referring back to an even earlier dream which is to be found in the material 1 sent to you on an earlier occasion.

Specifically, it is the dream of 13-III- 1936.

This dream affords a certain insight into how a periodic symbol actually comes about for in it a dark man appears (associated by me with the
"shadow" archetype). who is cutting pieces out of a zone of light at regular intervals.

Although the two dreams refer to external situations that are very different and thus probably have different meanings. it seems to me nevertheless
very instructive to compare the two symbols (see the drawing at that point).

In the 1938 dream. the "oscillation" was horizontal, whereas it is vertical in the 1939 one (but I also know rare cases where it is slanting).

My own idea about this (arrived at purely intuitively) is that these symbols have a connection with the attitude to death. in that one oscillation signifies one human life. but one which is to be interpreted only as part of a larger whole.

For this whole. the usual concept of time applies, except that here there comes into play what you in your letter called the "time concept of the anima."

Whether this idea is definitive or not this periodic symbolism expresses for me a crucial life problem.

Despite your statement to the contrary in your letter of 3.XI.38, I suspect that this symbolism can be historically supported by documentary evidence after all, possibly the mystery cults of late antiquity.

Should anything else occur to you on the vasis of the earlier dream, I would be grateful if you would let me know.

I am also taking the liberty of sending you the promised work on the dream series from the first half of 1937, to complete your collection I recall that I became tired in the spring of 1937 and did not pursue the matter further.

But these problems crop up repeatedly with me from time to time, in one form or another.

With my best wishes for the new year,

Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 24-25

Dear Dr. Jung,

Now that the holidays are over, I should like to ask you whether we may resume our Monday meetings in May; the first Monday in May is the 7th; could you receive me at 12 o'clock on that day?

Unfortunately I find myself having to count on the offer you kindly made with regard to the financial side, and I am most grateful to you for this.

It was with great interest that I read your essay on "Seele und Tod" [Soul and Death] in the April edition of the Europ Revue, especially your remarks on "Telepathy" and the "non-spatial, non-temporal form of being of the psyche," where you even specifically mention my special subject-Theoretical Physics.

It is something that is very important to me, on the one hand, and yet is still largely unclear.

Of course, it all depends on what position one adopts in the relationships of the hypothetical, nonspatial, non-temporal form of being of the psyche to observable occurrences. (For apart from these relationships, one can, from the scientific point of view, adopt any arbitrary approach to the nonspatial, nontemporal form of being of the psyche.)

The general approach of the modem physicist to life phenomena is always the following: It is certainly impossible, through any observation of living beings, to ascertain any direct contradiction to the laws of physics as we know them.

However, in the experiments with living beings-be they of a biological or a psychological nature-the condition of keeping them alive or of preventing them from destroying themselves by scientific experimentation in a way that would annihilate the phenomenon would render impossible the testing of the laws of physics in the narrow sense of the term, particularly with those manifestations that are characteristic of living beings (e.g., adaptation. propagation. heredity). so much so that there is no room left for any new type of law of nature with life phenomena.

Of course. these remarks are intended as a general framework.

As far as the "parapsychological" phenomena in particular are concerned, I certainly do not know of any factual material (and even if I did. God knows whether I would believe any of it).

But in my dreaming and waking fantasies those abstract figures are appearing in ever greater numbers; you know them already (circles or stylized "little men" like hieroglyphics or acoustic rhythms, or alternating light and dark stripes) and it will become a matter of life and death for me to understand more about the objective (communicable) meaning of these symbols than I do at the moment.

I have certain grounds for assuming that only then will it be possible for me to "subjugate" my anima complex (transform it into a "function" in your psychology).

And my phobia about wasps is also very much connected with that.

In the meantime. my relationship to those creatures. which are of such exaggerated importance to me has changed insofar as the object of the fear is starting to become separated from the wasps (or partially at least).

I recognized that behind it lurked the fear of a sort of ecstatic state in which the contents of the unconscious (autonomous part systems) might burst forth contents which because of their strangeness would not be capable of being assimilated by the conscious and might thus have a shattering effect on it.

On the other hand, if an assimilation of the contents did come about as a result of the conscious gradually becoming accustomed to such experiences as those that are concealed behind the word "parapsychology" and symbols like the ones mentioned. then the danger would be averted (and ecstatic outbursts would hardly be likely to occur).

I would very like to discuss this and related series of fantasies with you in person.

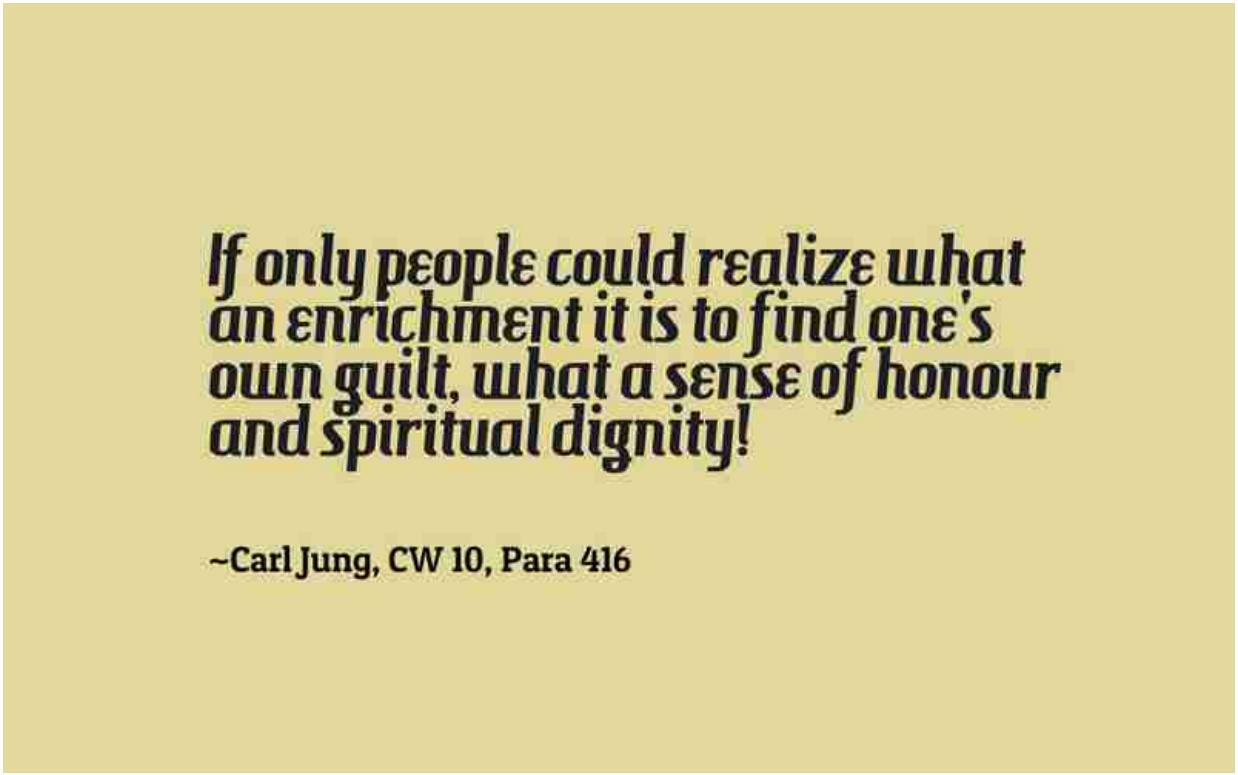
Incidentally. you were perfectly correct when you predicted that for me marriage would constellate the "dark side of the collective" and corresponding "representations collectives."

With best wishes.

Yours sincerely.

W PAULI Wolfgang Pauli, Atom and Archetype, Pages 25-26

Some Carl Jung Quotations **(2016-12-29 02:30)**


If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity!
~Carl Jung, CW 10, Para 416

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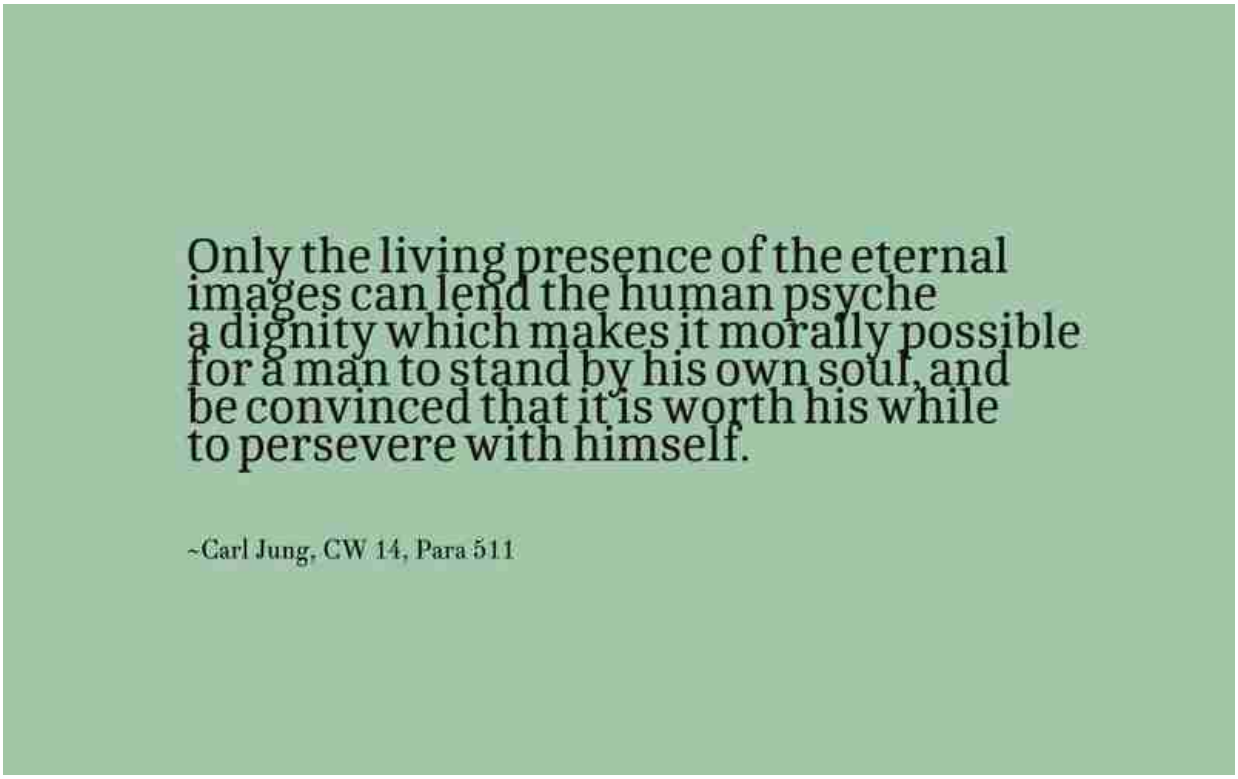
Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul, and be convinced that it is worth his while to persevere with himself.
~Carl Jung, CW 14, Para 511

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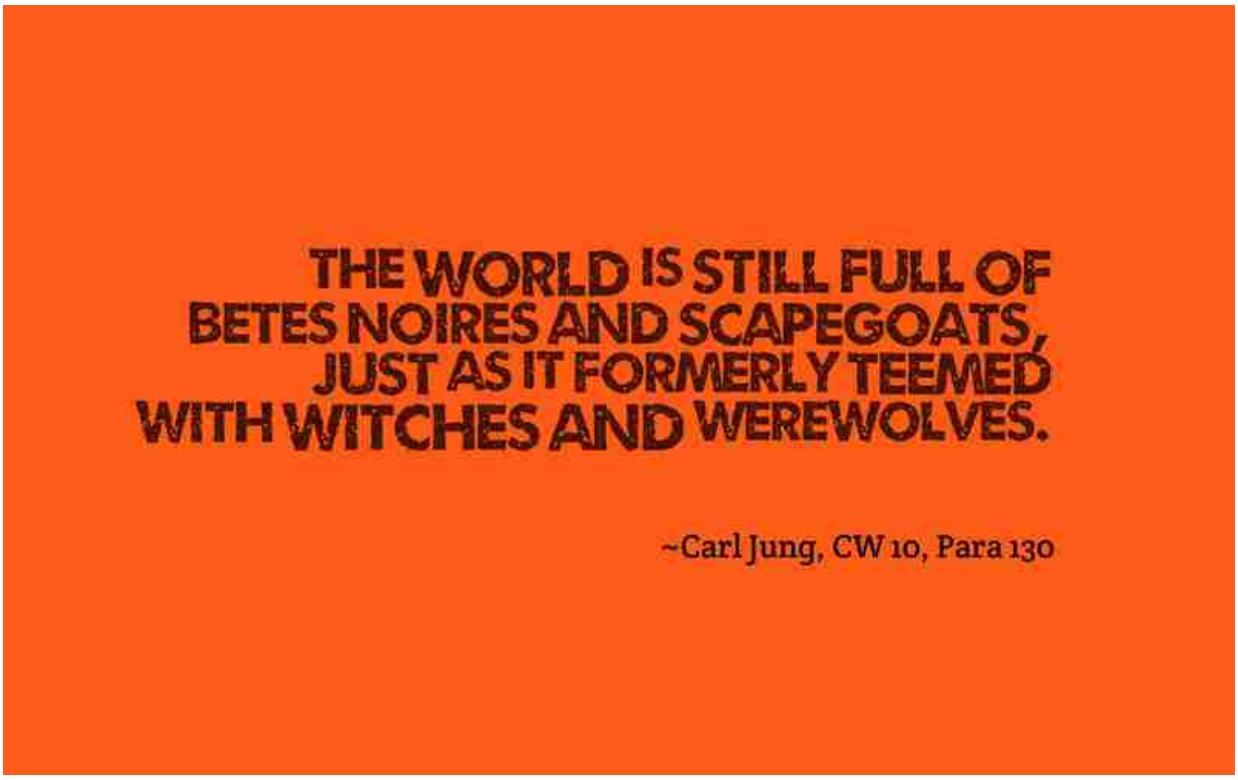
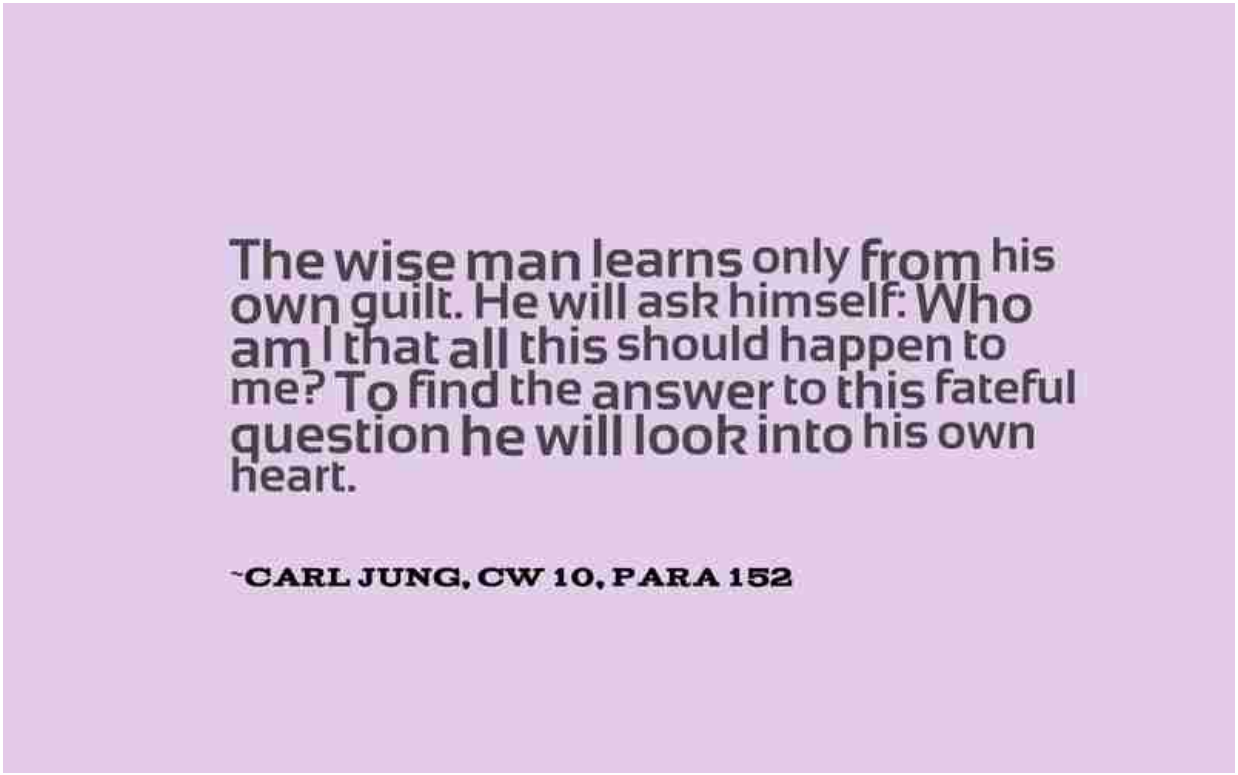

THE WORLD IS STILL FULL OF
BETES NOIRES AND SCAPEGOATS,
JUST AS IT FORMERLY TEEMED
WITH WITCHES AND WEREWOLVES.
~Carl Jung, CW 10, Para 130

The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911


The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart.
~CARL JUNG, CW 10, PARA 152

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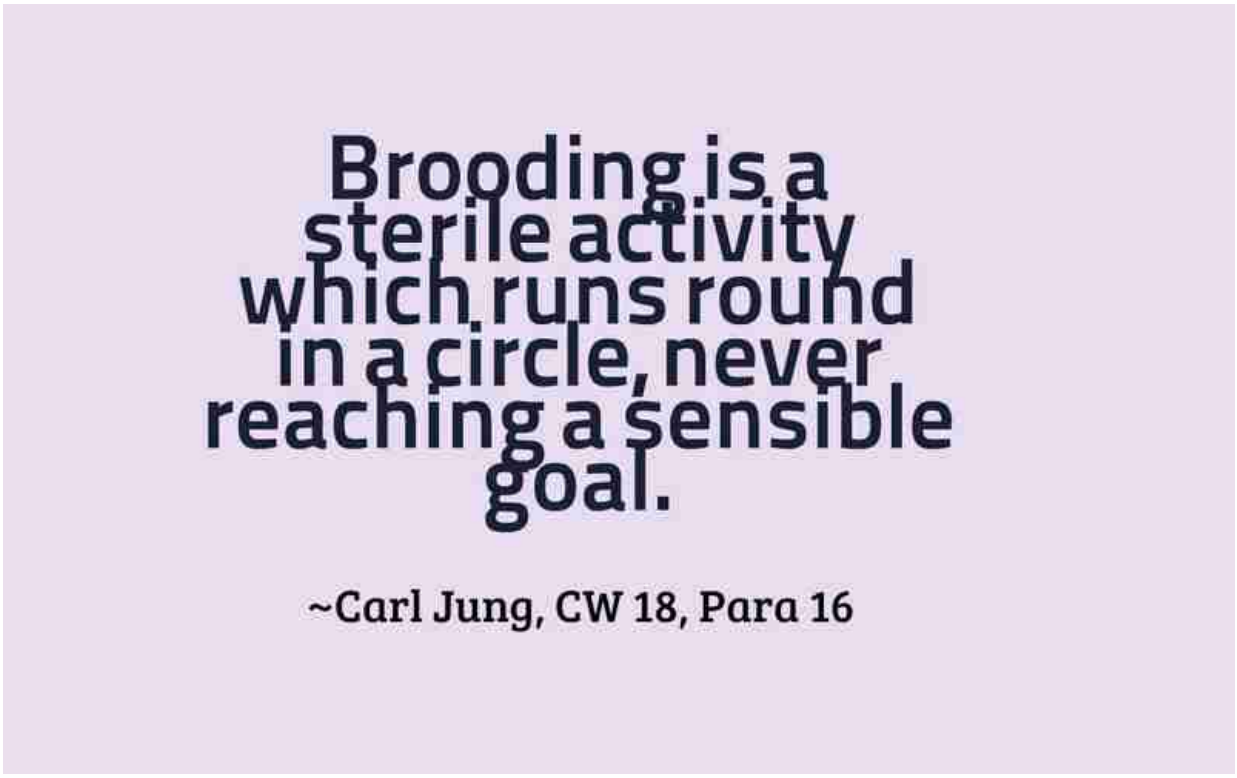
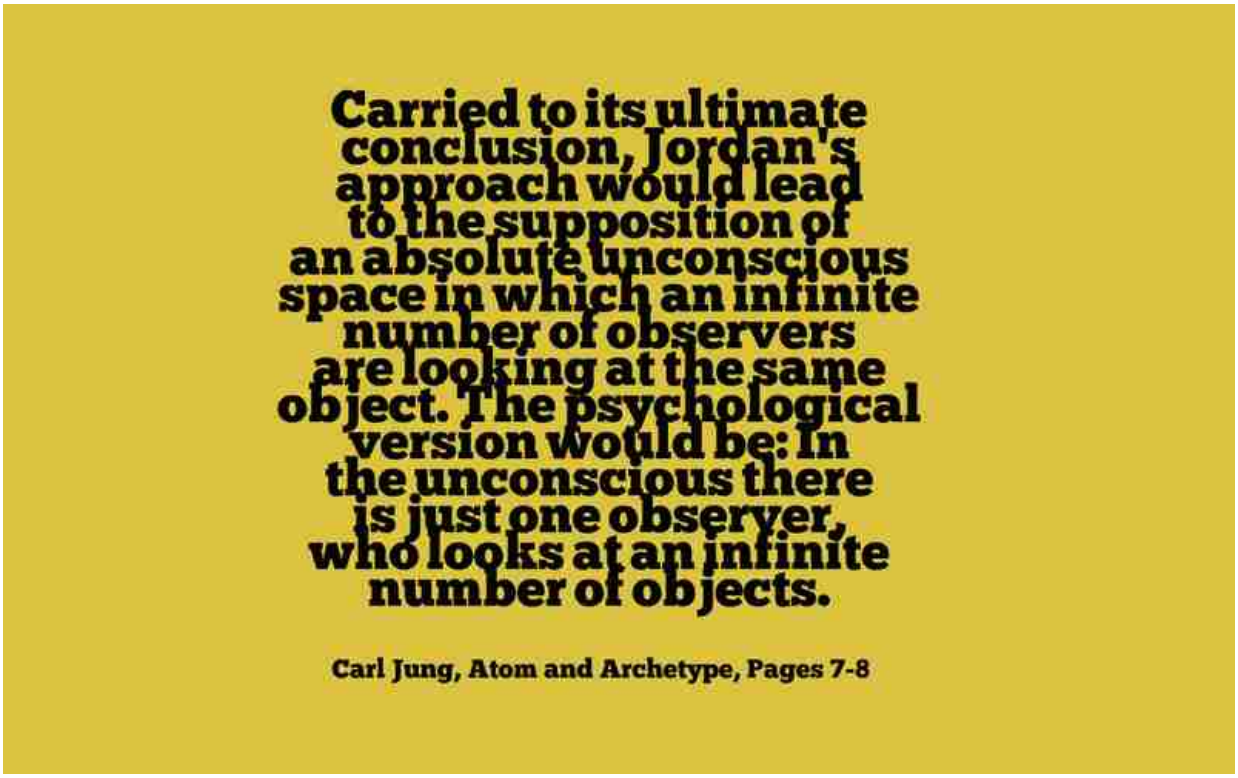


Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal. Carl Jung, CW 18, Para 16


Carried to its ultimate conclusion, Jordan's approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object. The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects.
Carl Jung, Atom and Archetype, Pages 7-8

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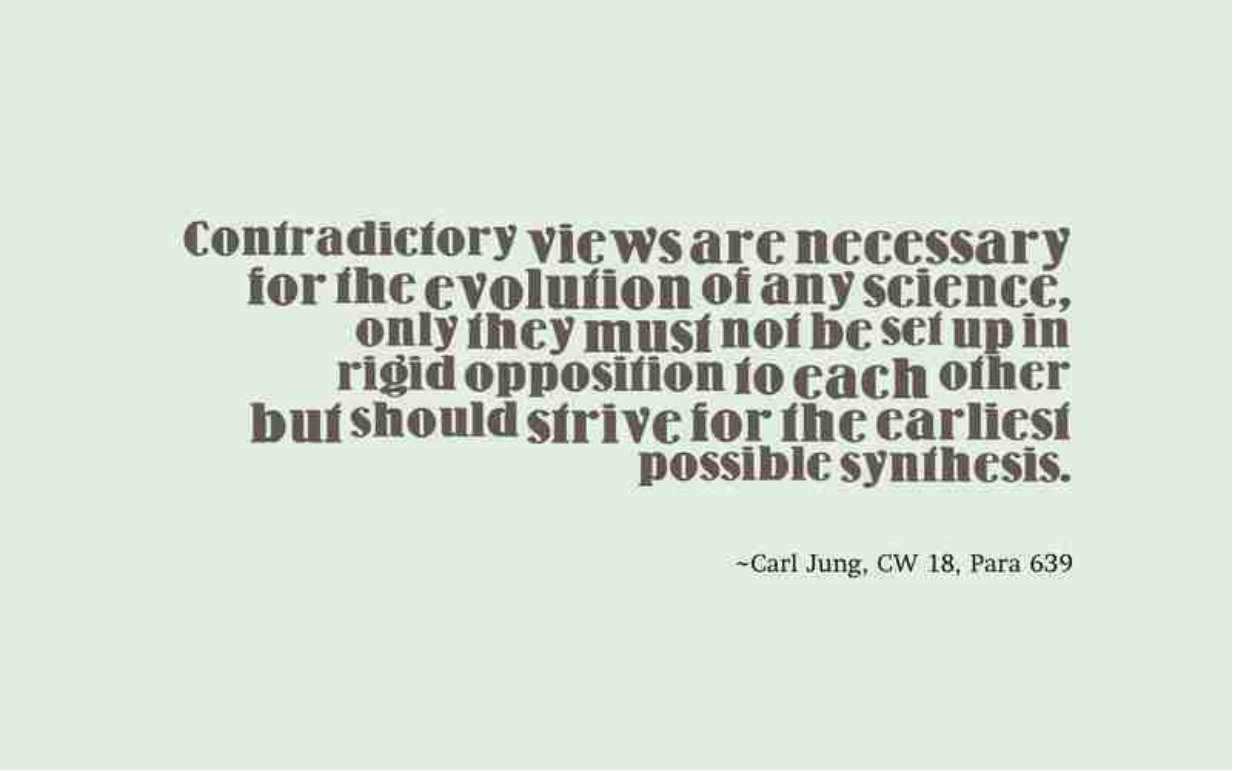
Contradictory views are necessary
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only they must not be set up in
rigid opposition to each other
but should strive for the earliest
possible synthesis.
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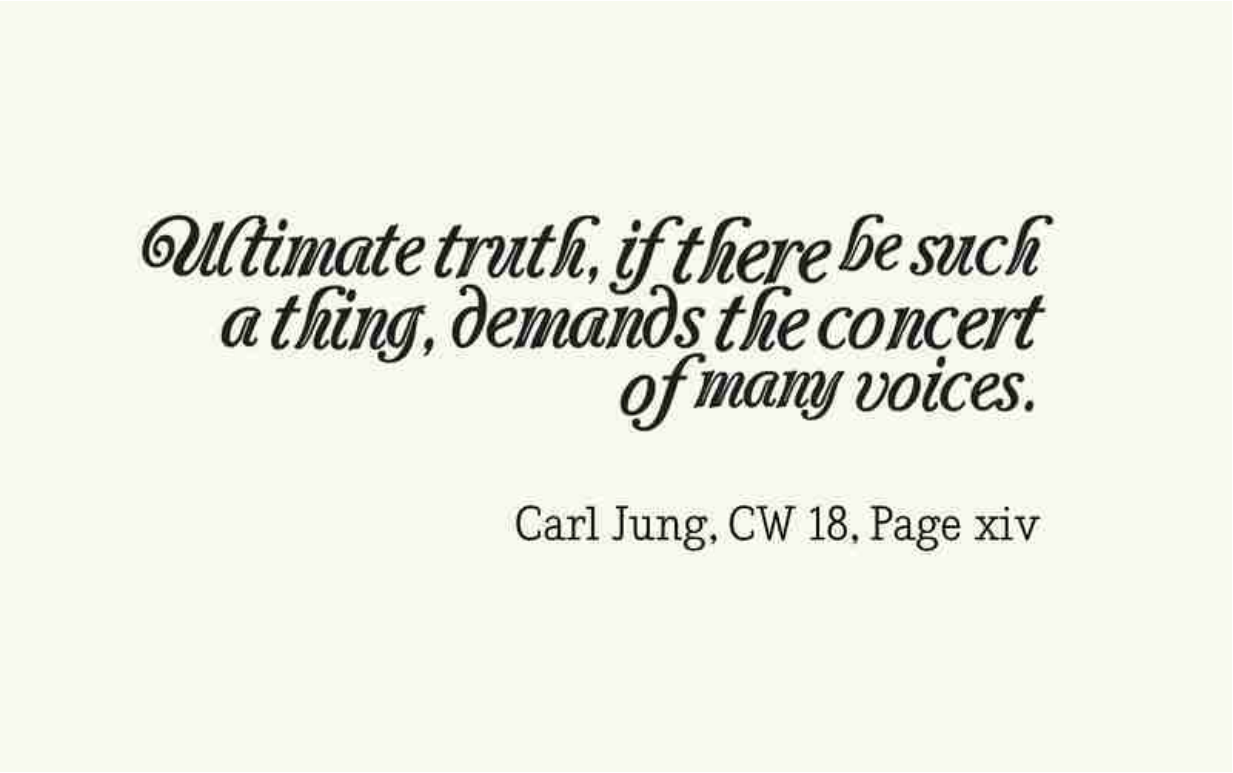
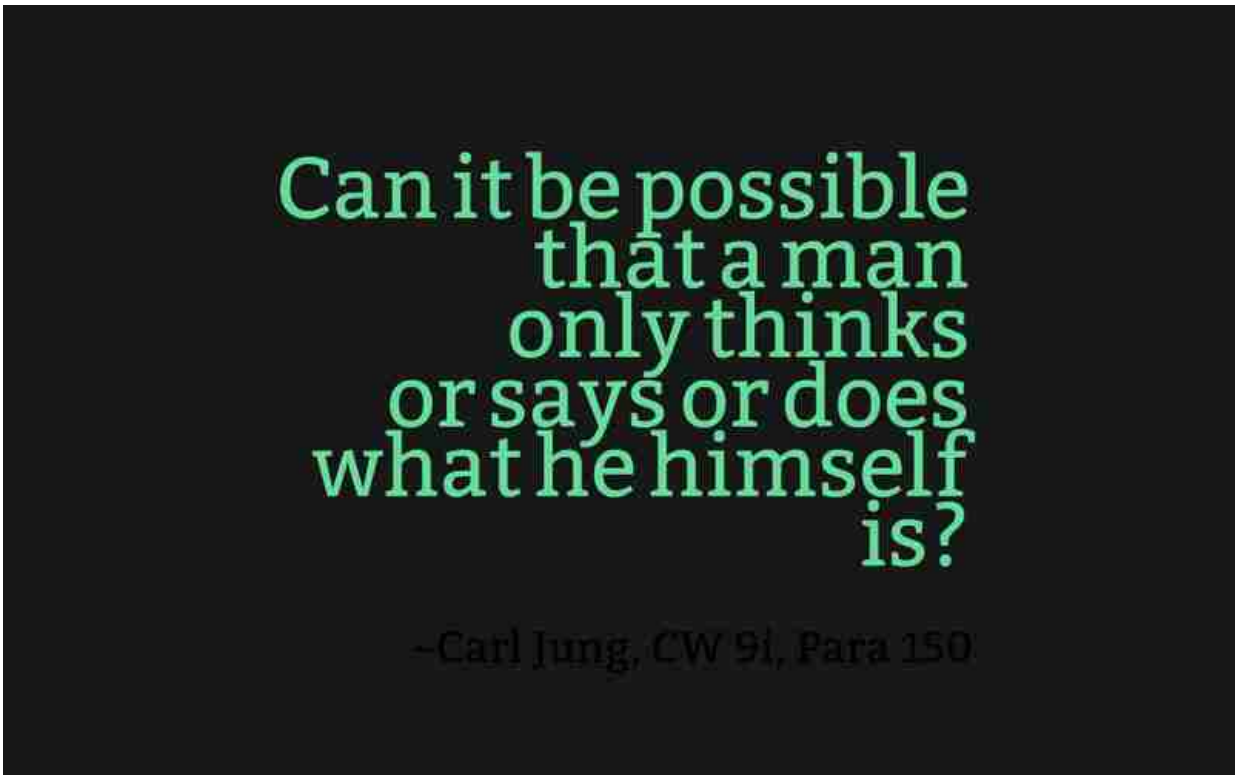
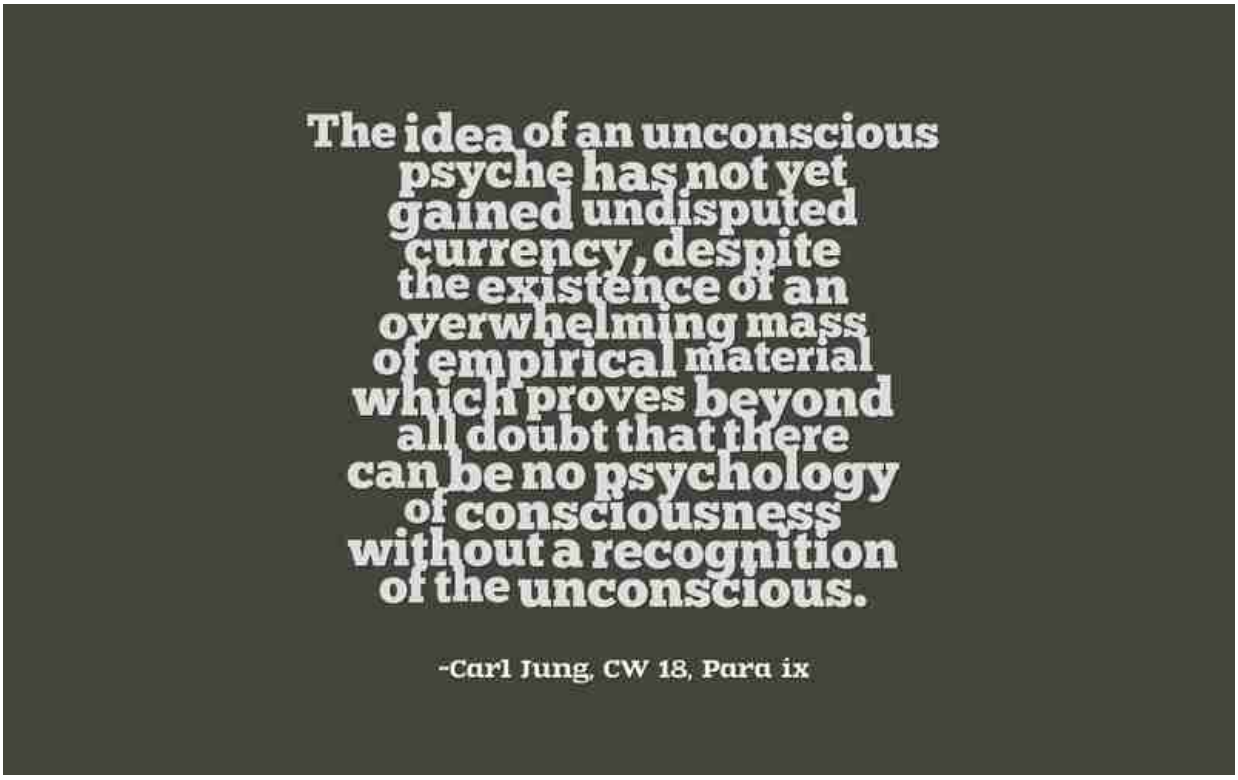


Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv



Can it be possible that a man only thinks or says or does what he himself is? Carl Jung, CW 9i, Para 150


The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious.
-Carl Jung, CW 18, Para ix

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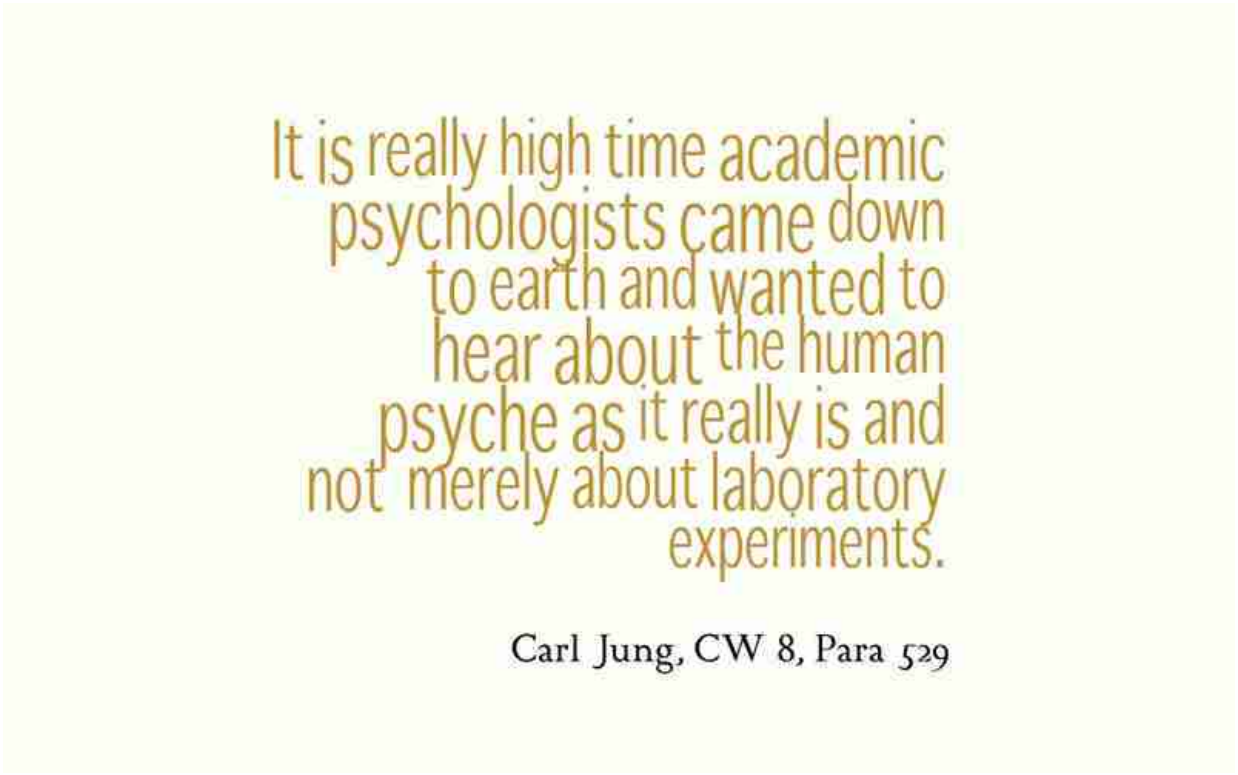
It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments.
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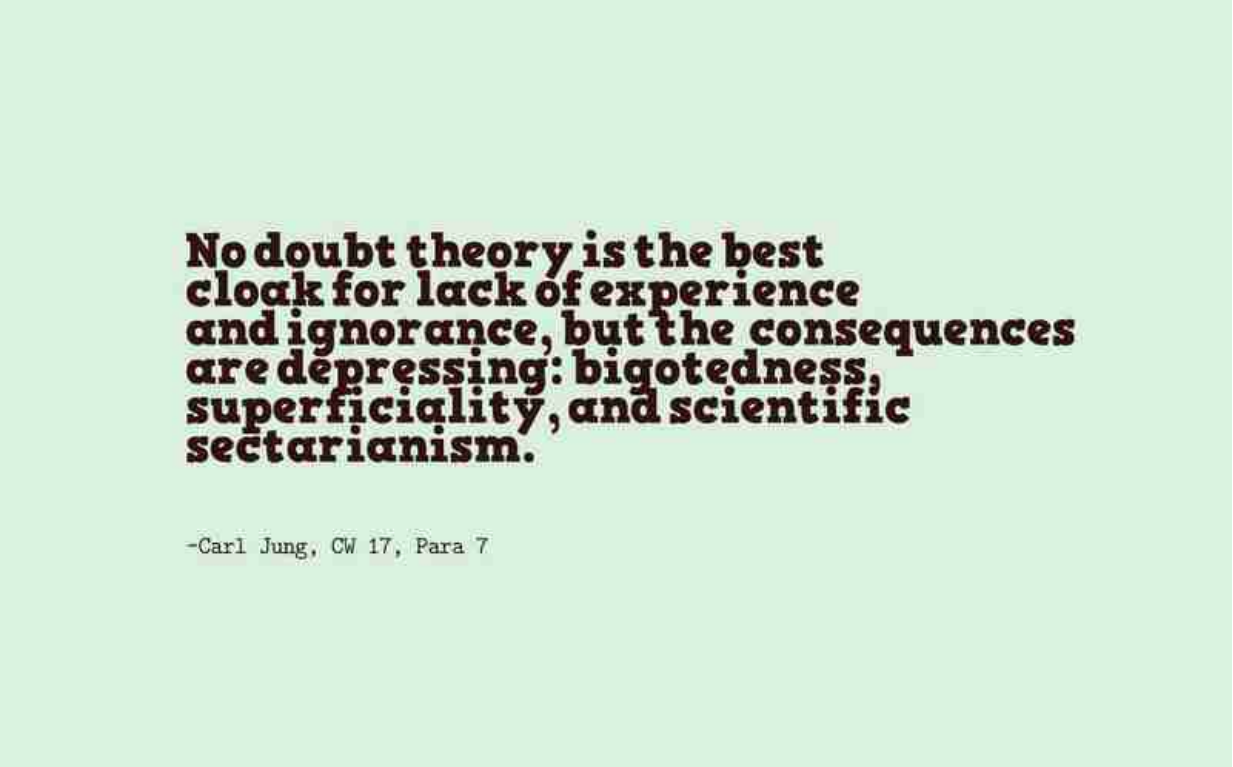
No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism.
-Carl Jung, CW 17, Para 7

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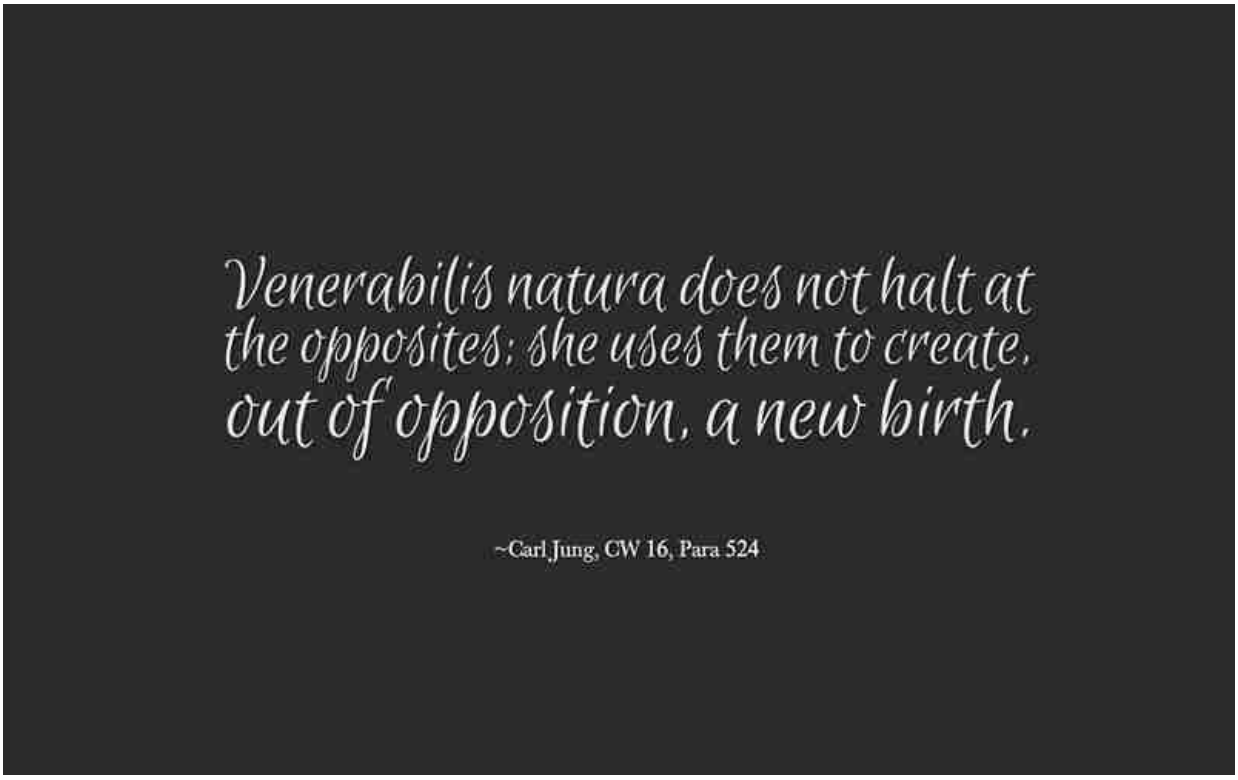
Venerabilis natura does not halt at
the opposites; she uses them to create,
out of opposition, a new birth.
~Carl Jung, CW 16, Para 524

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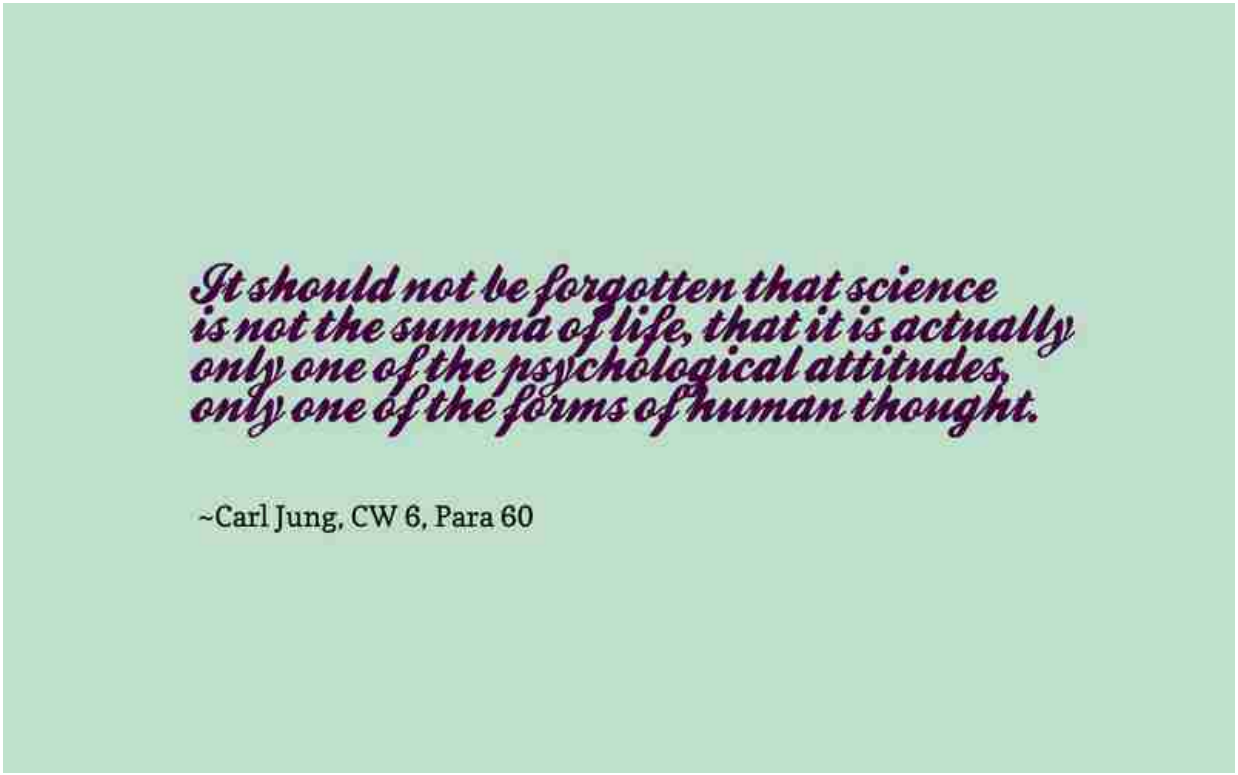
It should not be forgotten that science
is not the summa of life, that it is actually
only one of the psychological attitudes,
only one of the forms of human thought.
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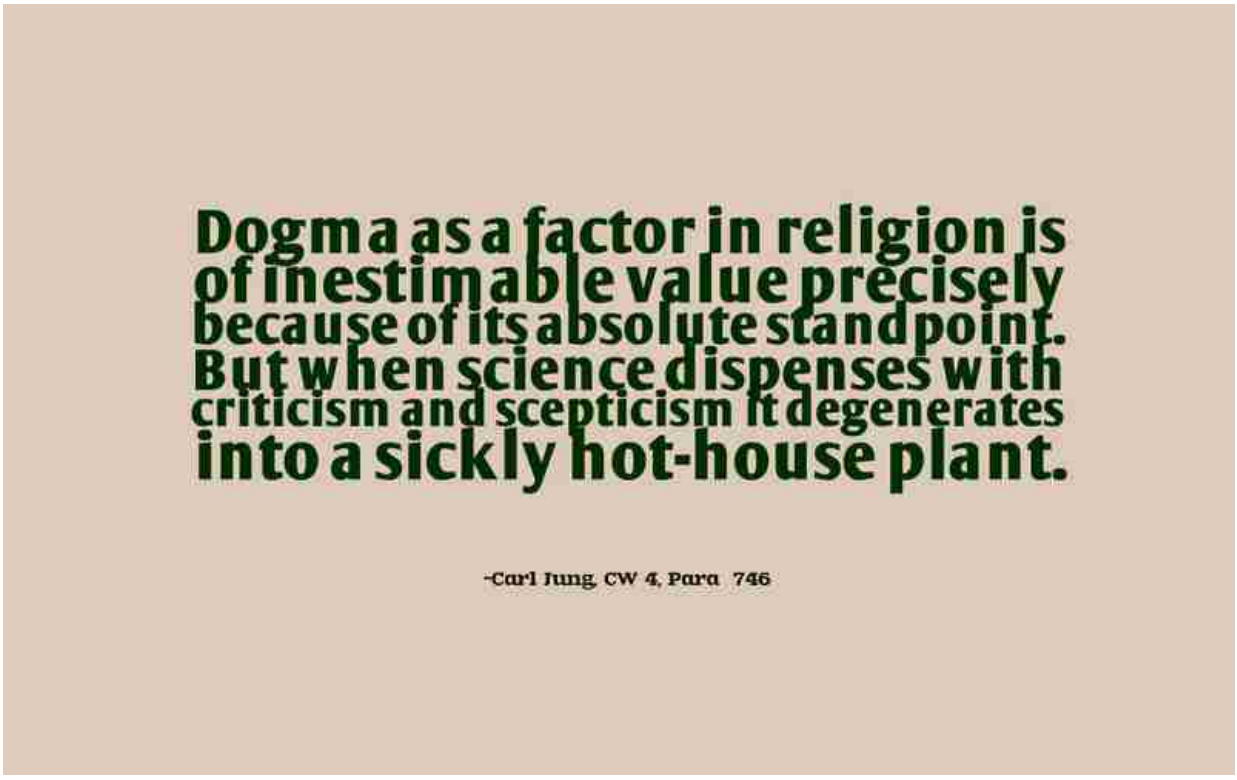
Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant.
-Carl Jung, CW 4, Para 746

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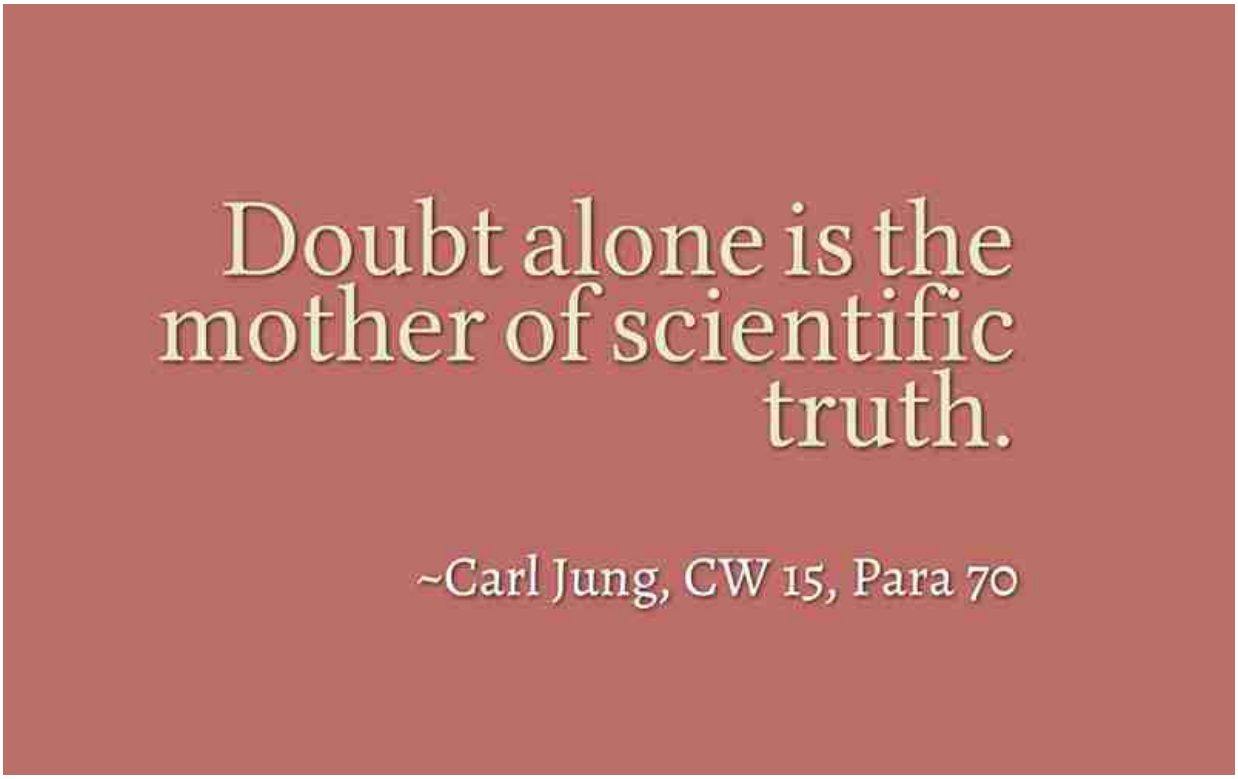
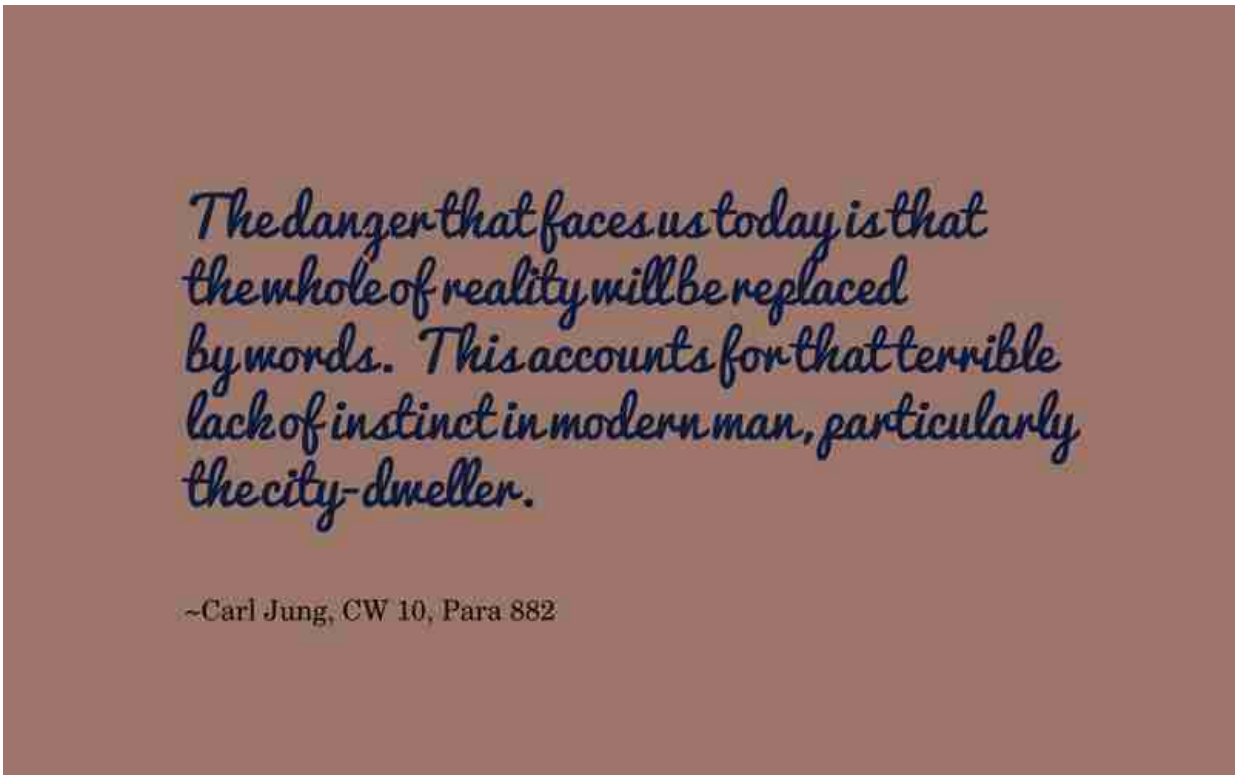


Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70


The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.
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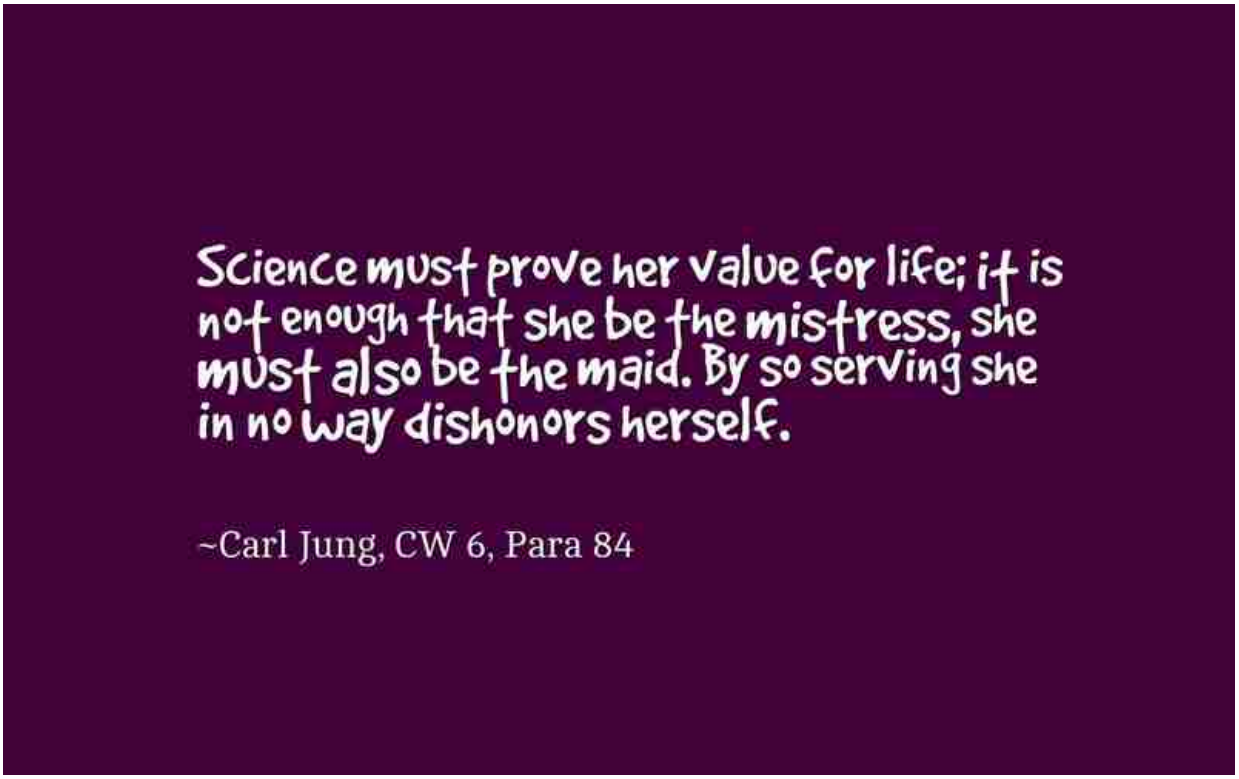
Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself.
~Carl Jung, CW 6, Para 84

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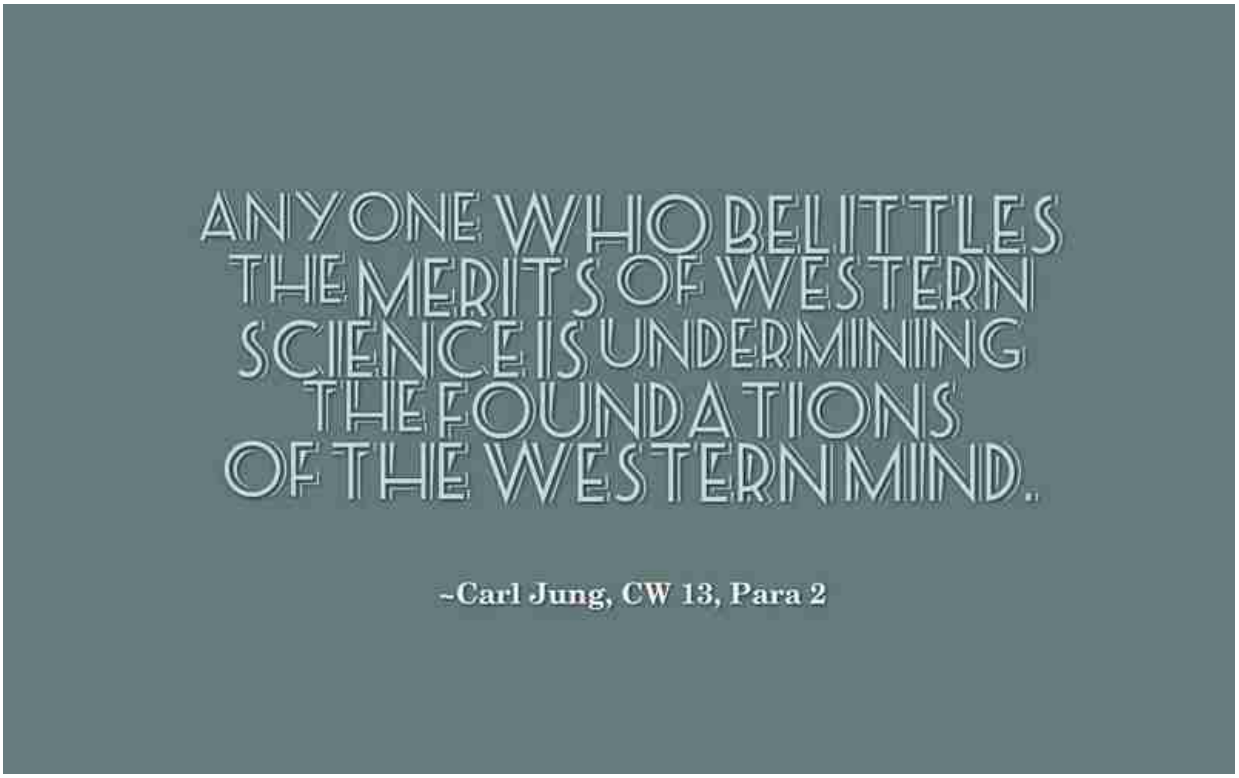
ANYONE WHO BELITTLES THE MERITS OF WESTERN SCIENCE IS UNDERMINING THE FOUNDATIONS OF THE WESTERN MIND.
~Carl Jung, CW 13, Para 2

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We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.
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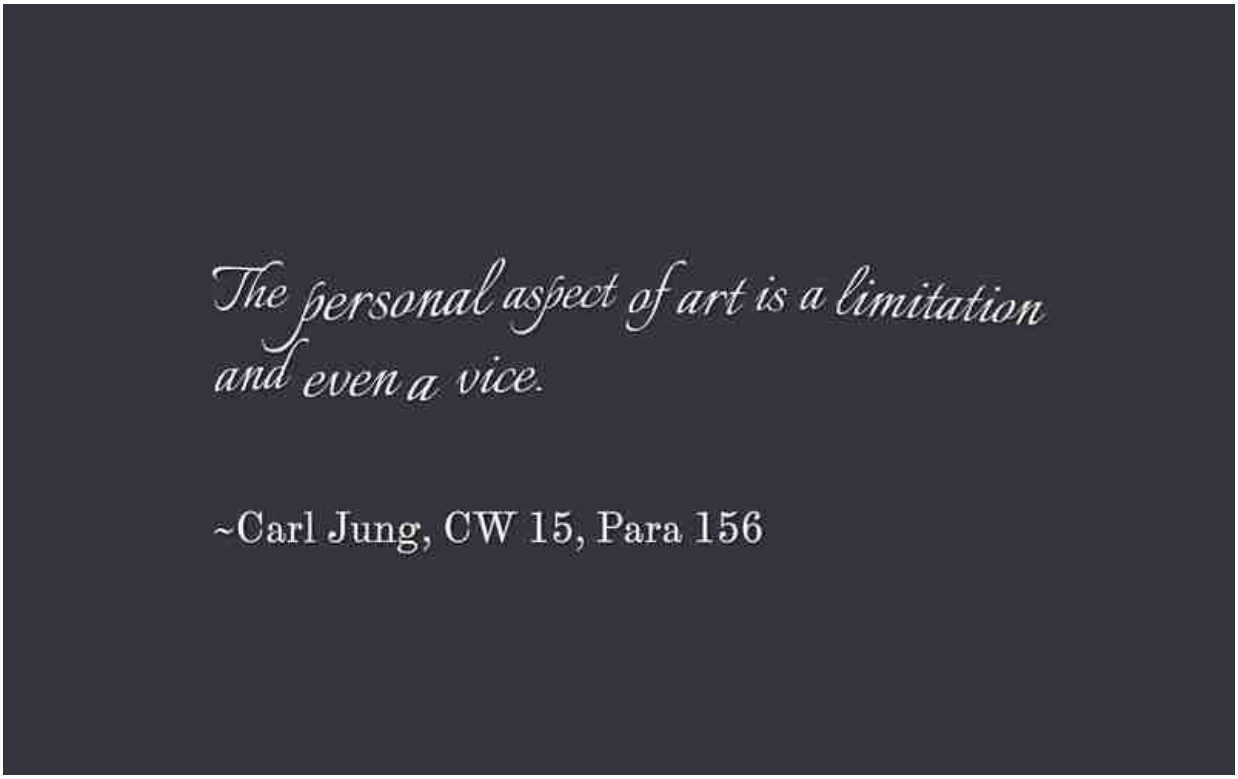
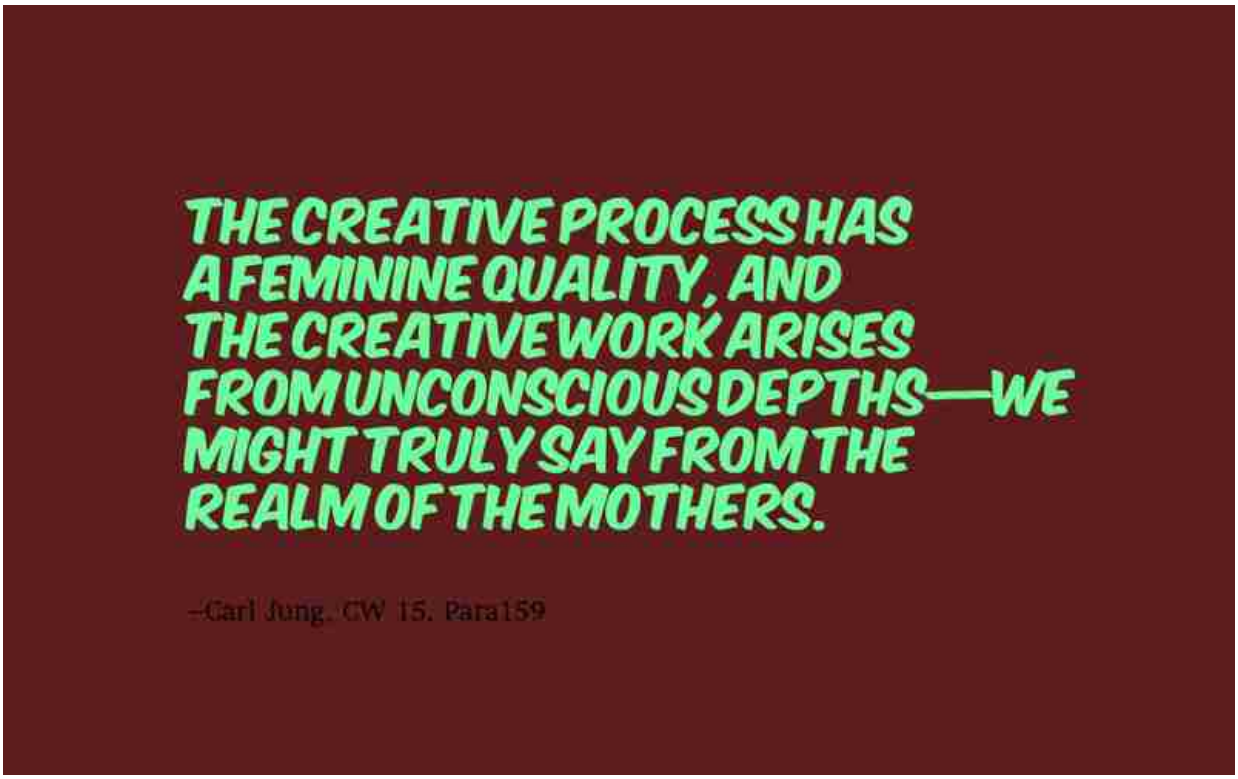


The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156


THE CREATIVE PROCESS HAS A FEMININE QUALITY, AND THE CREATIVE WORK ARISES FROM UNCONSCIOUS DEPTHS—WE MIGHT TRULY SAY FROM THE REALM OF THE MOTHERS.
–Carl Jung, CW 15, Para159

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Carl Jung, CW 15, Para 159

But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow.
~Carl Jung, CW 18, Para viii

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Bingo

E.A. Bennet: He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. **(2016-12-29 03:30)**

Visit to Zürich on the occasion of C.G.'s eightieth birthday.

Saturday, 23rd July 1955

To Zürich.

Met there by C.G., and then to the Seestrasse in Küsnacht for lunch which was followed by the Jung family celebration of his birthday, in which I joined.

The celebration was a family boat trip on the Stafa from Zürich to Schmerikon; the lake is 43 kilometres long.

There were thirty eight people on board – so many boys and grandchildren; the two little great grandchildren came to Küsnacht but were too young to come on the boat.

Ruth Bailey and myself were the only people present who were not members of the Jung family.

One of the little grandsons stood up completely freely and cheerfully and made a speech to C.G.; he had it typed out and delivered it splendidly.

Later we had a quiz, Fragebogen, with all the questions about C.G.

All the time there were wonderful refreshments, wine, game and fruit ad lib.

We alighted at Ufenau, the island near Rapperswil, and went to the church.

This island belongs to the monastery at Einsiedeln and they have given C.G. permission to visit it.

It is famous as the place where Hutten, a friend of Luther's, spent his last years and died.

There are two churches, both old; the larger of the two is Norman, about a thousand years old, but it was closed.

Then we continued up the lake and opposite C.G.'s Tower at Bollingen three of his grandsons dived off the ship from the roof over the deck, quite unexpectedly.

The ship swung round and stopped, and they climbed on board again amid cheers.

As they dived two fish eagles flew over high up.

Then we went on to Schmerikon, to the Hotel Bad where I have stayed on several visits.

The host was Herr Kuster, and in the 'cellar', or lower room, a feast was prepared.

Upstairs there was a wedding party.

We had a wonderful dinner, interspersed with incidents.

To begin with C.G.'s son-in-law, Fritz Baumann, made a speech which evoked great applause; then various groups of grandchildren 'did' items, such as enacting details of the life at Bollingen, and there were plenty of family jokes.

Another 'act' was a simulated mixture, or mix-up, of four 'radio programmes': four of the children, two boys and two girls, came and stood in front of C.G. and Mrs. Jung and did a turn.

Each was giving, in his or her act, a radio programme; one was on philosophy, one on farming, one (I think) on housekeeping, and one on Analytical Psychology.

These 'programmes', of course, got mixed up with amusing complications.

Then from the floor, on a large dish, they lifted a huge ham and presented it to C.G. who drew out his familiar pocket knife and cut some slices from it.

He always carried this knife.

The children did their acts extraordinarily well; they entered into the spirit of it all very naturally and their spontaneity impressed me very much.

Sunday, 24th July 1955

Chat in the morning with C.G. after breakfast.

He mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday.

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy.

It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses.

This is a spurious writing which contains black magic and incantations about witches.

The witch doctor calms people, and so helps them.

C.G. saw him at work once on a farm.

The farmer and his two sons stood at the corner of the big barn, and the witch doctor stood at the other.

He had his prayer book and read, and he wore a blue ribbon round his neck; C.G. could not get near enough to see what was hung on the ribbon as he had to stay more or less unnoticed at the side.

Monday, 25th July 1955

C.G.J.'s eightieth birthday Celebration

There was a reception at 10.30 a.m. in the Dolder Grand Hotel; I went with Barbara Hannah.

The notice in the hotel hall was 'Cocktail Party 10.30'!

We had some drinks and the place was crowded with people at little tables.

There were speeches by C. A. Meier and others, then the presentation of the Festschrift and of the Codex Jung, followed by more speeches.

The Rector of Basel University spoke, and so did Baudouin from Lausanne – nice speech. He mentioned the old Swiss custom of erecting a small pine tree decorated with ribbons on a building, when the structure has reached the point when it is possible to put the roof on; then there is a feast.

This occasion was like that; Jung's building had gone up to its present height and had taken shape, but it was not yet complete and much may still be added.

We returned for lunch at the Seestrasse, and I chatted with Ruth Bailey in the garden afterwards while C.G. and Mrs. Jung rested.

Later in the afternoon we all talked after tea, sitting round. C.G. was very pleased with the seal I had given him.

This was two days ago, and since then he had kept it in his pocket.

With it, in the same chamois leather bag, he had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre).

While we were talking he had the seal in his hand and was looking at it with Mrs. Jung; he said she must get a yellow silk cord to hang it on and pointed out that the stone had been selected because of its dual colour, to carry the idea of the opposites.

In the evening the big dinner was held.

About seventy-five people were there.

To my great surprise I was placed at C.G.'s right hand at the main table; on my right was his daughter, Mrs. Marianne Niehus.

There were ten people at this big round table; Mrs. Jung was there also, with Michael Fordham to her right.

There were several speeches at the dinner, including one from the Mayor of Zürich, and a lot of jokes about the relative merits of Basel and Zürich, and some allusions to Berne.

Wednesday, 26th July 1955 This was C.G.'s actual birthday.

We had a meeting in the morning at the Institute4 regarding the formation of the International Association for Analytical Psychology.

In the afternoon there was a trip on the lake on a chartered steamer; about two hundred people were there.

To everyone's joy and surprise C.G., with Ruth Bailey, joined the ship at Meilen; they left it again at Rapperswil.

Many had been sure they had seen C.G. in the garden of his house as the ship passed, but this could not have been the case.

On the return journey I left the ship at Küsnacht (having nearly got left behind on the boat) with a big bunch of flowers and a stick with '8o' carved on it for C.G. – Meier threw a bottle to me from the deck, which I caught; I chucked it back to Fowler McCormick and he also caught it – great cheers.

I was given a lift to the Jungs' house and on arrival found the local band of Küsnacht playing in the garden.

There were about twenty players with the usual instruments, brass and others.

As they played some of the family party danced; C.G. danced twice, once with his wife and again with one of his daughters.

Later he told me, 'I never thought I would dance again!'

He was in great form.

When the band dispersed we went into the house, and for a couple of hours or more there followed the most wonderful evening.

Seven or eight of the Jungs' children and grandchildren sang and played; a niece, Frau Homberger, played the piano and her husband sang with the others.

Several of the grandsons were very lively, entering into the spirit of the occasion.

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals.

One of his grandsons worked the gramophone and C.G. sat beside it, listening and nodding his head in time with the music.

Eventually, at about midnight, the party came to an end; it was a remarkable and impressive family evening.

27th July 1955

In the garden, writing about the birthday proceedings for the B.M.J. Several talks with C.G. ...

In the evening Franz Riklin took me to Meilen for the first meeting of the provisional committee of the proposed International Association; this we held in a hotel in Meilen overlooking the lake.

There were a few discordant elements which stemmed from the London group, and one or two people took a very negative attitude.

Riklin and Meier were amazed, but I was not.

Returned to the Jungs' house at 1 a.m., brought by Riklin.

28th July 1955

Moved to the Waldhaus Dolder Hotel.

At noon Fowler McCormick called for me.

I was sorry to go, for it had been one of the most eventful visits to the Jungs I had had.

Mrs. Jung said I must certainly stay with them when I come over to lecture next February; and C.G. also said warmly, 'Well, goodbye, and be sure to come back soon.'

Fowler McCormick took me to Schaffhausen, where we had an excellent lunch and then visited the Rhine Falls.

He has an Oldsmobile car and we had a lovely drive in sunny weather.

29th July 1955

At the Waldhaus Dolder.

Went into town in the morning, shopping; called at Rolf Hofer's office and got his secretary to type a short article on Jung for the B.M.J.

She did this and posted it for the evening air mail to get to London on Saturday morning.

No lunch; but tea with Fowler McCormick at the Congress House.

Wet.

McCormick talked of synchronicity, and then mentioned two of his dreams in which he had been impressed by the time element, for in both a later event carried the dream further, and it was immediately linked in his mind with the dream.

The most striking of these was a dream in which he saw two aeroplanes weaving a cord (or rope) in the sky in such a way that they joined Europe and America.

He saw this as a commentary upon his life, divided between the continents and somehow coming together, for he is constantly passing from one to the other. E.A. Bennet, Conversations with Jung, Pages 130-143

Carl Jung on the "Bottom" – Anthology **(2016-12-30 02:30)**

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual

experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book; Scrutinies; Page 348.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 534-537.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom,

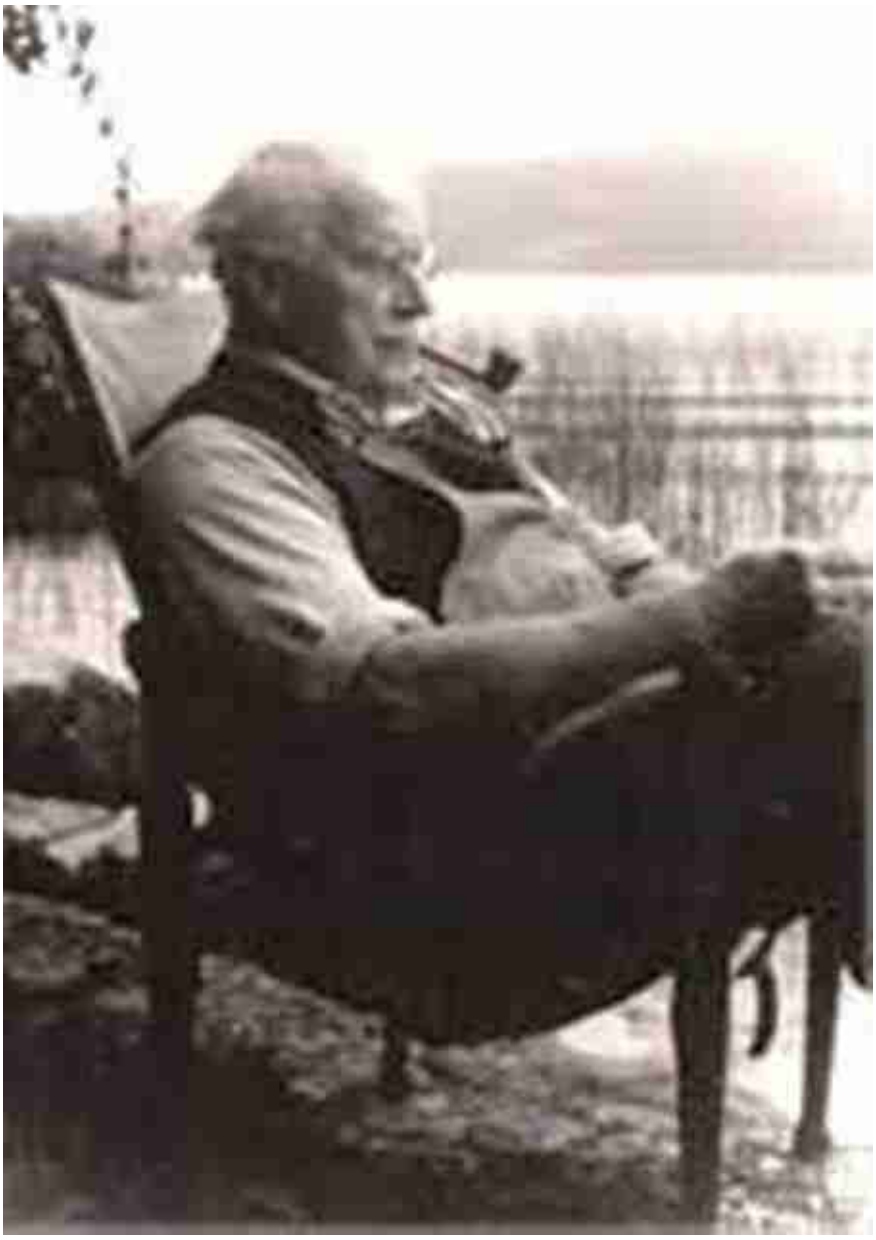
and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

The creation of a symbol is not a rational process, for a rational process could never produce an image that representsa content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. Carl Jung, Letters Vol. I, Pages 357-358

Carl Jung on “Recognition of the Psyche” – Anthology **(2016-12-30 02:30)**



"All that is outside, also is inside," we could say with Goethe.

But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience.

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.

Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable.

The structure is something given, the precondition that is found to be present in every case.

And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but
one and the same life. Carl Jung, CW 7, Page 115

The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning
and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. 91:618

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis.

Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with theobjective process.

The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption.

The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche.

There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor
sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

A psychology that treats the psyche as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meagre results that such a psycho-physiology can yield.

The psyche deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain.

One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Pages 7-8

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal.

This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality.

Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides.

Eastern reality includes all this as a matter of course.

For us the zone of disturbance already begins with the concept of the "psychic."

In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury.

At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself.

All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental
factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, ¶ 420.

Every science is a function of the psyche, and all knowledge is rooted in it. The psyche is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology.

I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides.

For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

Every science is descriptive at the point where it can no longer proceed experimentally, without on that account ceasing to be scientific.

But an experimental science makes itself impossible when it delimits its field of work in accordance with theoretical concepts.

The psyche does not come to an end where some physiological assumption or other stops.

In other words, in each individual case that we observe scientifically, we have to consider the manifestations of the psyche in their totality. Carl Jung, CW 9i, Para 113

The psychological investigator is always finding himself obliged to make extensive use of an indirect method of description in order to present the reality he has observed.

Only in so far as elementary facts are communicated which are amenable to quantitative measurement can there be any question of a direct presentation.

But how much of the actual psychology of man can be experienced and observed as quantitatively measurable facts? Carl Jung, CW 6; Para 672

There is no Archimedean point from which to judge, since the psyche is indistinguishable from its manifestations.

The psyche is the object of psychology, and—fatally enough—also its subject.

There is no getting away from this fact. Carl Jung, CW 11, Para 87

Every other science has so to speak an outside; not so psychology, whose object is the inside subject of all science. Carl Jung, CW 8, Para 429

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.

The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external."

We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness.

Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former.

Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness.

Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts.

The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the
existence of any world at all.

We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

Since we do not know everything, practically every experience, fact, or object contains something unknown.

Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.

The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness.

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

Not only in the psychic man is there something unknown, but also in the physical.

We should be able to include this unknown quantity in a total picture of man, but we cannot.

Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia.

How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients.

It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon aswe want to say anything about knowledge.

But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

All that is is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature.

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche.

Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies.

If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability.

Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements.

But this much we do know beyond all doubt, that empirical reality has a transcendental background.

It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding.

But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience.

There is no end to what can be learned in this field. Carl Jung, CW 12, Para 2

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable ob-

scurities.

Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

The psyche creates reality every day.

The only expression I can use for this activity is fantasy.

Fantasy is just as much feeling as thinking, as much intuition as sensation.

There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions.

Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined.

Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche.

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union. Carl Jung, CW 6, Para 78

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image.

Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality.

Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary."

The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened.

What others think about it decides nothing whatever for him in regard to his experience.

Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

What is "illusion"?

By what criterion do we judge something to be an illusion?

Does anything exist for the psyche that we are entitled to call illusion?

What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance.

Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real.

The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation.

On the contrary, to recognize it at all, he must learn to see how different it is from consciousness.

Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way.

If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion,
physically understood, would be deemed utterly incredible.

Beliefs of this kind are psychic facts which cannot be contested and need no proof, Carl Jung, CW 11, Para 555

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view.

It certainly does not make the problems of psychology any easier.

But it does free us from the incubus of "nothing but,"* which is the insistent leitmotiv of all one-sidedness. 4: 156

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all.

Thus the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter.

These two realms of experience branched off into sciences: astrology became astronomy, and alchemy chemistry.

On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical
science.

The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a mi-

croscope.

They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind.

The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now.

Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events.

It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man.

All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9, Para 7

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet.

It was this image that impressed itself on me, not the physical fact.

Man's curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. 96:331

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter.

All anthropomorphic projections were withdrawn from the object one after another, with a twofold result: firstly man's mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche.

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements, and treated the mystery as though it lay in the dark and silent womb of nature.

It was still outside them.

The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning.

Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche: It had become synonymous with consciousness.

The psyche was "what I know."

There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection.

Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp.

The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness.

The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

It is my conviction that the investigation of the psyche is the science of the future.

Psychology is the youngest of the sciences and is only at the beginning of its development.

It is, however, the science we need most.

Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man's greatest danger to man, for the simple reason that
there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes.

The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

It is not only primitive man whose psychology is archaic.

It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society.

On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche.

Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity's past epochs still dwell, when the animal souls

from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

The psychology of the individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances.

His individual psychology is not merely a physiological, biological, or personal problem; it is also a contemporary problem. Carl Jung, CW 6, Para 717

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

Anything psychic is Janus-faced: it looks both backwards and forwards.

Because it is evolving, it is also preparing the future.

Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

Being that has soul is living being.

Soul is the living thing in man, that which lives of itself and causes life.

Therefore God breathed into Adam a living breath, that he might live.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live.

She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple.

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

The nature of the psyche reaches into obscurities far beyond the scope of our understanding.

It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency.

This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality.

It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but."

As the eye to the sun, so thesoul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner.

Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates something
known.

It does not seem to have occurred to these people that when we say "psychic" we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

Metaphysical assertions are statements of the psyche, and are therefore psychological.

To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth."

Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological."

For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides.

He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul.

It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual
character.

But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not.

We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul.

Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter.

It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., a correspondence, otherwise a connection
could never come about. Carl Jung, CW 12, Para 1

1 did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension.72:14

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones.

Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge.

Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth.

But it is worth man’s while to take pains with himself, and he has something in his own soul that can grow.

It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Whoever speaks of the reality of the soul or psyche is accused of "psychologism."

Psychology is spoken of as if it were "only" psychology and nothing else.

The notion that there can be psychic factors which correspond to the divine

figures is regarded as a devaluation o£ the latter.

It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological."

Anything psychic is only Nature and therefore, people think, nothing religious can come out of it.

At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust:

Are you still there?

Nay, it's a thing unheard.

Vanish at once!

We've said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

Were it not a fact of experience that supreme values reside in the soul (quite apart from the antimimon pneuma who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable depth of vision.

I have been accused of "deifying the soul." Not I but God himself has deified it! Carl Jung, CW 12, Para 14

To have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and be

low human existence, for which reason—in the realm of dogma—he is threatened and propitiated with super-human punishments and blessings that go far beyond the possible deserts of human beings. Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9i, Para 56

[C.G. Jung; Psychological Reflections, Pages 3-21]

Carl Jung on “Creative Living.” – Anthology **(2016-12-30 02:30)**

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his
ignorance. Carl Jung, CW 12, Para 564

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from
the public. Carl Jung, CW 5, Para 685

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct."

If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence.

One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator’s will. Carl Jung, CW 8, Para 192

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the
gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes

that are yet conceived to be somehow correlated.

This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved vahdity, will always be a product of the subjective psychological constellation of the investigator.

In the making of scientific theories and concepts many personal and accidental factors are involved.

There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

We see colours but not wave-lengths.

This well-known fact must nowhere be taken to heart more seriously than in psychology.

The effect of the personal equation begins already in the act of observation.

One sees what one can best see oneself.

Thus, first and foremost, one sees the mote in one's brother's eye.

No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus.

With such methods one also guards against too embarrassing a yield of empirical psychological facts.

But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material.

Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively
but also objectively.

The demand that he should see only objectively is quite out of the question, for it is impossible.

We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth.

No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation,
the nature of the conclusions, and the formulation of hypotheses and theories.

We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason.

Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise.

All creative freedom, we cry out, is taken away from us! What?

Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150

What to the causal view is fact to the final view is symbol, and vice versa.

Everything that is real and essential to the one is unreal and inessential to the other.

We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon.

Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid.

Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his "personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices.

Also, it lacks the immense advantage of an Archimedean point such as physics enjoys.

The latter observes the physical world from the psychic standpoint and can translate it into psychic terms.

The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude.

Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is.

Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages.

Psychologies still exist which limit the field of psychic experience to consciousness and its contents, or understand the psyche as a purely reactive phenomenon without any

trace of autonomy.

The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious.

Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity
itself. Carl Jung, CW 18, Para ix

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments.

It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse
our psychology of taking account, in an unscientific manner, of "everyday experiences."

I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli.

This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures.

The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's.

It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis
as "scientific," although it is no less fantastic.

But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct.

Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly
needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard.

Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance.

It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path.

Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes.

This lack of courage is considerably more injurious to the name of science than an honest error.

When will there be an end to the incessant squabbling about who is right?

One has only to look at the history of science: how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, CW 18, Para 92

Theories in psychology are the very devil.

It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time.

We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories.

We have not even established the empirical extent of the psyche's phenomenology: how then can we dream of general theories?

No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat
more abstract kind of myth.

Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man.

They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

We have to learn to think in antinomies, constantly bearing in mind that every truth turns into an antinomy if it is thought out to the end. Carl Jung, CW 18, Para 14

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age,
when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils."

Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory.

Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness.

This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. . . . The personal value lies entirely in the philosophical achievement, not in the primary vision.

To the philosopher this vision comes as so much increment, and is simply a part of the common property of mankind, in which, in principle, everyone has a share.

The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

Our psychology is a science that can at most be accused of having discovered the dynamite terrorists work with.

What the moralist and the general practitioner do with it is none of our business and we have no intention of interfering.

Plenty of unqualified persons are sure to push their way in and commit the greatest follies, but that too does not concern us.

Our aim is simply and solely scientific knowledge, and we do not have to bother with all the uproar it has provoked.

If religion and morality are blown to pieces in the process, so much the worse for them for not having more stamina.

Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 314

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy.

The inner resemblance between the two disciplines consists in this, that both are systems of opinion about ob-

jects which cannot be fully experienced and therefore cannot be
adequately comprehended by a purely empirical approach.

Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all.

Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them.

This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth.

But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930.

I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many.

I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters.

Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma?

Truth can stand on its own feet, only shaky opinions require the support of dogmatization.

Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, CW 737

Dogma and science are incommensurable quantities which damage one another by mutual contamination.

Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint.

But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant.

One of the elements necessary to science is extreme uncertainty.

Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

Doubt alone is the mother of scientific truth.

Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth.

The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not.

They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach: on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided.

It is to them that we owe our discoveries.

What is regrettable is that each should defend his one-sidedness so passionately.

Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency.

Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means.

Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words."

This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has
to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity.

The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes
it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

The danger that faces us today is that the whole of reality will be replaced by words.

This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.

He lacks all contact with life and the breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell,"
because the dictionary didn't say so. Carl Jung, CW 10, Para 882

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts.

Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another.

The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. 69:84

Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when
it usurps the throne.

It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others.

Science is the tool of the Western mind, and with it one can open more doors than with bare hands.

It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

All the worlds that have ever existed before man were physically there.

But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world, and this is I!

That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate.

We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them.

We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away

from the living mystery.

As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition.

But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning.

Perhaps it is like nature, which simply is and "means" nothing beyond that.

Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning?

Art, it has been said, is beauty, and "a thing of beauty is a joy forever."

It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous.

A dream never says "you ought" or "this is the truth."

It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions.

If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else
in need of a teacher.

In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist.

To grasp its meaning, we must allow it to shape us as it shaped him.

Then we also understand the nature of his primordial experience.

He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless
of the personal fate of the man who is its vehicle.

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment.

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.

Carl Jung, CW 15, Para 115

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature.

The question of what art is in itself can never be answered by the psychologist, but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it.

We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment.

But nobody will maintain that everything essential has then been discovered about the plant itself.

The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal.

It is a thing and not a personality; hence it cannot be judged by personal criteria.

Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising
above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind.

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers.

Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events.

The progress of the work becomes the poet's fate and determines his psychology.

It is not Goethe that creates Faust, but Faust that creates Goethe.

And what is Faust } Faust is essentially a symbol.

By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

A sign is always less than the thing it points to, and a symbol is always more than we can understand at first sight.

Therefore we never stop at the sign but go on to the goal it indicates; but we remain with the symbol because it promises more than it reveals. 8*

Nothing would be more mistaken than to suppose that the poet is working with second-hand material.

On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form.

In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly."

It is nothing but a tremendous intuition striving for expression.

It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward.

Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to
communicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision.

Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of
Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of
India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia.

Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature.

In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it.

Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret.

If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive.

They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason.

The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science.

It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own.

The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims.

It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy.

But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy.

Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable.

It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea?

What would become of mankind if nobody had lucky ideas anymore?

It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it.

We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards.

The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity.

The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy.

It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance.

All the works of man have their origin in creative imagination.

What right, then, have we to disparage fantasy?

In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct.

It has a surprising way of always coming out right in the end.

The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays.

As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

Every period has its bias, its particular prejudice, and its psychic malaise.

An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment.

This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer
the weal or woe of the individual that counts, but the life of the collective.

That is why every great work of art is objective and impersonal, and yet profoundly moving.

And that is also why the personal life of the artist is at most a help or a hindrance, but is never essential to his creative task.

He may go the way of the Philistine, a good citizen, a fool, or a criminal.

His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The true genius nearly always intrudes and disturbs.

He speaks to a temporal world out of a world eternal.

He says the wrong things at the right time.

Eternal truths are never true at any given moment in history.

The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity.

Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of
the occasional and the transitory into the realm of the ever enduring.

He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori
ideas, as it were, the existence of which cannot be ascertained except from their effects.

They appear only in the shaped material of art as the regulative principles that shape it. Carl Jung, CW 15, Para 126

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into th
finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted, by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us.

He has done his utmost by giving it form, and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious
psychic life of mankind.

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention.

In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being.

Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better.

What after all is great talent beside moral inferiority?

There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings.

A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also.

As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

The "best" can be produced only by the best in man, by his conscientiousness and devotion.

Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

The genius will come through despite everything, for there is something absolute and indomitable in his nature.

The so-called "misunderstood genius" is rather a doubtful phenomenon.

Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and im-

proved.

The genius is as rare a bird as the phoenix, an apparition not to be counted upon.

Consciously or unconsciously, genius is something that by God's grace is there from the start, in full strength.

But talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate, and generally from both.

The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence.

Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

The artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would
meet the unconscious needs of his age.

Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention.

They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way.

To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown.

Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Only the mystics bring creativity into religion. Carl Jung, CW 14, Para 530

Creative life always stands outside convention.

That is why, when the mere routine of life predominates in the form of convention and tradition, there is

bound to be a destructive outbreak of creative energy.

This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

Every creative person is a duality or a synthesis of contradictory qualities.

On the one side he is a human being with a personal life, while on the other he is an impersonal creative process.

As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms.

But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the
artist it has a creative purpose.

Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard
edges of reality.

Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself.

Insanity gives it a free hand.

And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life.

We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

If the meaning of a poetic work can be exhausted through the application of a theory of neurosis, then it was nothing but a pathological product in the first place, to which I
would never concede the dignity of a work of art. Today, it is true, our taste has become so uncertain that often we no longer know whether a thing is art or a disease. 24*

A person must pay dearly for the divine gift of creative fire.

It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize
this energy, leaving so little over that nothing of value can come of it.

The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"),

vanity, and other infantile traits.

These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can't, he must painfully perform the "symptomatic
actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity.

They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

Wolfgang Pauli: Our talk yesterday on the "synchronicity" (2016-12-30 02:30)

Dear Professor Jung, Zollikon-Zurich, 7 Nov, 1948

Our talk yesterday on the "synchronicity of dreams and external circumstances (Do you also use this term "synchronous" when there is a gap of 2-3 months between dream and external event?) was of great help to me, and I should like to thank you once again.

As you told me you were very preoccupied at the moment with the rotation symbolism of mandalas, I am taking the liberty of sending you the exact text of one of my dream that occurred about 2 years ago-in which rotation, and hence the concept of space, was the central feature.

It may be useful to you in dealing with these questions that are on your mind at the moment.

Of course, it is about the relativity of the concept of space in relation to the psyche, and if the problem were not important here and now, this dream would not have had such an overwhelming effect on me at the time.

The Kepler lecture, the idea of the neutral language, and the further pursuit of the archetypal background of physical terms were all triggered off in me at the time.

The objectivity of the archetypal background makes it seem very likely to me that the problem of the mandalas, which you mentioned briefly yesterday, and the one that is behind this dream will be one and the same.

As to the phenomenon described by you as synchronistic, I am for the time being using a sort of symbolic aid or working hypothesis which-as the simplest elementary case of the Riemann surface-looks as follows: This is supposed to represent the cross-section of two leaves (to be thought of as continuing perpendicular to the plane surface)

that are generally separated but that connect at the central point marked out (penetrating each other-mathematicians are very generous in this respect)

The number of leaves is arbitrary two simply being the easiest number.

The essential thing is by circling round the central point (perpendicular to the plane surface) one gets from the lower leaf to the upper one (and vice versa).

The "radioactive nucleus" is a symbolic cause, determined by the unconscious, of the "synchronistically" connected phenomena one of which, for example, (lower leaf) consists in the fact that I have a certain dream, the other (upper leaf) in the fact that Mr. or Mrs. X falls ill or dies.

The activity that comes from the central point in the intermediate stratum deals initially with the distinction between "physis" and "psyche" and represents an order that operates outside space and partly outside time as well.

But the presence of this activity described as "radioactivity" by the neutral language that springs up spontaneously from my unconscious-is essentially linked to the condition that archetypal contents (from a deeper, completely timeless stratum) draw near to the conscious (doubling phenomenon), so that the problem of their integration into the conscious has become an immediate one.

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)?

With many thanks,

Yours sincerely,

W Pauli Wolfgang Pauli, Atom and Archetype, Pages, 34-35

Wolfgang Pauli: As a result, I went back to my work on Kepler. **(2016-12-30 02:30)**

Dream: 25 October 1946

Through the post I receive a casket. Inside it is apparatus for the experimental investigation of cosmic rays.

Next to it is a tall, blond man.

He seems to be somewhat younger than me (maybe between 30 and 40).

He says: "You must force the water up higher than the houses in the city so that the city dwellers will believe you."

Then behind the apparatus in the little box I notice a bunch of keys, 8 in all, arranged in a circle with the key-bits hanging down.

Comment: The water and the city are allusions to earlier dreams.

In these dreams there was a dark, male figure playing a role who appeared as a "Persian" who had not been accepted as a student at the Institute of Technolngy (contrast to the prevailing scientific collective opinion).

"The Blond" and "The Persian" may be dual aspects of one and the same figure (they never appear together).

The figure has an extremely "psychopompos" character and has a similar function to Mercury with the alchemists.

He is not the same as the "wise old man" (also familiar from dreams) , although the main difference is that of age.

It was only in June of the following year that I dreamed that the water had drained off.

Dream: [Zollikon-Ziirich] 28 October 1946

The "Blond" is standing next to me.

In an ancient book I am reading about the Inquisition trials against the disciples of the teachings of Copernicus (Galileo, Giordano Bruno) as well as about Kepler's image of the Trinity.

Then the Blond says: "The men whose wives have objectified rotation are being tried."

These words upset me greatly: The Blond disappears, and to my consternation the book also becomes a dream image: I find myself in a courtroom with the other accused men.

I want to send my wife a message, and I write a note: "Come at once, I am on trial."

It is getting dark, and for a long time I cannot find anyone to give the note to.

But finally a Negro comes along and says in a friendly way that he will deliver the note to my wife.

Soon after the Negro has left with the note, my wife turns up in fact and says to me: "You forgot to say good night to me."

Now it starts to get lighter, and the situation is as it was at the beginning (except that my wife is now present, too): The Blond" is standing next to me once more, and I am reading the ancient book again.

Then the Blond says to me sadly (apparently referring to the book): "The judges do not know what rotation or revolution is, and that is why they cannot understand the men,"

With the insistent voice of a teacher, he goes on to say: "But you know what rotation is!"

"Of course" is my immediate reply, "The circulation of the blood and the circulation of light-all that is part of the basic rudiments."

(This seemed to be a reference to psychology but the word is never mentioned.)

the Blond says: "Now you understand the men whose wives have objectified their their rotation for them."

Then I kiss my wife and say to her: "Good night!

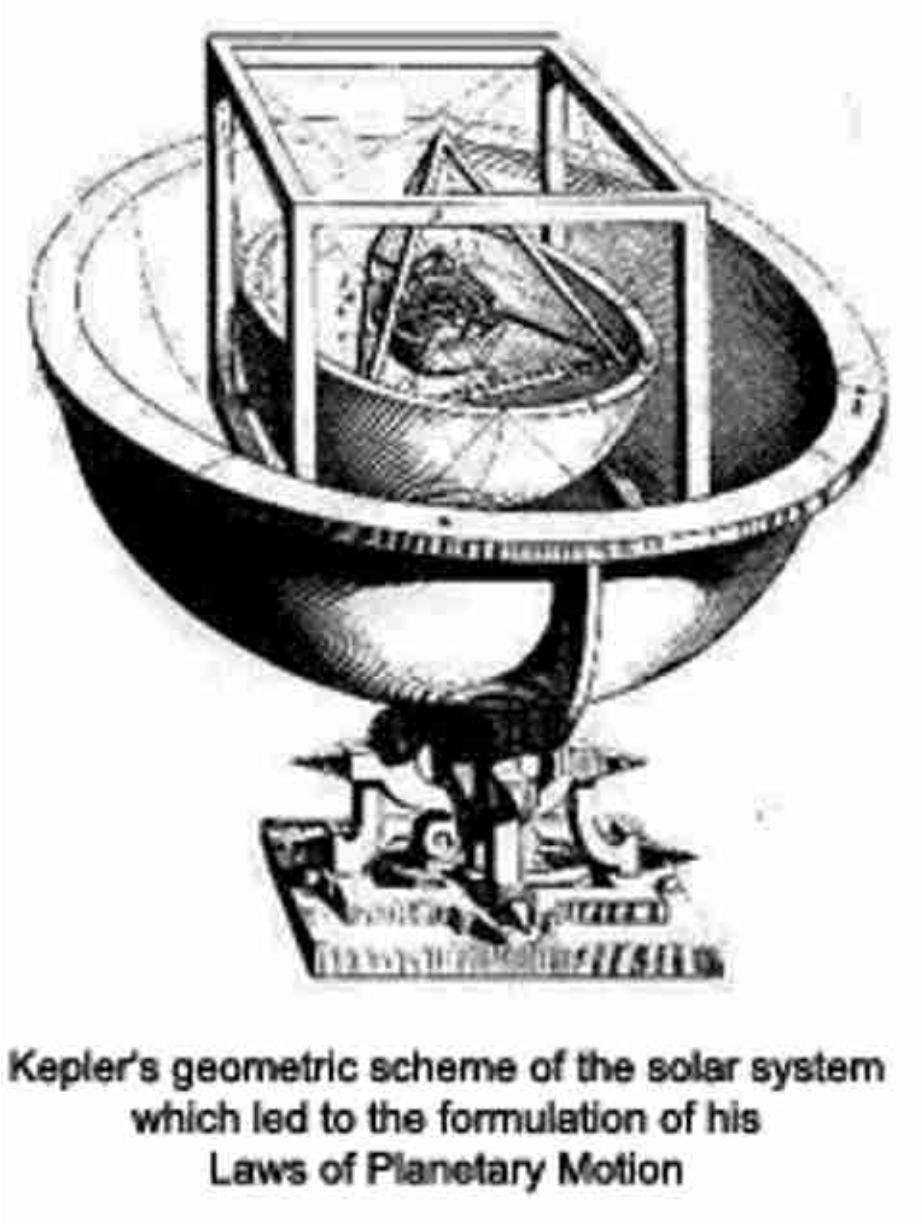
It is terrible what these poor people who have been charged are going through!"

I grow very sad and start crying. But the Blond says with a smile: "Now you've got the first key in your hand."

At this point I woke up and was quite shaken.

The dream was an experience of a numinous character and has deeply influenced my conscious attitude.

As a result, I went back to my work on Kepler.



Kepler's geometric scheme of the solar system which led to the formulation of his Laws of Planetary Motion

At that time, apparently (17th cent.), a projection of the mandala and rotation symbolism had occurred externally.

The "accusation" relates to the resistance of collective opinion (see above, comment to the previous dream).

From the higher point of view of acquiring consciousness, the accusation relates to the fact that the men did not know where their wives (=anima) were, nor what their role was in the process of perception.

As you know, I then came across the work of that remarkable fellow R. Fludd, whose anima did not objectify rotation for him since this was able to find its expression in the Rosicrucian mysteries.

This is where the infans solaris is born in the middle sphere, accompanied by the proportia sesquitertia of world time.

Kepler's other proportions could not possibly be of any interest to F1udd, since his anima did not respond to the archetype that modem natural science had produced.

But Fludd knew where the anima was with Kepler and the other scientists: It had moved from the material into the perceiving subject. which aroused deep distrust in F1udd since it was then outside the Rosicrucian mysteries removed from control through consciousness.

It appears that F1udd's voice, which was ignored at the time, is imbued with new meaning, since for the modems the objectifying of space had only limited validity.

The neutral language of the "Blond" in the dream (he did not employ such terms as "physical" or "psychic' but just talks of people who "know what rotation is" and those who do not know) seems to be reanimating that intermediary layer where the infans solaris used to be.

The modern unconscious speaks here of a "radioactive nucleus." Wolfgang Pauli, Atom and Archetype, Pages 30-32

Wolfgang Pauli: In the first half of my life I was a cold and cynical devil... (2016-12-30 02:30)

Dear Dr. Jung, May 24, 1934

I have just received your letter, and it would be very convenient for me to meet you on Monday at the earlier time of 11 o'clock.

May I take this opportunity of adding a few remarks?

In the meantime, I have to a very large extent become clear about the danger specific to my life, which had been projected onto the wasps.

The alternating light and dark stripes must be diametrically opposed psychic attitudes, or dispositions to forms and behavior.

Moreover, they are very closely related to ethics, religion, and relationships toward other people, as well as to sensual feelings, eroticism, and sexuality.

The specific limit to my life has been the fact that in the second half of life I swing from one extreme to another (the enantiodromia).

In the first half of my life I was a cold and cynical devil to other people and a fanatical atheist and intellectual "enlightener."

The opposite to that was on the one hand, a tendency toward being a criminal, a thug (which could have degenerated into me becoming a murderer), and, and, the other hand, becoming detached from the world-a totally unintellectual hermit with outbursts of ecstasy and visions.

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So the purpose of my neurosis was to keep me from this danger of changing abruptly into the opposite.

In marriage there can only be the balance of the happy medium, the Tao.

My wife has a similar problem of opposites, but the reverse of mine.

Up to now, all that she has lived out externally has been social relationships and human kindness, and she makes unrealistic ethical demands, such as Everybody should be good.

Consequently, as I have been able to observe by looking closely, the demand of the evil side for recognition has accumulated in her unconscious, and her animus has an extremely robust, nay even violent character.

A nd that is wby sbe fell in love with my shadow side, because it secretly made a deep impression on her.

But in my view this creates the prerequisites for balance in marriage.

But there is more to it than that: This abrupt swing into the opposite is a danger not just for me but for our whole civilization.

This is what the dream with the 3 giant horses is saying; in this moment everything can turn into primitive barbarianism, unless Tao and individuation step in.

This is why my personal problem is also a collective one, and, conversely, the danger that I personally was faced with was greatly heightened by a disposition that was forced upon me by the collective unconscious.

I spent Whitsuntide in Melchtal and I visited the Bruder Kalus chapel at great length, studying the pictures hanging there, which represent his visions.

I was thoroughly fascinated by them and felt a strong and immediate rapport with them.

His life was really turned upside down when be left his family and went into the wilderness.

And he had that peculiar vision of the Trinity, which gave him such a terrible fright.

As far as I mow, no attempt has yet been made to explain this fright.

I believe that it must have been a similar fright, albeit much greater and stronger, to the one I had in the dream with the 3 giant horses.

Now Bruder Klaus knew nothing about individuation or any alternative to Christianity.

He must have had a vision or something like the end of the world.

And the relationship to the Trinity is perfectly understandable to me, for I once had a dream in which the Trinity
turned into the 3 rhythms (the "world clock").

And the interplay of the latter is said to involve danger at a certain point in time.

Do you find this point of view outlandish?

Perhaps it is.

But we must not lose sight of the fact that these are objective, psychic facts, which all come from the same collective unconscious.

So I am really looking forward to seeing you again next Monday at U o'clock, and remain,

with best wishes,

Yours sincerely,

W PAULI Wolfgang Pauli, Atom and Archetype, Pages 27-28

Dear Professor Jung 3.VI. 40

Owing to circumstances beyond my control, I am sending you the enclosed dream material from the years '937-1939, so that it does not get lost.

In the middle of May I suddenly and quite out of the blue received an invitation to be a guest professor at Princeton, where I have already been once before.

I may be leaving this week; it all depends which of the two will win the race: the passport and visa bureaucracy or the war looming up in the Mediterranean.

I mention this here in order to justify the fact that I am sending you the material without any additional remarks, which I would have liked to have worked out beforehand.

With the concept of time (in particular the dream from 12.-111-1939). I have since made some progress by studying the writings of Wilhelm, especially his commentary to the IChing (comments on "Kreislauf des Geschelhens" pp 155 ff in Der Mensch und das Sein; p. 176f on transmigration of souls/reincarnations).

And I have also read the part in the text of the goldenen Blute pp. 142-143 of the 1st edn. [Baynes translation, 1931, p. 55.] about the possibility of multiplication in a moment when the pairs of opposites counterbalance each other (relationship of the "tree series" to my periodic dream symbols).

The motif of the projection of various periodic processes onto each other, as a sort of associative connections, seems to play an important role here, especially as, psychologically speaking, the concept of time is based on memory, powers of recall, and association.

This projection of cycles onto each other was later actually represented by me in dreams by abstract, mathematical symbols.

I believe I agree with you totally when you say that a "metaphysical" assumption of reincarnation is not necessary.

In the meantime, now that I have worked through the 1934 material again, another aspect of the rhythms has become clear to me, especially the "great vision" with the world clock published by you in your 1935 lectures.

This link has already been hinted at with the word "pulse" and concerns the relationship of the rhythm to the heartbeat and to circulation.

Unfortunately, I no longer have time to compile the relevant material, but I do feel that this relationship is a crucial one.

The dreams seem to express the idea that an archetypal image of the four-beat stands for a permanent, automatic,
steady rhythm, with self-regulation as the aim of both a physical-biological process as well as a purely psychic one (cf. here the "Eternal City"), and that this image of the objective psyche also causes, as it were, the circulation of the blood. (The four chambers of the heart seem to have a link with the quaternity of the mandala.)

With me, this then gave rise to the question of whether, in the comparative anatomy of the animal order or in the embryonic development of lower animals with single blood vessels up to the actual formation of the heart, there do not emerge parallels to the individuation process (with its formation in the middle").

I have often talked about this with Dr. C. A. Meier,' and he has informed me of an interesting vision from his material that seems to be related to this question.

But this whole problem is far beyond my personal competence as well as my education and training.

Do you perhaps still have a copy of the German edition of Psychology and Religion for me? (I never got a copy of the English edition.)

With my best wishes to you in this difficult time,

Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 29-30

Wolfgang Pauli on his "World Clock" Vision **(2016-12-30 02:30)**

Dear Mr. Jung, Zurich 7, 15-x-38

In summer I came across your book Psychology and Religion,' and I saw that you have attached a certain importance to some of my early dreams, especially the vision with the "World clock."

This now prompts me to tell you about a dream I had at the beginning of this year which, both in structure and content, is closely related to the dreams discussed in the book, especially the world-clock vision.

In my defense for bothering you with it, I would also point out that the dream recorded in detail on the enclosed sheet, after my notes, is one of the relatively few dreams that I regard as significant and effective.

As an obedient student of yours, I must first say something about the conscious attitude when the dream occurred.

I was once at a meeting where someone was talking about the oracle of the I Ching.

It struck me that the one consulting the oracle has to "draw" three time., whereas the result of the draw depends on the divisibility of a quantity by four.

This reminded vividly of the "world-clock vision," in which the motif of the permeation of the 3 and the 4 was the main source of feeling the harmony.

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The dream occurred about 2 weeks later, when the matter was no longer consciously preoccupying me, and it brought the subject to a sort of provisional conclusion.

As in the dream contents, I don't want to get bogged down in too much sweeping speculation but wold just like to make a few general observations.

After a careful and critical appraisal of many experiences and arguments, I have come to accept the existence of deeper spiritual layers that cannot be adequately defined by the conventional concept of time.

The logical consequence of this is that the death of the single individual in these layers does not have its usual meaning. for they always go beyond life.

In the absence of appropriate terms of reference these spiritual spheres are represented by symbols; in my case, they are particularly often represented by wave or oscillation symbols (which still remains to be explained).

The relationship to these images is strongly affective and connected with afeeling that could be described as a mimue of fear and awe. (You will perhaps say that the curves are an imago dei.)

In the dream described here, an attempt is first made to relate the two lowest of the 3 layers to a four-part object (clock), but this does not work.

This is why, in contrast to the earlier world clock vision, the sense of harmony is missing.

The cry of the ecstatic "voice" at the end of the dream is perhaps a way of showing the puzzling "rhythms" from a new side. and they seem to be regulating that process which is here called "paying."

One is inclined to connect the "certain life" with the first (quickest) rhythm and the (temporally) indefinite life with the other two rhythms.

I would he interested to hear what you make of this dream for I attach a great deal of importance to all these problems.

Thanking you in advance for your trouble.

I send my best wishes.

Yours sincerely

W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 20-21

Carl Jung on "Catholicism" – Anthology **(2016-12-30 03:30)**

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psycho-analysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

Carl Jung on "Bridges" - Anthology (2016-12-31 02:30)

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference. Margaret Gildea, C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ….its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol.

1, Page 434.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 490-493.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Pages 504-506

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Pages 53-54

Wolfgang Pauli: Space and time were virtually turned by Newton into God's right hand ... **(2016-12-31 02:30)**

Dear Professor Jung, Zollikon-Zurich, 23 December 1947

In reply to your letter of 9 Dec., I should once again like to confirm in writing that I truly welcome your wish to found an institute with the objective of cultivating and promoting the field of research that you have inaugurated; and I give my consent to my name being on the list of sponsors.

The way your research and alchemy coincide is to me serious evidence that what is developing is indicative of a close fusion of psychology with the scientific experience of the processes in the material physical world.

It is probably a long journey, one we are only just setting out on, and it will especially entail, as a modifying factor, constant criticism of the space-time concept.

Space and time were virtually turned by Newton into God's right hand (oddly enough, the position made vacant when he expelled the Son of God from there), and it needed an extraordinary mental effort to bring time and space back down from these Olympian heights.

Going hand in hand with this, apparently, is the criticism of the basic idea of classical natural science, according to which it describes objective facts to such an extent that there is absolutely no link between them and the researcher (objectifiability of the phenomena independently of the way in which they are observed).

Modem micro physics turns the observer once again into a little lord of creation in his microcosm, with the ability (at least partially) of freedom of choice and fundamentally uncontrollable effects on that which is observed.

But if these phenomena are dependent on how (with what experimental system) they are observed, then is it not possible that there are also phenomena (extra corpus) that depend on who observes them (i.e., on the nature of the psyche of the observer)?

And if natural science, in pursuit of the ideal of determinism since Newton, has finally arrived at the stage of the fundamental "perhaps" of the statistical character of natural laws (what enantiodromia!), then should there not be enough room for all those oddities that ultimately

Rob the distinction between “physics” and “psyche” of all its meaning (as with the distinction between “physics” and “chemistry”)?

I hope that the continuation of the research you have inaugurated in this field will bring solutions to these problems, and thus I also hope for closer contact between this field of research and the natural sciences than has hitherto been the case.

It was a great pleasure to talk to you again, especially as at the moment my attention is focused strongly on the influence of the archetypal concepts (or, as you once said, the “instinct of imagination”) on scientific definitions.

For me, the best way to make something clear to myself has always been to announce a lecture or a speech on the subjects in questions; and with this in mind, I hope that one or two lectures on Kepler (as an example(in the Psychologcal Club will get me off to a good start.

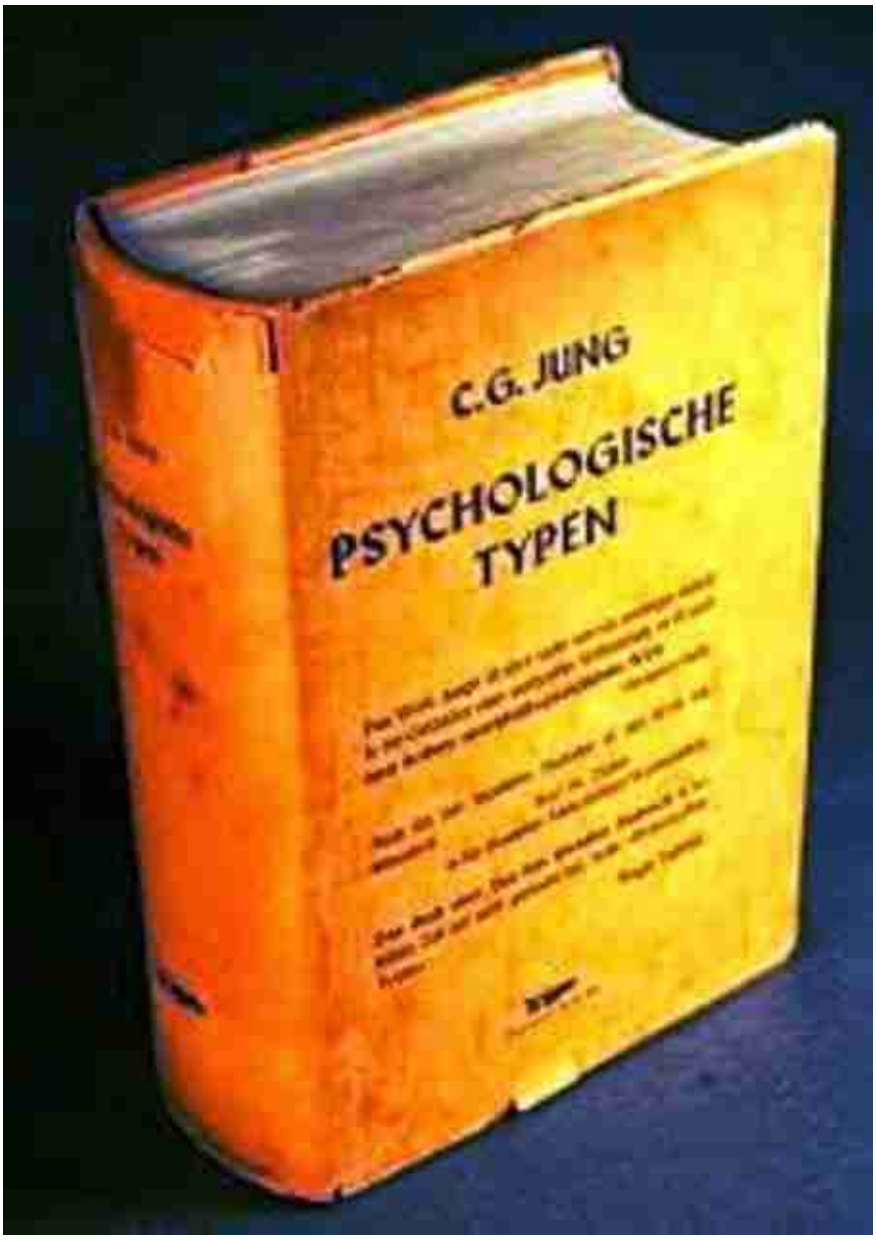
I shall look further into the sources your were kind enough to give me. I hope that I can bring alive for the public the collision between the magic-alchemistic and the)new in the 17th century) scientific way of thinking (a collision that I believe recurs on a higher level in the unconscious of modern man).

Once again, many thanks and kind regards.

Yours truly,

sincerely, W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 32-33

Carl Jung on “Types” – Anthology **(2016-12-31 02:30)**



The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Pages 186-187

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply

an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Experience has convinced me that there are not only different temperaments ("types"), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Pages 346-348

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object, he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. Carl Jung, Evans Conversations, Page 24.

It is not easy to lay down any special rules for the type of dream-compensation. Its character is always closely

bound up with the whole nature of the individual. The possibilities of compensation are without number and inexhaustible, though with increasing experience certain basic features gradually crystallize out. Carl Jung, CW 18, Para 490

As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung, Letters Vol. 1, Page 170.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

The word "type" means "blow" or "imprint", thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14.

Wolfgang Pauli: I shall try to allow the "anima" to have a greater say on the concept of time. (2016-12-31 02:30)

Dear Mr. Jung, 30 Oct. 1938

Many thanks for your letter.

The comment it contains on the dream is a confirmation of my own attitude to these problems, which basically tallies with your interpretation.

I shall try to allow the "anima" to have a greater say on the concept of time.

The first attempt of the "anima" to express her concept of time is to be seen in the fact that she produces these odd oscillation symbols.

The light and dark stripes must also probably be seen as falling into the same category of periodic symbols, as must the pendulum and the "little man" from the earlier material.

Perhaps you can substantiate them with some sort of historical material; but in the alchemical literature quoted in your essays I have not been able to find such material.

As you can see, I would like to "saddle" you with this problem as well.

As regards your request to be kept more or less up-to-date about my dreams, I'll come back to that later at some point.

I have a basically coherent series of dreams from the first half of 1937, which seems to have the character of initiation rites.

But it is always a good thing to allow some time to elapse before I work through the material, for I am then better able to distinguish between what is important and what is not.

I may take the liberty of sending you further material next spring.

Of the alchemical literature, it was especially the 17th century that aroused a certain interest, particularly Fludd, because of the symbols he
employs.

By the way, do you know Meyrink's novel Der Engel vom westlichen Fenster, which deals with the alchemy of this period (17th century)?

(I simply mention it because you made a point of quoting Meyrink in your 1935 essay ["Traumsymbole des Individuationsprozesses," in Eranos Jahrbuch 1935])·

Many thanks for your essay on the "Zosimos visions."

With kind regards,

Yours sincerely,

W. PAULI. Wolfgang Pauli, Atoms and Archetypes, Page 20

Dear Provessor 3 November 1938

As regards the "little man, " we have evidence of that as far back as the earliest alchemical literature, particularly with Zosimos, where the anthroparia are to be found.

In connection with "pendulum," one automatically thinks of medieval timepieces, where segments of time are represented by little men.

The personification of time can be found on a large scale in the identity of Christ with the church year, or in the identification of Christ with the serpent of the zodiac.

Moreover, you will find many representations of the planet or metal gods as little men, or children, in picture material, e.g.:

I. Symbolical Scrowle of Sir George Ripley. Ms. British Museum. Additional 10302.
2. Berthelot: Alchemistes Grecs.. Pat. I., p. 23.
3. Daniel Stolz v. Stolzenberg: Viridarium Chymicum, 1624. Fig. 50
4. Lacinius: Pretiosa Margarita, .1546. (in Colloquium nuncupatorius)
5. Museum Herm .1678. Liber Alze. P. 326("Quatuor corpora mas et masculus nominantur.")

With regard to the symbolism of periodicity in alchemy, nothing springs to mind at the moment, apart from the frequent reference to the importance of figures, weight, proportion, and duration of time.

The only regularity in the alchemical process that I know is the one going back to Creek times with its division into four. corresponding to the four elements. (Quatuor operationes, quatuor gradus caloris.)

I certainly know Meyrink's novel.

The John Dee [1527-1608] he deals with is a terrible speculator.

I have read a treatise by him on the Mona Hieroglyphica that is simply unbearable.

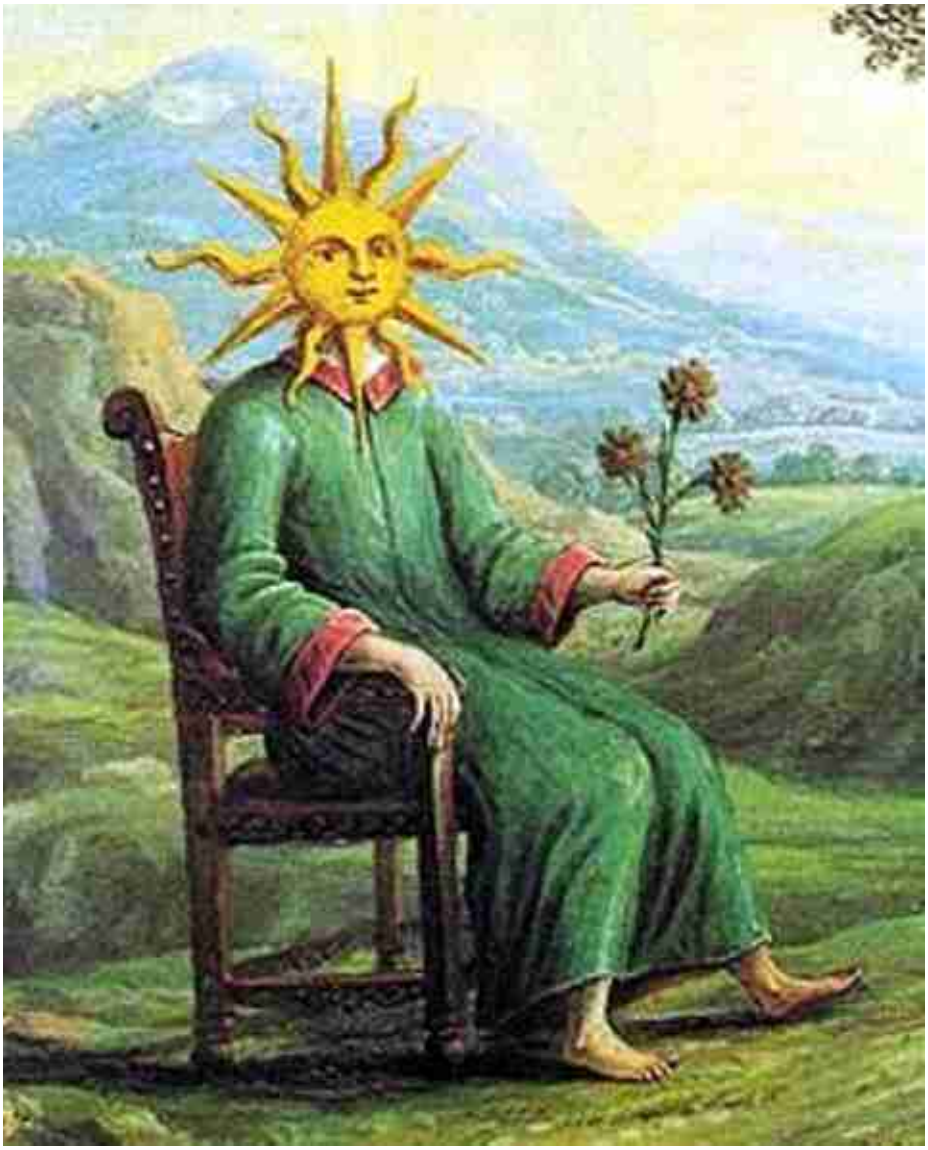
Incidentally, there is an English biography of him: Charlotte Fell-Smith, John Dee.

With kind regards,

Yours sincerely.

[C. G. Jung] Carl Jung, Atom and Archetype, Page 23.

Carl Jung on "Green" - Anthology **(2016-12-31 03:30)**



[Carl Jung on “Green” – Anthology]

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-

head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, Mysterium Coniunctionis, Para 623.

Carl Jung “Belief,” “Believe” – Anthology (2016-12-31 03:30)

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they

are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him... Carl Jung, Letters II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief

of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

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believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. … As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for im-

pending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I don't believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.
The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

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I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523
Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to
its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious
belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

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Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do
with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the
right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their

limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] doesn't believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had
written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else
to write it for him. E.A. Bennet, Meetings with Jung, Page 146

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